



YADA YAHOWAH

OBSERVATIONS



VOLUME TWO

COVENANT

CRAIG WINN

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Craig Winn. *Observations: Covenant*.

1st edition. www.yadayah.com, 2009.

2nd edition. www.yadayah.com and Claitor's Publishing Division, 2012.

3rd edition. www.yadayah.com and Claitor's Publishing Division, 2013.

4th edition. www.yadayah.com and Amazon, 2018

5th (revised) edition. www.yadayah.com and Amazon, 2020.

6th (revised) edition. www.yadayah.com and Amazon, 2023.

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About the Author...

Twenty-two years ago, Craig Winn was an entrepreneur. The turbulent story of his last adventure is shared in his first book, *In The Company*. It is an entertaining read, providing an eyewitness account into the culture of a private and then public company.

After the Islamic suicide bombings of 9.11.01, Craig met with al Qaeda and wrote *Tea with Terrorists* to explain – *Who they are, Why they kill, and What will stop them*. His most widely read book, *Prophet of Doom – Islam’s Terrorist Dogma in Muhammad’s Own Words* reorders the *Quran* chronologically, setting it into the context of Muhammad’s life using the earliest *Hadith*, notably Al-Tabari’s *Tarikh | History* and Ibn Ishaq’s *Sirat Rasul Allah | Life of the Messenger of Allah*. If you want to know why fundamentalist Muslims commit 90% of the world’s most heinous terrorist acts, this book will answer your questions. (In an effort to minimize the adverse effects of Islamic hacking, *Prophet of Doom* is now being presented as part of the *God Damn Religion* series on YadaYah.com.)

In his quest to resolve a puzzling prophetic anomaly, Craig began translating the text of the Dead Sea Scrolls. That endeavor led to *An Introduction to God, Yada Yahowah, Observations, Coming Home, Babel, and Questioning Paul*. Throughout, he has been committed to providing amplified translations, which are not only more accurate and complete, they are readily verified. As a result, he has been afforded many hundreds of insights into the words Yahowah inspired, many of which are unheralded and profound.

Beyond his books, Craig Winn has been interviewed as an expert on religion, politics, and economics on over 5,000 talk radio programs worldwide and has hosted 5,000 more, leaving a vast quantity of archived shows from *Shattering Myths* to Yada Yah Radio. He currently

produces a live podcast every Friday evening, where he discusses insights gleaned from his translations.

Mr. Winn is not a scholar or theologian, nor is he associated with any religious or political institution. He does not accept donations or receive financial backing from anyone. Everything he has written is shared freely online. Even his printed books are offered without royalty.

Over the past twenty-two years, Craig Winn has devoted ten hours a day, six days a week, to exploring Yahowah's revelations. He enjoys God's company and is enriched by the experience. If you have an open mind, and a genuine desire to learn, you will find his translations and explanations enlightening.

Mr. Winn encourages readers to share his translations and resulting insights with others, albeit with two important caveats: 1) You may not use them to promote any religious, political, or conspiratorial agenda. And 2) You may not use them to incite or engage in any violent act. When it comes to exposing and condemning errant and counterproductive ideas, wield words wisely. Also, it is always appropriate to acknowledge the source when citing someone's work.

You may contact Craig at YadaYah.com. He enjoys constructive criticism and will engage with readers. But be forewarned: he is immune to religious idiocy and will not respond to threats or taunts. The YadaYah.com site provides links to his other books, to Yada Yah Radio, to many of his audio archives, as well as to friends and forums.

Lastly, Craig has a bias and an agenda. He knows and respects Yahowah, and he has devoted his life to advancing God's primary objective: which is to call His people home.

OBSERVATIONS

COVENANT

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Consciousness

Using Your Conscience...

It is time to consider our *nepesh* | soul and *neshamah* | conscience in light of what God told us occurred in the Garden nearly six thousand years ago. While addressing such things at the cusp of Yahowah's return may seem like a bit of a diversion, since the Covenant Family is on the cusp of returning to where God's story first began – this lesson is especially relevant.

Moreover, Yahowah's Home is filled with souls, not bodies. And it is our conscience which makes our participation in His Family possible.

To begin, during His creative testimony, Yahowah revealed that *nepesh* – souls are common to all animals and are not unique to humankind. Consciousness is conveyed genetically and serves as the operating system for animal life. Coded with DNA and serving as read-only memory, the *nepesh* enables animals to observe and then respond in a programmed way to external stimuli. Feeding as infants, hunting for food, mating, and fight-or-flight scenarios serve as examples. Some would dismiss all of this as instinct, but that is simply a subset of consciousness.

The *nepesh* makes it possible for animals to be observant and to be responsive. It enables us to survey our surroundings and then determine a course of action.

But there is much more to being fully human. In our case, our "*nepesh* – consciousness" is combined with a "*neshamah* – conscience." This addition equips mankind with the ability to find and validate, to come to know and

understand, to connect with and relate to, and then engage with God.

Yahowah revealed that He made ‘Adam in His image or likeness when He gave him a *neshamah*. Our conscience provides us with a way to think, to be rational, and to be moral, which makes us like God in these ways. It not only empowers us with the ability to reason, and thereby to distinguish between right and wrong, good and bad, true and false, it also provides the capacity to understand why these things are so and then to appreciate the consequence of advancing one or the other.

With a *neshamah*, humans can make connections that lead to understanding. We can predict future outcomes based on past occurrences. We can deduce cause and effect and even ascertain the consequences of our actions and those of others. We will explore this idea further in just a moment.

Turning to the trees in the garden, since these things are all related, Yahowah told ‘Adam that he could eat freely, without any restriction or reservation, whatever he chose. However, He let ‘Adam know that if he elected to consume the fruit of the Tree of Perceptive Thinking About Good and Bad, he would disengage and die. Yah knew that the consumption of errant notions would cause man to lie, cheat, steal, abuse, and kill – which is what has happened as a result of an improperly aligned *neshamah*.

This choice, to act upon Yahowah’s advice and guidance or reject it, made the relationship subject to freewill. It would either be mutually desirable and beneficial or nonexistent. The parties would either come to know one another, like one another, and have fun together, or they would go their separate ways. And history is filled with the latter.

For a loving and mutually beneficial relationship to be entertaining and enjoyable, both parties must have the

choice not to participate. Otherwise, man would be nothing more than a robot, a toy, from whose programmed responses God would soon tire. Further, a relationship is of no value, and actually becomes a burden, if one side makes all the contributions while the other gives nothing in return.

Yahowah is good to the point of being perfect. However, we humans are far from it, even though there is a vast middle ground between completely good and totally bad. Recognizing these gradations from white to black was made possible by way of the Tree of the Perceptive Thinking about that which is Beneficial or Counterproductive.

Each individual is afforded the opportunity to engage with the One who is good by choosing to participate in the Covenant. A person can choose to ignore God by choosing to believe something else. Or a soul can opt to ally with the one who is evil.

And while these trees were planted for ‘Adam and Chawah, metaphorically, they exist for all of us. By using our *neshamah* correctly, we can progress from one to the other, ultimately nourished by the Tree of Lives.

In this regard, let’s consider some insights from Yahowah’s Word relative to these trees and their association with our continued existence. We’ll begin with *Mashal* / Proverb 11, where we will once again encounter the consequence of ‘*aph*.

“He who diligently seeks (*shachar* – earnestly desires, deliberately looks for, and carefully searches) **that which is agreeable and good** (*towb* – that which is beneficial, generous, desirable, admirable, pleasing, enjoyable, pleasant, delightful, joyful, and correct), **procures information leading to** (*baqash* – inquires and learns about, searches for and acquires) **acceptance and approval** (*ratsown* – the pleasure and satisfaction associated with receiving his or her wish, implying that a

choice is being made with regard to a pleasing and fortuitous relationship).

But (wa) he who consults with and petitions (darash – inquires about, seeks to learn from, looks to, cares about, resorts to, or desires) **that which is evil and harmful, perverted and corrupt (ra'ah** – that which shepherds and guides to that which is wrong and immoral, even fraudulent, feeds the flock that which is troubling, malignant, and ruinous), **such things will come to him (bow' huw'** – she will pursue him, arrive, and associate with him, cohabitating with him). (*Mashal* / Proverb 11:27)

By trusting and relying (batach – by believing and placing confidence) **in (ba** – with) **wealth ('osher** – riches and an abundance of possessions, even pretending to be enriched), **he (huw')** **will fall (naphal** – fail, bowing down prostrate, and then be diminished, taken from a higher position to a lower one).

But (wa) like (ka) the growing and uplifted foliage that absorbs the light ('aleh – the branch extended from the trunk of the tree and the green leaves it nourishes supports, growing and ascending as a result of the light; from 'alah – to go up, to meet and to visit), **the one who is right (tsadaq** – he who is upright, righteous, and vindicated) **will flourish and grow, taking flight (parach** – will fly, blossom, and thrive). (*Mashal* / Proverb 11:28)

He who brings trouble to ('akar – he who stirs up chaos and causes anguish as a result of ex-communication or disassociation from) **his family (beyth huw'** – his home and household [*beyth* is the basis of *beryth* – Covenant]) **will inherit and take possession of (nachal** – he will receive, be allotted, and assigned, even be possessed by) **a spirit (ruwach** – a spiritual being [and in this case, a demon aligned with Satan]).

And (wa) as a slave ('abed – a servant, worshiper, and coworker, a subordinate) **to foolishness and perversity,**

he will mock (*'ewyl* – to ignorance and obstinate stupidity, as part of the idiotic citizenry under a perverse governmental authority, he will quarrel with) **the approach** (*la*) **of one with the capacity to reason** (*chakam* – of one open to learning who is intelligent and prudent, a trustworthy guide and advisor), **the one who exercises good judgment** (*leb* – whose heart processes information properly to make informed and rational decisions). (*Mashal* / Proverb 11:29)

The fruit (*pary* – the product produced, results, and harvests) **of being right** (*tsadaq* – being upright, righteous, and vindicated) **is a tree** (*'ets*) **of lives** (*chayym* – of nourishment and growth), **and** (*wa*) **it receives and accepts** (*laqah* – grasps hold of by the hand) **souls** (*nepesh* – consciences who are observant and responsive) **of those with the capacity to reason and to understand by being discerning** (*chakam* – of those open to learning and instruction who are intelligent and prudent, therefore receptive and open to a trustworthy guide and advisor). (*Mashal* / Proverb 11:30)

Surely (*hen* – look now and behold, emphasizing the point), **those who are right** (*tsadaq* – the upright, righteous, and vindicated) **in the Land** (*ba 'erets* – within the realm) **will be completely recompensed** (*shalem* – totally repaid and compensated).

But indeed, also (*ky* – surely and truly, also emphasizing this point), **those who promote hypothetical equivocations which inflame resentment and kindle animosity** (*'aph* – to some extent those conditionally harboring bitterness while inflaming resentment, revealing overall displeasure with their situation and subsequently evoking and encouraging misdirected anger, displaying an enraged arrogance, as wrathful, snorting blowhards, ferociously demonstrating a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations), **those who are vexing and wrong** (*rasha* ')

– who are unrighteous, guilty of condemning, and wicked), **and those who bear the blame for missing the way** (*wa chata'* – and those who are guilty of promoting error, failing to reach the goal, bearing the loss of having retreated by being objectionable and forfeiting the opportunity), **will also be repaid for what they have done.**” (*Mashal* / Proverb 11:31)

This wonderful expression of cause and consequence, of choice in an environment of good and bad, right and wrong, serves to reveal that life and God are fair. We receive what we seek. We are equipped to be responsive and are thus responsible.

Now, turning to *Mashal* / Proverb 15, we find another juxtaposition of *'ets* and *'aph*. In the opening statement, we are again confronted by the dualistic nature of Yahowah's terminology, whereby words can mean different things to different people depending upon their choices and circumstances.

“A responsive (*rak* – a gentle, positive, and kind) **and reasoned reply** (*ma'anah* – response which is thoughtful, planned out, and proper and answer which is appropriate, from a thoroughly furrowed, well plowed, and cultivated path; from *'anah* – to answer and respond, testifying as a witness) **can turn away or be confronted by** (*shuwb* – turns around and changes, but also returns and restores) **venomous wrath** (*chemah* – poisonous anger, hostile antagonism, and indignation, but also to paying close attention, being perceptive, and observant), **but** (*wa*) **an offensive** (*'etseb* – painful, troubling, and difficult, but also idolatrous and religious) **word** (*dabar* – statement) **increases** (*'alah* – raises, upholds, and intensifies) **the promotion of hypothetical equivocations which inflame resentment and kindle animosity** (*'aph* – to some extent nevertheless will inflame resentment, revealing an overall displeasure with someone's situation, while subsequently evoking and encouraging misdirected anger, a display of

enraged arrogance, as wrathful, snorting blowhards ferociously demonstrate a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations while conditionally harboring bitterness). (*Mashal* / Proverb 15:1)

The language (*lashown* – the tongue and speech) **of those with the capacity to reason and to understand by being discerning** (*chakam* – of those open to learning and instruction who are intelligent and prudent, therefore receptive to a trustworthy guide) **enriches and enhances** (*yatab* – improves, succeeds, and prospers) **by way of understanding and intelligent insights** (*da'ath* – the perceptive and discerning application of knowledge), **but** (*wa*) **the mouths** (*peh* – declarations, the orifices and openings, the communications, hungers, and desires) **of ignorant and irrational fools** (*kasyl* – of the confidently stupid and belligerently rebellious, insolent and arrogant dullards; from *kasal* – to be foolish) **profusely belch out** (*naba'* – pour and gush out, bubble forth, fermenting and uttering a prolific effusion (hifil imperfect)) **perverted foolishness** (*iweleth* – confusing folly devoid of wisdom and understanding, full of perversity and corruption). (*Mashal* / Proverb 15:2)

In every place where people take a stand (*ba kol maqowm* – in every stand in homes, offices, and public places; from *quwm* – to rise and stand), **the eyes** (*'ayn* – the perception) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **are observant, keeping watch** (*tsaphah* – are on the lookout) **over the fiercely troubling and wildly harmful** (*ra'* – evil, malicious and injurious, improper and afflicting, noxious and mischievous) **in addition to** (*wa*) **the agreeable and enjoyable** (*towb* – festive, friendly,

pleasing, prosperous, generous, beneficial, favorable, good, and correct). (*Mashal* / Proverb 15:3)

Calm and composed (*marpe'* – restoring and reconciling, unemotional and even-tempered, healthy and healing, sound and profitable) **language** (*lashown* – speech) **is a Tree of Lives** (*'ets chayym* – a prosperous, reviving, nourishing, flourishing, and vital tree), **but** (*wa*) **duplicity and deceit** (*seleph* – that which is essentially false and unfocused, perversion and corruption) (*ba hy'* – with her) **create fractures and fissures** (*sheber* – crushes and cripples, creating a breaking apart from breach) **with the Spirit** (*ruwach*).” (*Mashal* / Proverb 15:1-4)

What we say matters, not only defining who we are but also influencing others. We ought to be deliberate and careful, diligent in our research, thoughtful in our approach, and disciplined in our response.

Exploring the Tree of Perceptive Thinking About Good and Evil can lead informed and rational individuals to Yahowah. At the same time, it will equip many more to duplicitously and viciously impose their will on others. The information at our disposal, beneficial and counterproductive, helpful and harmful, truthful and deceptive, is the same for everyone.

Therefore, it is how we choose to use what the tree provides that matters. We can ascend it to heaven, climb it to lord over mankind, sit beneath it content to let others experience what it offers, or just ignore it altogether. The Garden's Landscape Architect designed it so that the souls He created could choose to grow with Him, supported by His roots, trunk, and branches, or climb out on a limb on our own.

A couple more parting thoughts before we leave the Garden. First, immediately after providing 'Adam with the choice to accept His advice and enjoy a relationship with Him based upon His guidance, we find...

“**So** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Almighty** (‘*elohym*) **said** (‘*amar* – mentioned and answered (qal imperfect)), ‘**It is not** (*lo’ hayah* – nor will it be) **pleasing, beneficial, appropriate, or good** (*towb* – moral, pleasant, enjoyable, or desirable) **for ‘Adam** (*ha ‘adam* – for the man) **to be by himself** (*la bad huw’* – to approach by himself, alone). **I will act and prepare for him** (‘*asah la huw’* – I will engage and make for him (qal imperfect)) **one who provides support in accordance with his needs** (‘*ezer ka* – one who is of suitable assistance, proper help, and appropriate support) **who is near him** (*neged huw’* – beside him, in his presence, and in proximity to him, corresponding to him).” (*Bare’syth* / Genesis 2:18)

These things are related in a way most people miss. Beyond providing ‘Adam with the choice to reject Him, God gave ‘Adam another companion. He realized that if the choice were only God or abject loneliness, we would always choose God by default. In this way, He foreshadowed our choice as well. We can associate with the things of man, with religion and politics, or with the things of God, His Towrah, Covenant, and Spirit. This is an amazing realization.

And lastly, let’s consider how ‘*aph* applies to Satan, Babel, the Whore, and religion. If you recall, Yahowah revealed...

“**Now the serpent** (*wa ha nachash*) **was** (*hayah* – is and will be) **subtle, crafty, and clever** (‘*aruwm* – cunning, tricky, and treacherous, shrewd and sly), **more than** (*min* – from) **all** (*kol*) **living creatures** (*chayah* – life, animals, and beasts) **of the environs** (*ha sadeh* – of the expanse, cultivated environment, and countryside) **with which** (‘*asher* – beneficially) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God

as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Almighty** (*'elohym*) **had conceived** (*'asah* – had acted upon, assigned to a task, created, and made).

And he said (*'amar* – he conveyed) **to the woman** (*'el ha 'ishah*), **'Hypothetically speaking, while kindling some animosity** (*'aph* – nevertheless, to some extent, surely and conditionally harboring bitterness while inflaming resentment, revealing overall displeasure with his situation and subsequently evoking and encouraging misdirected anger, displaying an enraged arrogance, as a wrathful, snorting blowhard, ferociously demonstrating a haughty, conceited, and contrarian countenance while promoting hypothetical equivocations), **making an exception because to the contrary** (*ky* – verily and indeed, making an exception), **God** (*'elohym*) **said** (*'amar* – conveyed and promised, mentioned and expressed), **“You should not eat (*lo' 'akal*) of any and every (*min kol* – from all) tree (*'esh*) of the garden (*ha gan*).”**” (*Bare'syth* / In the Beginning / Genesis 3:1)

That was an inaccurate citation – and he knew it. This is what God said:

“So then (*wa*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **Almighty** (*'elohym*), **provided instruction and direction** (*tsawah* – verbally communicated the message, providing some terms and conditions (*piel* imperfect – the object, man, benefits or suffers based upon the choices made regarding the guidance on an ongoing basis with unfolding consequences)) **for** (*'al* – before, in front of, and on account of, concerning) **the man** (*ha 'Adam*), **by saying** (*la 'amar* – approaching by communicating and promising),

‘From (*min* – out of) **every** (*kol* – all of) **tree** (*‘ets*) **of the Garden** (*ha gan* – of the enclosed and protected environment that promotes growth), **you can continually eat, consuming whatever and whenever you want** (*‘akal ‘akal* – you may absolutely eat as often and as much as you’d like (qal infinitive absolute qal imperfect)), (*Bare’syth* 16) **but** (*wa*) **from** (*min* – out of) **the Tree** (*‘ets*) **of the Perceptive Application of Information** (*da’ath* – understanding and intelligent insight, knowledge and discernment; from *yada’* – to know, to be acquainted with, to acknowledge, to learn about and experience, to consider by being discriminating) **of Good** (*towb* – agreeable and enjoyable, festive and friendly, pleasing and favorable, prosperous and generous, beneficial and correct) **and** (*wa*) **Bad** (*ra’* – of the fiercely troubling and wildly harmful, malicious and injurious, improper and afflicting, noxious and mischievous), **you should not continually eat** (*lo’ ‘akal* – you should actually not consume on an ongoing basis (qal imperfect)) **from it** (*min huw’* – out of it), **because** (*ky* – for the reason) **in the day** (*ba yowm* – within the period of time) **you eat** (*‘akal ‘atah*) **from it** (*min huw’* – out of it), **you will be dispatched and die** (*muwth muwth* – you will be sent away and lose the attributes necessary to sustain life, may be killed, become absent of life, perishing and possibly destroyed (qal infinitive absolute qal imperfect)).” (*Bare’syth* / In the Beginning / Genesis 2:16-17)

Satan’s out-of-context, truncated, and inaccurate rendering of Yahowah’s instructions defines what it means to “*‘aruwm* – cleverly and craftily, subtly and cunningly, trickily and treacherously, shrewdly and slyly” “*‘aph* – hypothetically, while kindling some animosity, conditionally harboring bitterness while inflaming resentment, reveal one’s overall displeasure with their situation and subsequently evoke and encourage misdirected anger, displaying an enraged arrogance, as a wrathful, snorting blowhard, ferociously demonstrating a

haughty, conceited, and contrarian countenance while promoting hypothetical equivocations.” It isn’t a game to be played without concern because the consequence is death.

This is how Satan worked through Paul and then Muhammad. Before them, this approach was the basis of Babel. After them, it became the *modus operandi* of Roman Catholicism and Christianity, Judaism and Islam. It is the way Galatians was written. It is the way the Quran was scribed. Satan is a maestro at corruption and counterfeiting, but he is not creative. And thus, his duplicity is easy to spot.

Paul was all about ‘*aph*. Like Satan, he opened with it. After labeling God’s systematic approach to restitution through the Towrah, Beryth, and Miqra’ey an “Old Testament,” which he said was “disadvantageous” near the conclusion of his first sentence in his initial letter, Paul devoted his second sentence, running from Galatians 1:6 to 1:8, to ‘*aph*...

“Grace to you and peace from God, Father of us and Lord Iesou Christou, (Galatians 1:3) the one having produced and given Himself on account of the sins and errors of us, so that somehow, through indefinite means, He might possibly gouge or tear out, uprooting us from the past circumstances and old system which had been in place which is disadvantageous and worthless, even malicious and malignant, extended downward from and in opposition to the desire and will, the inclination and intent of God and Father of us, (Galatians 1:4) to whom the assessment of the brilliant splendor, the opinion regarding the glorious radiance and appearance of the shining light of God’s reputation, by means of the old and the new systems, Amen, let it be so. (Galatians 1:5)

I marvel, am amazed and astonished, wondering and surprised that namely in this way quickly and in haste you change, having deserted and departed, becoming disloyal apostates and traitors away from your calling in the name of Grace to a different healing message and beneficial messenger, (Galatians 1:6) which does not exist, conditionally and hypothetically negated because perhaps some are the ones stirring you up, confusing you, and also proposing to change and pervert the beneficial messenger and healing message of the Christou, (Galatians 1:7) but to the contrary, if we or a messenger out of heaven conveys a healing messenger or beneficial message to you which is approximate or contrary to, beyond this, even positioned alongside what we delivered as a beneficial messenger and announced message to you then a curse with a dreadful consequence exists. (Galatians 1:8)

As we have said already, and even just now, repetitively, I say, if under the condition someone delivers a helpful messenger or communicates a useful message to you contrary to, or even better than that which you received, it shall be (in fact I command and want it to exist as) a curse with a dreadful consequence. (Galatians 1:9)

For because currently, men do I persuade, using words to win favor, seducing, coaxing, and convincing God? Or by comparison, do I seek and desire to please and accommodate humans? Yet nevertheless, if men, I was pleasing and accommodating, exciting the emotions of a slave of Christou, certainly not was me. (Galatians 1:10)

But nevertheless, I profess and reveal to you brothers of the beneficial message which having been communicated advantageously by and through myself, because it is not in accord with man. (1:11) But neither because I by man associating myself with it. Nor was I

taught or instructed as a disciple. But to the contrary, by way of a revelation, an appearance serving to uncover and unveil Iesou Christou. (Galatians 1:12)

For because you heard of my wayward behavior in the practice of Judaism, namely that by showing superiority, surpassing any measure of restraint, to an extraordinary degree, and better than anyone else, I was aggressively and intensely pursuing, persecuting, and harassing the Called Out of God, and I was and am devastating her, continuing to undermine, overthrow, and annihilate her. (Galatians 1:13)

And so I was and continue to progress, accomplishing a great deal, and I persist moving forward in the practice of Judaism, over and beyond many contemporaries among my race, excessively enthusiastic, zealous and devoted, burning with passion to belong to the traditions and teachings handed down by my forefathers. (Galatians 1:14)

But at a point in time when it pleased and was chosen enjoyable and better for God, the one having appointed me, setting me aside out of the womb of my mother (Galatians 1:15) to reveal and disclose, uncovering and unveiling His Son in order that I could announce the healing message among the races, immediately. I did not ask the advice of or consult with flesh or blood.” (Galatians 1:16)

If you believe that this man was telling the truth, I pity you. If you recognize him as psychotic, a mentally deranged psychopath, you are perceptive. If you would rather ignore him rather than try to understand his obsession, you may find yourself victimized by the religion he conceived. Even if you have never considered Christianity, this man’s caustic influence on the world has

been so pervasive that it must be exposed and condemned to avoid further degradation of the human experience.



There is more to contemplate that is relative to our *nepesh* – consciousness and *neshamah* – conscience. A *nepesh* is a God-given spark of life, one that all animals genetically pass on at conception. In this regard, researchers from Northwestern University in Chicago recently announced that they had photographed the explosion of light that erupts from the egg at the moment of conception. Proteins, known as a “zinc finger,” are abundant in eukaryotic cells associated with DNA and RNA.

The energy stored in the binding process is released when the first sperm penetrates the egg, thereby prohibiting further ingress of other spermatozoa. Once the encapsulated DNA in the sperm combines with the egg’s DNA, the flash of light signals the unfolding of these zinc fingers, releasing the genetic code of life.

Scientists had previously seen the phenomenon occur in other animals, but it is the first time it has been shown to happen in humans. The spectacle, highlighting the very moment that a new life begins, was called “breathtaking” by the professor directing the research. And while the flash of light has a natural explanation, the spark could be seen as Yahowah’s signature.

Even though the process is the same, every *nepesh* – soul is unique. Each operating system, through genetics, programming, and life experiences, expresses itself as a unique individual with a distinct personality and character traits, attitudes, attributes, and abilities. Everything we are,

do, and become is facilitated by and stored in the *nepesh* operating system we call consciousness.

Based upon the evidence Yahowah has provided, we can conclude that our *nepesh* – consciousness is passed on genetically at conception. Our bodies operate like automated machines. Our basic physiology and chemistry work without any conscious thought on our part. We have an autonomic nervous system that controls most bodily functions without our input. Our hearts beat, and we breathe without being aware of these functions most of the time. We express very little control over any of them. And yet, this system plays a critical role in the operation of our bodies at both the macro and cellular levels.

Our physical, machine-like structure, our central nervous system, and the sophisticated computer we call our brain are inextricably bound together into a single viable, self-aware, conscious individual with a distinct persona. This beautifully designed machine, replete with its sophisticated operating system and high-speed processor, was bequeathed to the living by Yahowah. It has to operate in an environment that is highly unpredictable, which is the only way to keep life interesting, freewill viable, and consequences credible.

As humans, we are designed to navigate through the chaos and confusion to grow from childhood to adults who can fend for themselves, find a mate, and continue the species by reproduction, hopefully finding Yah and contributing something along the way. We were equipped to deal with a multitude of dangers and challenges.

Aware of our environment, we are able to react to the opportunities that surround all of us. We were given the capacity to remember so that we can learn from our experiences, passing what we have learned on to our offspring so they can thrive and grow. In this regard, Yahowah's Towrah is our Operating Manual, teaching us

how to use what we were given to mitigate harmful influences and get the greatest possible benefit out of life.

We have a complex physical structure that works in combination with a *nepesh* to allow us to observe our surroundings and respond to what we experience, as is the case with almost all animals. But God wants more from us, so He gave us something else. For humankind to know, communicate with, and relate to our Creator, we were afforded an attribute that transcends those bequeathed to the animal kingdom. We were given a “*neshamah* – conscience.”

Commencing with ‘Adam, this amazing gift equips us with the ability to seek and know God, to appreciate the difference between right and wrong, good and bad, truth and deception – things that animals cannot do.

With a *neshamah*, we can reason, solve problems creatively, and anticipate future outcomes based on past experiences. We are also able to ascertain the consequences of our actions. With a *neshamah*, we can think abstractly, transcending what we can see. This makes it possible to envision the nature of a God we cannot touch. We can use it to model the basic structure of a universe that exceeds our grasp, doing so using mathematics, physics, and chemistry.

Inclusive of the influence of what is called “dark energy” and “dark matter,” the universe in which we live is a six-dimensional construct. Its Creator, Yahowah, exists in the seventh dimension. For us to know Him, for us to understand what He is offering and expects in return, for us to engage in a relationship with Him, and for us to approach Him, we require the capabilities provided by the *neshamah* – conscience.

The *neshamah* augments, complements, and extends the functions of the basic machine and *nepesh* operating system, providing us with a third level of development. The

neshamah, however, does not control our actions. It simply makes us responsible for them. It affects the way our brains develop and function, giving those who exercise it vastly improved cognitive capability, especially when it comes to making the kind of connections that enable us to transcend knowing to understanding.

Our *neshamah* provided humanity with the capacity to create things that are beautiful and beneficial in the arts, architecture, sciences, and business. But it is a gift that can also be used for evil, as a catalyst exacerbating our violent, deadly, and destructive tendencies – especially our propensity for deception and war.

If passed on from ‘Adam’s genetic material, the *neshamah* would be written into the portion of our genome which modulates gene expression. In each cell, there are twenty-two paired autosomes (the same number of letters in the Hebrew alphabet) and one set of sex chromosomes, XY in the male and XX in the female. The autosomes and the sex chromosomes carry all of the coding sequences within our genes. The non-coding DNA is referred to as “junk” DNA because scientists initially didn’t recognize its role in subtly modulating the expression of genes, such as those in the central nervous system and brain.

Therefore, transmission from ‘Adam and Chawah could have occurred via a sex-linked gene, by way of an autosome, or through modulation of non-coding sequences of this “junk” DNA. It could be dominant or recessive. The evidence suggests that it is passed along via a dominant allele so that either ‘Adam or Chawah mating with *Homo sapiens* outside of the Garden would convey the *neshamah* to their offspring.

With the *neshamah* being transmitted through the non-coding DNA sequences, it would be undetectable and essentially impossible for mankind to manipulate the capability – simply because we would not be able to locate

it. And this is a good thing because, given the capacity to regulate the human *neshamah* – conscience, mankind would likely produce the Aldous Huxley dystopian fantasy presented in *Brave New World*, with Alphas, Betas, Gammas, Deltas, and Epsilons bred as beasts of burden to be prodded and manipulated by an evil ruling class. By design and from birth, humanity would be stratified into a master or slave society, a genetic variation of the caste system that existed in Imperial Rome and later during the feudal expression of the Roman Catholic Church and again throughout the Holy Roman Empire.

Knowing our propensity for evil, I think that God designed our conscience in such a way that it would be difficult to detect and manipulate the genetic processes behind its expression. This was done just to keep us from coding what conditioning has already been wrought – making it irreversible.

The questions then become: how many humanoids exist today without a *neshamah*, and how many have a dysfunctional conscience as a result of ineffective modulation due to indoctrination? And while I do not have a definitive answer, dysfunctionality appears quite high.

According to the Towrah, every carrier of the *neshamah* save the eight on the Ark was wiped out in the flood in 2968 BCE. Moreover, according to what we have just read, we are on the cusp of witnessing a second mass extinction of humans with an improperly calibrated conscience. If yours is functioning, you may want to put it to good use at this time. It is in the best interests of your *nepesh*.

If we consider the most common denominators found among mass murderers and terrorists, the first would be religion. Islam, for example, is responsible for 99% of the acts of terrorism perpetrated around the world today, with the vast preponderance of those atrocities being carried out

by fundamentalists and aimed against defenseless civilians. Not only does the Quran compel Muslims to act horrifically, but they are also ordered to follow Muhammad's example, and Islam's lone messenger was a devoted rapist and pedophile, a prolific kidnapper and slave trader, a relentless mass murderer and terrorist.

The irrefutable common denominator between Islamic terrorism and the religion's "scriptures" and "prophet" explains what the world is wont to ignore. The religion has rendered the *neshamah* of nearly two billion people – a quarter of the planet – dysfunctional, causing far too many of them to be terrorists.

In the West, where Islam is not nearly as prevalent, we also find commonality among those who commit the most horrific crimes. Most were abused or, at least, perceived that they were treated unfairly. Many were prescribed mind-altering drugs, medications that were designed to regulate mood, dull pain, facilitate focus, or mitigate depression. Most played murderous video games, where killing became a form of entertainment where life could be reset in a mythical world detached from reality.

Most were indoctrinated in academic institutions where Progressive gibberish corrupted the ability to exercise good judgment – to deduce sound conclusions from evidence and reason. These factors cause serial killers and psychopaths to develop a sense of detachment from the rest of the world from a very early age. This ultimately leads them to feel a lack of empathy for their victims.

While genetic mutation appears to play a role in curtailing the *neshamah*'s functionality, indoctrination through the application of Progressive politics in Western academia and in the media plays a larger role. It has effectively deactivated the *neshamah* in most humans. While reversible, it has rendered people incapable of determining fact from fiction and then processing what is

valid in a logical manner. Such individuals are not only easily fooled, readily manipulated, and effortlessly controlled, but they lack the capacity to find and know God.

But before we consider the genetic mutations, let's also consider apathy. We lose the ability to speak a language when we stop using it. Our muscles atrophy if they are not used. If we spend too long in the dark, we become blind. Removed from human interaction, we grow insane. Likewise, those who don't care to know God, who prefer feelings over thinking, opinions to conclusions, distractions to evidence, and faith to understanding, eventually lose the ability to process information in a rational and reasonable manner. Their *neshamah* withers without use.

Recently, scientists, using MRI brain imaging techniques and analysis of the chemistry of neurotransmitters, have discovered that some people are born with a propensity for violence as well as a predisposition to murder. This suggests that the expression of our *neshamah* | conscience is also subject to mutation. Judgment can be impaired genetically. Anatomical changes in the pre-frontal cortex and the limbic systems of serial killers reveal common genetic traits. While these mutations by themselves do not guarantee that an individual will become a serial killer or terrorist, when combined with religion, abuse, medication, preoccupation with the surreal, or indoctrination, horrible behaviors result.

The *neshamah* | conscience may be dysfunctional in as many as 1.5 billion Orthodox and Catholic Christians, 1.5 billion Sunni and Shia Muslims, 1.0 billion Progressives, Socialists, and Communists, 1.0 billion Hindus, and another 1.0 billion conspiratorialists. It has been seared in perhaps a half-billion more as a result of abuse, drugs, or the games they play. Of the 1.5 billion who remain, it has

atrophied from lack of use in the majority of them. This would leave precious few, perhaps one in a million, fully functioning *neshamahs*. Hopefully, the preponderance of them will come to know Yahowah and engage in His Covenant. In this regard, just as nutrients are required for life, I am convinced that the Towrah was designed to nurture our *neshamah*.

Therefore, our *nepesh* | consciousness reflects our unique persona. This is where our character resides and our proclivities reside. Then it's our *neshamah* | conscience that gives those who possess it and use its potential a proper perspective on life. With both, we have the ability to know Yahowah. But fed the errant ways of man, it also enables those who wish to rule over others and to exhibit their cruel and homicidal tendencies the power to do so.



Signs Along the Way

On the Right Path...

In the previous volume of *Observations*, I offered to share why *Tsyown* | Zion should be seen as coterminous with the ridgeline of *Mowryah* | Moriah. The first sign was posted along the way, rising out of the City of *Dowd* | David. The last will be erected upon the barren summit at the top of the mountain.

Far more than just resolving a curiosity, I expect to elucidate the purpose of *Tsyown*, revealing what the Signs Posted Along the Way mean to the God who established them and what they say to us for whom they were intended. To do so, we will have to consider what Yahowah has had to say about *Tsyown*'s association with the City of *Dowd* | David, while remaining cognizant of the special relationship that exists between Yahowah and His favorite Son.

Our perspective will be framed by the events that occurred on *Mowryah* | Moriah one thousand years earlier between 'Abraham and his son, *Yitschaq* | Isaac, and their interactions with Yahowah. Along the way, we will consider what God had to say about His home, the one prepared by Dowd and built by Solomon, and its restoration as the Millennial Home – which Yahowah and Dowd will construct upon their return.

While we have fertile ground to plow, I would like to begin by reviewing where we have been, commencing with the prophetic statements that brought us to this place. If you recall, the first mention of *Tsyown* in *Yasha'yah* | Isaiah

appeared in the eighth statement of the opening chapter. Yahowah was presenting His enduring solution to religious rebellion. In context, our prophetic introduction to *Tsyown* began...

“Listen, Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great. I raised them, taking them to a higher place, but they have actually rebelled against Me. (*Yasha’yah* / Isaiah 1:2)

A cow, one who looks, sees what is around him, and views the world from the proper perspective, is aware, and recognizes his creator as the one who gave birth to him, but not an ass, a stubborn domestic beast of burden, regarding his Lord. Yisra’el, those who Struggle and Fight with God, does not know and remains unaware. My people have failed to consider this connection, and thus, they do not understand. (*Yasha’yah* 1:3)

Woe to an errant and blameworthy nation acting like Gentiles, severely stubborn and heavily laden, dulled and unresponsive with the corruptions and the guilt associated with perverted distortions. They are the offspring of errant and evil children who have become corrupt and destroyed because they lack integrity. They have rejected and abandoned Yahowah.

They despise and revile, harboring contempt for the Set-Apart One of Yisra’el. They have become strangers, alienating themselves. Having gone backward, they are headed in the wrong direction. (*Yasha’yah* 1:4)

For what reason, and on whose account, do you want to be continually afflicted and devastated over and over again, associating with and adding to your

obstinate and hostile rebellion? The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment is cramped up and infirmed. (*Yasha 'yah 1:5*)

From the sole of the foot and all the way up to the top of the head, there is nothing in them that is healthy or sound. They are emasculated and castrated, battered and bruised. Their raw and rotten wounds from this devastating and deadly plague have not been cleansed, medicated, or bandaged, not even soothed with olive oil. (*Yasha 'yah 1:6*)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil, conspicuously in your presence, will be devoured and destroyed by illegitimate foreign foes, the most nauseating of whores. They will bring devastating perversions and adversarial transformations, akin to being overthrown by alienated enemies. (*Yasha 'yah 1:7*)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with stubble and chaff, like an awakened encampment preserved by the observant.' (*Yasha 'yah 1:8*)

Unless Yahowah, of the host of spiritual messengers, had not spared and preserved a remnant on our behalf, as a few survivors, then like Sodom, scorched and burning, we would have been, and approaching Gomorrah, a tyrannically manipulated depressed habitation, we would be likened and compared. (*Yasha 'yah 1:9*)

Choose to listen to the Word of Yahowah, leaders of the Scorched and Burning, and listen intently, perceiving what is said, and then respond appropriately

to the Towrah Teaching, Guidance, Direction, and Instruction of our God, you people of the Tyrannical and Manipulated Habitation. (*Yasha'yah* 1:10)

‘By what means do you think that I can be approached by the great multitude, exalted aspects, and rabbinic nature of your sacrifices?’ asks Yahowah.

‘I am completely satisfied with the uplifting offerings to rise associated with the male lambs. Moreover, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (*Yasha'yah* 1:11)

For if you try to approach to look upon My presence, who or what was it that sought this beggary from your hand, thereby to tread upon the blowing of My trumpets in My court? (*Yasha'yah* 1:12)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptively futile tributes, gifts, and offerings. Incense is a detestable abomination to Me.

I cannot comprehend, I cannot endure, nor can I overcome the deceptive and disastrous falsifications associated with your oppressive and lifeless religious assemblies because they hinder and withhold the benefits associated with the Time of Renewal, the Shabat, and the calling out of the *Miqra'* | the Invitation to be Called Out and Meet. (*Yasha'yah* 1:13)

Your monthly times of renewal and your designated meetings, My soul hates. They have actually become an annoying problem to Me. I am weary of enduring their duplicity. (*Yasha'yah* 1:14)

So, when you spread out of the palms of your hands, I will hide My eyes, but also My presence, from you. Because you choose to make many worthless rabbinic prayers, abhorrent pleas, and repulsive

petitions, I will not be listening. Your hands are full of the shedding of the blood of life, and your fingers are full of iniquity. (*Yasha'yah 1:15*)

Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted.

And then, of your own volition, reject and turn away from your evil and counterproductive rituals, these things you have done before My eyes, thereby preventing becoming invalidated or seen as unethical, improper, and errant. (*Yasha'yah 1:16*)

Desire learning, be receptive to being taught, and be open to instruction, to being right, to being better, and to prosper. Seek, choosing to inquire about the means to justly resolve disputes and to exercise good judgment. Live an upright life, walking the right way, serving as a guide for those who are oppressed by human institutions.

Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (*Yasha'yah 1:17*)

Please, let's go for a walk because I want to continuously engage in rational dialog,' says Yahowah.

'Even if your sins are as crimson, like snow, they shall be made white. Even if they are continually as ruddy red and as dirty as crimson, they shall be like wool. (*Yasha'yah 1:18*)

If you are genuinely willing and listen, by way of the good and beneficial qualities of the Land, you shall be continually nourished. (*Yasha'yah 1:19*)

But if you consistently refuse to agree and continually withhold your consent and are rebellious, by the sword, you shall be devoured because the mouth of Yahowah has spoken it. (*Yasha 'yah 1:20*)

How, and by what means, has this city which was once filled with enduring truth become like a whore? The fair and vindicating path to execute good judgment regarding the means to justly resolve disputes had once dwelled in her, even through the darkest hours. But now, they have become murderers – causing many to die needlessly. (*Yasha 'yah 1:21*)

Your silver, your money in general, and that which you yearn for have become impure, worthless dross. Your alcoholic drinks are diluted in the sea. (*Yasha 'yah 1:22*)

Your political and religious officials are defiant in their rebellion, and they are closely associated, sharing a common agenda, with kidnappers, slave traders, and thieves. Every one of them adores a bribe and chases after illicit inducements to buy influence, for payoffs and rewards.

They do not bring justice to the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken is not pursued by them.” (*Yasha 'yah / Isaiah 1:23*)

In the midst of the perversity, in the place where the whore of religion was running amok, Yahowah posted His signs in the most conspicuous place and then encouraged us to consider their message. Their text, He said, would benefit those who were “willing to listen to the Word of Yahowah and respond to His Towrah’s Guidance.” As such, *Tsyown* represents the signs Yahowah posted in His Towrah to lead us away from the corruption of man to His home – a home He has and will establish upon *Mowryah* | Revere Yahowah.

The second time we see *Tsyown*, Yahowah is making the same point. The monuments were designed to guide the observant individual toward the means God has established to justly resolve disputes. *Tsyown*, thereby, directs our attention to the *Mow'ed Miqra'ey* and away from man's religious replacements and counterfeits.

Let's pick up the story of *Tsyown* right where we left off...

“Therefore, this is the prophetic announcement of the Upright One of Yahowah of the spiritual implements, the Mighty One of Yisra'el, ‘Woe, pay attention to this warning. I will be relieved of My adversaries. I will take vengeance on My enemies. (*Yasha'yah* / Isaiah 1:24)

Then I will turn My hand upon you in My desire to remove your impurities in the manner of natural cleaning agents. Your repulsive rubbish, Yah and your worthless divisions, all of which I will choose to remove. (*Yasha'yah* 1:25)

And I will opt to restore your judges, as it was at the beginning, along with your counselors who provide advice and direction, as it was from the start. Thereafter, for you to approach, Yaruwshalaim will be called the “City of Righteous Vindication” and the “City of Confirmed and Enduring Truth.” (*Yasha'yah* 1:26)

***Tsyown* | the Signs Marking the Way, by the means to exercise good judgment regarding justly resolving disputes, shall ransom and redeem those who change their attitude and return the right way, causing them to become innocent and upright. (*Yasha'yah* 1:27)**

Then the downfall and destruction of the revolting rebels who defiantly transgressed the agreement will occur, along with the errant and blameworthy, all

together at the same time with those who have rejected, abandoned, and forsaken Yahowah.

For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.” (*Yasha’yah* / Isaiah 1:28)

According to God, and He ought to know since He wrote and posted the signs, *Tsyown* demarks the way to becoming redeemed and vindicated. These signs denote the dividing line between those God views as Family and those He considers foes. *Tsyown* separates the saved from the damned, the living from the dead. As such, nothing may be as important as knowing where these signs are located, realizing what they have to say, and recognizing where they lead. If exploring those answers isn’t worth our time, what is?

As I shared previously, based upon what Yahowah has to say about *Tsyown*, I am convinced that, rather than existing as a separate mountain, Zion actually runs the length of Mount *Mowryah* | Moriah, from the City of *Dowd* / David, through the Temple Mount, and up to the summit above Golgotha. All three aspects of *Mowryah* are relevant to Yahowah’s story: the City of Dowd, the Temple Mount above it, and the actual summit of the mountain where Yahowah met with ‘Abraham and upon which Dowd fulfilled *Pesach*, *Matsah*, and *Bikuwrym*. This chapter, then, will be devoted in part to providing the reasons behind this conclusion.

The third reference to *Tsyown* in *Yasha’yah* appears shortly thereafter, and it addresses events occurring at the same time, 2,777 years removed from Yahowah’s initial warning to Yisra’el circa 745 BCE. Now Yahowah is revealing the final resting place for His Home on Earth.

“This is the Word that beneficially *Yasha’yah* | Salvation is from Yahowah, son of ‘Amowts – the Trustworthy and Steadfast, observed in the prophetic

vision concerning *Yahuwdah* | Beloved of Yah and Related to Yah and concerning *Yaruwshalaim* | the Source from which Guidance and Direction Flow Regarding Reconciliation and Restoration. (*Yasha'yah* / Isaiah 2:1)

It shall come to pass in the last days, firmly established, completed and enduring, the House, Home, and Family of Yahowah will come to exist in proximity to the summit of the first and foremost mountain of the mountains, lifted up, supported, and sustained as part of these elevated places. Then every Gentile shall flow forth with a joyful countenance, beaming with happiness, and shining brightly. (*Yasha'yah* 2:2)

And many people who are part of the family shall travel, and they shall say, 'Walk because we can, of our own volition, ascend to the mountain of Yahowah, to the House and Family of the God of Ya'aqob, and therefore of Yisra'el and the Covenant, so that He can fulfill His will and teach and guide us by means of His ways in order for us to choose to genuinely and continually travel about in His manner.'

For indeed, from *Tsyown* | the Conspicuous Signs Posted to Mark the Way shall be brought forth the *Towrah* | the Source from which Teaching, Guidance, Direction, and Instruction Flow – the Word of Yahowah from *Yaruwshalaim* | the Source of Guidance on Reconciliation. (*Yasha'yah* 2:3)

Then He shall execute good judgment, exercising discernment by making appropriate connections, regarding the Gentiles, and He shall reasonably conclude that the enriched and empowered people who are part of the family are right, deciding to vindicate them once and for all.

They shall beat their weapons for plows and their spears for pruning hooks. And Gentile nations shall not

rise up toward Gentile nations, deploying weapons of war. They will no longer train or teach conflict ever again. (*Yasha'yah 2:4*)

House of Ya'aqob, choose to walk this way because then we can genuinely and continuously journey throughout space and time of our own volition in the light of Yahowah. (*Yasha'yah 2:5*)

Except, your people have rejected and abandoned the family of Ya'aqob, because they are full of the ways of Eastern antiquity and of fortune-tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits like the Palishty, the foreign foes who invade the Promised Land, invoking fear with the offspring of foreigners, they clasp hands and engage in the business of mockery and ridicule. (*Yasha'yah 2:6*)

Their realm is filled with silver and gold. And there is no end to their treasures. Their land overflows with swift stallions, and there is no limit to their chariots of war. (*Yasha'yah 2:7*) Their land is overwhelmed with religious images and false gods, the work of their hands. They convey their intent by bowing down in homage and allegiance to that which they have made with their fingers. (*Yasha'yah 2:8*)

Humankind bows down in submission and fear, each and almost every individual is humiliated and humbled. So do not accept them, support them, endure them, or respect them.” (*Yasha'yah / Isaiah 2:9*)

God has answered many of our questions. Yahowah's focus remains on Yahuwdah, Yaruwshalaim. This is where He will return to build His Home and establish His Family – doing so on His own initiative. The specific location within Jerusalem was also foretold: the summit of His first and foremost mountain – which would be the highest point on Mount *Mowryah*. His Family will be sustained because

of what Yahowah has done for us upon these elevated places and thus by everything that transpired along the ridgeline, from Dowd's home to Yahowah's home, with the Temple Mount in between.

Although we are in Yahuwdah, it is now home to Gentiles who have embraced Yahowah's *Beryth* | Covenant and who have answered His *Miqra'ey* | Invitations. Those who are now included in the Family of the God of Ya'aqob shall be as light, enlightened by the greatest Teacher of all, embarking on a life of discovery. What's more, Yahowah will be providing the directions necessary to keep His children safe as they explore the universe He created for their entertainment and edification. It will be a perfect blend of parental guidance and volitional freedom.

Especially germane to our study, we have just been told that *Tsyown* brings us to the *Towrah*. The Signs point the way to Yahowah's Instructions. The Directions provided by the Word of Yahowah lead us to and through Yaruwshalaim because it is God's Source of Guidance on Reconciliation.

Using His *Towrah* as the basis for adjudication, Yahowah will exonerate every surviving Gentile who made the proper connections, vindicating, adopting, enriching, and empowering those who read the signs correctly. As a result, conflict will be replaced by contemplation.

In the previous chapter, by using *'acharyth* to depict the timing, we recognized that God was speaking about what He is going to do in "the last days preceding the end of a period of time" and thus during the five days between *Yowm Kipurym* and *Sukah* in year 6000 Yah. That correlates, the best I can determine, to commencing at sunset in Jerusalem on Sunday, October 2nd, and concluding before sundown on Friday evening, October 7th, in 2033 on the Roman Catholic calendar in use today.

That is when Yahowah, after incinerating all of man's religious and political rubbish, will establish an Earthly home for His Family on the summit of His favorite place. And while that is Mowryah, it is not upon the Temple Mount. It is neither the summit of Mount Mowryah nor the place where Yahowah initiated the Covenant.

Tsyown | the Signs Posted Along the Way, therefore, depicts all four events which have and will take place on Mowryah over the course of eighty *Yowbel* (4,000 years). This story begins with the arrival of 'Abraham and Yitschaq to *Mowryah* | Moriah at Yahowah's request. Like Noach before him, 'Abraham listened to God and followed His directions.

The result of accepting and acting upon Yah's guidance was to confirm the *Beryth* | Covenant in year 2000 Yah / 1968 BCE. The meeting that foreshadowed Passover on this day, in this place, and for this reason, serves as one of the most important Signs Posted Along the Way. It affirmed the correlation between the Covenant, God's directions, and the benefits Yahowah would provide by way of His *Miqra'ey* | Invitations to be Called Out and Meet. And like the example of Noach, it puts us on notice that we need not only listen to God but also act, doing what He has requested.

The next step on this journey includes the establishment of the Kingdom of Dowd on this same mountain, culminating with His son, Solomon, building Yahowah's Home in year 3000 Yah / 968 BCE. According to God, the Kingdom of Dowd will be reestablished upon His return, so it is especially relevant to this story. God's home and the home of His beloved Son share a common view and a similar address, seeing that both are set upon the ridgeline of the same mountain. Momentarily, we'll turn back to Shamuw'el to verify these assertions.

Continuing to survey the four most important events depicted by *Tsyown*, indeed, the four most important events in human history occurred exactly one thousand years after the cornerstone of the Temple was set into place when Dowd and the Set-Apart Spirit honored the promise Father and Son had made regarding Passover, UnYeasted Bread, Firstborn Children, and the Seven Sevens – fulfilling the *Miqra'ey* of *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw'ah* – all on Mowryah, all in year 4000 Yah / 33 CE, thereby enabling the benefits of the Covenant. If one considers, as I do, the upright pillar, upon which the Passover Lamb of God was affixed, as a signpost, then these events serve as the ultimate *Tsyown*. Golgotha, the site of *Pesach*'s fulfillment, is located directly above *Yirma'yah*'s | Jeremiah's Grotto, where the Ark of the Covenant is currently stored, and it is directly below the summit of Mount Mowryah, where Dowd's body was taken at the conclusion of Passover.

And finally, in year 6000 Yah (2033 CE), God will do as He foretold and return to this place, just as *Yasha'yah* predicted, erecting His Home. He will demonstrate that Mowryah is where the Signs Along the Way have been Posted.

Now that Yahowah has reaffirmed, restored, and reestablished His Family, He tells us that His children will come Home. And you'll notice that, not once or twice but three times, God speaks of them "*halak* – walking," which serves to augment the realization that He had previously asked His Covenant children to walk away from human entanglements and then walk to Him.

Now that we are with Him, we are going to stroll through the universe He has created for us to enjoy. Also interesting, as we shall learn in a moment, there are two intersecting measurements of 777 strides that speak to the location and elevation of the two most important sites on *Tsyown*.

In this regard, you may have noticed that Tsyown's reappearance at the end of this text reinforces the idea that the Covenant's children will walk along the path designated by Tsyown to the summit of Mowryah. Further embellishing this understanding, Tsyown and the Towrah are juxtaposed in the prophecy, connecting them, just as we have done.

When we walk, Yahowah wants us to be upright and unwavering, thus embedding our heels. That way, we will not veer away nor be pulled off of the path. This is what Ya'aqob means, and it explains why Ya'aqob became a synonym for Yisra'el.

Our Heavenly Father's role as a parent is to "*yarah* – guide and teach" His Covenant children. That is the purpose of His Towrah, which is where we find the terms and conditions for participating in His Covenant Family. It is also where we find the path that we are invited to walk in conjunction with the Miqra'ey, beginning with Passover. Tsyown marks the way, with the Towrah, the Word of Yahowah, and Yaruwshalaim working as an integrated whole to provide the necessary guidance for the trip to the seventh dimension and the Home of God.

As I mentioned a moment ago, since there are three places where the Tsyown are posted on Mowryah, we should not be surprised that each provides a compelling affirmation relative to the length of a man's stride, both in distance and elevation. That is why the Hebrew word for walk, *halak*, was used three times in the previous statement regarding the enduring nature of the Towrah's guidance and the Signs Yahowah has Posted to Show us the Way.

The lowest outcropping of Mount *Mowryah* | Moriah rises 1970 feet above the sea, which is 600 meters, equivalent to 600 strides by the average man. That is telling because six is the number of man, who was conceived on the sixth day. Dowd, whose home was built there, was

Yahowah's most beloved man. This occurs at the south end of the junction between the Kidron and Hinnon Valleys.

The actual summit of Mount Mowryah, where Yahowah will build His Home, reaches 2549 feet above mean sea level, which is 777 meters, comparable to 777 human strides. Seven embodies Yahowah's purpose in having created humankind. Man, who is represented by the number six, with God, who is one, equals seven. The creation story played out over seven days. There are seven days of the week, with the seventh set apart as special. There are seven Miqra'ey representing the seven steps along our walk to God. There are seven lights in the Manowrah, with six on the flanks and one in the middle.

The summit of Mount Mowryah is found directly above the Golgotha embankment, which served as the backdrop for the crucifixion on Pesach. This location is exactly seven hundred seventy-seven paces (and thus also 777 meters) northwest of where the Second Temple was located by way of the Damascus Gate.

I don't suppose that any of this is perchance.

As for the Temple Mount, it sits in the midst of the ridge, situated directly between the City of *Dowd* | David below it and the summit of Mount Mowryah 40 meters above it, with the foundation of the Temple established at 2424 feet (737 meters or strides) above the sea. Forty is the number of completion in Hebrew and there are three locations associated with the ultimate embodiment of seven in this place, and therefore 737 strides. And as an affirmation of forty, it rained forty days and nights during the flood. After spending 400 years as slaves in Egypt, the Exodus lasted forty years. And Yahowah devoted forty days to sharing His Towrah with Moseh.

It is thought-provoking to be sure that the home of the man Yahowah loved most of all, *Dowd*, is 600 human strides above the sea, in that six is the number of man

created on the 6th day, a carbon-based lifeform with an atomic number of 6 whose stride is one meter in length: 3.28084 feet. Likewise, in that a meter is equivalent to the distance we cover with each step we walk with Yahowah, the actual summit of Mount Mowryah where ‘Abraham and Yahowah met to affirm the Covenant is 777 strides above the sea.

Yes, I am repeating myself, but so does Yah.

Equally intriguing, from the original location of the Ark of the Covenant in the Second Temple to its present location beneath the summit of Mowryah (and thus also directly below the Golgotha escarpment) is 2,353 feet or 777 strides. The summit directly above Golgotha remains substantially uninhabited and undisturbed. There are no shrines, monuments, or other forms of human clutter on Mowryah’s rounded peak. As of the time of the 4th edit of this book in 2018, the single best building site in the most coveted city in the world has remained largely unchanged, untouched since the time of ‘Abraham, just seventeen years shy of 4,000 years ago.

The highest summit in Jerusalem is actually the Mount of Olives, which is due east of the Temple Mount across the Kidron Valley. It is comprised of three hills, the highest of which is 2639 feet above sea level and thus 800 strides. That is also relevant because Yah uses eight to depict eternity and the Set-Apart Spirit. The Mother of eternal life is consistently associated with the properties of olive oil. As it relates to olives, they are the longest living tree in the Land, and their oil serves as a metaphor for the Set-Apart Spirit because it lights the darkness, provides nourishment, and promotes healing.

There is a hotel and a church on the highest point of Olives and a menagerie of graves along the western face, but it matters not because Olives is the mountain that will be severed upon Yahowah’s return. An earthquake fault

will separate it into two, running east to west through it. The resulting fissure will destroy the Temple Mount, along with the shrines to Satan that have been erected upon it. Also, the Church of the Holy Sepulcher will be swallowed by the earth.

Through this new valley, living waters will flow east and west, cascading into the Mediterranean Sea over Yisra'el's primary seaport while giving life to the Dead Sea on the east. I suspect that Yahowah will build a bridge over this river, connecting Dowd's home to His home. That has been God's intent from the beginning.

The summit of what is called "Mount Zion" today lies an equal distance to the west and across the Central Valley. It claims an elevation of 2510 feet and is actually the largest mountain in Yaruwshalaim / Jerusalem, albeit not the highest.

However, what is referred to today as "Mount Zion" is not the Tsyown of which Yahowah speaks. You see, during the second half of the First Temple period, Jerusalem expanded westward, and its defensive walls were extended to include the entire Western Hill, now called Zion. But the lines of demarcation were blurred by Nebuchadnezzar II, who completely destroyed the city in 586 BCE, obliterating historical landmarks while significantly impairing the people's memory of them, especially following their long detention in Babylon. After successive periods of intermittent rebuilding, Jerusalem was destroyed a second and third time by the Romans, first in 70 CE and then again in 133 CE. The people who forgot their God also forgot what He had said about Tsyown.

The Jewish religious traitor turned Roman historian, Josephus, never used the term, *Tsyown* | Zion, but he wrongly wrote that the "Citadel of King Dowd / David" was "situated on the higher and longer hill." This implied that the Western Hill was the location of the City of David,

which is why it is called Zion today. The fact that it is a more prominent location than the ridgeline below the Temple Mount caused the myth to be perpetuated throughout the long chasms of time.

This misperception continued under Christian Byzantine, Muslim, Ottoman, British, and Jordanian rule over Jerusalem, with the latter forbidding Jews from visiting any of the sites made famous by the *Towrah* | Guidance and *Naby'* | Prophets between 1948 and 1967. Man has a long history of being wrong.

Tsyown, considering what Yahowah has just revealed regarding it through Yasha'yah, and what He previously conveyed in 2 *Shamuw'el* / Samuel 5:7, must be co-located with “the City of *Dowd* | David.” This location is known because the buried ruins surrounding the site have been the focus of a number of recent archeological digs. They all place the City of David just south of the Temple Mount along the southern portion of the Moriah ridge.

Further, once the First Temple was erected in Yaruwshalaim, Tsyown's name migrated there too – at least according to God. Also, in *Yasha'yah* 60:14, Yahowah affirms a second time that one of Tsyown's Signs was posted at the top of the hill, coterminous with the summit of Mowryah.

There are three different, albeit closely related, locations for Tsyown, all of which are relevant, and each of which is located upon Mount *Mowryah* | Moriah. The first is Dowd's City and Home. The second is where Yahowah's *Beryth* | House, known as the Temple, was located upon the Temple Mount. The third is upon the summit of the mountain where Yahowah met with 'Abraham. It is where the Messiah fulfilled *Pesach*. And it

is where Yahowah will erect His Home for the celebration of Sukah from 6000 to 7000 Yah.



Yahowah's juxtaposition of Tsyown and the City of Dowd is fascinating. For those insights, we will have to turn back the clock 300 years and listen to what Shamuw'el had to say about the Messiah circa 1008 BCE.

“Then all of the tribes of Yisra’el came to Dowd (Dowd – the beloved) at Chebrowm (Chebrowm – to associate and share) and said, ‘Behold, we are the very substance of your flesh. (Shamuw’el / 2 Samuel 5:1)

Even though yesterday, and heretofore, when Sha’uwl was king over us, you were the one who came out and led Yisra’el’s return. Yahowah said to you, “You shall be shepherd of (ra’ah – you shall care about and tend to the needs of, lead, feed, enable, and protect) My family of Yisra’el, and you shall exist as a leader and guide for Individuals who Engage and Endure with God.” (Shamuw’el / 2 Samuel 5:2)

And so, all of the elders of Yisra’el came to the king at Chebrowm | Hebron. And King Dowd cut for them a covenant (karat beryth la hem – established through separation for them to approach a family-oriented relationship agreement) at Chebrowm to approach the presence of Yahowah. They anointed (mashach – they applied olive oil to prepare and devote, setting apart to serve) Dowd as king over Yisra’el. (Shamuw’el / 2 Samuel 5:3)

Dowd (Dowd – the Beloved) was thirty years old (ben shalosh shanah) at the beginning of his reign (ba malak huw’). He would reign for forty years (‘araba’ shanah melek). (Shamuw’el / 2 Samuel 5:4)

At Chebrowm (*ba Chebrowm*), **he reigned** (*malak*) **over Yahuwdah** (*'al Yahuwdah* – on behalf of Yahowah's Beloved) **for seven years and six months** (*sheba' shanah wa shesh chodesh*). **And at Yaruwshalaim** (*wa ba Yaruwshalaim* – by Providing Guidance on Reconciliation), **he reigned thirty-three years** (*malak shalosh wa shalosh shanah*) **over all of Yisra'el** (*'al kol Yisra'el* – for every Individual who Engaged and Endured with God) **and Yahuwdah** (*wa Yahuwdah* – the Beloved of Yah). (*Shamuw'el* / 2 Samuel 5:5)

And so (*wa*), **the king** (*ha melek*) **and his men walked** (*halak wa 'ysh huw'*) **to Yaruwshalaim** (*Yaruwshalaim* – Source of Instruction Regarding Reconciliation), **toward where the Yabuwsy** (*'el ha Yabuwsy* – to the Jebusites (Descendants of Jebus); from *buws* – to tread upon and trample down) **inhabited the land** (*yashab ha 'erets*).

And they said to Dowd (*wa 'amar la Dowd*), **'You will not come here now** (*la 'amar lo' bow' henah*). **Because without a doubt** (*ky 'em*), **the blind** (*'iwer* – the unknowledgeable who are not observant and are thus ignorant and irrational) **and the lame** (*piseah* – the permanently incapacitated who are crippled as a result of skipping Passover; from *pasah*, verb for lame, meaning to impair mobility or decisiveness, akin to *pasyt* – as a result of religious worship and idolatry) **shall cut you off, reject you, turn you away, and remove you** (*suwr* – corrupt you, labeling you a dishonest, degenerate, fraud), **they said, boasting that Dowd could not enter this place at the present time.** (*Shamuw'el* / 2 Samuel 5:6)

Nevertheless, Dowd captured the stronghold (*'eth matsuwdah* – the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline) **of Tsyown** (*Tsyown* – Signs Posted to Mark the Way, a Monument to Identify the Proper Place and the Right

Direction to Go Along the Path **which is** (*hy'* – she is) **the City of Dowd** (*'iyr Dowd*). (*Shamuw'el* / 2 Samuel 5:7)

So, Dowd said on that day, ‘Anyone striking the Yabuwsy should manipulate the water supply.’ And the lame and the blind (read: the ignorant, irrational, and religiously incapacitated) were shunned and detested (*sane'* – intensely disliked, viewed as adversarial, and unloved) by the soul of Dowd, therefore, and for this reason, it is said, ‘The blind and the lame (the ignorant, irrational, and religiously incapacitated) shall not come into the house.’ (*Shamuw'el* / 2 Samuel 5:8)

And Dowd lived (*yashab* – established his dwelling place, settled, and remained) **in the stronghold** (*ba ha matsuwdah* – in the mountain fortress serving as a defensive position as a result of a higher inaccessible hill or ridgeline), **and he called it** (*wa qara' la hy'* – and he called out with regard to her, summoning, inviting, appointing, and designating her), **‘the City of Dowd** (*'iyr Dowd*).’

And Dowd built (*banah* – established the home and restored the family) **all around** (*sabyb* – on all sides of the surrounding area) **from the terraces** (*min ha milow'* – the system of retaining walls and supporting mounds used to level a parcel of undulating ground), **including his home** (*wa beyth*). (*Shamuw'el* / 2 Samuel 5:9)

And Dowd walked about through life in a way which became greatly revered (*halak halak gadal* – traveled around growing great) **because Yahowah, the God of the spiritual implements** (*tsaba'* – heavenly envoys), **was with him.”** (*Shamuw'el* / He Listens to God / 2 Samuel 5:10)

We now have absolute and irrefutable confirmation that Tsyown and the City of Dowd are coterminous. And since we have unassailable archeological proof that the “City of David” is on the lowest portion of the Mowryah

ridgeline, directly below the Temple Mount, we know that this area is at least part of what Tsyown represents. And I say “part” because not only have we been told in Yasha’yah 1:8 that Tsyown would be preserved by Yahowah as a reminder, but in Yasha’yah 2:3, we find Yahowah affirming a direct connection between Tsyown, His Home during the millennial celebration of Sukah, the highest summit of this mountain, His Towrah, and His Word. That makes Tsyown the most important set of signs posted anywhere in the universe.


Since there are additional nuggets here, bear with me a moment while I share a few of them (actually eighteen). Dowd’s name explains the kind of relationship Yahowah developed with His Son, “Beloved,” and his name serves as a living metaphor for how He would like to engage with us.

The meeting occurred at a place synonymous with Covenant: “*Chebrown* – to associate and share.” Those who attended referred to Dowd as “the very substance of our flesh.” That was done to introduce the realization that Dowd’s *basar* would fulfill Pesach.

Long ago, the people chose Sha’uwl against Yahowah’s advice, and he failed miserably. Yahowah selected Dowd, and God’s choice succeeded long before he was king. Just as Moseh had led the Yisra’elites back home, and just as Dowd made it possible for Yisra’el to be restored into fellowship, the Messiah led Yisra’el’s return to the Land, to the Towrah, to the Covenant, and to God.

Yahowah asked Dowd to “be a shepherd for His family” because this is God’s favored approach to leadership. It is how He, Himself, leads. A shepherd walks with his flock, speaks to and listens to his flock, sleeps and eats with his flock, and mends the ailments of his sheep. He protects and guides his flock, leading the sheep to shelter, food, and water. But it would be Dowd’s failures

in this regard that would cost many sheep their lives. It is what happens when a shepherd fails – as Dowd did on occasion.

Nonetheless, the covenant between Dowd and Yisra'el, Shepherd and Sheep, at “*Chebrown* – to associate and share,” reflects many aspects of the Covenant between Yahowah and His children. Yahowah guides us with His Towrah. It is the staff of the Shepherd. In this regard, the Hebrew word for God, ‘*el*, consists of the head of a male lamb and a shepherd’s staff: , thereby showing the shepherd engaged with his sheep and leading by example.

Neither the blind nor the lame find Yahowah because He can only be known through observation and contemplation. That is why they are precluded from entering His Home. It is not that God has a problem with physical deformities; it’s that He views an unwillingness to consider His Towrah and respond to it as handicaps that are too debilitating to overcome. This text is not about physical infirmities, but instead about a disabling attitude.

The religious are prone to oppose and demean those Yahowah has chosen. Those who are patriotic and militaristic are also inclined to be presumptuous and overly impressed with their prowess. The politicians pontificate, promising all manner of things they cannot deliver. But in the end, all of the noise is nothing more than an irritant to God, like scraping one’s nails on a blackboard. He diverts the water supply and the parched of spirit wither away.

The word used to depict the “*matsuwdah* – stronghold” which is Tsyown, and which became “*iry Dowd* – the City of Dowd,” is literally “the ridgeline of the mountain.” Dowd’s and Yahowah’s homes are coterminous because God envisions camping out together. It is what Sukah, the culmination of the Miqra’ey, represents with Tsyown pointing out the way to camp out with God.

We are told that Dowd “established the home and restored the family, building all around the surrounding area,” an environment that ran from “the terraces to the home.” The *milow*’ describes the system of retaining walls used to level the ground along the western embankment of the lower ridgeline of the City of Dowd. Large sections have been unearthed by archeologists, verifying this depiction. The *beyth* is the “home” of Yahowah, a place where we find the foundations, floors, and walls of the City of the Beloved, today.

Dowd walked with Yahowah, and then he walked some more. So shall those of us who have similarly acted upon the terms and conditions of the Covenant. Yahowah conceived us to walk with Him. Dowd realized God’s propensity for taking long strolls through life together, and came to respect Yahowah for it, which in part is why God revered His Son. He made him extraordinary. No greater man has ever lived. His legacy is recorded in his life and lyrics, the example and testimony of a man who was right about God.

Within moments of the time, I translated this statement, I received a letter from a Covenant brother down under, in the land of Oz. A scientist by training, he explained why Yahowah constantly refers to Himself as the God of the *Tsaba*’. As a seven-dimensional being, Yahowah cannot fully enter the six-dimensional universe that He created for us, so He uses His “*mal’ak* – messengers” to accomplish what He wants to be done.

By way of example, Walt Disney, a three-dimensional being, cannot go into the two-dimensional world of his creation, Mickey Mouse. Walt’s capability and power infinitely exceed that of his cartoon, and yet the character he conceived cannot see him. The only way Walt can interact with his creation is to use implements: pencils, brushes, and pigments.

Yah's implements are *mal'ak*. They serve Him as part of His *tsaba'*. Since this is how God interacts with His creation while we exist in lower dimensions, He introduces Himself to us as Yahowah of the *tsaba'* | spiritual implements.

There is more we can learn about the association between the City of Dowd, the Temple Mount, and the summit of Mowryah in conjunction with Tsyown from Shamuw'el, so let's turn to the conclusion of the book. There is a story that reveals that, even though Yahowah loved Dowd in spite of his flaws when his poor judgment led people astray, there was a consequence.

After having sent his men out on a killing spree to fetch him a cup of water from a well in Bethlehem, only to pour it out on the ground, and then squandering the better part of a year counting the number of troops at his disposal, Dowd realized that he had damaged his relationship with Yahowah by failing to honor God's request to shepherd His family. He had been called to guide and protect the flock, leading them to water. But he had done the opposite, using men to protect him and satiate his own desires.

“Now Dowd's heart troubled him after he had counted the people, and Dowd said to Yahowah, ‘I have gone substantially astray with what I have done. So Yahowah, please forgive the guilt of your associate because I have acted very foolishly.’ (*Shamuw'el* / 2 Samuel 24:10)

Then Dowd got up in the morning and the Word (*dabar* – statement and testimony) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **came to Gad** (*Gad* – one who brings a brighter future and a more joyful state; from *gowd* – to overcome (also the name of the seventh son of Ya'aqob by Leah's servant, Zilpah)), **the**

prophet, and the seer of Dowd, to say, (*Shamuw'el* / 2 Samuel 24:11)

‘Walk, because you shall speak to Dowd, thusly, “Yahowah says three options I am providing for you to choose one of them which I will do to you.”’ (*Shamuw'el* / 2 Samuel 24:12)

And Gad came to Dowd and he told him, asking him, ‘Shall you endure seven years of famine in your land, three months of yourself fleeing from the presence of your foes pursuing you, or the existence of three days of plague in your land?’

Now consider and decide what I should reply to the One sending me this communication.’ (*Shamuw'el* / 2 Samuel 24:13)

Then Dowd said to Gad, ‘My distress is very great. Please, let us fall into the hand of Yahowah because His compassion and mercy are great but not into the hands of humans.’” (*Shamuw'el* / He Listens to God / 2 Samuel 24:14)

Dowd wanted nothing to do with human institutions. He recognized that powerful men are universally bad – that they are his foes and God’s foes. But he, like Chawah three thousand years before him, misconstrued what God had said. Since it was his own abuse of power that led to this situation, as someone tasked with the mission of being a shepherd and a role model, he should have chosen the second option, which was to personally flee from the presence of his foes as they pursued him for three months.

No one else would be at risk – including Dowd. He had survived an onslaught of death threats from Sha’uwl for a much longer period of time. More importantly, he had written the 91st Psalm and should have known that Yahowah’s promise to protect him was unconditional.

But that is not what he chose. As a result, nearly one percent of the shepherd's flock would meet a premature demise – seventy thousand of them. (Since we are told that 1.3 million men in Yisra'el and Yahuwdah were valiantly drawing their swords, there would be at least three to four times that many men, counting those too young, too old, too limited in capability, and too otherwise occupied, to fight courageously. With an equal number of women, the population would have exceeded seven million.)

My initial reaction to all of this was concern. Why would God be so disappointed and why respond so harshly? But then I thought about it some more. Dowd was special. Yahowah had facilitated his rise from an unknown shepherd to a level of success and fame no one else throughout time would ever experience – beginning with a single well-guided stone. Everyone knows his name. They know where he lived, what he did, and what he had to say in his *Mizmowr* / Psalms. He was chosen and he accepted the most important mission in the world – shepherding God's family. And he blew it, big time.

With each victory, with every accomplishment, he became more self-centered, more self-absorbed, more self-assured, and especially more self-indulgent. The boy who rose through reliance, having become Yahowah's most beloved Son, had now become so independent of the source of his enlightenment, empowerment, and enrichment, God wasn't even talking to him anymore – but was instead communicating through Gad.

Rather than lead Yahowah's flock to living waters, he sent God's sheep out on a deadly mission to fetch him a drink which he threw away. And then against the advice of everyone he squandered his people's resources to conduct a meaningless accounting of men who could be deployed to fight his battles, protect his interests, and defend him. He had become like Sha'awl. He was acting like a Gentile king. And he had no excuse. He, of all people, knew better.

And because he was the chosen one, the implement and spokesman for the living God, he was tarnishing Yahowah's reputation and perverting His purpose.

So, Yahowah offered Dowd three options through Gad. That alone is revealing. Gad was Yahowah's prophet now that His counsel was no longer being sought by Dowd. And for all of those who have a conniption fit over translating *'elohym* as "God," Gad and God are written identically in Hebrew. Yahowah obviously did not have an issue with the man's name.

Shepherds feed their flock. Dowd was derelict in this regard, so to convey the consequence of failing to appreciate this vital aspect of the job, there would be a seven-year famine if Dowd elected to remain self-indulgent. Since shepherds protect their flock from harm and seek to heal them when they are injured or sick, Dowd's failure to put the safety and health of God's sheep ahead of his own would result in a three-day pestilence, reflecting the way ungodly human institutions infect their societies with deadly plagues. And inexplicably, Dowd chose this option, putting the lives of God's children at risk rather than being inconvenienced.

In a teachable moment, the most brilliant man who ever lived missed the lesson. This was 'Adam eating from the wrong tree, 'Abraham promoting the wrong son, Moseh striking the rock. And since these men were all chosen by God, used by God, and loved by God, this becomes an instructive situation for all of us.

The reason so few people respond to the conditions of the Covenant and answer the invitations to the annual meetings, and thus live, is largely because the most influential members of society are vastly more concerned about themselves than they are about God. Some grow thirsty, many become hungry, and most die, plagued by the

self-indulgent religious and political schemes of their leaders.

God is offering to immortalize us, to perfect us, to adopt us, to enlighten us, to empower us, to enrich us, and most importantly, to work with us to assure our success. He asks very little of us in return, hoping that we accept His terms and benefit from what He is offering. And yet, most squander this opportunity.

In Dowd we see ourselves. In Dowd, we see what happens when we fail to engage as shepherds. It cost Dowd nothing, save a nagging conscience, a stained reputation, and lost opportunities. But it cost seventy thousand sheep their lives. When we fail to listen to Yahowah or to respond appropriately once we are part of His Family, our status within the Covenant does not change. His promises are unconditional. But our failure to use the time afforded to us and the resources He has provided to share what the Towrah says about His Covenant, can and will affect the lives of others who might have come to an understanding of the truth had we done our part.

The other lesson is: listen carefully. Know and understand what God is saying before responding. Consider the options He has provided within the context of who He is and what else He has said. Be thoughtful and considerate. Dowd's failure in this regard proved devastating. It is the same consequence endured by society at large, because very few people are observant, closely examining and carefully considering what God has to say.

The plague was “*shachath* – corrupting, blemishing, polluting, and sliming,” which is to say it was designed to mimic the effect of religion. You will also notice that when Yisra'el was infected from Dan to Beersheba, the consequence was deadly, just as it is with religion. But since the remedy for religion resides in Yaruwshalaim, Yahowah would establish this place as such, preventing

Dowd's failures from ruining His means to perfect the imperfect.

“So Yahowah caused a plague in Yisra’el from that morning until the time of the agreement. And the people died from Dan to Beersheba: seventy thousand men. (*Shamuw’el* / 2 Samuel 24:15)

Then the spiritual messenger stretched out his hand toward Yaruwshalaim to corrupt her (*shachath* – to mar and inflict ruin upon her, blemish and ravage her, pollute and slime her), but Yahowah grieved in regret (*nacham* – bemoaned and lamented the decision Dowd had made and as a result of His sorrow and compassion, He provided comforting relief (nifal imperfect passive)) regarding (*’el*) the shepherd’s leadership (*ra’ah* – the one caring for the flock and those enabling disastrous and ruinous perversions, the personal advisor and the friends of wrongdoing, the associates of misery and suffering, the advocates of a bad attitude, the calamitous and misfortunate anxiety and distress advanced by those attending to the groom at a wedding), and He said to the heavenly envoy who was bringing the deadly and destructive condition (*mashchyth* – the circumstances which ensnare and corrupt, leading to rotting decay, death, and destruction) to the people, ‘It is now (*’atah* – it has reached the point based upon the sequence of things and what follows) abundantly sufficient (*rab* – great enough). Pull down your hand (*raphah yad* – let your hand fall to your side, relent, lower your hand and leave them alone).’

Then the messenger of Yahowah appeared upon (*hayah ’im*) the threshing floor (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernels from the useless chaff) of ‘Arawnah (*’arawnah* – Light of the Ark; from *’arown* – ark of the Covenant, meaning informed freewill, akin to *’arukah* – to repair and restore a relationship and *’owr* –

light), **the Yabuwsy** (*Yabuwsy* – Jebusites (Descendants of Jebus)). (*Shamuw’el* / 2 Samuel 24:16)

Dowd realized that he had made a mistake and so he was looking for a way to accept responsibility and make things right again between himself and God. His desire was to be a good shepherd of His sheep. And since God is in the business of resolving problems, He was ready to vindicate the guilty.

“So Dowd spoke to Yahowah upon seeing His messenger crippling and condemning (*nakah* – afflicting and wounding, disabling and slaying, verbally criticizing) **the people, saying, ‘Behold, I bear the blame for my mistakes** (*chata’* – I am culpable for erring and going astray, I have failed (qal perfect)) **and I was wrong** (*’awah* – I was perverted, acting in a way that is contrary to the standard, bending, twisting, and perverting it), **but these sheep** (*’eleh ha tso’n* – this flock), **what** (*mah*) **have they done** (*’asah* – have they engaged in)? **Please, let it be Your hand with me and with my father’s house.”** (*Shamuw’el* / 2 Samuel 24:17)

With God, it is not about being good or bad, but instead right or wrong. And while good is never good enough, wrong can always be corrected and made right. Dowd acknowledged his mistake to be sure, but what won him favor with God was that he thoughtfully embraced the right approach. The same works for us. Once we refrain from that which is counterproductive, we are in a position to properly assess Yahowah’s guidance and make more appropriate choices.

“And Gad came to Dowd on that day and said to him, ‘Get up and ascend (*’alah* – rise and be lifted up, climb to overcome), **standing up, taking a stand** (*quwm* – rising up, restored, and encouraged, becoming upright to build), **to approach** (*la*) **Yahowah via a sacrificial altar** (*mizbeah* – a place to make an offer of thanksgiving) **in**

association with (ba) the threshing floor (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernels from the useless chaff) **of ‘Arawnah** (*‘arawnah* – Light of the Ark; from *‘arown* – ark of the Covenant, meaning informed freewill, akin to *‘arukah* – to repair and restore a relationship and *‘owr* – light), **the Yabuwsy** (*Yabuwsy* – Jebusites (Descendants of Jebus)).’ (*Shamuw’el* / 2 Samuel 24:18)

So, Dowd ascended (*‘alah* – stepped up, climbing up) **consistent with** (*ka* – in accord with) **the word** (*dabar* – statement and communication) **of Gad because it was in accord with** (*ka’asher* – consistent with the benefits of the relationship and according to) **Yahowah’s instructions and directions** (*tsawah* – guidelines, clearly communicated verbal message, teachings, and advice).” (*Shamuw’el* / He Listens to God / 2 Samuel 24:19)

This is a key element of the story. Dowd recognized that the message was from Yahowah because it was in accord with Yahowah’s previous instructions and directions, a.k.a., His Towrah. Yahowah continually asks us to stand up in His presence and to take a stand on behalf of what is right. He is ever ready to lift up those willing to step up.

Our Heavenly Father presented a series of sacrifices which are designed to vindicate those who step up and out to meet with Him during these occasions. Moreover, since separating grain from the chaff is one of Yahowah’s favorite metaphors to distinguish saved souls who are highly valued from those who are tossed aside and deemed worthless, a threshing floor next to his home was a perfect location. And lastly, the name of the man who owned this place, *‘Arawnah* | Ark of Light, described what would one day reside here: the Ark of the Covenant.

Dowd's respect for and familiarity with Yahowah's Towrah not only prepared him in advance to accurately discern that Gad was indeed speaking for God, but his foreknowledge and prior experiences facilitated an appropriate response. A lifetime of devotion to the relationship, consistent scholarship, a continual willingness to listen and be discerning, combined with the desire to engage in a manner consistent with Yah's instructions served Dowd's interests and ours, as well as God's at this critical juncture in place and time.

Dowd did not have to be good, much less perfect. He had to be prepared and willing, capable of recognizing Yahowah's voice and predisposed to go where His words led. And that did not come without effort. Dowd was observant, closely examining and carefully considering Yahowah's Towrah. He was discerning, making the connections that led to understanding. And he was engaged, not only following Yahowah's advice but sharing it with others.

There are three interesting metaphors associated with our salvation, all of which share something in common. Grain has to be milled to bake bread, grapes have to be crushed to create wine, and olives are pressed to make oil. The desired and useful product is separated from that which is tossed aside. Proper preparation requires effort. Life is akin to a threshing floor.

“Arawnah asked, ‘Why (*maduwa*’ – for what cause or reason, on whose account) **has my lord (*‘adony* – my master) **and king** (*melek* – ruler) **come** (*bow*’ – arrived and returned) **to his servant** (*‘ebed*)?’**

And Dowd said, ‘For the purpose of purchasing (*qanah* – buying and acquiring, creating a means to branch out and redeem, giving birth to restoration by creating a means of recovery) **your threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is

processed, winnowing the desirable kernels from the useless chaff) **in order to** (*la*) **build** (*banah* – establishing the home and restoring the family by erecting) **a place to make an offer of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah.**

So then (*wa*), **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **will be continually held back** (*'atsar* – will always be restrained, detained, and constrained (nifal imperfect)) **from the people** (*min 'am* – away from the family).” (*Shamuw'el* / 2 Samuel 24:21)

Humans are omnivores who thrive on the protein provided by meat. I say this because the animals being sacrificed served to nourish those who provided it. No animal was ever sacrificed to God, prepared for God, or given to God. But by using an essential element of our very existence, of life coming from life, of one animal being sacrificed for the benefit of others, God communicated an essential aspect of His plan. He made it possible for us to live. This symbolism facilitates our understanding and appreciation of Passover, causing it to be a celebration of thanksgiving. Righting his wrong, Dowd volunteered to serve as the Passover Lamb, making an extraordinary sacrifice for us on *Pesach*.

But Passover does not stand alone. When the blood of the *Pesach* lamb opens the door to eternal life, on this same day, and for the week that follows, we consume the purest meal the threshing floor can provide – grain baked into bread without yeast. Dowd’s soul removed the guilt, which caused the plague of death, from our souls on *Matsah*, carrying and depositing our rebellion into the one place Yahowah can never see it – *She'owl*.

Thereby, the Son of God paid the price to redeem the people he had once neglected, ransoming them from the same fate. That is why Dowd wanted to purchase the

threshing floor. He understood how all of these things would work together to enable us to approach Yahowah. Our freedom came at a price. We were ransomed and redeemed, not stolen.

“Then ‘Arawnah said to Dowd, ‘I want Him to take it (*laqach* – of my own freewill, I want Him to accept it and receive it (qal imperfect jussive)) because I want Him to lift up my lord the king, doing what is generous and good (*towb* – beneficial and pleasing) in His sight (‘*ayn* – from His perspective).

Look, there are cattle for the uplifting offering (*‘olah* – the purifying means to become acceptable and rise), the threshing implements (*mowrag* – the sled comprised of heavy beams and stones used to separate the grain from the chaff as part of the harvest), and the wooden yokes for the oxen. (*Shamuw’el* / 2 Samuel 24:22)

All of this ‘Arawnah gives, O King, to the king.’ And ‘Arawnah said to the king, ‘May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you (*ratsah* – may He desire to treat you favorably, mercifully reestablishing the relationship with you, delighting in you and approving of you because He is fond of you (qal imperfect jussive)).’” (*Shamuw’el* / 2 Samuel 24:23)

‘Arawnah realized the significance of what was happening, that a means to cure the plague of death and approach the living God was being facilitated by what would transpire upon his threshing floor. And since he knew Yahowah, ‘Arawnah recognized that God was not about to do any of this alone and that Dowd, His favorite Son, would play a significant role in the salvation of humankind. No doubt, he had listened to Dowd sing his psalms. That would have been sufficient.

And indeed, that is what occurred. Through Dowd and his son, Solomon, Yahowah prepared the home for the Ark

of the Covenant, a place for man and God to meet. Dowd would write about it, conceiving lyrics that explained what was being offered in this place. Noteworthy in itself, the first to benefit was a Gentile, 'Arawnah. He not only provided the proper place for this to occur, but he also offered the initial blessing: "May Yahowah, your God, choose to accept you, be pleased with you, and make amends with you." Every word is a Tsyown.

"But the king said to 'Arawnah, 'Absolutely not (*lo' ky* – surely no). **I will purchase** (*qanah qanah* – I will buy, acquiring the means to branch out and redeem, giving birth to restoration by creating a means to recovery) **it from you with you being compensated** (*min 'atah ba machyr* – from you for a price, for value, by exchanging goods and services, out of my earnings and for money). **I will not take up** (*wa lo' 'alah* – I will not go up carrying up or offering up) **to Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **my God, offerings** (*'olah* – unjust, incorrect, purifying and uplifting offerings) **without basis** (*chinam* – for free, without compensation, gratuitously or undeservedly, in vain and to no avail, for no reason; from *chanan* – to implore or show mercy, favor, and acceptance). **' So Dowd acquired** (*qanah* – purchased the means to branch out and redeem, giving birth to restoration by creating the means of acquiring renewal by way of creating an exchange), **accordingly, the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernels from the useless chaff) **and the oxen for fifty** (*chameshym* – the number of days from Matsah to Shabuw'ah and the number of years in a Yowbel) **shekels** (*sheqelym* – a monetary unit of equal weight to 180 grains of barley (approximately 11 grams or 0.4 ounces) of refined and precious metal) **of silver** (*keseeph* – of earnestly longing and desiring or metal coinage comprised of silver)." (*Shamuw'el* / 2 Samuel 24:24)

Our salvation is not without basis. A price was paid. *Pesach* and *Matsah* cost the King more than we can possibly imagine.

Said another way, there is no salvation without Passover and UnYeasted Bread. And while we pay nothing, we are asked to invest some time, not only to attend these Invitations to Meet with God, but also to read about them in His *Towrah*, *Naby*’, and *Mizmowr* so that we understand what Yahowah is offering, as did ‘Arawnah and Dowd.

Silver, like gold, has retained its value throughout the ages. So, if you would like to know how much the threshing floor cost Dowd, compare the price he paid for the property to other things you could acquire today for around \$275. That is the value based upon the conversion of shekels to grams with silver trading for \$0.50 per gram today. But that is not quite right. The oxen, even if there were just two of them, would have been worth over thirty shekels. Their yokes, the grinding sled they pulled, and the preparation of the threshing floor to make the bedrock smooth, collectively would have cost at least ten shekels. And that means that the costliest, most coveted, and most contested place on Earth was acquired for fifty dollars – the price of a pair of cheap shoes.

To put this into perspective, one of Dowd’s sons, Solomon, purchased Egyptian chariots for six hundred shekels apiece, paying an additional one hundred fifty shekels of silver for the war horses to pull them. And he amassed 1,400 of these – at a price of over one million shekels – nearly six million dollars. It is a wonder, with priorities like these, Solomon was considered wise.

But it was not the amount of money that mattered, instead that a price was paid for the benefits that would emerge from this place and its association with God. Yahowah gives; He does not take. Yahowah redeems; He

does not steal. Yahowah ransoms; He neither kidnaps nor enslaves.

Even for God, there would have been no merit in His Son making the sacrifices of Passover and UnYeasted Bread had He not conveyed what he was doing and why he was doing it. His podium would be this threshing floor and His Home would be built on top of it. His dissertation had been written in the Towrah. And the proclamation would be declared by this man, a deeply flawed individual, telling all who would listen that Father and Son were providing the means to perfect the imperfect. In this way, we would be lifted up and approach God, reconciled and restored.

“So then and there (*wa shem* – and now at that time based upon the name and reputation), **he built** (*banah* – he established the home and restored the family (qal imperfect active)) **a place to make an offering of thanksgiving** (*mizbeah* – a sacrificial altar) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).

He ascended, lifting up purifying offerings (*‘alah* *‘olah* – he climbed up, taking and carrying up to offer up that which cleans and makes acceptable to ascend) **in addition to** (*wa*) **affirming an alliance of friendship while promising to reconcile and restore the relationship** (*shelem* – to be devoted to an accurate assessment of the agreed proposition, committed to earnestly seeking an affectionate and friendly covenant, approving and consenting to the fulfillment of the Covenant via recompense and restitution).

So then (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **responded to the request in a prolific and abundant fashion** (*‘athar* –

replied, speaking voluminously and lovingly, multiplying the request into something far greater).

On behalf of the land (*la 'erets* – to approach the land), **the plague of death** (*magephah* – the deadly pandemic associated with being wrong and resulting disapproval) **was restrained** (*'atsar* – was held back and detained) **from upon** (*min 'al*) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God and also Those who Struggle and Fight with God).” (*Shamuw'el* / 2 Samuel 24:25)

Yahowah came up with the antidote for humankind's plague of death. It would serve as a vaccine, in a way, in that the cure required Him to use the disease, placing it on His Son to stop the infectious nature of religion from plaguing and killing all humankind.

We turned to this section of *Shamuw'el* simply to prove that Tsyown and the City of David were conterminous. Zion is not a separate mountain but instead serves as signs posted on Mount Mowryah by Yahowah and 'Abraham, and by Yahowah and Dowd to show us the way Home. And by considering what we have just learned, the way to God has become considerably clearer.

The conclusion of this story, which is recorded in parallel, is found in *Dabry ha Yowmym* / Words of the Time / 1 Chronicles 21:27-28:

“Then (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **spoke** (*'amar* – communicated) **to the spiritual messenger** (*la ha mal'ak* – the heavenly envoy, implement, and representative) **and he returned** (*shuwb* – he restored) **his sword that lays desolate** (*chereb* – his weapon and cutting implement; from *charab* – to waste, destroy, and make lifeless) **into** (*'el*) **its sheath** (*nadan* – scabbard, a protective covering

offered as a gift designed to influence without a *quid pro quo*).

At that time (*ba ha 'eth*), **when Dowd saw** (*ha huw' ba ra'ah Dowd*) **that indeed** (*ky*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **had answered him** (*'anah huw'* – had responded to him), **on the threshing floor** (*goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernels from the useless chaff) **of 'Arawnah** (*'arawnah* – Light of the Ark; from *'arown* – ark of the Covenant, meaning informed freewill, akin to *'arukah* – to repair and restore a relationship and *'owr* – light), **the Yabuwsy, he offered a sacrifice there** (*wa zabach shem*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 21:27-28*)

I shared this conclusion for several reasons. First, Yahowah uses His *mal'ak* as messengers and envoys. They do as He commands. They are implements of His will. The *mal'ak* are deployed because Yahowah must either set apart and dispatch a diminished aspect of Himself to intervene in our three-dimensional world or use His *tsaba'* – regimen of spiritual representatives to do His bidding. And in this case, since the mission was to show that man's way is a plague of death, He did not want Yisra'el to end up fearing Him as a result. When Yah intervenes personally, it is to serve His children, not destroy them.

Second, the tool the *mal'ak* was wielding was hardly a sword. But when raised against the people, its gleaming nature may have caused it to appear as such. There would be no word in our vocabulary to describe it today, and there certainly was not then. The term, selected to depict it, however, *chereb* is telling, because it also describes the chisel which would have been used to engrave the Ten Statements Yahowah etched in stone. It is a cutting tool.

Also, when scribed in verbal form, it speaks of “laying waste, causing destruction and desolation.” The point being made is that the plan Yahowah articulated is cast in stone, and it is about separating ourselves from an alliance with man to one with God. It is the only way to avoid the plague of death that infects all others, cutting off and wasting their potential.

Third, this implement was placed back inside of a “*nadan* – a protective covering offered as a gift designed to influence without a *quid pro quo*.” We are adorned in a similar protective covering, one comprised of Yahowah’s Light by way of the Set-Apart Spirit as a result of the sacrifice Dowd made on our behalf – a gift designed to influence us in the most favorable way with nothing expected in return.

And fourth, a sacrifice is required to redeem and to ransom. Our salvation is not free. It cost our God more than we can possibly imagine. And that was the symbolism on display in this place, a threshing floor, where the grain was separated from the chaff.



Being Right

Testing Our Ability to Think...

Dowd's life proves that Sha'uwil, both the wannabe king and the self-proclaimed apostle, were wrong. A person does not have to "obey the Torah" to be saved by it. In spite of his indiscretions, Yahowah continued to love Dowd, announcing for all the world that his beloved Son was "*tsadaq* – right" and thus "vindicated."

Dowd loved love. In Hebron, he fathered six sons with six different women in seven years. In Jerusalem, he fathered four sons, including Solomon by Bathshua, and then nine additional sons and one daughter with a variety of other women. This accounting does not include those born to his concubines.

Therefore, considering Yahowah's affinity for this lovable rascal, his life shatters the notion that God is a puritanical cosmic killjoy preoccupied with punishing fornicators. Sorry, Christians, you got this one wrong too.

As the book of Chronicles archives the testosterone-fueled lives of the Yisra'elites, we ultimately stumble upon a trio of gems, the first of which reveals the purpose of the Home, the second, Yahowah's affinity for intellect, and the third affirms that Tsyown is Mount Mowryah.

"Then said (*wa 'amar*) Dowd (*Dowd* – Beloved), the King (*ha melek*), approaching the entire community (*la kol ha qahal* – to everyone gathered together for a specific reason who were assembled in the crowd), 'Solomon (*Shalomoh* – Reconciliation and Restoration; from *shalowm* – friendship, harmony, and contentment, peace

and prosperity (also appropriately transliterated Sholomoh)), **My son** (*beny*), **whom alone** ('*echad ba huw*' – as one, unique, singular, and certain) **God** ('*elohym*) **has chosen this one time** (*bachar* – selected, prefers, and desires for a limited period of time (qal perfect)), **is young** (*na'ar* – is a boy, a teenager, and a child) **and is soft, coddled, gentle, and inexperienced** (*rak* – is tender and not tough, timid and weak, untried, untested, and delicate, and thus incapable), **and the spiritual work** (*wa ha mala'kah* – the energy expended by the heavenly messenger and representative) **is of the highest order, extensive, and important** (*gadowl* – is massive, great, and significant, intense and distinguished, powerful and magnifying, encouraging growth, even majestic, honorable, and empowering, exceeding anything previously experienced) **because, indeed** (*ky* – for the reason), **man cannot approach** (*lo' la 'adam* – there is no way for mankind to move toward the goal except by) **the covenant home built on the mount** (*ha byrah* – the elevated household, the fortified home for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **except by** (*ky la* – unless indeed by way of and with regard for the direction of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalom* – reconciliation) **as God** ('*elohym*).'” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:1*)

I've long suspected that God has an affinity for men with strong personalities, men who are assertive and gregarious, who are willing to cast the fear of failure aside and engage, who are driven to accomplish whatever goal is set before them, who are willing to invest the time, energy, and resources necessary to succeed. He likes men who stand up against the crowd without concern for the

ramifications. Yah is not timid. He is neither untested nor incapable. And since He had advised Dowd on the matter of succession, it would be reasonable to conclude that the boy's coddled and Gentile nature was unacceptable. He would need to grow up and become a man to serve with God. That is not to say that Yah is unwilling to work with women, but only that this is His preference for men. There are differences between men and women and the Creator who orchestrated them appreciates those distinctions.

Yahowah chose Dowd because Dowd had courage, superior intellect, a way with words, and a passion to engage. He was also deeply flawed, which made him the ideal individual to tout the Towrah's ability to perfect the imperfect – just as Moseh, with a speech defect, was chosen to communicate Yahowah's name and words to the world.

As for why God selected Solomon from Dowd's flock, we would be wise to assume that the same attributes were behind that decision. Although Solomon was no Dowd. He stumbled far earlier in life and far more egregiously than did his father. Based upon what we know, Solomon wasn't nearly as bright, and yet he was far more conceited, a far bigger libertine, and a man of very poor judgment. And yes, I realize that the world has been conditioned to equate Solomon with wisdom, but the antithesis is more likely true.

If I may... **“For it came to pass when *Shalomoh* | Solomon was old, his wives turned his heart away such that he pursued other gods.**

His judgment was not reconciled with Yahowah, his God, as was the heart and judgment of Dowd, his father. (*Melekym* / 1 Kings 11:4)

Indeed, *Shalomoh* | Solomon walked away in pursuit of ‘*Ashtoreth* (the Phoenician goddess of love and wealth), the god of the *Tsydony* (the Hunters), and after

Malkam (the Great Kings, god of the Ammonites to whom Israelites sacrificed their infants, also known as Molech)), **the disgusting and idolatrous abomination of the 'Amowny | Ammonites.** (*Melekym / 1 Kings 11:5*)

Shalomoh acted upon and engaged in that which was particularly evil, disagreeable and malignant, adversarial and injurious, in the eyes and perspective of Yahowah. He was not fully committed and abundantly satisfied and totally fulfilled by Yahowah as was Dowd, his father. (*Melekym / 1 Kings 11:6*)

So then at this time, *Shalomoh* | Solomon built a high place of worship and cultic platform for *Kamowsh* | **Chemosh (the Subduer, the national deity of the Moabites, a god of the Ammonites, the god identified with *Ba'al-Peor* | the Lord of Light, *Ba'al-Zebub* | Satan as the Lord, Mars, and Saturn, whose worship was introduced into Yaruwshalaim by Solomon), **the detestable and disgusting idolatrous abomination of *Mow'ab* | those of a Questionable Father upon the hill which appears before Yaruwshalaim, as well as for Molech** (to Rule, the chief deity of the Ammonites), **the disrespectful and repugnant atrocity of the children of 'Amown | Ammon** (the Tribes comprising Jordan and descendants of Lowt through Ben-Ammi). (*Melekym / 1 Kings 11:7*)**

And likewise, he acted in a similar fashion for all of his foreign wives, burning incense and offering smoke while slaughtering animals and making sacrifices to their gods. (*Melekym / 1 Kings 11:8*)

And therefore, Yahowah was exceedingly disappointed to the point of being enraged with *Shalomoh* | Solomon, because his heart and judgment were perverted such that they were inclined and extended away from Yahowah, God of Yisra'el, who had appeared twice as God to him. (*Melekym / 1 Kings 11:9*)

And so Yahowah gave him direct and unequivocal instruction regarding this matter about which He was speaking, telling him that he should not pursue or approach other gods, but he did not consider that which Yahowah had directed.” (*Melekym* / 1 Kings 11:10)

Solomon started out well but ended poorly. Life is better the other way around.

God, having designed it, has no issue with sexuality, but too much of a good thing distracts from more important things – and can even, as was the case with *Shalomoh* | Solomon, cause a person to pursue the wrong agenda. Then, of course, we have the issue of Solomon’s writings compared to Dowd’s.

One spoke of what he knew, the other of what Yahowah knew. Dowd thoughtfully composed lyrics celebrating the insights he had discovered by observing the Towrah while Solomon spoke of his life and loves.

One of the more intriguing terms in the prior statement is *mala'kah*, which I translated as “spiritual work” even though most lexicons ignore its spiritual context and simply render it “work.” It is the feminine of *mal'ak*, the word for “spiritual messenger and heavenly envoy,” thus it depicts the “energy expended by the heavenly messenger and spiritual representative” of Yah.

Another interesting word is *byrah*, which I translated based on its root and obvious associations with “*beyth* – family and home,” *beryth* – covenant relationship,” and “*banah* – to build and establish, to repair and restore a home.” And since the word, itself, is defined as “constructing a palatial home upon an elevated and defensible place,” the most accurate rendering in this context becomes “the covenant home built on the mount, an elevated household, a fortified residence for the family, and a temple complex for the covenant.”

It then becomes evident that the “*mala’kah* – work of a spiritual representative” is to facilitate our “*la / approach to byrah / the covenant home built on the mount*” on behalf of Yahowah.

And as is fitting, the home of the first family would be dazzling...

“So now (*wa*) to the extent I was able (*ka koach* – according to my ability, authority, and capability, consistent with my resources, and capacity to be firmly committed and consistent, even dependable), I have established (*kuwn* – prepared, provided, and appointed, deciding upon and making ready) for the house (*la beyth* – to approach the household and family) of my God (*‘eloah* *‘any* – my Almighty; from *‘elowah*), gold for the things of gold, silver for the things of silver, bronze for the things of bronze, iron for the things of iron, wood for the things of wood, precious stones for mounting, and paints and pigments of various colors, as well as all kinds of magnificent and valuable stones, white marble and alabaster in abundance.” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:2*)

Beautiful things are to be shared and enjoyed. God created them and Dowd appreciated Yahowah’s artistry.

There are two ways to read what follows. Dowd could have had a senior moment and restated once again that he had accumulated substantial amounts of gold and silver that he intended to donate to the construction of the House. Or we can translate *nathan* as “I am given” as opposed to “I am giving,” *zahab* as “shimmering brilliance,” and *keseph* as “being highly desired.” Doing so thereby creates a statement that is true to the words while enhancing our understanding.

“And beyond what could be expected (*wa* *‘owd* – simultaneously, repetitively, and continually), in my fondness and acceptance (*ba ratsah* – in my delight and

favor, my pleasure and reception) **in the household** (*ba beyth* – in the family) **of my God** (*'eloah 'any* – my Almighty; from *'elowah*), **for me** (*la 'any*), **there is the existence of** (*yesh* – there exists and remains substantive) **a treasure** (*segullah* – personal and valued possessions, an accumulation) **of shimmering brilliance** (*zahab* – of golden and brilliant splendor) **and a yearning, a sense of being tremendously wanted and desired** (*wa keseph* – of being longed for, chosen, and highly anticipated) **that I am given** (*nathan* – I am bestowed and offered) **by approaching** (*la*) **the house of my God** (*beyth 'eloah 'any*), **higher and greater dimensions that are well beyond measure** (*ma'al* – greatly surpassing and extending upward in power and position past; from *'alah* – to go up, ascend, and meet, to be withdrawn and excel), **exceeding** (*min* – greater than) **anything** (*kol* – everything) **I have prepared or provided** (*kuwn* – established or appointed) **for** (*la* – concerning and to approach) **the set-apart** (*qodesh*) **Home** (*beyth* – family).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:3)

This is a summation of what we are given as God’s children. Considering our foibles, it indeed “exceeds our expectations” to “be fondly accepted” into the “family of our God.” There “exists” no “personal treasure more valuable” than being transformed into the “shimmering brilliance” of Yah’s light as a result of Him expressing a “tremendous desire” to spend eternity with us. And since Yahowah lives in the seventh dimension, “by approaching the house of our God, we are empowered to higher and greater dimensions.” The “gift God is giving” those entering His “set-apart home” “exceeds anything we have provided” on our account or His.

Although man is wont to call it a “Temple,” you will note that Yahowah uses a much more mundane, albeit comforting, word to describe the building slated to be built upon the threshing floor just up the ridge from Dowd. He

calls it a “*beyth* – family home” because it serves as a symbol of the “*beryth* – covenant.” It exists for the benefit of the relationship and to provide life in abundance.

“**Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalown* – restoration), **our God** (‘*elowah*), **all** (*kol*) **this abundance** (*ha hamown* – this accumulation of possessions and riches, this commotion and clamor, even the populace and masses of people) **is from** (*min* – out of) **Your hand** (*yad* – your open and outstretched hand and influence) **that we have provided specifically for the benefit of the relationship** (*ha zeh ‘asher kuwn* – that we have beneficially prepared and established to stand steadfast and upright, even by association as a confirmation (qal perfect)).

It is for building (*la banah*) **You** (*la ‘atah*) **a house** (*beyth* – a home) **for Your set-apart name** (*la shem godesh ‘atah*), **all to approach You** (*wa la ‘atah ha kol*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:16)

The “family home” was built “to approach” Yahowah and as the place where His “set-apart” name resides. So why is this Wonder of the Ancient World called “Solomon’s Temple” or the “First Temple” instead of a “Home for Yahowah’s Name?”

More important than any of this, and few things are as vital as acknowledging Yahowah’s name and appreciating the merits of His Covenant Family, we were just told that the Home and Name provide the means to approach God. The only way to enter into Yahowah’s presence and to live with Him in His Home is to recognize that Yahowah alone is God and then engage in His Covenant.

“**Since I know** (*wa yada’* – I recognize and acknowledge, I am cognizant and aware, I possess and

have evaluated the necessary information to understand), **my God** (*'elowah*), **that You** (*ky* – because truly) **test** (*'atah bachan* – You probe and examine, You observe and respond to, You assess and scrutinize the watchfulness, alertness, focus, and observational nature of) **the ability to be rational and discerning** (*leb* – the heart as the seat of judgment, the ability to reason and be circumspect, the attitude and character of an individual, the will and ability to process information logically, to incorporate understanding into the fabric of one's life, thereby framing a person's perspective and formulating their innermost nature) **and continuously accept, agree with, and delight in** (*wa ratsah* – are always pleased with and favor, enjoy and esteem, strongly desire, thereby consistently making amends and restitution for, predisposed to mercifully accept (qal imperfect)) **being right** (*mysharym* – being upright and straight forward, on the level and correct, fair and equitable, showing integrity in agreement with the relationship; from *yashar* – to be right, to be straight and level, to be upright, acceptable, and agreeable, and thereby approved), **I** (*'any*), **in the integrity and correctness** (*ba yosher* – in the straightforward, honest, and acceptable nature) **of my reasoning and judgment** (*leb* – my heart, genuine nature, capacity to think and form valid conclusions, my volition and attitude), **have willingly offered** (*nadab* – I have volunteered of my own free will and eager initiative to give) **all these things** (*kol 'el-leh*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:17...)

Let's interrupt this message mid-“verse” to consider the rather profound implications of what we have just read. “God tests our hearts.” In that such tests would have been incomprehensible to the audience at the time, we can rule out medical examinations for heart disease, including atherosclerosis, cardiac arrest, arrhythmia, high blood pressure, cardiomegaly, and cardiomyopathy. There would be no reason for Yahowah to evaluate that which He was

not offering to cure, something that does not matter as it relates to Him.

Reason dictates we can conclude that Yah is not much interested in the condition of our ticker. And that being the case, *leb* ought not to be translated as “heart” but instead as what *leb* was understood to represent.

The faithful may claim that God somehow probes the content of a person’s heart to determine who to save, but what do you suppose such “contents” might include – and is the criterion for such evaluations subjective or objective? Moreover, if the religious are wont to imply that it is the “contents” of an organ that only holds blood that is being considered, aren’t we still in the realm of symbolism, thereby requiring us to render *leb* as other than “heart?”

As a result of the increased pulse rate in certain situations, many errantly associate their heart with their emotions. This is never more obvious than during the Roman Catholic observance of Saint Valentine’s Day. But turning to God, do we have any reason to suspect that He is interested in our capacity to be emotional? And if so, what emotions would be considered “good” versus “bad?” And be careful not to say love over hate, because Yahowah demonstrates His love by hating those who harm His creation, as should we.

If it is “goodness” residing in one’s heart that is being considered, what is the determining factor that would distinguish it from badness? What standard is being used? If we were to pursue this line of thinking rationally, wouldn’t we come to see that the “content of a person’s heart” and “having a good heart” is really nothing more than the deployment of a moral code on how to properly respond to God and treat others? And if that is the case, how would that be any different than simply exercising good judgment regarding His Towrah instructions?

When we ask a family member, friend, or associate to “take something to heart,” aren’t we asking them to consider the information that has been provided thoughtfully, accept it as appropriate, and then incorporate the resulting conclusion into their life so that it guides their thinking and responses? This is exactly how those listening to Dowd on this occasion would have understood his statement. Moreover, this perspective is valid throughout time. It is what Yahowah is communicating every time He speaks of our hearts.

The *leb* is the seat of reason, and it is symbolic of not only exercising good judgment but of incorporating the lessons learned into our inner nature so that the resulting understanding guides our subsequent thinking and actions. The *leb* speaks of exercising our conscience to develop our character. Our eyes see, our ears hear, our brains process, and then our hearts guide.

Therefore, when we discover that Yahowah is “*bachan* – testing, probing, examining, assessing, and scrutinizing our willingness “to focus, to be alert, and to be observant,” two things should resonate within us. First, since Yahowah does what He says, we ought to follow His example and be similarly *bachan*, testing, probing, examining, and assessing everything at our disposal. That would include His Word and also the rhetoric of the opposition. Remember, not once but twice, Yahowah encouraged Shamuw’el to listen to the wayward and adversarial political ambitions of the people.

Second, we should be motivated to properly assess what God is probing to discover and then decide what criterion He is going to use to determine if we pass or fail His test. In this light, and based upon what we have just considered, by scrutinizing our *leb*, Yahowah is evaluating our willingness and ability to be rational and discerning, to be circumspect and judgmental, to exercise good judgment

– the very things socialist secular humanists are trying to mitigate with political correctness.

In essence, *bachan*, to probe, consider, and examine, explains the aspects of our *leb* that Yahowah is evaluating. It's our capacity to be observant and circumspect, to closely examine and carefully consider all information at our disposal, and then demonstrate a willingness to accept what is truthful, beneficial, and correct, and act upon these things, rejecting that which is false.

This conclusion is underscored by “*mysharym* – being right.” God is looking for us to be “upright and straightforward, to be on the level and equitable, showing integrity in our evaluation of the relationship.” And since *mysharym* is from *yashar*, more than anything, Yahowah wants us “to be right.” Correctly assessing and acting upon the acceptable, agreeable, and approved path provided by the Towrah through the Covenant to God is the objective criterion used to determine our fate.

And should you not be convinced that being right is what matters, *mysharym* was followed by *yosher*, a derivation of *yashar*. Yahowah is searching for integrity, for an honest approach to understanding the straightforward path that makes us acceptable to Him. It is why He continually asks us to listen to Him and encourages us to be observant, closely examining and carefully considering His Towrah teaching.

With these things known and considered, the “verse” concludes with...

“And so now (*wa 'atah*), Your people (*'am* – Your family), who are found here at this meeting (*ha matsa' poh* – who are encountered at this place and who have experienced this harvest, who have discovered and learned the location and timing of the meetings taking place at this location), I have seen (*ra'ah* – I have perceived and viewed) gladly and joyously (*ba simchah* – cheerfully,

rejoicing while fully entertained) **approaching** (*la*) **by freely and eagerly showing initiative** (*nadab* – by volunteering of their own free will, revealing their desire) **concerning You** (*la 'atah*)." (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:17)

It serves to reason that those who chose to attend this meeting heard the invitation considered the host and its purpose, came to appreciate the merits of the gathering, and made a correct decision. All Yisra'el, including Gowym living therein, were invited to this celebration. But not everyone attended. It is the same with the *Mow'ed Miqra'ey* today. The invitations have been written, addressed, and sent out by Yahowah, but mostly, they are ignored. I suspect that fewer than one in seven Yisra'elites attended this commemorative feast. I suspect that as few as one in a million Gowym RSVP today.

But now, similar to what was reported then, those of us who choose to attend do so *nadab* – eagerly of our own freewill. We take the initiative to read the invitation, consider its implications, and respond by participating in the feasts, celebrating them when and how God intended. We "*ha matsa' poh* – can be found at the meetings God has arranged because we have discovered the location and timing of the events associated with the harvest and want to experience encountering His presence." And by doing so, we are fully entertained by our Host, celebrating life and learning with the best and brightest.

What follows affirms our prior conclusions. This statement from Dowd to God encourages us to "*shamar* – closely examine and carefully consider" Yahowah and His role as God "*owlam* – forever." The "*yetser* – purpose and intent" of our "*machashabah* – thinking and reasoning" should result in "*leb* – exercising good judgment" regarding the "*beyth* – family and home" of the "God of 'Abraham, Yitschaq, and Yisra'el," of correctly assessing the role of the Merciful and Enriching Father who

Encourages Laughter among those who Engage and Endure with God.

“Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **God** (*‘elowah*) of **‘Abraham** (*‘Abraham* – Enriching and Merciful Father), **Yitschaq** (*Yitschaq* – Laughter), and **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God), **our fathers** (*‘aby ‘anah*), **I genuinely and emphatically want You to choose to focus upon and highly regard this** (*shamar zo’th* – my overwhelming desire is for You to want to closely examine, carefully consider, and actually care about this occurrence (qal imperative paragogic cohortative – second-person and emphatic first-person volition)) **forever** (*la ‘owlam* – throughout eternity) **concerning the purpose, inclination, and intentions** (*la yetser* – with regard to the desire and motivation, the will and intent, the contemplation and aspirations, the framing of the issue and tendency) **of the thinking** (*machashabah* – the reasoning, rational thought, designs and purposes, the calculations and computations) **and judgment** (*lebab* – the attitude and nature, the conscience and thinking, the consideration and motivation) **of Your family** (*‘am* – Your people), **and prepare** (*kuwn* – fashion and form, establish and sustain, appoint and authenticate, entrusting) **their ability to think, reason, and respond** (*lebab* – their minds and rational core attitude, motivation, and consideration) **to You** (*‘el ‘atah*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:18)

Should any doubt remain regarding the test Yahowah will apply to determine our fate, listen to what God’s favorite Son asks his Heavenly Father on behalf of his son...

“And (*wa*) **to my son** (*la beny*), **Solomon** (*Shalomoh* – Reconciliation and Restoration; from *shalowm*), **give**

(*nathan* – provide and bestow, granting) **the good judgment** (*lebab* – the ability to reason) **to be reconciled and completely devoted to accurately** (*shalem* – to fully, zealously, and effectively; the root of *shalown*) **observing** (*shamar* – closely examining and carefully considering) **the conditions of Your covenant** (*mitswah* – the instructive terms of Your relationship agreement), **Your enduring and restoring testimonies** (*'eduwth* – Your witness to and stipulations for the Covenant agreement; a compound of *'ed* – testimony and witness and *'uwd* – which eternally restores), **and Your inscribed prescriptions for living** (*choq* – engraved advice regarding how to be accepted and cut into the relationship), **and act upon them all** (*wa la 'asah* – so as to engage in the whole of them), **so as to build** (*wa la banah* – and then to construct) **the covenant home on the mount** (*ha byrah* – the elevated household, the fortified residence for the family, the temple complex for the covenant; a blending of *beyth* – family and home, *beryth* – covenant relationship, and *banah* – to build and establish, to repair and restore a home for the family and its children) **for which** (*'asher* – beneficially for the benefit of the relationship) **I have provided and prepared** (*kuwn* – I have arranged and entrusted, firmly established, and decided upon).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:19*)

Shalem is “being devoted to accuracy, being resolved to zealously, effectively and fully pursue being right.” Such is the legacy of Dowd. He was declared “*tsadaq* – right and thus righteous and vindicated” by Yahowah. He wanted the same for his son. Dowd did not ask God to give Solomon victory in battle, success in governing, fame, a loyal following, health, wealth, or a happy marriage. He wanted his son to be right regarding God.

This is the basis of the test, as it should be for any evaluation. Learn the material, and then when queried, provide the correct answer. Being right will get you going

in the right direction. Being wrong will leave you on the wrong side of the door. This is a test you do not want to fail.

Passing should not be difficult because God's test is open book. Yahowah has provided the answers in His Towrah to every question He is going to ask. He has not and will not take it away. In fact, when He returns, He is going to write a perfect and complete copy of His Towrah guidance on our hearts. So, it is not just open book but actually a book that opens the door to God's Home.

More than this, *shalem* is from *shalowm* – telling us that we ought to invest the time required to correctly assess the means of reconciliation. This was so important to Dowd that he named his son, Shalomoh.

Handing us the answer as to what it means to “*shalem shalowm* – be right regarding the means to reconciliation,” Dowd pointed directly at the “*mitswah* – the terms and conditions of the relationship.” There are five such requirements that must be known, accepted, and acted upon to be part of Yahowah's Family, to live in God's Home, indeed, to be saved.

These *Mitswah* are as follows: 1) walk away from the politics of your country, from the *babel* of religion, and from the institutions of man, 2) trust and rely on Yahowah, instead, 3) walk to Yahowah along the path He has provided so that He can perfect you, 4) closely examine and carefully consider the terms and conditions of the relationship agreement, and 5) as parents, circumcise your sons as a sign that you are committed to raising them to be part of Yahowah's Family.

There are five benefits afforded to those who embrace the *Beryth*. But they are only bestowed upon those who read the invitation, consider its implications, understand its purpose, accept its conditions, and then respond by attending the first four *Mow'ed Miqra'ey*. The Covenant's

children receive: 1) eternal life during *Pesach*, 2) they are perfected on *Matsah*, 3) they are adopted during *Bikuwrym*, and 4-5) they are empowered and enriched on *Shabuw'ah*.

But that was not the end of Dowd's request on behalf of his son. The sentence which began with **“And to my son, *Shalomoh* | Reconciliation, bestow upon him the good judgment to be reconciled and completely devoted to accurately, completely, passionately, and effectively observing, thereby closely examining and carefully considering, the conditions of Your covenant”** and concludes by adding the provisos that he also observes and understands **“Your enduring and restoring testimonies (*'eduwth*) and Your inscribed prescriptions for living (*choq*), and then act upon them all (*wa la 'asah*), so as to build (*wa la banah*) the covenant home on the mount (*ha byrah*) for which (*'asher*) I have provided and prepared (*kuwn*).”**

The only way to really understand and genuinely appreciate the *mitswah* is to consider Yahowah's “*'eduwth* – everlasting witness and restoring stipulations.” Cognizant of Dowd's request for complete and accurate knowledge, *'eduwth* is a compound of “*'ed* – testimony and witness” and “*'uwd* – eternal restoration.” These insights are found in only one place – God's *Towrah* | Teaching, *Naby'* / Prophets, and *Mizmowr* / Psalms – the everlasting and restoring testimony God communicated to us in Hebrew through the likes of 'Abraham and Moseh, Shamuw'el and Dowd, Yasha'yah and Yirma'yah. The amplified translations found in these pages are my commitment to *shelem 'eduwth* for you, for me, and for my sons as well. Since it was appropriate for Dowd and his son, Solomon, I suspect it's wise for us as well.

Everything Yahowah had to say to us He had written down, “*choq* – inscribed,” so that we would “*choq* – understand His advice regarding how to be accepted and cut into the covenant relationship.” He actually “*choq* –

engraved” in stone” a ten-statement summation of these inscribed instructions and placed them inside the Ark of the Covenant, beneath the Mercy Seat, where they remain today.

It is one thing, a rare thing no doubt, to seek to fully understand and correctly assess Yahowah’s *mitswah*, *’eduwth*, and *choq*, but it is for naught unless we act upon Yahowah’s guidance and engage in the relationship. Viable relationships are active, not passive. Heaven isn’t about lounging around and taking long naps.

This is now the second time we have encountered *byrah*, so are now cognizant that it speaks of the “covenant home on the mount.” We derived this definition by recognizing that *byrah* is a combination of “*beyth* – family and home,” “*beryth* – covenant relationship,” and “*banah* – to build and establish, to repair, and restore a home for the family and its children.” Affirming this, *banah* is the word which precedes *byrah* in this statement.

Everything that Dowd requested for his son led to this place, to the Covenant, to a comprehensive and accurate understanding of the *mitswah*, *’eduwth*, and *choq*.

It would be easy to misrepresent the intent of the declaration which follows if it is removed from what preceded it. But in context, the only way to be accurate is to account for the fact that this entire discussion was focused on developing a complete and correct assessment of Yahowah’s enduring and restoring testimony.

“Then Dowd said (*wa Dowd ’amar*) **to all those who had gathered for the meeting** (*la kol ha qahal* – to the entire crowd and community assembled for a specific purpose), **‘Please** (*na’* – I implore and encourage you, emphasizing my overwhelming and urgent desire and exhortation to) **bless, choosing of your own accord to greet and commend** (*barak ’eth* – electing to appreciate and adore, kneeling down in love to (piel imperative – a

volitional statement in second person whereby the object, God, receives the benefit of the verb's action)), **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **your God** (*'elowah*).'

And all those in the community who gathered for this reason (*wa kol ha qahal*) **approached and greeted, commending while continually appreciating and adoring** (*barak la* – blessed, kneeling down in love to (piel imperfect)) **Yahowah** (𐤏𐤃𐤏𐤃𐤁), **the God of their fathers** (*'elowah 'aby*).

And so they were inclined to be set apart (*qadad* – to incline oneself; from *qadash* – to be set apart) **and they made a declaration to this effect** (*chawah* – they verbally explained and announced this in a speech to inform by showing this (estafel hitpael imperfect – rarely used stem is reflexive, whereby the subject, those gathered, acted with respect to themselves, and by themselves, to influence the subject, who is God, on a continual basis with ongoing implications)) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and to the king** (*wa la ha melek*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:20)

By beginning this statement with *na*’, this is being presented as a request and not a command, something kings seldom offer their subjects. Further, the initial verb was scribed in the volitional mood, revealing that this was a matter of individual choice. An edict was not imposed. An order was not issued.

Since Yahowah told us on the sixth day of creation that He “*barak* – got down on His knees, lowering an aspect of Himself in love to lift us up so that we could stand with Him,” it would be counterproductive and contrary to His plan for us to return to our knees in His presence.

Moreover, the notion of God creating an inferior being to “bow down and worship” Him is demeaning to God and perverts His intent relative to the Covenant Family.

Children should never under any circumstance bow down to their fathers. As our Heavenly Father, Yahowah never instructs us to bow down to Him or to worship Him. Further, considering the disparity in our relative size, good luck lifting God up. As a result, I’ve translated *barak* as “greet and commend,” which is to “meet with and to recommend,” rather than either “bow down” or “lift up.”

The rendering of *qadad*, in this context, as “they were inclined to be set apart,” also requires some explanation. Almost every lexicon I considered defines it as “kneeling down, bowing down, or being inclined.” It is almost always used in conjunction with *chawah*, as it is here. Therefore, *chawah*’s primary definition, which is “to make a verbal declaration or announcement,” is essential to our understanding of *qadad*. We can be inclined to make a declarative statement, but bowing to make an announcement is nonsensical in almost every setting and inappropriate following “*na*’ – please” and when scribed in the volitional mood.

Additionally, since *chawah*’s secondary connotation is also to “bow down,” having it follow *barak* and *qadad* would be ridiculously redundant and verbose if translated as such – something we would not expect from the most impressive linguist and inspired lyricist of all time. Using three different words in succession which can be rendered as “bow down,” *barak*, *qadad*, and *chawah* would read “bow down, bow down, and bow down” if thoughtlessly translated. In this case, the Bibles published by Christian businesses render “*barak* – bless” and then ignore *chawah*’s primary meaning and render it “worship” without etymological support.

This begs the question, how is one supposed to observe Yahowah's *mitswah*, '*eduwth*, and *choq* if their nose is in the dirt as a result of repetitively prostrating themselves? And what king or god would say, "Please, of your own freewill, choose to bless me by bowing down and worshiping me?"

Imagine for a moment being imminently more capable and creative, indeed, being so much more brilliant and powerful than you currently are that you could create an inferior lifeform – something the brightest men using the most sophisticated equipment have not accomplished. How insecure and perverted would you have to be, with such capacity and intellect, to want the likes of a garden slug to repetitively "bless you by bowing down to worship you?" Wouldn't the first slimy burp and contorted prostration be one too many, a total and complete embarrassment? And why would that be any different than the disparity that currently exists between us and God? The slug, while inferior, is still an animal existing in the same dimensional construct – things that cannot be said of the comparison between mankind and our Creator.

With this in mind, and striving to accurately translate *qadad*, recognize that Yahowah consistently implores us to be set apart unto Him. So, since the most similarly written word to *qadad* is *qadash*, "to be set apart," I chose to translate *qadad* as "they were inclined to be set apart." Then as for *chawah*, I simply rendered it in accord with its primary definition. So now that you know my reasoning, and are aware of the thought process involved, you are free to agree or disagree.

Lastly, since this statement was based upon Dowd's urging, keep in mind that Yahowah and Dowd were somewhat incommunicado at this point due to the king's selfish and inappropriate decisions. It was Gad who was communicating on behalf of Yahowah, and he asked for no

such thing. Nor do we find God complimenting the people for blessing, bowing down to, or worshiping Him.

That said, while Dowd was prone to error on his own initiative, no one knew Yahowah's Towrah better than he, nor was anyone more in sync with the Covenant. He had not forgotten the lyrics to his songs, what he had learned and been inspired to share. He wanted for his son what his Heavenly Father wanted for him, and there should be no doubt that he wanted the same for the sheep he was shepherding.

In the context of the community gathering together to meet with Yahowah, it makes perfect sense for them to show their appreciation by adoring and commending God, and by verbally declaring their inclination to be set apart unto Him. So that is how and why this translation was compiled in this way. This was, after all, a gathering to dedicate the construction of the home of Yahowah upon *Mowryah's* threshing floor.

So, they celebrated a feast unto God...

“And they prepared by slaughtering and butchering for the purpose of dining with (*wa zabach la*) Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) sacrificial offerings for the feast (*zabach*).

And they were lifted up (*'alah* – they ascended, rising and growing) by offerings which elevate (*'olah* – doing what is acceptable to move upward) to Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) the next day (*la machorath ha yowm*): **1,000 bulls (*par 'eleph*), **1,000 rams** (*'ayl 'eleph*), **1,000 lambs** (*kebes 'eleph*), **and their libations** (*nesek* – beverages) **and animals prepared to be eaten (*zabach*) in abundance (*la rab*) for all Yisra'el (*la kol Yisra'el*).** (21)**

They ate and they drank (*wa 'akal wa shathah*) **before the presence** (*la paneh*) **of Yahowah** (*Yahowah*) **in that day** (*ba ha yowm ha huw'*) **extremely happy with great gladness** (*ba simchah gadawl*). **Then they coronated** (*melek*) **Shalomoh** (*la Shalomoh*), **the son of Dowd** (*Dawyd*), **a second time** (*sheny*). **And they anointed him** (*mashach*) **as a conspicuous and informative leader** (*nagyd*) **for Yahowah** (*la Yahowah*) **and then** (*wa*) **Tsadowq** (*la Tsadowq – Right*) **as priest** (*la kohen*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:22*)

The Covenant relationship with Yahowah is a celebration of life. God loves to party, and He wants us to enjoy being in His presence. His seven annual meetings are “*chag – festival feasts.*”

It is interesting to note that while Solomon was being anointed king, the people, having learned from Dowd, acknowledged that Yahowah was their rightful leader. Solomon’s constitution should, therefore, have been the Towrah, thereby delineating his authorizations and limitations.

This gathering in the City of Dowd was not a massive sacrifice to God, the needless slaughtering of animals. A while back, we determined that the population of Yisra’el at the time would have been around seven million – with approximately one million individuals living in Yahuwdah on the outskirts of Yaruwshalaim.

While butchering 3,000 animals may sound excessive for a feast, it’s not. On average, there are just over 1,000 meals per cow and 250 per lamb or ram. This number of animals would have fed 1,500,000 adults, about twenty percent of the overall population. It was a feast. The people ate and drank as they celebrated this occasion with God. There was an abundance of food and plenty to drink, and

yet God didn't so much as take a sip or a bite. Although everyone had a great time, including Yah.

When our words and deeds are rooted in the Towrah, when Yahowah's testimony provides the perspective from which we consider the world around us, we will be successful and prosper. But this was a different time and place. Yisra'el is no longer listening, nor is most of the world.

“And so then (wa), Solomon (Shalomoh – Reconciliation) resided on (yashab ‘al – dwelled upon and inhabited, settled down and sat upon, lived, inhabiting) the throne (kise’ – seat) of Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalownm – restoration) as king (la melek), succeeding (tachat – under in relation to and after in the orderly flow of time) Dowd (Dowd), his father (‘am).

And he was successful and prospered (tsalach – by being assertive, quick to respond, and energetic, he turned a profit, demonstrating a strong personality, he thrived through accomplishments, allowing others to succeed and prosper). All Yisra'el (wa kol Yisra'el) listened to him (shama' huw' – paid attention, hearing what he said).” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 29:23)

To the extent freewill allowed, Yahowah honored Dowd's request. But Solomon was not Dowd. While one was brilliant and the other smart, and both were flawed, it was their focus which separated them. Dowd studied and spoke about what Yahowah had said and done while Solomon wrote about his own life. As such, Dowd provides a window through which to view the home of Yahowah while Solomon provides a look inside his palace. “Vanity of vanities, everything is vanity...”

“**And** (*wa*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **exalted** (*gadal* – elevated the merit of, reared and raised, nurtured and promoted growth in) **Solomon** (*Shalomoh* – Reconciliation) **tremendously** (*ma’al* – above and beyond what would be expected) **in the sight of** (*la ‘ayn*) **all Yisra’el** (*kol Yisra’el*), **and bestowed on him** (*nathan ‘al huw’* – gave and granted, appointing and causing on him) **a reign and realm** (*malkuwth* – a kingdom) **with a majestic appearance** (*howd* – a countenance conveying vigor and vitality) **which had not existed** (*‘asher lo’ hayah*) **with any sovereign leader** (*‘al kol melek* – upon any king or kingdom) **before him in Yisra’el** (*la paneh huw’ ba Yisra’el*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:25)

The nation of Yisra’el was no doubt impressive from a human perspective. The kingdom of Solomon appeared grand. The king was considered the wisest of all sovereigns and may well have been. But if I may, Yahowah exalted Solomon in the sight of man, while Dowd facilitated the elevation of man in the sight of God.

“**So, Dowd** (*wa Dowd*), **the son of Jesse, the One who Exists** (*ben Yshy* – He exists, stands out, and is substantive), **reigned over** (*malak ‘al*) **all Yisra’el** (*kol Yisra’el*). (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:26)

The days (*yowmym*) **he reigned over** (*malak ‘al*) **Yisra’el** (*Yisra’el*) **were forty years** (*‘arba’ shanah*). **In** (*ba*) **Chebrown** (*Chebrown* – to associate and form an association), **he reigned** (*malak*) **seven years** (*sheba’ shanah*), **and in Yaruwshalaim** (*wa ba Yaruwshalaim*), **he reigned** (*malak*) **thirty-three years** (*shalosh and shalosh shanah*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 29:16-27)

We've discussed this before, but since Yahowah has reemphasized these facts, it bears repeating. Dowd reigned over all who Engaged and Endured with God for forty years. Forty is the duration of a time of testing. Those aboard the Ark endured forty days and nights during the deluge. Yisra'el was enslaved in Egypt for twice forty decades. The walk away from human religious and political oppression to the freedom and blessings of the Promised Land transpired over forty years. The Towrah was revealed over the course of forty days, during which time, many Yisra'elites returned to idol worship.

This is important because forty Yowbel transpired between the expulsion of 'Adam and Chawah from the Garden of 'Eden to the time the means to return was established with 'Abraham through the Covenant. And forty Yowbel separate the time when 'Abraham affirmed his willingness to act upon Yahowah's instructions regarding the Beryth on Mount Mowryah to the time God's Son enabled the Covenant's benefits on the same mountain. Further, forty Yowbel will transpire from the Messiah's fulfillment of the first four Miqra'ey before he returns to reconcile Yisra'el.

While forty is the universal multiple of time with God, the Yowbel are special in their own right. Every seven times seven years plus one, all debts are forgiven, all slaves are freed, and the Land is liberated of all encumbrances. The Yowbel is a semicentennial observation of the annual celebration of *Shabuw'ah* | the Promise of Seven whereby Yahowah's children are emancipated and enlightened, empowered and enriched.

These dates, correlated to the Roman Catholic calendar in use today, are as follows: In the Yowbel Year 0 Yah / 3968 BCE, 'Adam and Chawah were expelled from the Garden. In the Yowbel Year 1000 Yah / 2968 BCE, Noach was born. He and his family would be saved from the flood by acting upon Yahowah's instructions. In the

Yowbel Year 2000 Yah / 1968 BCE, ‘Abraham and his son, Yitschaq, affirmed the Covenant with Yahowah on Mount Mowryah. In the Yowbel Year 3000 Yah / 968 BCE, Dowd became the Cornerstone of Yahowah’s Home when it was built on the threshing floor of Mowryah. Then in the Yowbel Year 4000 Yah / 33 CE, Dowd returned to enable the benefits of the Covenant by fulfilling the first four Miqra’ey on Mowryah. Forty Yowbel later, in Year 6000 Yah / 2033 CE, Yahowah will return with His Son to this place, transforming the Earth into ‘Eden so that He can camp out with His children until the Yowbel Year 7000 Yah, at which time there will be no Roman Catholic Pagan calendar remaining to correlate.

Beyond the reference to forty, Dowd reigned in “*Chebrown* – to Form an Association” for seven years. And it is over seven thousand years that Yahowah will consummate His relationship with humankind. As we affirmed previously, Dowd’s second life on Earth lasted as long as he lived in Yaruwshalaim – thirty-three years.

Widening our perspective to the entirety of Yahowah’s relationship with humankind, we witness the following...

Year 0 Yah: ‘Adam, who was created in God’s image with a *nepesh* and *neshamah*, was afforded the opportunity to live forevermore in perfect harmony with Yahowah. Unfortunately, this idyllic situation was shattered when Satan preyed upon Chawah’s desire to be like God. They would corrupt Yahowah’s testimony and disregard His instructions, thereby estranging themselves from Him. As a result, they were all expelled from the Garden.

Exiled from ‘Eden, ‘Adam and Chawah were exposed to hostile influences outside of Yahowah’s protection. Over the ensuing years, they witnessed mankind’s authoritarian and violent tendencies becoming untenable with the added capability their *neshamah* provided. The marvelous tool God had provided for us to think our way

to Him and enjoy being with Him was turned against God and man.

Year 1000 Yah: We are introduced to Noach who was born in 2968 BCE as an example of how we can individually return to Yahowah and benefit from His instruction and protection. The ensuing flood was God's method of saving the Earth and life from the growing threat of neshamah-man by providing a fresh start and a new beginning. It was triggered by an asteroid impact, and a deep upwelling of sea water which inundated the region where humans misusing their conscience resided. It commenced when Noach was 600 years old in year 1600 Yah – 2370 BCE. From this perspective, Yah's relationship with Noach and their collaboration on the Ark takes precedence over the deluge.

Year 2000 Yah: Precisely 40 Yowbel from 'Adam's and Chawah's removal from the Gan 'Eden, and 400 years after the Flood, the means to return to fellowship through the Covenant was confirmed by 'Abraham and Yitschaq. Four days before Pesach in 1968 BCE, they began their journey to Mount *Mowryah* | Moriah. It was here, at this time, in the most important place on Earth, during His meeting with the Covenant's first father and son that Yahowah provided the lamb. Yitschaq was 10 and 'Abraham was 110 years of age when they became prophetic of the fulfillment of Passover. Together with Yahowah, they celebrated the path to everlasting life by acting upon the five conditions of the Covenant.

Thereafter, during the 41st Yowbel, Ya'aqob was born. The following Yowbel, his 12 sons, comprising Yisra'el, were conceived. Shortly thereafter, the boys acted badly and Yowseph was sold into Egyptian captivity where he became Pharaoh's lead advisor.

By the 43rd Yowbel, Ya'aqob, his sons and their families, entered Egypt to survive a prolonged regional

drought. Centuries later, having remained exiles, in the 48th Yowbel, the Yisra'elites were enslaved. But even then, Yahowah brought forth His solution when Moseh, who would liberate and enlighten them, was born in 1527 BCE. However, their emancipation would be delayed because after he was condemned by the Hebrews for defending a Yisra'elite, Moseh would flee Egypt at 40 years of age. After this time, Thutmose III became co-regent with his stepmother, Hatshepsut, and then Pharaoh of the Exodus.

In the 50th Yowbel, at Yahowah's urging, Moseh, now 80, returned to Mitsraym to liberate the Children of Yisra'el. After considerable debate and ensuing plagues, he would do so on Passover, 'Abyb 14, 1447 BCE. Pharaoh Thutmose's son, Amenhemhat, would die that night during the final plague. The Exodus began on Matsah when the Children of Yisra'el left the Crucibles of Religious and Political Oppression. After symbolically experiencing Bikuwrym when emerging from the sea, they would receive the Towrah on Shabuw'ah.

Some 400 years after the Exodus, Dowd, the Chosen One, was born during the 58th Yowbel in 1042 BCE. As the 8th son of Yshay, he was anointed Messiah at 8 years of age. Over his 70-year initial life, he would write over 100 Mizmowr and Mashal, unite and defend Yisra'el, acquire their capital of Yaruwshalaim and the Temple Mount, be anointed three times, and set an example we would be wise to follow.

Year 3000 Yah: On the 60th Yowbel, Yahowah's beloved Son, Dowd, is announced as the exemplar of the Covenant, its Cornerstone, and our Savior, through the 89th Mizmowr. In that year, 968 BCE, Dowd's son, Solomon, began construction of the Temple on Mount Moriah. The House of Yahowah was completed 7 years later, such that in 960 BCE, Shalomoh announced the future arrival of the *Nakry* | Observant Foreigner during his dedication speech knowing that his people would stumble and need direction.

And indeed, it would all be all downhill from there. Yisra'elites and their kings emulated the ways of the gowym and chose religious rites and political intrigue over the relationship Yahowah intended. God's people splintered into two kingdoms, with tremendous infighting between Yisra'el and Yahuwdah. The revelations of impending and prolonged doom by the prophets Howsha' and Yasha'yah were ignored, such that during the 64th Yowbel, Yisra'el fell to Assyria in 722 BCE. Then, revealing that there was a better way, during the 65th Yowbel, in year 3252 Yah, *Chiziqyah* | Hezekiah rediscovered the Towrah and saved Yahuwdah from the same fate.

Quickly reverting to their religious ways, even failing to listen to Yirma'yah who wrote during the 66th Yowbel, the leadership of Yahuwdah made a series of miscalculations. Especially disastrous, God's people would ignore the warning He sent to them through *Chabaquwq* | Habakkuk in 615 BCE, 666 years in advance of Sha'awl conceiving Christianity. As a result, during the 67th Yowbel year, beginning in 608 BCE, the 70-year Babylonian exile began. And after a prolonged siege, Jerusalem fell and the Temple was destroyed in 586 BCE.

The Greeks under Alexander would enter Jerusalem in 322 BCE. Antiochus IV Epiphanes, who was the personification of evil, imposed the worship of Greek gods and goddesses in Yahuwdah during the 75th Yowbel, beginning in 170 BCE. The ill-advised Maccabean revolt began in 167 BCE and the Hasmonean Dynasty was imposed by 141 BCE.

Infighting between Hasmonean heirs provoked the Roman siege of Jerusalem under Pompey at the onset of the 78th Yowbel in 68 BCE. It marked the first of three Roman invasions. Not long thereafter, in 37 BCE, Rome appointed Herod as King of Judea, ending the Hasmonean

Dynasty and any semblance of Yisra'elite independence for the next 2,000 years.

Year 4000 Yah: Right on schedule, on the 10th of 'Abyb in the 80th Yowbel year, King Dowd, the Messiah and Son of God, entered Jerusalem from his hometown of Bethlehem to fulfill Passover – just as he had foretold. There were celestial fireworks of course, with a solar eclipse occurring on the first day of the 80th Yowbel, March 19th, 33 CE announcing what was to come. Then as Dowd surrendered his *basar* | corporeal body, *basar* | heralding the good news in the waning hours of Pesach, there was a lunar eclipse – 16:48 local time in Yaruwshalaim, April 3, 33 CE.

In the transition between Pesach and Matsah, Dowd's *nepesh* | incorporeal soul was laden with the infectious yeast of his people's religious and political rebellion. He would take their guilt – past and future – with him into She'owl, where it would be deposited – never to be seen again, thereby perfecting the Children of the Covenant. It was the 15th of 'Abyb, year 4000 Yah / April 4, 33 CE when the Son of God and our Messiah became our Savior.

The next morning, now *Bikuwrym* | Firstborn Children, the 16th of the first month of the first year of the 80th Yowbel, the soul of the *Bakowr* | Firstborn of Yahowah was released from *She'owl* | Hell and returned to his Father in *Shamaym* | Heaven. The third of five benefits of the *Beryth* | Covenant was now manifest, with Dowd adding adoption to eternal life and perfection. He revealed and enabled the way we should follow.

Seven sevens thereafter, on *Shabuw'ah* | the Promise of the Shabat, Dowd became the first to be a fully emancipated and enlightened, enriched and empowered Child of God. Because of what he has done, these same benefits are assured on behalf of every Child of the Covenant.

It all transpired as foretold in the Towrah, the Mizmowr, and Naby', in the right place, on the corresponding day, in the correct year, but no one *yada'* | realized any of this, much less *byn* | made the connections to understand. And as a direct result of not listening to Yahowah and being unobservant, rather than embracing the relationship made possible by these events, the religions most hostile to the wellbeing of God's people emerged – Christianity and Judaism – both by foisting false messiahs on the unaware.

The four most important days in human history were all foretold in exacting detail and, yet, when they were fulfilled, the resulting gifts of eternal life, perfection of our souls, adoption into God's Family, and infinite emancipation and enlightenment, enrichment and empowerment, were squandered. What had been plainly spoken and painfully endured would remain unknown until the Mizmowr and Naby' were given a *Qowl* | Voice, Dowd was afforded his *Basar* | Herald, a little *z* commenced sowing seeds for the mighty *Zarowa'* | Sacrificial Lamb, when Yasha'yah's *Choter* | Secondary Branch began to reveal new life as Yahuwdym witnessed the promised *Nakry*, all so that you might know what your people have hidden for the past 1,990 years.

Having abandoned Father and Son and having rejected the gifts Yahowah and Dowd had provided, replacing the Towrah with their Talmud, now estranged and alone to endure their insufferable religion, *Yahuwdym* | Jews would be subjugated and enslaved, becoming exiles and scapegoats, dehumanized and demonized. The first self-proclaimed rabbi, *Sha'awl* | Paul would promulgate Christianity by robbing Yahowah and Dowd to create the myth of "Jesus Christ." Then rabbi Akiba, somehow assuming that two wrongs would make a right, responded in kind with his false Messiah, *Bar Kokhba* | Son of a Star.

Rome, led by Vespasian and Titus, the Beast's version of Father and Son, set siege to Jerusalem in 70 CE and destroyed the Temple, killing 600,000 Jews in the process. With the wealth and slaves they commandeered, this evil empire would build the Roman Colosseum to showcase their bestiality.

Then, just two Yowbel after Dowd's misappropriated and ignored sacrifice, Emperor Hadrian, responding in part to rabbi Akiba's provocation with his false messiah, destroyed Jerusalem. It was the 82nd Yowbel year / 133 CE. The Land of *Yahuwdah* | Judah was renamed "Syria Palaestina" as a snub to Jews because the diminutive Philistines had once savaged them. The Diaspora followed. Jews would endure the most degrading and long-lasting period of abject humiliation ever experienced by any nation or race.

The 100th Yowbel was marked by nothing because there was no one listening to Yahowah. Yahuwdym had completely separated themselves from God, and worse, they were annoying him with their devotion to Judaism. It is a wonder with all of the torment they endured, that someone along the way didn't have a Hezekiah moment and notice that they were antagonizing the source of their redemption and reconciliation.

Using the name the Beast of Rome had conjured to harass God's people, the League of Nations conceived Mandatory Palestine in 1920 after the 1st World War. But Jewish migration was stymied, setting up the Holocaust. And then out of the ashes of genocide, the newly formed United Nations established the Nation of Israel on May 14, 1948. The War of Independence ensued, followed by the Six Day War in 1967 and the Yom Kippur War in 1973, as Jews reclaimed much of their homeland – then just 60 years prior to Yahowah's return with Dowd.

It was during the 119th Yowbel, on Taruw'ah in 2001, 2,961 years after the *Nakry* | Observant Foreigner was announced by Solomon, a Voice was found to call God's people home. Over the next 32 years, he would listen and learn from Yahowah and His prophets and then expose and condemn the religions most responsible for the subjugation of Yahuwdym: Islam in *Prophet of Doom*, Christianity in *Questioning Paul*, and Judaism in *Babel*. He would compose *An Introduction to God*, *Yada Yahowah*, *Observations*, and *Coming Home* to awaken Yisra'elites so that they would not miss their final opportunity for *Kipurym* | Reconciliations.

Five years ago, in 2018, the Nakry revealed that Dowd was the Messiah and Son of God, and that it was Dowd who was returning with Yahowah to fulfill Yowm Kipurym. Three years ago, in 2020, the Choter completed a comprehensive edit and rebranding of the *Yada Yahowah* Series along with the YadaYah.com site to make his findings available worldwide. A year ago, in 2022, the *Basar* | Herald unsealed the message *Gabry'el* | God's Most Capable and Courageous Man revealed through Dany'el. And then earlier this year, 'Abyb 10, year 5990 Yah, the 'Edah | Witness announced as a result of retranslating Dowd's first 30 Mizmowr, that the Messiah is our Savior. Dowd as the *Zarowa'* | Sacrificial Lamb fulfilled the first four Miqra'ey in year 4000 Yah. This profoundly important realization led to yet another comprehensive edit of the 30 volumes now comprising *Yada Yahowah*. It was during this time that the Yada Yah Social Media campaign to reach Yahuwdym gained traction and began to find and alert God's Family.

After the Taruw'ah Harvest of saved souls, Yahowah's final *Zarowa'* | Sower of Seeds which Produce New Life will return on Passover, April 16th, 2030, with 'ElYah. They will serve as Witnesses in Yaruwshalaim during the worst of the Time of Ya'aqob's Troubles.

Year 6000 Yah: Yahowah will return with Dowd to fulfill the final two Miqra'ey, Kipurym and Sukah, during the 120th Yowbel year. This will conclude the 6th Millennium of Man and usher in the 7th Millennium of God. Mark your calendars if you plan to attend Yisra'el's homecoming and family reunion. It will occur at sunset, 6:22 PM in Jerusalem, October 2nd, 2033, as we celebrate the Day of Reconciliations.

Marking the special occasion, there will be a total solar eclipse on March 30, 2033 – the day of the new moon marking 'Abyb 1, denoting the beginning of year 6000 Yah. Fourteen days later, on the 14th and 15th of April 2033, during Chag Matsah, there will be a full lunar eclipse, commencing in Jerusalem and spreading to Babylon during Matsah – certifying the darkest of nights. And if that were not enough to garner your undivided attention, there will be a second solar eclipse in year 6000 Yah / 2033 CE on Friday, September 23rd, which is when the final Taruw'ah will be celebrated – thereby, signifying the end of our journey as witnesses. Then adding to the celestial acclaim, there will be a second total lunar eclipse on the evening of the 7th and 8th of October 2033, coinciding with Sukah in year 6000 Yah as the Covenant Family returns to 'Eden.

Against the magnificent depiction of Yahowah's intervention on behalf of His people, there is a contrast we must face before we move on. Let me explain.

Yahowah created 'Adam in His image, placed him in a perfect environment, celebrated life with him, and gave him the ideal companion. And yet, this man threw it all away, doing so upon the advice of a false prophet and adversarial influence whom he believed instead of trusting Yah.

Years later, civilized man became so egregious, religious, and vicious that Yahowah intervened again to give humans with a *neshamah* | conscience a second chance

at life. He found, instructed, and protected Noach and his family aboard the Ark, only to have human malfeasance reemerge, red in tooth, word, and claw almost immediately thereafter.

With humankind's second opportunity squandered, Yahowah found 'Abraham and Sarah walking away from Babylon. He offered them the chance of a lifetime. They were introduced to the *Beryth* | Covenant with its five conditions and five benefits. While not the best or smartest of men, 'Abraham stumbled his way into Yahowah's outstretched arms, confirming the Covenant and receiving its benefits. But within two generations, they were all but relinquished. And within three, there was virtually nothing left of what could and should have been.

Nonetheless, after being rebuffed on three occasions, Yahowah would come to rescue His people a fourth time, liberating them from slavery in Mitsraym. And yet, within a week, they became antagonistic malcontents and begged to go back to servitude. He offered them His *Towrah* | Guidance, but it made no difference.

Even though these Yisra'elites did everything possible to annoy and aggravate the Almighty, God endured their temper tantrums long enough to lead them into the Promised Land. Once there, however, they became overtly religious and went their own way, essentially telling Yahowah that they would rather fend for themselves than be around Him.

God would come to His people's rescue yet again, this time after Yisra'el rejected Him a fifth time. Ya'aqob's descendants belligerently chose to be like the Gentiles by appointing Sha'uwl to rule over them. Their foray into politics led to the precipice of their annihilation at the hands of a foe so insignificant, they left no independent mark on history.

The solution Yahowah offered regarding this, the fifth occasion of His people's salvation, was to anoint and empower His Son, Dowd, to lead and protect them in the ways of a shepherd with His flock. However, they turned on Dowd, leading an insurrection against their Messiah and King. This devastating act of betrayal, and the recognition that Yisra'elites continued to be unreconcilable and irredeemable, led Dowd to the most important decision in human history. With his Father's support, he would save his people from themselves and salvage his reputation and ability to lead them at the same time.

Should we count these last two acts of rebellion as one, then in the sixth episode of outright rejection, Yisra'el brought Ba'al and 'Asherah into the land and worshiped them. As a consequence of their predilection for false Gods and pagan religions, they were victimized by those they sought to impress and emulate. The Assyrians, Egyptians, Babylonians, Greeks, and Romans would invade and pummel them.

Having been rejected and antagonized by His people six times, Yahowah was in no hurry to implement His Son's plan to redeem them. It would play out on His schedule. However, He did give them hope, inspiring Dowd and other prophets to explain what He and His Son would do to save them from themselves by fulfilling the first four Mow'edym in year 4000 Yah.

When Father and Son did what they had promised, delivering eternal life, removing guilt, adopting, empowering, and enriching the Children of the Covenant through Pesach, Matsah, Bikuwrym, and Shabuw'ah in 33 CE, the seventh and most egregious rejection occurred. Jews initially ignored what Dowd had done, and then they robbed him and themselves of his sacrifice, promoting not one, but two, false messiahs. It was the biggest "F You" in the history of humanity – and it was directed at Yahowah by Yahuwdym.

Annoyed by those He had blessed, Yahowah withdrew from His irascible nation of misfits. Nearly 2,000 years would pass before He would talk to them again – and even then, it would be indirectly through the *Nakry* | Observant Foreigner. He would serve as Dowd’s Herald, as a final Witness, to tell Yahuwdym that there would only be one more opportunity for reconciliation – Yowm Kipurym in year 6000 Yah.

While Yisra’el will be afforded this 8th opportunity to reject their Benefactor, it will be the last. Rejecting God the eighth time will come with an eternal consequence.

Truth be known, saving Yahuwdym seven times was only appropriate because there were no better options.



Yahowah, as a result of His relationship with Dowd, has turned tragedy for many into triumph for a few. But it does not always happen that way. Sometimes there is no recovery, and life ends badly for almost everyone. Such was the case with Dowd’s adversarial predecessor, King Sha’uwl. What began as ill-advised, ended horrifically.

God is in the business of relationships and will do everything within His nature and ability to extend, empower, edify, enhance, and enrich the lives of the Covenant’s children. He elevates His Family, lifting them up, and raising them by loving, nurturing, and protecting them. But these parental aspirations are afforded exclusively to those He favors and who cherish Him, leaving those outside of the Covenant to their own devices.

While what follows isn’t uplifting or edifying, it is nonetheless critical that we appreciate the fact that God isn’t to be trifled with. No matter how good, no matter how popular or powerful, no matter how well-connected or

courageous, apart from Yahowah, everyone dies. No one in all of human history manifested a higher degree of the aforementioned than Sha'awl, but having chosen to negate and augment aspects of the Towrah to suit his ambitions, he and his sons went from annoying to adversarial. And because the people foolishly respected and fatefully followed their leaders, they suffered the same fate, losing their freedom, possessions, and lives.

This tragic tale of woe is told in the 10th chapter of 1st Chronicles. And as we consider what God is revealing, keep in mind that the people He had liberated from Mitsraym were now being slaughtered by a foe so impotent and meaningless, apart from God's testimony, nothing would be known about them. This is a testament to how far Jews had fallen after rejecting Yahowah. And this was just one of many sorrows.

“And the Philistines (*Palishty* – illegitimate and adversarial foreign foes who terrorize) **attacked, fighting** (*lachim* – deployed their military, engaging in battle, in opposition, attempting to conquer and control, waging war) **against Yisra’el. The people** (*'yssh*) **of Yisra’el were driven away and forced to flee** (*nuws* – were denied and deprived, departing and disappearing, becoming exiles escaping a state that was ceasing to exist) **as a result of the presence of the Philistines.**

They fell dead (*naphal* – they were attacked, conquered, and killed), **slain and ritualistically defiled** (*chalal* – pierced and treated reprehensibly by a deadly religious force), **upon Mount Gilbo’a** (*Gilbo’a* – to seek out and question the means to be rolled away). (*Dabry ha Yowmym* / 1 Chronicles 10:1)

Then the Philistines overtook (*dabaq* – steadfastly and closely pursued, united and stubborn in their desire to plague) **Sha’awl** (*Sha'awl* – Question Him) **immediately**

thereafter and from behind (*'achar* – subsequently and from the direction of the setting sun) **and also his sons.**

The Philistines struck down (*nakah* – beat and afflicted, defeated and destroyed) **Yownathan** (*Yownathan* – Yahowah Gives and Bestows or Yields and Designates), **'Abynadab** (*'Abynadab* – Father who Incites and Impels), **and Malkyshuwa**' (*Malkyshuwa*' – Royalty Cries Out for Opulence), **the sons of Sha'uwI.** (*Dabry ha Yowmym* / 1 Chronicles 10:2)

The ongoing battles (*milchamah* – the continuous state of war) **against Sha'uwI caught up with him** (*matsa'* – found him, came to control him, and possessed him), **and the archers** (*yoreh yarah* – those who hurl, cast out, and destroy) **lay in wait, turning against him** (*yachal ba* – whirled and danced, writhing, the strength and force of the military was opposed to him). (*Dabry ha Yowmym* / 1 Chronicles 10:3)

So Sha'uwI said to the one carrying his weapons (*nasa' kaly* – the one holding his utensils, carrying his supplies, and taking his possessions), **'Draw** (*shalaph* – remove and brandish) **your sword** (*chereb* – your dagger and weapon) **and pierce me** (*daqar ba* – drive it through me, thrusting it into me) **lest** (*pen* – otherwise) **the uncircumcised** (*'arel* – the unacceptable and forbidden, the un-harvestable) **will arrive** (*bow'* – will come) **and abuse me** (*'alal ba 'any* – inflict pain, harshly mistreating me, burying me alive).'

But the one carrying his weapons (*nasa' kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **was unwilling** (*lo' 'abah* – he would not consent or submit, he was not obedient) **because** (*ky* – indeed rather) **he was overwhelmed with fear and reverence** (*ma'od* – of his great admiration, his unabated respect, and because he was completely terrified).

So Sha'uwl grasped hold of (*laqal* – accepted, received, and obtained) **the sword** (*chereb* – the cutting implement and weapon) **and fell, prostrating himself upon it** (*naphal 'al* – lowered himself to die upon it, having been cast down on it). (*Dabry ha Yowmym* / 1 Chronicles 10:4)

When the one carrying his weapons (*nasa' kaly* – the one holding his utensils, carrying his supplies, and taking his possessions) **saw** (*ra'ah* – inspected and perceived) **that Sha'uwl was dead** (*muwth* – absent of life and destroyed as a result of a plague and pandemic disease), **he also** (*gam* – in turn and as a concession) **fell, prostrating himself upon** (*naphal 'al* – he lowered himself to die upon) **the weapon** (*ha chereb* – the dagger which cuts and separates) **and died** (*muwth* – was destroyed by the plague). (*Dabry ha Yowmym* / 1 Chronicles 10:5)

Sha'uwl (*Sha'uwl* – Question Him) **died** (*muwth* – became absent of life and was destroyed as a result of a plague which killed like a pandemic disease) **along with his three sons comprising his family** (*kol beyth huw'* – including all who were part of his household). **They were plagued and died** (*muwth*) **all together at the same time** (*yahdaw* – alike, altogether, and completely, unified and in one accord). (*Dabry ha Yowmym* / 1 Chronicles 10:6)

When all of the individuals (*'iysh*) **comprising Yisra'el who were associated with the cunning and evil plans in the valley** (*'asher ba ha 'emeq / 'amoq* – who were in accord with the moral deviance and mysticism in depression between elevated areas) **observed** (*ra'ah* – saw and examined) **this result** (*ky* – this contrast in cause and effect), **they fled** (*nuws* – they sought to escape, taking flight, ceasing to exist and disappearing), **because, indeed** (*ky* – as a result and consequence of), **the plague of death had killed him** (*muwth*) **and his sons.**

Then they abandoned (*'azab* – deserted and left, rejected and forsook, ending their relationship with) **their cities and towns for fear of the wild asses terrorizing them** (*'iyr* – the wrathful terror and anguish of the donkeys (a common metaphor for Muslims) harassing them and their religious compounds), **fleeing in haste** (*nuws* – driven away and being deprived, ceasing to exist).

So, the Philistines (*Palishty* – the adversarial and terrorizing foreign invaders) **came** (*bow'* – arrived) **and occupied them** (*yashab ba hem* – lived in and dwelled in them). (*Dabry ha Yowmym* / 1 Chronicles 10:7)

And it came to exist (*hayah*) **as part of what followed** (*min machorath* – as a result of what occurred the following day and into the future, exposing the scheme), **when the Philistines came as a raiding party to strip the slain, to pierce, and ravage them** (*ha chahal* – the dead and defiled, the profane who are reprehensible), **they found** (*matsa'* – they discovered and came to possess) **Sha'uwl and his sons who had fallen** (*naphal* – who were lying prostrate) **on Mount Gilbo'a** (*Gilbo'a* – seeking to question the means to be removed). (*Dabry ha Yowmym* / 1 Chronicles 10:8)

The raiding party stripped him, removing his clothing (*pashat* – as militants, they undressed and plundered him). **And they lifted up and carried away** (*nasa'* – deceived and beguiled, they desired and seized) **his head** (*ro'sh*) **and his possessions** (*kaly* – his utensils and weapons, his jewelry and supplies), **sending it throughout the realm of the Philistines / Palestinians / Illegitimate and Adversarial Foreign Invaders who Terrorize** (*Palishty*), **taking a circuitous route** (*sabyb* – encircling it with the object's position in multiple places and contexts) **to proclaim the news** (*basar* – to bring the good news, conveying the message and tidings) **to the gods of their religion** (*'atsab* – their idols and objects of

worship which were fashioned to vex, the lamentable things they revered, their harmful religious imagery and the offensive relics they believed in) **and to their people.** (*Dabry ha Yowmym* / 1 Chronicles 10:9)

And they placed his possessions and weapons in the home of their gods (*beyth 'elohym*). **After sounding a trumpet and clapping, they joined hands in a pledge, violently fastening** (*taqa'* – they drove and secured, thrusting) **his skull** (*golgoleth* – bones comprising the cranium (the basis of Golgotha)) **to the house of Dagown** (*Dagown* – the fish god, symbolizing fertility (the basis of the Pope's pointed hat and that of Santa Claus)). (*Dabry ha Yowmym* / 1 Chronicles 10:10)

So, all of Yabesh, Gile'ad (*Yabesh* – the Dried Up Stubble in *Gile'ad* – a region east of the Jordan River conquered and occupied by the Ammonites (in Howsha' 6:8, it is a place of pollution and iniquity)) **heard about everything the Philistines had done to Sha'uwl.** (*Dabry ha Yowmym* / 1 Chronicles 10:11)

Therefore, all the physically strong (*chayl* – the able, wealthy, twisted, and tormented) **individuals arose** (*quwm* – took a stand and rose up) **and carried away the corpse** (*guwpah* – the carcass of the dead body) **of Sha'uwl and the carcasses of his sons and brought them to Yabesh where they buried their bones beneath the place of** (*tachat* – beneath and on behalf of) **the big tree called Allah** (*ha 'alah* – the god, Allah, the curse of the deified large oak associated with Esau, who is associated with Ishmael, who represents Muslims; and as the feminine of 'el, 'elah / 'Alah is evocative of the moon-god Sin, the symbol of Islam, as well as the Quranic goddesses, Alat, Manat, and al-Uzza, also reminiscent of “*Allahu-Akbar* – Allah is Bigger and Greater) **in Yabesh. And they fasted** (*suwm* – abstained from food, depriving themselves of nutrition) **for seven days.”** (*Dabry ha Yowmym* / 1 Chronicles 10:12)

Yisra'el had chosen Sha'uwl and he had led them away from Yahowah and to their demise. If it were not for God's intervention, this musicale irritant would have obliterated Yisra'el and we would never have heard of them, their people, their plight, or their God.

And there was another insight worth noting. The Philistines were ruthless savages and senseless pagans, so it is instructive to see that those who have misappropriated their name today are modeling their behavior.

While this was written of King Saul, it is intended to read as a warning to those who would choose to believe the Apostle Paul...

“So therefore, Sha'uwl (*Sha'uwl* – Question Him) was plagued and died (*muwth* – was deprived of life as a result of a deadly pathogen which destroys) for placing himself above the relationship, for being untrustworthy and unreliable (*ma'al* – for being a fraud, treacherously deceitful, misleading others regarding the agreement, for having transcended beyond the standard, being unfaithful and severing the relationship, and committing adultery relative to the covenant), whereby (*'asher*) he was a fraud, treacherously deceitful and misleading (*ma'al* – for placing himself above the relationship, for being untrustworthy and unreliable, severing the agreement) with regard to Yahowah.

Concerning the Word of Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), therefore, he was not observant (*lo' shamar* – he did not closely examine nor did he carefully consider, never focusing upon, regarding, or caring about).

In addition (*wa gam* – and furthermore), he approached and consulted with (*la sha'al* – he made inquiries and inquired about) the spirits of the dead (*'owb* – communicating with spiritualists, mediums,

necromancers, and ghosts), **seeking to have a relationship with them** (*la darash* – investigating and trying to learn from them, resorting to taking them into account). (*Dabry ha Yowmym* / 1 Chronicles 10:13)

And he did not seek a relationship with, consult with, or care about (*lo' darash ba* – he did not look to, learn from, ponder, or petition) **Yahowah, and so he was plagued and killed** (*muwth* – he surrendered his life and died).”

When read with an eye to the future, considering this as prophecy, it becomes one of the most important ever recorded. One thousand years hence another Sha’uwl would arise, and he would be deliberately deceitful and misleading, a complete fraud, who also conversed with demons. The Plague of Death would place himself and his claims above Yahowah. Demonstrating that he was not observant, on countless occasions he misquoted the Word of God. As a result, all who believe Paul will die.

While Paul sought to confiscate the promises Yahowah made to Dowd and give them to his Dionysian “Jesus” to create a pretense of credibility, Yahowah isn’t a fan of Replacement Theology. As such, Dowd will be restored. The Church age will end such that the Kingdom of Dowd can be reborn.

“And, therefore, the kingdom (*maluwkah* – the position of authority and dominion) **turned in the direction of** (*sabab* – came full circle, changing over to) **Dowd, the Beloved, son of Yshay, the Substance of Existence.”** (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 10:14)

This is as clear as words allow. Sha’uwl was not Towrah-observant, he did not listen to God, and in fact had no regard for Him. Death was the result. Neither weapons nor soldiers could forestall the onslaught of the plague.

In this case, as it is with almost all human conflict, the opposing foes both believed that god was on their side. Militarism, patriotism, religion, and the political schemes of man exacerbated the threat they had been conceived and deployed to prevent. The same remains true today.

For Roman Catholics, this is a dire pronouncement. The religion and its leadership are frauds, treacherously and deceitfully misleading. They have so little regard for Yahowah, they will not even allow His name to be spoken in their churches. And not one Roman Catholic among the billions is observant, considering the Towrah or attending Yah's Feasts.

Then to add insult to injury, the Catholic claim of papal infallibility and the canonization and beatification of saints is designed to create a relationship with and communicate to the spirits of the dead. All such things are the plague of death for which there is no cure.

It is interesting to note that from a chronological perspective, the discussion we considered in *Shamuw'el / He Listens to God / 2 Samuel 5:1-10* is repeated almost word for word over the course of the next ten statements in 1st Chronicles. In it, the Yisra'elites immediately recognized that even when Sha'uwl was king, Dowd served as their leader, savior, and shepherd. As a result, they immediately entered into a covenant with him, in accordance with Yahowah's statement. Wasting no time, Dowd captured Tsyown and built the City of Dowd on the lower ridgeline of Mowryah.

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Dowd realized that the intent of the Covenant was for man and God to live together. And he recognized the Ark

of the Covenant was the enduring symbol of what brought us together.

“He [Dowd] engaged to build (*‘asah* – acted by fashioning and forming) **houses** (*beyth*) **for himself in the City of Dowd.**

And he firmly established (*kuwn* – arranged and appointed, producing) **a place for the Ark of God to stand** (*maqom la ‘arown ha ‘elohym* – a site, dwelling place and home for the Almighty’s Ark of the Covenant and Mercy Seat), **pitching and spreading out a tent for it** (*natah la ‘ohel huw’* – stretching out and extending a covered and protected dwelling place and home for it). (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 15:1*)

Then Dowd said, ‘No one may approach or carry (*lo’ la nasa’* – no one may come near, raise, or lift up) **the Ark of God** (*‘arown ha ‘elohym*) **except** (*ky*) **the Lowyym** (*Lowyym* – those who Unite by Attending to), **because** (*ky* – for the reason) **in this they** (*ba hem*) **were selected and chosen** (*bachar* – desired and preferred) **by Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **to approach, pick up, and carry** (*la nasa’* – to come near, lift up, and bear) **the Ark** (*‘eth ‘Arown*) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **and render assistance to Him** (*sharath* – to minister on behalf of, attending to and serving Him) **forever and ever** (*‘ad ‘owlam* – continually and eternally, for an unlimited duration of time).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 15:2*)

Dowd was Towrah-observant, so he did as God instructed. He is alive and living with Yahowah as a result. This is not complicated.

“Then Dowd gathered (*qahal* – summoned to assemble, calling together) **all Yisra’el to Yaruwshalaim**

(*kol Yisra'el 'el Yaruwshalaim* – everyone who engages and endures with God to the Almighty’s source from which guidance and instruction regarding reconciliation and restoration flow) **to bring up** (*'alah* – to ascend, taking up and lifting up) **the Ark of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **to its standing place and home** (*maqowm* – established location and dwelling place) **which relationally and beneficially** (*'asher*) **he had prepared** (*kuwn la huw'* – he had confirmed and established for it to stand).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 15:3)

As we turn the page, we find Yahowah speaking indirectly to the man He inspired to write the world’s most meaningful Songs. And yet, as a result of the wonderful time they had spent together, Dowd remained close, vitally interested in the purpose of His God. So it was at this time that the King of Yisra’el came to realize how much more God had done for him than he had done for God. So, he thought, perhaps, that building a permanent home for Yahowah among the people would be better than symbolically living beneath the fluttering fabric of a tent.

“And it came to exist (*hayah*), **when** (*'asher* – beneficially and relationally) **Dowd** (*Dowd* – the Beloved) **was settled and living** (*yashab* – was established and dwelling) **in his home** (*ba beyth huw'* – within his house), **Dowd said** (*'amar*) **to Nathan** (*'el Nathan* – to give, to entrust and bestow, to grant, permit, and ascribe), **the prophet** (*ha naby'* – one who proclaims the message of God, providing His insights into the past and future),

‘Look (*hineh* – behold), **I am living** (*yashab* – I am settled and dwelling) **in a house** (*ba beyth* – home) **constructed from large cedar trees** (*'erets* – of cedar; from *'araz* – to be firm and strong), **but the Ark of the Covenant** (*'Arown Beryth*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our

'elowah – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **is under** (*tachat* – is beneath in the ordinary flow of time) **a tent** (*yarya'ah* – the cover of a cloth shelter).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:1*)

One of the most interesting aspects of God’s persona is a surprising lack of ego. He is the antithesis of “*Allahu-Akbar* – Allah is Greatest.” It did not bother Him in the least to have the most vital artifact in the universe hanging out in the breeze on a rocky outcropping that oxen had tread. This speaks volumes to open ears because it renders preposterous the perverse notion that God wants to be worshiped.

“And so Nathan said to Dowd (*wa 'amar Nathan 'el Dowyd*), **‘Act upon** (*'asah* – engage in, do and perform, expend the energy and effort to accomplish) **everything** (*kol* – all) **that relationally and beneficially** (*'asher*) **is in your best judgment** (*ba leb* – is reasonable and appropriate after evaluating and considering the evidence, is in your heart and thus in harmony with your inner nature, perspective, and conclusions), **because** (*ky* – for the express reason) **the Almighty** (*ha 'elohym*) **is with you** (*'im 'atah*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:2*)

After having studied Dowd’s dissertation, the 119th *Mizmowr / Psalm*, I have come to appreciate the author’s action-based approach to the *Towrah* and its Covenant. He observed to know, exercised good judgment to understand, and then he engaged, acting in the most reasonable and rational way based on what he had learned. Dowd recognized that the Covenant was conceived as a relationship and that as such, for it to have any value, for it to fulfill its purpose, both parties would have to engage and invest in it, not only with their heart, soul, and mind, but

also with their eyes, ears, hands, and feet. Yah did. So did Dowd.

The king, knowing that Nathan had come to the same conclusion, simply asked the prophet to do what he thought best. He didn't have to lecture Nathan, query Nathan, or limit Nathan. Dowd and Nathan were confidants, they were family, brothers, both children of Yah. They shared the Towrah in common and were thus motivated to be right.

There are those I work with as well who are also children of the Covenant. We don't question one another, limit one another, or lecture one another. We know and serve the same God and have come to know Him the same way...by reading His Towrah.

As we approach the next statement, I want you to know that the most common translation of *'ebed* is "servant," and yet that is not how I've rendered it. The reasons are many. First, in Hebrew, nouns are defined by their verbal roots. The basis of *'ebed* is *'abad*, the lexicon's most used word for "work." In common practice, it means "to expend considerable energy." When it's deployed with regard to man's response to God, especially the Covenant relationship, it is most accurately rendered as "partner, associate, or coworker."

Work is noble. It creates value and builds character. It benefits a family and enriches a community. It builds things, creates things, feeds us, protects us, enlightens us, and brings us together. Coming to know Yahowah by studying His Towrah requires work. And for the resulting relationship to have value, for it to bear fruit, we must be willing to engage by acting upon its guidance.

Speaking from experience, the best possible occupation is to work with Yahowah, conveying His message. Dowd epitomized this endeavor. If Yahowah ever had a partner, he is Dowd.

Also relevant in this regard, the Covenant is a Family. Sons and daughters do not serve their fathers. They act upon their advice, and they work at the business of living as a family.

“Then (wa) it happened (hayah) during that same night (ba ha laylah ha huw’) that the word (dabar – the statement and declaration) of God (‘elohym) came to Nathan (‘el Nathan – to Give) to say (la ‘amar), (Dabry ha Yowmym 17:3)

‘Walk (halak – go) and convey to (wa ‘amar ‘el) Dowd, the Beloved (Dowd – Beloved), My associate (‘ebed – My coworker, one who engages and acts on My behalf; from ‘abad – to act, engage, work, or serve), “This is what (koh) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) says (‘amar):

‘You, yourself, will not build (lo’ ‘atah banah – you will not construct or restore (qal imperfect)) for Me (la ‘any) the home (ha beyth – the house) to approach and live (la yashab – to meet, be restored, and settle down, to dwell and abide (qal infinitive construct – serving as a possessive verbal noun, whereby the action and influence of the verb is intensified, interpreted literally and seen as genuine)).’””” (Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:3-4)

It is as I would have expected, but it is, nonetheless, thought-provoking that this house wasn’t for Yahowah to reside in, but instead, it was to serve as a home “to approach and live, to meet and be restored, to settle down and abide” with God. In other words, the Home of the Covenant would serve the Children of the Covenant. The Christian Bible translations, which have published “build Me a house to live in,” are not supported by the text

because the preposition “*ba – in*” wasn’t included in the sentence.

This is important because it properly reflects the realization that God’s Home is in Heaven and that the only purpose of having a home on Earth is to camp out with His creation. Those who would build lavish cathedrals, churches, mosques, and shrines to God are wasting their time and embarrassing themselves. Those who call their church “a house of God” are delusional.

While God is not omnipresent, there are various manifestations of Yahowah’s presence that abide in very specific places. These include in the Towrah and Prophets, above the Ark of the Covenant, within the Tent of the Witness, through His fiery light, by way of His heavenly envoys, through His Set-Apart Spirit, and integrated into the souls of His Covenant children.

There was another reason for Yah’s preference for the tent. It speaks of the conclusion of the *Miqra’* of *Sukah*, of Camping Out with God. It expresses the purpose of Yahowah’s plan.

Yahowah saw to it that His Son would live in a beautiful home set upon the most important parcel of land on Earth. He would have a commanding view of the things they would do to fulfill the promises they had made in the lyrics of his Songs. But He did not want His Son to build a Home for Him. God gives. He does not take. Even the materials Dowd had amassed for its construction came from God, per Dowd’s own admission.

The least pretentious being in the universe said...

“For indeed (*ky – for the express reason*), **I have not inhabited or remained in** (*lo’ yashab ba – I have neither settled, dwelled, nor lived in*) **a house** (*beyth – a home*) **since** (*min – from*) **the day** (*ha yowm – the time*), **beneficially and relationally to show the way** (*‘asher*), **I**

lifted up (*'alah* – I ascended, leading and elevating) **Yisra'el** (*'eth Yisra'el* – those who engage and endure with God), **even up to** (*'ad* – continuously, without end, and for an unlimited period of time) **this discussion** (*ha zeh* – serving as a reference to and regarded as part of the current discourse).

And (*wa*) **I have been** (*hayah* – I have come to exist and therefore have gone) **from** (*min*) **tent to tent** (*'ohel 'el 'ohel* – portable and transient habitation to temporary dwelling; from *'ahal* – to be clear and to shine by pitching a tent) **and out of** (*wa min*) **a tabernacle** (*mishkan* – a relatively large and portable communal habitat comprised of woven fabric or hides, an upright pillar, and tent pegs; from *shakan* – to settle and abide, to establish and dwell).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:5*)

Just as the tents and tabernacle were temporary, so is our planet, indeed, the universe. God's eternal Home is in the seventh dimension. Everything beneath His level will, in a little more than a thousand years from now, cease to exist. He will create an entirely new universe, this time with His Covenant children as witnesses and participants.

All too often, we humans fail to consider what has transpired in the past and fail to make the appropriate connections to present and future events. This opens the door to misinterpreting our situation and to misunderstanding implications. Without a map or compass, without the Towrah or a functional conscience, humans become hopelessly disoriented and lost. So, while it is said that those who do not learn from the past are destined to repeat it, I'd suggest that a failure to consider Yahowah's prior guidance forecloses a person's ability to know Him. The fact is, God is predictable because He is consistent. His prior guidance remains dependable. Consider Exhibit A:

“During the entire relationship, when (*ba kol* ‘*asher*) I walked (*halak* – I moved and traveled) with Yisra’el (*ba kol Yisra’el*), did (*ha* – as an interrogatory) I speak a word (*dabar dabar* – utter a single statement) with so much as one (‘*eth* ‘*echad*) of the Judges (*shaphat* – of those who adjudicate and lead by executing good judgment to render reasonable decisions) of Yisra’el (*Yisra’el*) with whom (‘*asher*) I instructed (*tsawah* – I directed and appointed) to approach (*la*) by shepherding (*ra’ah* – by caring for, meeting the needs of, taking care of, leading, guiding and protecting) My family (‘*eth* ‘*am* – My people), to ask (*la* ‘*amar* – to mention or request),

“Why haven’t you built for Me (*la mah lo’ banah la* ‘*any* – what is the reason you have not established on My behalf) a house (*beyth* – a home) constructed from large cedar trees (‘*erets* – of cedar; from ‘*araz* – to be firm and strong)?”” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:6)

A wonderful case in point is *ra’ah* – shepherd. This is what Yahowah asked of the Judges, indicating that their role wasn’t to act like lawyers or authority figures. A shepherd lives with his sheep and cares about them. A shepherd guides his flock by walking before them. A shepherd nourishes those under his care, leading them to the best pastures. A shepherd also protects his sheep, sometimes risking his own life to keep them safe. This is what Dowd decided to do on behalf of his flock. He would fulfill the Miqra’ey to save them.

Affirming the role of a shepherd, Yahowah’s favorite titles, “‘*ab* – Father” and “‘*el* – God,” both begin with **𐤁** – a ram’s head. Further, father, written, **𐤁𐤀**, shows the lamb living with his family in a home **𐤁**. Yahowah also advances His role as a shepherd in the title “‘*el* – God.” Scribed, **𐤁𐤀**, the second letter, which was drawn in the form of a shepherd’s staff **𐤁**, shows the lamb serving in this role. This

is remarkable because, in this way, God is not asking anything of us that He, Himself, isn't willing to do.

These realizations are essential because they illustrate the kind of relationship Yahowah is seeking to develop with us. He wants to live with us, enjoying long strolls, exploring the world around us, caring for us by tending to our needs, and protecting us while showing us the most magnificent sights along the way.

Especially relevant, shepherds are not worshiped by their sheep. Sheep are never seen bowing down before them. A shepherd, unlike a rancher, camps out with his flock and does not live in a separate home. No lamb ever built a house for his shepherd. God just underscored each of these points because He wants us to be at ease with Him, to trust Him, and to follow Him. In this simple dialog about houses, we are being regaled with earth-shattering insights regarding the character of our Creator.

Since we have already discussed the reasons Yahowah never requested a permanent home, no Acropolis or Pantheon, no Mecca or Vatican, I'd like to share something amiss with Christianity. It is not only based upon their churches serving as houses of god, but more importantly, Christians are woefully ignorant of what Yahowah has said. They do not unfold the map He has provided. By viewing life from the perspective of their New Testament, the map is inverted. They have been beguiled into believing that God's initial testimony and example are not reliable or relevant. So, I would ask them, if their god could not be relied upon then, why trust him now?

Dowd, of all people, understood shepherding. When he and God first met, he, like Moseh before him, had been tending sheep.

“**So then** (*wa 'atah* – therefore now, and in relation to this discussion) **this is what** (*koh*) **you should say to** (*'amar la* – you should discuss with) **My associate and**

coworker (*'ebed*), **Dowd, the Beloved** (*Dowd*), **thus says** (*koh 'amar*) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the spiritual envoys** (*tsaba'* – heavenly representatives),

“I took you (*'any laqah* – I grasped you by the hand and led you) **from** (*min*) **the pasture** (*ha naweh* – the grazing a flock, living and abiding in beautiful encampments along the way), **from following after** (*'achar*) **the sheep** (*tso'n* – the flock), **to be** (*la hayah* – to exist as) **a leader** (*nagyd* – a worthy individual whose words are proper and true) **unto** (*'al* – toward and near) **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God), **My family** (*'am 'any* – My people).”” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:7*)

It was consistent, straightforward, and true. Not only did God describe the role of the Judges in terms of a shepherd, but the role of a leader was also similarly defined. Yahowah wants those who represent Him to think like Him. And frankly, why not? I have come to replace almost every aspect of what I once believed with Yah's perspective on the matter. As a result, my vision has improved. And I am at peace, knowing exactly where I stand with God. Our relationship has been defined, and I am at home in it.

“I have been with You (*wa hayah 'im 'atah*) **in every one** (*ba kol*) **of the steps which beneficially gave meaning to life as a result of the relationship** (*'asher*) **you have walked** (*halak* – you have traveled and gone).

I have cut off (*karat* – I have separated) **all of your foes** (*kol 'oyeb* – each of your adversaries and enemies) **from your presence** (*min paneh*).

Therefore, I will engage, acting to create (*wa 'asah* – I will do what is required, working to make) **for you** (*la*

'atah) a name (*shem* – reputation and renown) comparable to (*ka*) the name (*ha shem*) of the most set-apart ones (*gadowlym* – of those who become known by separating and devoting themselves) of the Land (*la ha 'erets* – of the earth or region).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:8)

I have translated *'asher* a thousand times, properly conveying its relational and beneficial attributes. In fact, *'asher* was the first Hebrew word I grappled with way back in the waning days of 2001. But this time, fifteen years later, I felt a tug on my heart, one that caused me to examine the full slate of Hebrew terms that are written using these same three letters: אֲשֶׁר to see where the evidence would lead. And that is how I arrived at: “of the steps which beneficially give meaning to life as a result of the relationship.”

As I have noted in previous books, *'asher* is used to establish a relationship between things. As such, it is commonly rendered as “which, where, when, whoever, wherever, or whenever.” But far more than this, *'asher* addresses “a positive state of mind and a joyful attitude,” in addition to a “blessed and fortuitous outcome.” *'Asher* speaks of “a beneficial result.” Particularly revealing in this context, *'asher* depicts “certain, specific, and correct arrangement of steps to be walked along a path to give meaning to life and upon which to stand to be properly established, rescued and made safe, stable and secure.” The three letters – אֲשֶׁר – graphically convey the leader of a flock speaking to and nurturing the sheep who are observant.”

Bringing it all together, this means that as Dowd was walking along the steps that lead to the *Beryth* and which comprise the *Miqra'ey*, Yahowah was with Him all the way. When he stumbled in a different direction, the relationship suffered, but it did not end. A relationship with

Yahowah mirrors Yahowah's nature in that it is eternal and beneficial.

If I may indulge your patience a moment longer, 'asher isn't an ordinary word, at least for me. 'Asher is the reason I am here translating Yah's testimony and sharing the thoughts as part of the Covenant Family. As I was writing *Tea with Terrorists* in late 2001, I realized that one of many things that distinguished Allah from Yahowah is that Allah offered no prophecies to validate his credentials and Yahowah provided thousands of them. And one of the first prophecies I sought to properly understand was found in Shamuw'el's presentation of this same conversation between Yahowah and His Son, Dowd.

I pulled a seldom-used *Strong's Exhaustive Concordance of the Bible* off a dusty shelf and discovered some of what you've been reading, learning that 'asher addresses a beneficial relationship between things. So I asked myself how was it possible that the religious scholars employed by the publishing houses responsible for the KJV, NKJV, ASB, NASB, IV, NIV, NLT, and JPS could all present 'asher incorrectly, especially when all they had to do to get it right was what I had done a few moments ago: consider the meaning of every word written with the same letters and select the most appropriate option. But since it was obvious that they didn't, from that moment on, I devoted myself to learning what Yahowah had to say in His own words. And those words have led me to this place.

Moving on to the next salient insight, God did not say that He had destroyed Dowd's enemies, only that He had separated them from His Beloved, keeping them away from his presence. In this light, *karat* is the verb that describes how the *Beryth* / Covenant was conceived, telling us that God "cut an agreement with us for the purpose of separation." Also telling, since Yah is protecting this man from his foes, the Christian notion of "turning the other

cheek and of loving one's enemies" becomes highly suspect.

The great ones of the Land would include 'Abraham, Yitschaq, Ya'aqob, Moseh, Yahowsha' ben Nuwn, Shamuw'el, Dowd, Yasha'yah, Howsha', Yirma'yah, and for a brief time, Shalomoh. However, since as few as one in a million actually appreciate all *Dowd* | David represents, He is currently viewed as only comparable to these other men. But a day will come when his name is the most esteemed in human history. Promise made. Promise kept. Regarding this, it is vital to think it through because there are greater implications.

“I will appoint and bring about (*wa sym* – I will give, locate, and make) **a place to dwell and take a stand** (*maqowm* – a home, an office, a place which provides a sense of direction, a site to offer perspective; from *quwm* – to rise and stand up) **for My family** (*la 'am* – for My people to approach), **Yisra'el** (*Yisra'el* – Individuals who Engage and Endure with God).

And I will plant them (*nata'* – I will firmly embed them as seeds in fertile ground so that they can grow) **so that they might live, inhabiting this place** (*shakan* – camping out, abiding, dwelling, and remaining), **under him** (*tachat* – succeeding him in an orderly and planned arrangement of time and space). **And he will not be agitated or anguished** (*wa lo' ragaz* – so he will not be provoked or astonished, will not be shaken or tremble in anxiety) **ever again** (*'owd* – any longer).

So the sons (*wa beny*) **of injustice** (*'awlah* – of evil intent who are wrong, dishonest, criminal, harmful, fraudulent, and wicked) **will not continue** (*lo' yasaph* – will no longer increasingly nor ever again add to, joining together) **to wear him down** (*balah* – to oppress him) **as it was in the beginning** (*ka 'asher ba ha re'shown* – like at

the start when this began).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:9*)

Yahowah is a God of promises. He routinely tells us what He is going to do and then does what He has vowed. He carved out a place for His people and rooted them in fertile land. He tended to them because this would be no ordinary locale. Yisra’el is “*maqowm* – a place to take a stand, to rise up and stand up to show the way, to provide direction and perspective on the proper way to live.” And as *maqowm*, Yisra’el is both God’s “home” and His “office,” the place He “abides” with man and “works” with humankind.

Yahowah is fond of agricultural metaphors. Throughout time, they have resonated with those willing to listen to His stories. Planting seeds in fertile ground, tending to them, removing weeds and pruning vines, and watering them so that they grow and are fruitful, all provide tangible insights into His nature and purpose. He is in the business of growing good things and of harvesting the most valued crop, whether it be barley, grapes, olives, or human souls. But not everywhere is *maqowm*, so make sure you are rooted in the proper place.

While *tachat* in the third-person masculine singular is accurately rendered as “under him,” it also addresses the fact that the things which matter most to God “would play out in this place according to His plan in an orderly and proper arrangement of time” and in harmony with the Songs His Beloved has written. There would always be music in the background, with lyrics that call us Home. And so, they have and will, especially during the *Mow’ed Migra’ey* every forty *Yowbel* marking time on Yah’s calendar – because Dowd is responsible for fulfilling them.

The Messiah’s young life was inspired, but it was not easy. His later life was easy but not always inspired. He began by preventing a giant of a man, a warrior, from

humiliating and expelling his people. For doing so, the king these same people had chosen to make their decisions for them, sought to kill him.

Even after Sha'awl's death, Dowd would battle to keep the Philistines away. But it was during this time, the most challenging and aggravating in his life, that Dowd was inspired to write his songs. The more he strived, the more he thrived, putting him in a position to explain how to properly apply the Towrah to our daily lives because he was living it. When life was hard, full of challenges, and every day brought both obstacles and opportunities, Dowd was dependent upon Yahowah for guidance and answers. He shared what he learned and experienced for our benefit. And while his insights are of value to anyone, anywhere, at any time, they are treasured by those willing to engage and work with Yah as did Dowd.

But once Dowd's life became comfortable and easy, once he became consumed by transient pleasure and routine occurrences, once he became rich, powerful, and occasionally self-indulgent, while Yahowah still loved him, it would be a while before God would work with him again. There would be inspired acts, but no more inspired lyrics for a while. Therein is a lesson for all of us.

In this light, some things have to be agitated and pressed, even crushed, to maximize their value. Grain is ground into flour and then baked in an oven to make bread. Grapes are crushed and then fermented to create wine. Olives must be pressed to extract their oil. These three agricultural products serve as metaphors for saved souls, which is why we ought not to be surprised that our souls become more valuable when they are challenged, tried and tested, and pressed, even annoyed and aggravated. Similarly, muscles atrophy when not worked, just as our ability to think rationally and communicate effectively wanes when inadequately exercised.

Successful individuals typically succeed because they are willing to take a calculated risk. They have prepared in advance, have learned from their prior experiences, and are willing to accept a challenge, knowing that their attitude, aptitude, and fortitude provide the catalyst to prevail. Combine this approach with a reliance upon Yahowah's guidance, and the results change the world.

“Appropriately, from the time (*wa la min yowmym*), **to show the way to the beneficial relationship** (*‘asher* – provide the proper perspective), **I appointed and instructed** (*tsawah* – I assigned and provided directions to) **the Judges** (*shaphat* – those who execute good judgment and render reasonable and rational conclusions to resolve disputes) **on account of** (*‘al* – on behalf of) **My family** (*‘am* – My people), **Yisra’el** (*Yisra’el* – Individuals who Engage and Endure with God).

Moreover (*wa*), **I have humbled and subdued** (*kana’* – I belittled, imposing a lowly status upon, silencing the pretentious and noisome (in the hifil perfect, God is saying that He worked with Dowd to accomplish this result, but that His intervention would not continue much beyond the present time)) **all of your rancorous adversaries** (*‘eth kol ‘oyeb* – every one of your enemies who were threatening in open and hostile opposition).

So (*wa*), **I declare unambiguously before you** (*nagad la ‘atah* – I am continuously informing you, providing a message, while reporting My verdict and warning before you and right out in the open (hifil imperfect – revealing that the message will influence those who hear it and that the consequences will be ongoing with unfolding results throughout time)): (*wa*) **“The house** (*beyth* – the home) **for you** (*la ‘atah* – so that you can approach and come near), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* –

reconciliation) **will build and establish** (*banah* – He will construct as a home to restore His children and for them to abundantly prosper; from *ben* – son or child (qal imperfect dictates a literal interpretation of something that will have enduring consequences)).””” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:10*)

Having found the meaning of life with *‘asher*, I decided I’d play along with *banah*, a word that I’ve translated many hundreds of times. *Banah* is from “*ben* – son,” a masculine noun that becomes feminine with the concluding ָ . This helps associate it with the “*beryth* – covenant family,” which is also feminine. Graphically, *banah* was written: ָ ב נ ה . Its letters depict the floorplan of a family home comprised of a single doorway, a sperm, symbolic of the conception of life, and a seed, taking root and growing in addition to an individual standing up, looking up, and reaching up to God. *Banah* speaks of a family living in a home.

These realizations are hinted at in Hebrew dictionaries, but not stated overtly. They acknowledge that *banah* means: “to build or rebuild, to create or form, to procreate, making a family, restoring and establishing the means to prosper and live life abundantly.” Therefore, rendering it simply as “build” is inadequate.

Yahowah is speaking about establishing a Home for His Family – a house for us to live in and enjoy. It is why He says that He will lift up Dowd’s offspring, encouraging and restoring his descendants by way of his sons and their sons.

“**And it will occur** (*wa hayah* – it will happen and come to exist) **at another time when** (*ky* – indeed, surely, providing a contrast and implying an alternative, for this express reason when) **your days** (*yowmym ‘atah* – your time) **are proclaimed and fulfilled** (*male’* – are completed and fully proclaimed, wholly satisfied, and everything is

totally accomplished) **to walk** (*la halak* – to travel and journey through life) **with** (*'im* – in the company of and together, accompanying) **your fathers** (*'ab 'atah* – male progenitor of offspring, originator and forefathers). **I will cause your offspring to rise and be restored** (*quwm 'eth zara' 'atah* – I will encourage, fulfill, establish, and keep your descendants and family based upon what you have sown (hifil perfect)) **following you** (*'achar 'atah* – besides you) **who, as a result of the benefits of the relationship** (*'asher* – and provide perspective) **will always be** (*hayah* – will exist as (qal imperfect)) **among your children** (*min beny 'atah*).

Thus (*wa*), **I will fashion and form, prepare and reestablish** (*kuwn* – I will appoint, build, and support, making steadfast) **his kingdom** (*'eth malkuwth huw'* – his realm and reign, his royal residence and authority as sovereign).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:11)

Dowd’s days were proclaimed in his Mizmowr and throughout the prophets. His time was largely fulfilled centuries later when he endured Pesach and Matsah en route to Bikuwrym and Shabuw’ah during the 80th Yowbel.

As a result of what he would do, his children, the sons and daughters of the Covenant, are invited to walk alongside the forefathers of the Beryth and Yisra’el. We are invited to follow our Messiah, Shepherd, and Savior, our King Home, rising up to God, restored and established through the benefits of the relationship. And in this fashion, the kingdom of Dowd will be reestablished as the Family of God.

When we began our review of this discussion on building homes between Yahowah and Dowd in *Dabry ha Yowmym*, I was reluctant to proceed. Initially, it appeared to repeat what we had read in 2 Shamuw’el 7 – the prophetic revelation we have translated and discussed more

than any other. However, where it differs is actually exceedingly insightful because it affirms that we have been right from the beginning. This discussion on building homes is actually about Father and Son working together over three lifetimes to create the Family of God.

As we approach this next statement, it is clearly seen as reinforcing the previous ones...

“He (*huw*’), himself, will build and restore for Me (*banah la* ‘any – he will procreate and reestablish for Me that which restores children, reestablishing and developing that which prospers abundantly, fortifying the procreation of sons and daughters by making; from *ben* – son or child (qal imperfect – interpret this relationally and literally, recognizing the ongoing influence over time)) a Family and Home (*beyth* – a house and household).

And I will establish, fashioning and forming (*wa kuwn* – I will prepare, arrange, and shape, appoint and support (poel perfect – the process will be completed in a finite period of time whereby the object is being influenced by God)) his seat of honor (*kise*’ – his throne) for all time as an eternal and restoring witness (*‘ad ‘owlam* – throughout eternity, forevermore).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:12)

More than anything, Dowd wanted to build Yahowah’s House. And while he may get his wish, by fulfilling the Miqra’ey of Pesach, Matsah, Bikuwrym, and Shabuwa’ah, he achieved something far more enduring and valuable. Dowd reestablished and restored Yahowah’s Covenant Family!

It was the greatest achievement in human history. And therefore, providing a seat of honor for His Son was God’s way of showing His appreciation. Mine is serving him as his Herald. What is yours?

Considering what the Messiah and Son of God has accomplished on behalf of Yahowah and Yahuwdaym, why did anyone fall for imposters like Jesus and bar Kokhba? Why do Christianity and Judaism exist? Why carry around a book, tout it as inspired, and then ignore what it says?

Of all of the things that make Yahowah special and unique, foremost among them is His preference to work with us rather than independently. And never was that collaboration more effective than when fulfilling the Mow'edym. Even more important than the Exodus from Mitsraym, the Miqra'ey provide life and redemption, enrichment and empowerment and thus go far beyond emancipation. And yet, even here, when fulfilling the seven days that would shape God's relationship with His people, Yahowah restored His Son's life to restore ours.

As a result, there are few things I have come to appreciate more than Dowd's relationship with Yahowah. He was "*tsadaq* – right" about God. He read and reasoned his way into God's heart. And his lives and lyrics allow us to do the same.

Yahowah was able to work with Dowd in this way because they were on the same page. They spoke the same language. They enjoyed and valued the same things. They were Father and Son. Literally...

“I (*‘any*) **will be** (*hayah* – am and will be, existing as (qal imperfect – genuinely and literally, continually and always)) **for him** (*la huw’*) **accordingly** (*la* – to approach), **a Father** (*‘ab*), **and** (*wa*) **he** (*huw’*) **will be** (*hayah* – will genuinely and always be (qal imperfect)) **to Me** (*la ‘any*) **therefore** (*la* – to come near), **a son** (*ben*).

And (*wa*) **My** (*‘any*) **unfailing devotion and unwavering love, indeed, favoritism** (*chesed* – steadfast affection and mercy, dependable kindness in the relationship), **I will not withdraw, turn aside, or remove** (*lo’ suwr* – will not alter or change, will not cut off or reject,

will not diminish or negate (hifil imperfect – God is facilitating the ongoing and enduring benefits enjoyed by Dowd)) **from being with him** (*min 'im huw'*) **as** (*ka 'asher*) **I removed and withdrew it** (*suwr*) **from him who was before you** (*min 'asher hayah la paneh 'atah*).”
(*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:13*)

To this day, religious Jews deny that *Dowd* | David is the Son of God. But how is that possible when this and other pronouncements are so clear? And Christians, without any prophetic support for their claim, insist that, instead of Dowd, Jesus is God's son. Both positions require believers to be ignorant and irrational. But isn't that the intent of faith?

Yahowah is, of course, speaking of His renunciation of Sha'awl at the conclusion of this statement. According to God, Sha'awl's perceived goodness was second to none, but he was wrong regarding the Towrah, so he was forsaken.

The Covenant is a father-and-child relationship. We are Family. And in a home, there is no place for fear or worship and no merit to politics or religion. Families demonstrate their love and affection for one another, they work together and support each other. Children are protected and instructed, nurtured and guided. They are led by example. Parents are wont to make sacrifices on behalf of their children, knowing that the more they give, the more they receive in return.

So, it all boils down to this. Within the Covenant, Yahowah, the Creator of the Universe and Author of Life, becomes our Father. We are adopted into His Family as His children.

In the Covenant, Yahowah's love is unconditional and eternal. It is unfailing and unwavering. And it all begins with His Son...

“And (*wa*) I will take a stand with him and be present for him (*‘amad huw’* – I will enable him to stand upright, remaining and enduring (hifil perfect)) in My Family and Home (*ba beyth ‘any* – in My house and household).

And in My realm (*wa ba malkuwth* – and in My dominion and kingdom) throughout all eternity as a restoring witness (*‘ad ha ‘owlam* – for the duration of time, forevermore), his seat of honor (*kise’ huw’* – his throne, demonstrating the respect to which he is entitled) shall be established (*kuwn* – will be arranged, appointed and upheld (nifal – the subject passively receives and carries out the action)) throughout the whole of time (*‘ad ‘owlam*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:14*)

It is fascinating to note that the eternal realm, or kingdom, is Yahowah’s. And in it, Dowd is not only given a seat of honor next to his Father, Yahowah will get up to greet His Son.

Further, Yahowah took a stand with the Messiah when they collaborated to fulfill the first four Miqra’ey. And God will be present with him when they arrive on Kipurym. And looking at the bigger picture, this is how we should expect Yahowah to greet all of the Covenant’s children.

God will stand up to embrace and then present each new arrival, each of whom will remain standing in His presence. Then after we have all been introduced and welcomed into Yah’s home, we will be given a seat of honor, each of us sitting beside a God big enough for everyone to be positioned right next to Him.

The example of Dowd is the exemplar for all mankind. Through the lyrics of Dowd’s songs, and through the lives he lived, we are shown the way to God. He became Yahowah’s means to perfect the imperfect. If you want God to stand up to welcome you into His Home, observe

His Towrah and act upon it. Even better, share what you have learned with everyone who is willing to listen. The more the merrier.

Let's take a moment to visualize a room comprised and adorned in light, filled with radiant members of the Covenant Family, all beaming with joy, with the most brilliant, and yet inviting individual in the universe standing in its midst, smiling, a twinkle in His eye, while soaring music plays in the background. This may well depict our initial encounter with our Heavenly Father as we enter His Home for the first time. He will embrace us, introduce us, demonstrating His love for us. I also expect that every member of Yah's Covenant Family will be as happy for their God and their brothers and sisters as they are for themselves. In fact, for many of us, standing in the back of the room, as Yahowah greets someone we may have helped in some way, will be the most enjoyable and satisfying moment of our lives.

“In accordance with every one of these words (*ka kol ha dabarym ha 'eleh*), and consistent with every aspect (*wa ka kol*) of this revealing communication regarding the relationship agreement (*ha chazown ha zeh* – of this prophetic announcement and vision; from *chazah* – to be observant, perceptive, and intelligent through close examination and careful consideration), therefore (*ken*), Nathan (*Nathan* – One who Gives) spoke to (*dabar 'el*) Dowd (*Dowd* – the Beloved).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:15)

Those who speak for God are specifically instructed not to add anything to or subtract anything from Yahowah's testimony. That is not to say that we shouldn't seek to expound upon it, sharing insights we discover along the way – as Moseh did throughout *Dabarym* | Words. But any attempt to annul or invalidate anything God has said will render an individual unacceptable. No one bears more guilt in this regard than the wannabe apostle, *Sha'uwl* |

Paul, whose entire message was predicated on rejecting everything Yahowah and Dowd said and did.

Having received these marvelous reassurances, Dowd realized that Yahowah was not holding his recent past against him. The most favored Son went Home...

“So then (*wa*), King (*ha melek*) Dowd (*Dowd* – Beloved) **arrived (*bow*’ – he came and entered (qal imperfect)) **and he settled down, living and remaining** (*wa yashab* – and dwelt, restored and seated, living and staying (qal imperfect)) **before the presence of** (*la paneh* – approaching and coming face-to-face with) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).**

And he asked (*wa ‘amar* – then he said), **‘Who am I** (*my ‘any* – what am I), **Almighty** (*‘elohym*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence)?

And what (*wa my*) **is my home and family** (*beyth ‘any* – is my house and household) **that** (*ky* – indeed) **You have brought me** (*bow*’ *‘any* – You have come here with me) **here** (*halom* – to this place in Your presence) **forever** (*‘ad* – eternally)?” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:16)

May I be the first to point out something as obvious as it is essential? Dowd arrived in the presence of Yahowah. Our Father brought His Son Dowd Home to *Shamaym* | Heaven to continue this conversation about Family. And based upon what preceded this and what follows, we have been afforded a great gift – that of listening in to their conversation.

In a way, Dowd continues to speak for all of us. He is to a significant degree, the voice of mankind. Who are we that Yahowah would choose to spend an eternity with us in His presence? Why is it that someone as magnificent as Yah would want someone flawed and inadequate to live next to Him forevermore?

The answer, of course, is found in *beryth*, and its root, *beyth*, and in *'ab* and *ben* – in home and family, in father and son. There is great joy in investing in the life of someone you love, of raising children. Dowd was a source of satisfaction and happiness for God. Most of all, Yahowah wants to share His life and universe with His children, raising us to be more like Him every moment throughout endless time.

Then there are the Covenant's benefits, particularly those provided through Shabuw'ah. Once enriched and empowered by Yahowah, the gap between us will shrink considerably. So, while we were made in God's image, this is a bit like comparing a blueprint to a home, with one being two dimensions and the other three. Once in Shamaym, we will be increased to seven dimensions, which is beyond our comprehension.

As I approached the next statement, I found that the words led me in an entirely different direction than what others had published. According to the NASB, David said: **“And this was a small thing in Thine eyes, O God; but Thou hast spoken of Thy servant's house for a great while to come, and hast regarded me according to the standard of a man of high degree, O LORD, God.”**

I do not know what their concluding clause even means. But I suspect that it is a legacy of the errors that were previously promoted in the *King James Bible*: **“And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to**

come, and has regarded me according to the estate of a man of high degree, O LORD God.”

Both renditions have God choosing to favor the House of Dowd due to his elevated status among men when the opposite is true. Yah chose Dowd when he was a lowly shepherd hanging out with his sheep in a Bethlehem pasture. And Yah is the one responsible for elevating Dowd’s status. Moreover, *towr* is the masculine variation of *towrah* and means “towrah explorer” or “towrah teacher,” not “estate” or “standard.”

Recognizing that the subject of this discussion is rather important, in that it serves to explain why God loved and blessed this man more than any other, let’s see if we can more accurately convey that reason. Therefore, based on the primary definition of each word, this is what the Son said to his Father...

“Moreover (*wa*), this (*zeh*) was a relatively small thing (*qaton* – was not unlike lifting Your little finger and thus not difficult (*qal* imperfect)) from Your perspective (*ba ‘ayn ‘atah* – in Your eyes), God (*‘elohym*).

You have continually spoken (*wa dabar* – You have expressed in words (*piel* imperfect)) concerning (*‘al* – about and over) the home (*beyth* – the house and family) of the one in Your service (*‘ebed ‘atah* – of Your associate and coworker, Your partner and implement) from long ago and far away (*la min rachowq* – from a great distance).

And (*wa*) You have looked upon me (*ra’ah ‘any* – have seen, viewed, considered, and perceived me (*qal* perfect)) akin to (*ka* – similar to and in the manner of, in accord with) an explorer investigating the Towrah (*towr* – one who searches and seeks to discover information by traveling through the guidance of the Towrah, one who learns by gathering information and making associations so as to be a Towrah Explorer and Towrah Teacher) for humankind (*ha ‘adam*), elevating their thinking and

journey to (*ha ma'alah* – raising their perceptions and constructing an ascending stairway to) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **Almighty** (*'elohym*).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:17)

Dowd correctly assessed that it doesn't actually diminish Yahowah in the slightest in the seventh dimension, to enhance our lot here on Earth or in the hereafter. While the process is complex and the enhancements infinite, that is the advantage of God working with us in lower dimensions.

Further, bringing Dowd to Heaven, indeed, bringing the entire Covenant Family into His presence, is a relatively small thing compared to transitioning us from material to spiritual beings while increasing us dimensionally, enriching and empowering us as part of the Covenant.

The reason Yahowah spoke more of Dowd than anyone else is because he became our Savior. While Dowd was one of a handful of prolific prophets, one of several anointed, one of a number of approved kings, and even one of three Zarowa', he is the only one who can claim all of these accolades in addition to being God's Chosen One and His Firstborn. And uniquely, it was through Dowd that the Miqra'ey were fulfilled, and God's Covenant Family was conceived.

There are countless reasons why Yahowah fell in love with Dowd, why He chose him over all others, and why He elected to anoint him at such an early age. But one that is seldom considered is among the most important. Dowd was a Towrah explorer par excellence. His 119th *Mizmowr* | Psalm is proof of that journey. And this is yet another example we would be wise to emulate.

More even than this, Dowd was not self-indulgent. He shared what he learned, elevating his thinking along with ours. And as a result of what he discovered and conveyed, we can join him in Heaven above.

This means that Dowd actually understood the reason the Creator of the universe was so enthralled with him. Dowd did something no one else had done, something God wanted most of all. And while it is hard to imagine why this would be, in the 400 years between the time Moseh compiled the Towrah and Dowd wrote his 119th Psalm explaining every letter within it, no one else had written an expose on God's Teaching and Guidance. And after Dowd, it would be another 2,000 years before someone would write a book on his study, accurately conveying what the Son of God discovered.

Having done more than anyone else, the favored Son asked...

“What more can Dowd contribute and testify as a witness (*mah yasaph 'owd Dowd* – how much beyond this can Dowd add to help others, repeat, do over, correct, or teach now and again into the future (hifil imperfect)) for You, God (*'el 'atah*), as Your coworker (*'eth 'ebed 'atah*), to be respected that would be significant and rewarding, meaningful and valuable (*la kabowd* – that would be empowering and honorable, useful and beneficial)?

And so, You (*wa 'atah*), with Your coworker (*'eth 'ebed 'atah*) know and You have made Yada known (*yada'* – You have acknowledged, revealed, and made Yada aware (qal perfect second-person masculine singular)).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:18*)

It was the most important question ever asked...and answered. Once Dowd learned that he and his extended Covenant Family were being promoted and rewarded by

Yahowah as a result of his epic journey through the Towrah, the next question was obvious. “With benefits like this, what more can I contribute?”

At this moment, he was witnessing the fruit of his journey through Yahowah’s Towrah. And in recognizing what it was providing for himself and for his extended Family, he had an epiphany. Immediately, he knew, as did his Father, that his question was answered in the very same Towrah in which he had become the world’s foremost student and teacher. The connection was as clear to him as it has been to me for the past 22 years. It was the great aha moment of his life – as it was mine.

When we boil it down to its essence, the Towrah is comprised of two interrelated and inseparable elements – the *Beryth* | Covenant Family and the *Miqra’ey* | Invitations to Meet. The Beryth is the purpose of creation and the reason for life – God wants a Family. The Miqra’ey serve as our Invitations to participate in it, and they make it possible.

Dowd was in Heaven in the fullness of time. After his inspiring discussion on homes, and who builds them, Yahowah brought him to Shamaym where he was shown the marvelous result of the Beryth. And he immediately recognized the Miqra’ey served as a means to it. That was his answer. He could and would do much more, making eternal life in his Father’s presence possible for the entire Covenant Family by fulfilling the promise of the Invitations to be Called Out and Meet.

We were regaled in the 22nd and 88th Mizmowr with the way Dowd fulfilled Pesach and Matsah. Yasha’yah revealed the methodology in his 9th and 53rd chapters. And then in his revelation to Dany’el as *Gabry’el* | God’s Most Capable and Courageous Man, Dowd, told us where, when, and why he would do so. And therefore, there is no shortage of information regarding the Messiah’s

fulfillment of Chag Matsah – Passover, UnYeasted Bread, and Firstborn Children.

But some may wonder why we would credit Dowd with fulfilling Shabuw'ah in year 4000 Yah. And the answer is in the same way he fulfills Bikuwrym and Taruw'ah. All three Miqra'ey focus upon him. Dowd, as the firstborn of Bikuwrym became the ultimate recipient of Shabuw'ah. He was enriched, empowered, and enlightened to a greater extent than anyone else. And so, because of what he did on Pesach and Matsah, and what was done for him on Bikuwrym and Shabuw'ah, we celebrate Taruw'ah by speaking about him – heralding his lives and lyrics – all to give Yahuwdym one last chance at Reconciliation.

Each invitation is a gift. Dowd was the first to contribute to and benefit from all of them.

What we are learning here is that this spiritual encounter occurred in concert with what we have long held is the most important of all prophecies. It is when Dowd first realized the role he would play in the redemption of Yisra'el. And so, it would have been after this meeting that Dowd would have written his first-person autobiographical accounts of what he would endure to fulfill Pesach and Matsah leading to Bikuwrym. He had been chosen and anointed for this reason. This is why his Father referred to him as His Firstborn.

It is truly about the Family of God and His Home. We are discovering how it was conceived and built, who lives in it and how that occurs.

That is the additional contribution Dowd could and would make. It is the essence of his testimony as a witness for Yahowah. It is what Father and Son accomplished together. Collaborating to bestow the benefits of the Beryth through the Miqra'ey would be the single most significant and rewarding, meaningful and valuable, empowering and beneficial endeavor ever undertaken. And so, Yahowah

and His coworker, Dowd, knew what they would accomplish, in addition to when, where, and why they would do so.

And as for me, Yada, I was brought into this conversation to tell you about it.

This was the perfect setting for the ideal result. The prophecy that would bring us together, the one focused on the Home and Family, upon Father and Son, in 2 Shamuw'el 7 was presented a second time in 1 Dabry ha Yowmym 17 to allow us a second chance at coming to *yada* ' the rest of the story. And in so doing, God's people would be afforded another opportunity to embrace Father and Son, to become part of their Family and come Home.

This week leading to a Shabat celebration of Taruw'ah during the waning days of the 119th Yowbel, in year 5990 Yah / September 10th, 2023, we are witnessing the most rewarding and meaningful affirmation ever written. Dowd, Yahowah's ultimate coworker, has volunteered to be our Savior, and he is issuing his people an engraved invitation to come home.

The man who had done more than anyone in human history to lead us through the Towrah, into its Covenant, and to God, wanted to become the living embodiment of each. And he did.

In that it was essential to our wellbeing, our Father wanted to share what He and His Son discussed this day in *Shamaym* | Heaven...

“Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence), **along with and for the benefit of** (*ba 'abuwr* – through and on behalf of, along with, and for the sake of a productive harvest) **Your partner** (*'ebed 'atah* – Your coworker and associate; from *'abad* – to work, expending considerable energy and intensity toward

the mission), **and according to Your good judgment** (*wa ka leb* – and consistent with Your disposition, inclination, and determination as a result of rationally considering the evidence and rendering an appropriate decision, and according to Your conscience and moral standard, Your thoughts, heart, character, and inner nature), **You have accomplished** (*'atah 'asah* – You have performed and done, You have engaged in and acted upon, and You have brought about (qal perfect)) **accordingly** (*'eth*) **all** (*kol*) **of these great things** (*geduwlah ha zo'th* – of these recognizable and honorable manifestations of Your ability, dignity, importance, and power, even majesty; from *gadal* – to grow and magnify, to promote and empower) **to** (*la* – to approach, to move toward the direction of, with the goal of) **make known** (*yada'* – to show and convey information leading to understanding of our close association and friendship, to reveal and acknowledge through proper instruction and teaching, through observation and comprehension to make aware (hifil infinitive construct)) **everything** (*kol*) **worthy and empowering, honorable and great** (*ha geduwlah* – that fosters growth and magnifies, that is magnificent and majestic).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:19*)

Yahowah enriched and enlightened, empowered and energized the life of His son, because through him, we come to realize what our Heavenly Father wants to accomplish with all of His children. If we are willing to engage, after exploring the Towrah, and serve as witnesses for Yah, this is precisely what we should expect.

“**Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **there is no one like You, and without You, there is nothing** (*'ayn ka 'atah* – without You, accordingly, it would all be for naught, empty, and non-existing). (*wa*)

There is no ('ayn) God ('elohym) except (zuwlah – besides or apart from) You ('atah), which is consistent with (ba) every one of (kol) the steps which beneficially have given meaning to life as a result of the relationship which ('asher) we have heard (shama' – we have listened to, proclaimed, and reported) with our ears (ba 'ozen 'anah)." (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:20*)

We listen to God by reciting His testimony. In doing so, we discover that there is only one God, who has but one name, who has provided a singular path to life. We also discover that He is consistent, never-changing, and always reliable. He alone provides everlasting meaning and purpose to our existence.

Also, while God is unique, so are His people. It is what we should expect.

“And (wa) who (my) is like (ka) Your people ('am 'atah – Your family), Yisra'el (Yisra'el – individuals who engage and endure with God), the only nation (gowy 'echad – the one and only, certain and unique group of related people) on the earth (ba ha 'erets – in the land and realm) that makes known the steps which beneficially give meaning to life as a result of a relationship ('asher) the Almighty (ha 'elohym) walked (halak – journeyed and led), approaching to (la – for the purpose to) redeem and ransom (padah – liberate from servitude, slavery, and bondage to freedom, rescuing and delivering) for Himself (la huw'), a family ('am – a people) for the purpose of confirming (la sym – to place and set, to appoint and assign, to establish and affirm for the purpose of examination) Your great and empowering (la 'atah geduwlah – Your honorable and esteemed, worthy and magnificent) name ('atah shem – personal and proper name, reputation and renown)?

And it was awesome (*yare'* – and it engendered respect and appreciation) **to remove** (*la garash* – to drive out) **from the presence** (*min paneh*) **of Your family** (*'am 'atah*) **whom for the benefit of the relationship** (*'asher* – whom to show the way to life) **You redeemed and ransomed** (*padah* – You liberated from servitude, slavery, and bondage to freedom, rescuing and delivering) **from the Crucibles of Human Oppression** (*min Mitsraym* – away from Egyptian political, religious, military, and economic subjugation) **the Gowym nations** (*Gowym* – non-Yisra'elites).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:21)

Yahowah talked the talk and then walked the walk. He did both for the benefit of His Family, revealing and providing a way Home. And that path leads away from all forms of human control, religious, political, militaristic, and economic.

Redemption is an interesting concept in that it requires a price to be paid to ransom a slave from captivity. The only way God could remain just and forgive us was to accept our penalty personally. This is the express purpose of *Pesach* and *Matsah*.

“**So** (*wa* – also) **You appointed and gave to** (*nathan* – You placed as a gift upon, causing) **Your people** (*'am 'atah* – Your family), **Yisra'el** (*Yisra'el* – individuals who engage and endure with God), **to be a family for the purpose of approaching You** (*la 'atah la 'am* – as a people to direct and guide toward the goal of nearing You) **forever and ever** (*'ad 'owlam* – throughout the duration of time, unending and eternally). **And** (*wa*) **You** (*'atah*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **shall exist as** (*hayah* – were, are, and will be, existing as) **God** (*'elohym*) **for them**

(*la hem la*).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:22*)

It is hard to reconcile Christian Replacement Theology with this assertion. The promises made to Yisra’el remain in full effect. They are eternal. They were not usurped by any church. Moreover, Yahowah is not the Christian god.

“**So now** (*wa ‘atah* – so then), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **the word** (*ha dabar*) **which You have beneficially spoken regarding the relationship to show the way** (*‘asher dabar*) **before and concerning** (*‘al*) **Your coworker** (*‘ebed* – Your associate, servant, and one who works with you, expending considerable energy to accomplish the work), **and concerning his family** (*wa ‘al beyth huw’* – and regarding his household), **may it be trustworthy and true** (*‘aman* – I would like it to be established and enduring (nifal imperfect jussive – the subject carries out and receives reflexive action on an ongoing basis under the auspices of freewill, expressing volition)) **forevermore** (*‘ad ‘owlam* – eternally) **engaging and happening** (*‘asah* – acting and performing) **in accord with what** (*ka ‘asher* – consistent with the way) **You have said** (*dabar* – You have stated).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:23*)

Dowd is certain of a great many things, one of which is that God does what He says. He follows through and fulfills His promises. The fact that the reward is nearly incomprehensible can, at times, however, cause even the most confident among us to speak in this way. But we should be careful here in expressing the influence of the jussive mood. Rather than pleading with his Father, the Son is demonstrating his choice to be with his Father.

Another thing Dowd recognized that is sparsely understood today, is that the single most important thing to know about God is His name. If you do not know it, you do not know Him.

“Your name (*wa shem* – Your reputation and renown) **will endure, verified and true** (*‘aman* – confirmed and enduring, reliable and dependable, established and lasting), **and also** (*wa*), **it will be revered as great** (*gadal* – honored and promoted) **throughout eternity** (*‘ad ‘owlam* – forevermore, for all time) **by saying** (*la ‘amar* – on account of affirming), **‘Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **of the spiritual implements** (*tsaba’* – of the divisions of heavenly envoys and vast array of messengers) **is the God** (*‘elohym*) **of Yisra’el** (*Yisra’el* – individuals who engage and endure with God), **a God** (*‘elohym*) **for Yisra’el** (*Yisra’el*).”

And (*wa*) **the family of Dowd** (*beyth Dowd*), **Your implement** (*‘ebed* – Your associate, coworker, servant, and assistant), **will be established and sustained** (*kuwn* – will be prepared, steadfast, ready, and supportive) **by Your presence** (*la paneh ‘atah* – before and facing You).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:24)

While this is not true at the moment, in that *Ha Shem* is the g-d of Israel and of Judaism, it will ring true again in the fall of 2033. And it will remain so for all time thereafter.

“Because indeed (*ky*), **You** (*‘atah*), **my God** (*‘elowah*), **have revealed and made known by opening the ears** (*galah ‘eth ‘ozen* – have audibly and vocally communicated so as to clearly hear) **of Your partner** (*‘ebed* – associate and coworker, implement and servant)

to build a home for him (*la banah la huw'* – to construct a home and procreate a family for him to approach).

Therefore, and for this reason (*'alken*), **Your implement** (*'ebed* – Your servant and coworker) **can continue to investigate, approach by anticipating intervention, and render thoughtful decisions** (*la palal* – can come near and ask questions, exercise good judgment, request mediation and intercession, speaking out regarding (hitpael infinitive – Dowd is acting on his own initiative to deliver all of the verb's implications, becoming the living embodiment of *palal*)) **about coming into Your presence** (*la paneh 'atah* – arriving face-to-face).” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 17:25*)

Palal is almost always rendered as “pray” in Bibles published by religious institutions, but that is not what it means. It actually speaks of “exercising good judgment by making comparisons, thereby discriminating fact from fiction after a thorough investigation.” It is “to decide by cutting through the evidence that is observed so as to discern what is trustworthy.” *Palal* is not only a “thinking” verb, it addresses the idea of “asking questions, receiving answers, then requesting intervention.” As a result of what is understood, to *palal* is “to speak favorably, intelligently, knowledgeably, and persuasively about the expected reconciliation of a relationship, making declarations which advocate and promote a particular and anticipated consequence based upon the circumstance.”

Dowd had come to realize that his bad behavior was not being held against him, that Yahowah had forgiven him, and more importantly, that God was devoted to honoring the great contributions he had made to help all humankind understand the Towrah and its Covenant. His statement reflects the overwhelming sense of confidence he had in the liberty we all experience as children of the Covenant. It conveys our overwhelming desire to share what we have come to know.

Palal is the catalyst, the means to excite our passion to speak out in favor of Yahowah. Nothing is more satisfying than encouraging those whose eyes, ears, and minds are open to exercise good judgment in favor of accepting the conditions established to become part of God's Family. Our response is not only active, informed, thoughtful, and rational, it is one of advocacy, using sound arguments to persuade others into accepting the truth based on the insights that have been derived from being observant.

As it is with Dowd, my relationship with Yahowah is *palal* – I investigate His Word and learn by exercising good judgment by making reasonable connections, thereby forming a proper perspective from which to know and approach Yah. As a result, I'm passionate and make every attempt to be persuasive, encouraging others to take advantage of the greatest offer ever made.

“So (wa) now ('atah), Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **You, as God** (*'atah huw' ha 'elohym*), **have spoken** (*dabar* – declared and promised, communicating) **about Your coworker** (*'al 'ebed 'atah* – concerning Your associate, partner, and implement) **regarding these good and generous, pleasing and joyful things** (*ha towb ha zo'th* – these valuable, moral, festive, beautiful, productive, favorable, and enjoyable things).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:26)

Is it any wonder the first child of the Covenant was named “*Yitschaq* – Laughter?” Is it any surprise Yahowah's seven annual meetings are “*chag* – festivals?” And yet, it is genuinely bewildering that all but one in a million people have exchanged our fun-loving Creator for a cosmic killjoy, one who sends people to hell to torture

them, who expects to be worshiped, and one who wants to control everyone as Lord.

The list of good things afforded the beloved Son is actually no different than that which Yahowah is offering every child of the Covenant who seeks to explore His Towrah and act upon its promises. Our Heavenly Father through His Son paid the price on *Pesach* and *Matsah* for ransom and redeem us, as He has already done for His Beloved.

Yah will stand up and greet Dowd upon his arrival in heaven, but He will do the same for us. Dowd will endure forever, perfected and established in Yahowah's presence, but so shall we. Dowd's home will be built by God and sit beside His, but so shall it be with ours. Yahowah will always be Dowd's Father, but He is ours as well from the moment we are adopted into His Family. Yah will treat Dowd as a beloved Son, as He will treat every child of the Covenant.

And Yah will make Dowd's name great, and He will share His with His beloved, but the same is true of everyone who promotes the Towrah and embraces its Covenant. And we will all do as Dowd is doing now, curiously and thoughtfully observing all God has conceived for our edification and enjoyment, our empowerment and enrichment.

Dowd is not only the living embodiment of Tsyown, he is symbolic of the Covenant, and of everything Yahowah is offering His creation. And all that is expected and required of us is to be explorers of the Towrah, choosing to be sons and daughters of Yahowah by embracing His "*beryth* – family covenant relationship.

“Henceforth (*wa 'atah*), **be willing to boldly, continuously, and confidently** (*ya'al* – continue with determination toward the conclusion, content and pleased to accept, the agreement resolved) **bless** (*la barak* – to

kneel down to greet in love and to lift up, invoking favor upon, demonstrating a positive disposition toward) **the family** (*'eth beyth* – the home and household) **of Your implement** (*'ebed* – Your associate and partner, Your coworker and servant) **so that they may approach and continue to exist** (*la hayah*) **forever** (*la 'owlam* – eternally) **in Your presence** (*la paneh*), **because You** (*'atah ky*), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **have kneeled down in love to lift them up and favor them** (*barak* – to bless, demonstrating a positive disposition), **and so** (*wa*) **they are blessed, favored, and lifted up** (*barak*) **forever** (*'owlam* – eternally).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 17:27)

What more could anyone possibly want than this?

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4

Home

Yah's Family...

Have you ever wondered why Solomon, not Dowd, built Yahowah's Home for the Covenant Family on Mowryah? I was surprised to learn that God told us not once, but twice. Turns out, life does not come from death and conflict does not lead to reconciliation. However, God's story comes full circle.

After his revealing conversation in Shamaym with his Father, Dowd returned to 'Erets to chat with his son...

“Then (wa) Dowd (Dowd – the Beloved) said (‘amar) to Shalomoh (la Shalomoh – Reconciliation and Restoration; from *shalowm* (also correctly transliterated Sholomoh)),

‘My son (ben), I (‘any) had it (hayah – existing) in my thinking, judgment, and desire (‘im leb – with my way of evaluating things and taking them to heart) that I would build for the Family (la banah – that I would construct, and establish to restore and procreate) a Home (beyth – a house) to recognize and approach (la) the name (shem) of Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our ‘elowah – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), my God (‘elohym ‘any). (Dabry ha Yowmym / Words of the Time / 1 Chronicles 22:7)

Then (wa) it came to exist with me (hayah ‘al ‘any) the Word (dabar) of Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our ‘elowah –

God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **to say** (*la ‘amar*), “**A lot of blood** (*dam la rab* – significant blood) **you shed at the time** (*shapak* – you will have poured out (qal perfect)), **and a great many battles** (*wa milchamah gadowl* – and so many conflicts) **you have engaged in** (*‘asah* – you have acted upon during this period (qal perfect)).

You shall not build (*lo’ banah* – you will not construct (qal imperfect)) **a home** (*beyth* – a house, family, or household) **for My name** (*la shem ‘any*) **because** (*ky* – for the express reason) **of the substantial and significant blood** (*damym rabym*) **you have spilled** (*shapak* – you will have shed which was poured out over a period of time (qal perfect)) **on the Land** (*‘erets*) **before My presence and to approach Me** (*la paneh ‘any*). (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 22:8*)

Behold (*henah*), **a son** (*ben*) **will be born to you** (*yalad la ‘atah*) **who will exist** (*huw’ hayah*) **as an individual** (*‘iysh*) **of relative inertia, resting and tranquil, at ease, fairly quiet, and content** (*manuwchah* – of harmonious relationships and fortuitous circumstances, of a fully satisfied state, of repose and calm composure, and not very talkative). **And** (*wa*) **I will enable a respite for him** (*nuwach la huw’* – I will provide a period of quiet) **from all of his enemies** (*min kol ‘oyeb huw’* – from everyone who is adversarial in hostile opposition) **from all around** (*min sabyb* – from all sides who would surround and encircle) **because** (*ky*) **Shalomoh | Reconciliation** (*Shalomoh* – Restoration, Harmonious Relationship) **shall be** (*hayah*) **his name** (*shem huw’*).

So (*wa*) **reconciliation and satisfying restoration** (*shalowm* – salvation and contentment, prosperity and wellbeing, a complete cure from the danger of plagues, and a harmonious relationship) **and** (*wa*) **relative quiet and a life of ease** (*sheqet* – tranquility and favorable

circumstances) **I will give** (*nathan* – I will grant and bestow) **to Yisra’el** (*‘al Yisra’el* – to Individuals who Engage and Endure with God) **throughout his days** (*ba yomym huw’*).””” (*Dabry ha Yowmym / Words of the Time / 1 Chronicles 22:9*)

There would be far greater endeavors awaiting the Messiah than a temporary structure comprised of wood and stone. And in this regard, of the significant blood he would shed, the most meaningful would be his own during Pesach as the Lamb. And coming full circle, he will have blood on his hands once again upon his return when he anoints the Mercy Seat of the Ark of the Covenant.

The Son of the Father would father a son who would be named for that which the Zarowa’ would achieve – *Shalom* | Reconciliation.

It may sound wonderful to be content and at ease, without cause or conflict, but such is not the case. Character suffers from inactivity and bad things typically occur as they did with Shalomoh. What began well with Yahowah’s endorsement and support, serving as a wise prophet, ended poorly with too many women and gods.

It was God who chose Solomon’s name, basing it on His intent through the *Beryth* and *Miqra’ey*. The home for those who are reconciled and renewed would be built by the son of the Beloved, an individual named “Reconciliation and Renewal.” Yahowah was offering the cure for the plague of death.

Since it was conveyed twice within this pronouncement, suffice it to say, Solomon was not the wordsmith of his father. He was said to have been relatively quiet. This is one of many reasons that I have concluded that Dowd, not Shalomoh wrote most of the *Mashal* | Proverbs.

There is a statement made related to this father's provisions for his son to build a home for his Father which is intriguing.

“Refined (*zaqaq* – heated in a crucible to separate the pure and valuable from the dross) **gold** (*zahab*) **by weight** (*mishqal* – relative mass for comparison) **for the model and detailed plan** (*tabnyth* – the pattern for the replica and likeness representing something) **of the ceremonial chariots** (*merkabah* – the transport vehicles to be ridden) **of the Karuwbym** (*Karuwbym* – guardians of ‘Eden who hover over Yahowah’s throne and His Mercy Seat on the Ark of the Covenant; from *karowz* – heralds to make proclamations, *karah* – cottage, *kerah* – banquet and feast where an exchange is made as part of a bargain, and *karuwb* – to provide blessings), **gold** (*zahab*) **spread out** (*paras*) **to cover and adorn** (*sakak* – to clothe and protect) **the Ark** (*‘arown* – the Chest; from *‘arah* – to harvest and gather and *‘aruwkah* – to heal and restore) **of the Covenant** (*beryth* – family-oriented relationship and marriage vow) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **everything** (*kol*) **in writing, inscribed** (*kethab* – communicated in a language through alphabetic characters; from *kathab* – to record in writing, engraving and inscribing using letters) **by the hand** (*yad*) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **He provided insights and understanding** (*sakal* – He conveyed comprehension through effective teaching and instruction leading to an appropriate response) **for the entire** (*kol* – the whole and totality) **plan** (*tabnyth* – the detailed pattern for the replica, imagery, and likeness representing the construction of something; from *banah* – to build and establish the family home) **of the work of the**

spiritual messenger and representative (*mala'kah* – business and service of the *mal'ak* – heavenly representatives, messengers, and envoys).” (*Dabry ha Yowmyim* / Words of the Time / 1 Chronicles 28:18-19)

The implications are tantalizing. While it's obvious that everything Yahowah says and does is designed to illustrate important aspects of His plan, and that by making comparisons between His Word and His symbols, we come to understand what He is offering, I'm thrilled to read that Yahowah spelled this all out for Dowd in writing. Wouldn't you love to have a copy of that detailed report?

In a way, we do have access to it, or at least to the insights it provides. That is why Yahowah wanted to ensure that the lyrics to Dowd's psalms would be precisely accurate right down to the smallest details. The *Mizmowr* Yahowah inspired His Beloved to write on our behalf “*sakal* – provides understanding through effective teaching and instruction, leading to an appropriate response” regarding how to observe His Towrah, engage in His Covenant, and answer the Invitations to His Meetings.

In this regard, *tabnyth* confirms that the details matter. God is never careless or capricious. Every aspect of every instruction is precise, revealing, and reliable. The closer we look, the deeper we dig, the more connections we make, and the more we think, the more we will learn, therefore, the greater the likelihood is that we will respond correctly.

This is especially reassuring for me because I view everything God says symbolically. I am devoted to providing comprehensive and fully amplified translations, uncovering every conceivable detail for our edification. And I am compelled to share every insight I've derived from His testimony along the way. And equally important, I have come to the conclusion that the best way to observe the Towrah is to view it from the perspective provided by the lyrics of Dowd's *Mizmowr* – especially the 91st and

119th, the 22nd and 88th, the 19th and 23rd – as well as the ultimate Song: Psalm 89.

I've been consistent throughout these many books, recognizing that while *mala'kah* means "work," since it is the feminine of *mal'ak*, the Hebrew word for "heavenly envoy and spiritual messenger," it should be rendered as the "work of the spiritual messenger and representative." In this discussion on developing an understanding of the details of God's plan, the blended translation becomes essential. Yahowah's Ark of the Covenant, with the Towrah beside it and the Ten Statements inside, serves to convey the way the *Miqra'ey*, especially *Pesach*, *Matsah*, and *Bikuwrym*, render God's children immortal and innocent so that as a result of His mercy and plan, they can be adopted in our Heavenly Father's Family and sit down beside Him. This beneficial outcome is the work of Yahowah's Spiritual Messenger and Heavenly Representative, the Set-Apart Spirit and Dowd.

When we understand the plan and know the architect, we exude confidence. The King wanted to share this assurance with his son.

"Then (*wa*) **Dowd** (*Dowd* – the Beloved) **said** (*'amar*) **to Shalomoh** (*la Shalomoh* – Reconciliation and Restoration; from *shalownm*), **his son** (*ben*), **'Choose to be resolved, firm, and strong** (*chazaq* – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being overpowering and persistent, always going beyond what might be expected, actually inflexible, engaging with a sense of urgency (qal imperative – genuinely and of your own volition)) **and** (*wa*) **courageously** (*'amets* – be obstinate and stubborn, established and determined, intensely persistent, mustering the strength to (qal imperative – genuinely and of your own volition)) **act and engage** (*'asah* – doing what should be done, working at

accomplishing the mission (qal imperative – genuinely and of your own volition)).

Do not be timid or afraid (*'al yare'* – never fear or show distress, even when the circumstances appear unfavorable (qal imperfect jussive – a literal interpretation and ongoing behavior, where the jussive, rather than conveying third-person volition, underscores the negation of timidity and fear)) **and avoid confusion** (*wa 'al chatat* – do not be dismayed or discouraged, avoid corruption and misperceptions, misunderstandings and muddled thinking, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve), **because Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **Almighty** (*'elohym*), **My God** (*'elowah 'any*), **will not be feeble or falter with you** (*lo' raphah* – will never let go or hang limp, slack off in the work, lacking the power or force you require, and He will never relent or relax with you) **or abandon you** (*wa lo' 'azab* – forsake you, leave you or release you, reject or desert you, negating the relationship with you), **ever, always and eternally** (*'ad* – for an unlimited duration of time) **finishing and completing** (*la kalah* – showing determination to conclude and fulfill; from *kol* – in all things and in everything, and *kalal* – perfectly and to perfection, so as to perfect through the totality of) **all of** (*kol* – every aspect of) **the work of the spiritual messenger and service of the heavenly representative** (*mala'kah* – business and service of the *mal'ak* – heavenly representatives, messengers, and envoys) **for the tasks and efforts** (*'abodah* – for the considerable energy that will be expended to do the work; from *'abad* – to work and serve on behalf) **of the Home** (*beyth* – family and household) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions

regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Dabry ha Yowmym* / Words of the Time / 1 Chronicles 28:20)

There are five virtues on this list that pertain to what Dowd wanted for his son, Solomon, and thus mankind, and five characteristics that apply to Yahowah and thus to God. All of these are inconsistent with the religious perspective on God and are in direct conflict with Paul’s hypocritical and errant proclamation on “love” as he presented it in 1st Corinthians 13. Each statement of resolve is also incompatible with Progressive beliefs. Dowd did not encourage his son to be loving or kind, to be tolerant or compromise, to be flexible or adaptable, to be forgiving or accepting, to be passive or accommodating.

Dowd, having served as Yahowah’s most beloved and brilliant shepherd for the past forty years, drove to the heart of the matter, delineating the most important virtues any of us will ever manifest relative to our Creator. And then he explained how this attitude and approach meshed with Yahowah’s character and nature, His purpose and plan.

Therefore, if we want to work with God, if we want to maximize the value of our relationship with Him, if we want our lives to actually matter, it is incumbent upon us to consider what the man Yahowah loved more than any other, the man Yahowah declared was His Son, the man who accomplished more than anyone in human history, the man God called “*tsadaq* – right,” encouraged of his son:

1) “*Chazaq* – make the choice to be intense, even harsh, hard to distract or dissuade, seeking every opportunity to repair and restore the relationship by being uncompromising and tenacious, always going beyond what might be expected, being inflexible while engaging with a sense of urgency, resolved to be firm, strong, and overpowering.”

2) “*‘Amets* – be obstinate and stubborn, established and determined, intensely persistent and persevering, mustering the capacity to be courageous, daring, gutsy, and brave.”

3) “*‘Asah* – engage and act, expending considerable energy and resources doing what should be done, working at accomplishing the mission.”

4) “*‘Al yare*’ – never fear or show distress, even when the circumstances appear unfavorable, do not be easily impressed, and do not be timid or afraid.”

5) “*‘Al chatat* – avoid confusion and corruption, misperceptions and misunderstandings, do not be dismayed or discouraged, never panic, do not be confounded or broken, never become demoralized or downcast, and never allow terrorism to shatter your resolve.”

This man who knew Yahowah better than anyone who has ever lived, after declaring that Yahowah was, is, and always will be his God, informed his son that his Heavenly Father:

1) “*Lo’ raphah* – would never be feeble nor falter, never let go nor hang limp, always retaining a firm grasp and an upright attitude, never slacking off in the work, never hesitating or wavering, never lacking the power or force required to complete the plan, never relenting or relaxing with those who do His bidding.”

2) “*Lo’ ‘azab* – will not abandon or forsake His children, will never leave them or completely release them, will never reject or desert His sons, will never negate or deny the relationship with them, never forgetting them” – at least as it pertains to the children of the Covenant.

3) “*La kalah ‘ad* – will throughout time fulfill, eternally completing, and always finishing His plans, showing everlasting determination to conclude every last

promise right to the end without fail, regarding all things perfectly and to perfection, so as to perfect through the totality of the mission.”

4) “*Mala’kah* – doing the work of the spiritual messenger and service of the heavenly representative, investing the required effort and resources to achieve and complete the business and the service of the supernatural envoys, heralds, and emissaries.”

5) “*Abodah beyth Yahowah* – expending the effort to serve, dedicating the considerable energy associated with the work and tasks associated with the home, family, and household of Yahowah.”

Every promise Dowd reaffirmed and offered to his son is available to each of us as Yah’s sons and daughters. We are all part of the same Family.



We now know what Dowd sought for his son. But are you aware of what Solomon sought from God?

The answer is found amongst a flurry of activity. As Solomon engaged to commence work on the Home for which he had been appointed, advised, and named, the Chosen People gathered around him and embarked upon the journey that would lead them from the Tent of the Meetings, through the Ark of the Covenant, by way of Moseh’s contribution to the relationship, unto the Threshing Floor of Tsyown, and then upward to their God.

In that the sentences that comprise this presentation are long and filled with the signs of *Tsyown*, let’s consider Solomon’s request in *Dabry ha Yowmym* / 2 Chronicles 1:1-10 as a whole before we contemplate Yahowah’s response or dissect the parts that comprise this remarkable discussion.

“And Shalomoh embarked on a journey with the entire assembled community which had gathered together in response to the summons with him, to the elevated place which was on Gib’own, because that is where the brilliant Tent of the Appointed Meetings existed of the Almighty, which to beneficially show the way to the relationship, Moseh, the associate of Yahowah, had engaged to construct in the wilderness. (Dabry ha Yowmym / 2 Chronicles 1:3)

However, the Ark of the Almighty, Dowd had carried up from Qiryath Ya’arym upon making preparations for its arrival, because Dowd had pitched and spread out a radiant covered shelter for it in Yaruwshalaim. (Dabry ha Yowmym / 2 Chronicles 1:4)

During that night, God appeared, approaching Shalomoh. And He said to him, ‘Ask what I should give to you as a gift.’ (Dabry ha Yowmym / 2 Chronicles 1:7)

And Shalomoh said to God, ‘You have acted and engaged, working collaboratively, with my father, Dowd, showing unflinching devotion, extraordinary mercy, and great affection, and You enabled me to reign as king in his place. (Dabry ha Yowmym / 2 Chronicles 1:8)

Thereby and henceforth, Yahowah, Almighty, may this serve as reliable and trustworthy verification of the word You conveyed in conjunction with Dowd, my father. Indeed, You have caused me to reign over a family as numerous as the dust of the Land. (Dabry ha Yowmym / 2 Chronicles 1:9)

So then, therefore, the capacity to understand and knowledge give to me. Then I will want to go out before this family and come to those who make decisions, adjudicating matters, seeking justice by resolving disputes and controversies in association with this

extraordinary family of Yours.” (*Dabry ha Yowmym / 2 Chronicles 1:10*)

There is so much to learn from what has been said thus far. Let's return to the beginning and consider why Yahowah asked Dowd to name his son "Reconciliation and Restoration."

“And (wa) Shalomoh (*Shalomoh* – Reconciliation and Restoration; from *shalowm*) **embarked on a journey** (*halak* – walked, venturing out, traveling) **with the entire** (*wa kol*) **assembled community which had gathered together in response to the summons** (*qahal* – the crowd having associated and congregated for a common purpose) **with him** (*im huw*'), **to** (*la*) **the elevated place** (*ha bamah* – the hill or mount) **which beneficially** (*'asher* – which to show the way to the relationship) **was on Gib'own** (*ba Gib'own* – on the Hill; a location six miles northeast of Yaruwshalaim), **because that is where** (*ky sham*) **the brilliant Tent** (*'Ohel* – the shining Dwelling and Household, the radiant Covered Shelter, Home, and Habitation; from *'ahal* – to shine clearly and brightly) **of the Appointed Meetings** (*Mow'ed* – the Agreed, Authorized, and Designated Times to Meet for a Festival Feast; from *ya'ad* – the agreed upon and fixed appointments to assemble and meet for betrothal) **existed** (*hayah*) **of the Almighty** (*ha 'elohym*), **which to beneficially show the way to the relationship** (*'asher*), **Moseh** (*Mosheh* – One who Draws Out; from *mashah* – to draw out), **the associate** (*'ebed* – the partner and implement, the servant and coworker) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation), **had engaged to make** (*'asah* – had acted upon to fashion and create) **in the wilderness** (*ba ha midbar* – in the sparsely inhabited and openly desolate and barren wasteland; a compound of *ma'* – the who, what,

where, when, why, and how of *dabar* – the word).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:3)

The purpose of the *Beryth*, and of developing a family-oriented relationship with Yahowah, is to embark on an eternal journey, exploring and discovering, experimenting and learning, sharing and growing, together. It is the embodiment of *‘asher*, of beneficially revealing the way of the relationship. Like the *‘Ohel*, we will be as light, shining Yahowah’s radiance clearly and brilliantly, which is the very catalyst that will enable these voyages through space and time. By way of this transformation, we will be free to go anywhere and everywhere, and always doing so beside the One who conceived it all for our enjoyment – and His.

There are seven *Mow’edym* – Appointed Meetings established by God and fulfilled by His Son. These Festival Feasts are called *Miqra’ey* – Invitations to be Called Out and Meet. Conceived by Yahowah, proclaimed by Moseh, and enabled by Dowd, they work hand in hand with the conditions and benefits of the Covenant. In addition, we find them reflected within the Ark of the Almighty. They lead us back to the place where we began – to camping out with God. At Sukah we return to *‘Eden*, doing so over the course of six thousand years, and all through the design and fulfillment of Passover, UnYeasted Bread, Firstborn Children, the Promise of the Shabat, Trumpets, Reconciliations, and Shelters.

I have always been, and continue to be, intrigued by the meaning of “*midbar* – wilderness.” It speaks of “a sparsely inhabited place,” yet it is predicated upon *dabar*, the very “word” we are considering. I suspect that our answer to the question posed by *my* preceding *dabar* serves as the determining factor as to whether we are among the few or many, the living or the dead. *My* | whose word do we consider valid, God’s or man’s? Are we a product of Moseh’s Towrah, Akiba’s Talmud, or Paul’s New Testament?

“**However** (*‘abal*), **the Ark** (*‘Arown* – the Chest; from *‘arah* – to harvest and gather and *‘aruwkah* – to heal and restore) **of the Almighty** (*ha ‘elohym*), **Dowd** (*Dowd* – the Beloved) **had carried up** (*‘alah* – had withdrawn to ascend, moving upward and rising) **from** (*min*) **Qiryath Ya’arym** (*Qiryath Ya’arym* – Establishing the Foundation for Building a Place to Walk through a Forested and Growing City; a town near the northern border of Yahuwdah) **upon making preparations for its arrival** (*ba kuwn la huw’* – in conjunction with preparing for it, supporting and establishing it), **because** (*ky*) **Dowd** (*Dowd*) **had pitched and spread out** (*natah* – outstretched an extended covering) **a radiant covered shelter** (*‘Ohel* – the shining Dwelling and brilliant Tent, Home, and Habitation; from *‘ahal* – to shine clearly and brightly) **for it** (*la huw’*), **in Yaruwshalaim** (*Yaruwshalaim* – Source from which Direction and Guidance Regarding Reconciliation Flow).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:4)

We began this chapter still working to affirm the location of *Tsyown*. And while this was established to our satisfaction early in our review, the conversations between Dowd and Yahowah have served to suggest that *Tsyown* is not just a place, but also the life and lyrics of a person, telling us about the beloved Son of God. No matter how often Dowd stumbled, no matter his failings or flaws, Yahowah’s love was unwavering and steadfast. Dowd, therefore, reveals that the way to God isn’t by being good, isn’t by being religious, isn’t through any human institution, isn’t by way of confession or repentance, and isn’t by way of obedience to an arcane and limiting set of laws.

Yahowah is in the business of perfecting the imperfect by way of His *Towrah* – Guidance, its *Beryth* – Covenant Relationship, and His *Miqra’ey* – Invitations to be Called Out and Meet with God, all of which are manifest in the

Ark of the Almighty, which is why Dowd brought it home. These four things are akin to Russian *Matryoshka*, whereby dolls of similar construction and appearance are nested each inside of the other. Yahowah is introduced, conveyed, and represented by the Towrah. As part of the *Towrah's* Directions, we find the *Beryth* Relationship. As we open it up and consider its requirements, the path to our Heavenly Father's Family is found in the *Miqra'ey* Invitations. Dowd would refer to these things as the *mitswah* and *mishpat*, the terms and conditions of the relationship being facilitated by the means to justly resolve disputes.

As we open Yahowah's Invitations, and read them, the instructions we find therein are not only manifest in the Ark of the Covenant, the Ark of the Almighty is our assigned seat in Heaven. Everything Yahowah and His Towrah have to say about our relationship and the means to it are portrayed in this one artifact. Yahowah's engraved Statements are set inside with His Towrah outside, all to explain the purpose of the Ark. It is comprised of a Mercy Seat, one affected by Passover and UnYeasted Bread, enabling the beneficiary to sit beside God as a son or daughter as a result of Firstborn Children.

Then enabling the benefits of the Promise of Seven, the Covenant's children are enriched and empowered by Yahowah, enabling us to do what Dowd has done – live to Trumpet the truth about God and His purpose. The back of the Mercy Seat is comprised of the golden wings of spiritual beings, which are being afforded to us, so that we can eternally travel through space and time, perfected and empowered by the light of Yah. We are thereby enhanced with the *'ohel yaruwshalaim* – the brilliant and radiant light which empowers, enlightens, perfects, and immortalizes as a result of the guidance regarding reconciliation and renewal that flows out of this place and things.

“During that night (*ba ha laylah ha huw'*), **God** (*'elohym*) **appeared** (*ra'ah* – was revealed, seen, and

observed), **approaching** (*la*) **Shalomoh** (*Shalomoh* – Reconciliation and Restoration; from *shalowm*), **And He said to him** (*wa ‘amar la huw’*), ‘**Ask** (*sha’al* – make a request and inquire about) **what** (*mah*) **I should give to you** (*nathan la ‘atah* – I should genuinely and continually provide, bestowing upon you as a gift).’ (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:7)

And Shalomoh (*Shalomoh* – Reconciliation and Restoration) **said to God** (*‘amar la ‘elohym*), ‘**You have acted and engaged, working collaboratively, with** (*‘asah ‘im* – You have expended considerable effort and energy to create and bring about, endeavoring to perform and get things accomplished with) **my father** (*‘ab ‘any*), **Dowd** (*Dowd* – the Beloved), **showing unflinching devotion, extraordinary mercy, and great affection** (*chesed gadowl* – demonstrating remarkable love, being enormously steadfast throughout the relationship, tremendously favoring and benefiting him), **and You enabled me to reign as king** (*wa malak ‘any*) **in his place** (*tachat huw’* – succeeding him on his behalf).’” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:8)

It was a rather simple choice of words but telling, nonetheless. Solomon stated that Yahowah was “‘*asah ‘im ‘ab ‘any* – engaged with my father.” They acted and engaged together, working in conjunction with one another, expending considerable effort and energy to accomplish the mission in unison. Yahowah conveyed *Tsyown* through Dowd, with Dowd, by Dowd, and for Dowd. It was a collaborative effort even during the remarkable days of the Miqra’ey.

There is, to my knowledge, no time that God has acted alone. Even at the conclusion of *Pesach*, and throughout the duration of *Matsah*, when the *Ruwach* – Spirit of Yahowah forsook the *nepesh* | soul of the Zarowa’, he was laden with my sins and yours. We were there with him. He was doing it for us because his Father seeks our company.

He desires companionship. His purpose is to live and grow, experiencing and sharing life with the Children of the Covenant. Dowd is the prime example and chief enabler.

The purpose of Yahowah's plan presented in His *Towrah* through the *Beryth* and *Miqra'ey*, is to demonstrate: “*chesed gadowl* – unwavering and unfailing devotion, extraordinary and unsurpassed mercy, great and unbridled affection, remarkable and enduring love, being inordinately steadfast throughout the relationship, tremendously favoring and benefiting” those who would dare approach the Almighty and sit in His presence.

This is the truth which has been verified for our benefit. The means to God has been established and presented. It is reliable and dependable, unassailable and trustworthy.

“**Thereby and henceforth** (*‘atah* – as a result), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **Almighty** (*‘elohym*), **may this serve as reliable and trustworthy verification** (*‘aman* – by design this is real and dependable, firmly established, verified and true, unassailable proof (nifal imperfect jussive – the subject carries out and receives the action on an ongoing basis by its will and design)) **of the word You conveyed** (*‘atah dabar* – of Your communication, statements, and pronouncements) **with Dowd** (*‘im Dowd* – in conjunction with the Beloved), **my father** (*‘ab ‘any*).

Indeed (*ky*), **You have caused me to reign** (*wa malak ‘any*) **over** (*‘al* – beside and on account of) **a family** (*‘am* – a group of related people who are kin) **as numerous** (*rab* – great) **as** (*ka*) **the dust** (*‘aphar* – the dry ground or loose soil comprised of natural earthen material) **of the Land** (*‘erets* – of the realm).” (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 1:9)

Even when referencing Shalomoh, Dowd is such an enormous contributor to God's story and our lives that the Messiah dominates the conversation. Father and Son partnered to promote the best possible outcome for their Family.

The words Yahowah conveyed to Dowd, which are now expressed in these Writings and throughout his Psalms, and therefore through Him to us, serve as “*‘aman* – reliable and trustworthy verification by design, which is real and dependable, firmly established, confirmed and true, serving as unassailable proof” that, by observing the Towrah in the manner prescribed by Dowd, we, too will come to know Yahowah and live with Him.

“**So then, therefore** (*‘atah* – now and henceforth), **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa mada’* – information which prompts thinking; from *yada’* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **give to me** (*nathan la ‘any* – bestow and grant for me).

Then (*wa*) **I will want to go out** (*yatsa’* – I will be comfortable coming out to serve (qal imperfect cohortative – genuinely, continually, and by choice)) **before this family** (*paneḥ ha ‘am zeh*) **and** (*wa*) **come to** (*bow’* – including and returning to) **those who** (*ky my*) **make decisions, adjudicating matters, seeking justice** (*shaphat* – leading and defending, judging and vindicating by exercising good judgment by resolving disputes and controversies), **in association with** (*‘eth*) **this extraordinary family of Yours** (*‘am ‘atah ha zeh ha gadowl*).” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:10*)

When we know Yahowah, we come to appreciate and value the same things He cherishes and enjoys. As a result, we typically request that which He is prone to give. Therefore, we get whatever we request, and God gets to do what He wants as well. It is always a win-win scenario. In this case, having been raised by a father who engendered God's love by demonstrating a superlative aptitude for understanding His Word, while possessing an uncommon ability to explain what he had come to observe and perceive, Solomon wanted the same. It had worked for his father, and since Yah is reliable, it would serve him as well.

While understanding trumps knowledge, the former is built upon the latter. We observe, closely examining and carefully considering, Yahowah's Word to know, and then we thoughtfully ponder the implications, discerning how everything fits together to form a complete picture which we then explore from the proper perspective for comprehension.

This is what Solomon wanted so that he could be comfortable, competent, consistent, confident, and correct when shepherding Yahowah's family. At this time, the Judges knew more than him and were likely wiser as well, but since understanding fortified by knowledge is the most powerful commodity in the universe, he would be able to do the job God had asked of him – no matter the subject or circumstance.

This is the product of understanding. It is the very thing Yahowah most wants to impart. It is the key that opens Heaven's Door.

But keep in mind, Solomon did not ask to understand the universe or the composition of the atoms that comprise it. He did not inquire about the nature of man, the ways of war, the elixir of politics, the myths of religion, or the means to establish a thriving business. He was not trying to succeed in some athletic endeavor, win the affection of a

pretty girl, or pass some sort of academic test. He did not seek to become a brilliant scientist, an acclaimed general, a revered leader, an esteemed theologian, or an accomplished businessman. He sought understanding and knowledge of one thing and for one reason. Solomon wanted to go out before God's extraordinary family, making decisions, adjudicating matters, and seeking justice by resolving disputes and controversies in a manner consistent with the guidance Yahowah had provided regarding the Covenant through his father, Dowd.

Also worth considering is that "*shaphat* – making rational decisions, adjudicating matters, seeking justice, defending what is right, judging and vindicating by exercising good judgment through the resolution of disputes and controversies" is the antidote for "*babel* – confusion and corruption." Man's way is *babel*. It is the sum and substance of religion and politics. God's way is *shaphat*. It is the sum and substance of understanding. One leads to *She'owl*, the other to *Shamaym*.

Now that we have contemplated Solomon's request, let's consider Yahowah's reply, initially without the distraction of the details, and then using the details to complete the picture and bring it into focus.

“God said to Shalomoh, ‘For the benefit of the relationship, it came to exist that this was in your best judgment, and you have not requested wealth through the accumulation of material possessions, the glory of power, or the accompanying soul of those who hate you, or even a long or great life you did not request, but you have inquired about for yourself the capacity to understand and attain knowledge for the benefit of the relationship and to show the way so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice, in association with My family, whom to beneficially show the way I enabled you to lead them, (11) the capacity to understand and

knowledge are granted to you, and wealth, and accumulation of material possessions, even the glory of power, I will give to you beneficially as a result of the relationship such that no king will exist before you or after you who will be similarly upright or correct, right, honest, or proper.” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:12*)

Should we pursue comprehension, Yahowah stands ready to provide the exact same thing to each and every child of the Covenant who seeks to understand the ways and words of the extraordinary Family of God. It is our inheritance. It is the sole reason that this discussion between God and this man has been preserved for our consideration.

So, let’s dive in and see if this is so. When the son of Dowd named Reconciliation asked Yahowah for **“the capacity to understand and attain knowledge”** because **“I will want to go out before this family and come to those who make decisions, adjudicating matters, seeking justice by resolving disputes and controversies, in association with this extraordinary family of Yours,”** God replied...

“God (*‘elohym*) **said** (*‘amar* – answered and promised) **to** (*la* – on behalf of) **Shalomoh** (*Shalomoh* – Reconciliation and Restoration), **‘Because** (*ya’an* – since as a demonstration of cause and effect) **for the benefit of the relationship and to show the way** (*‘asher*), **it came to exist** (*hayah* – it was, is, and will be) **that this** (*zo’th*) **was in your best judgment** (*‘im lebab ‘atah* – was your desire after thoughtful consideration, taking this to heart and incorporating it into the fabric of your life), **and** (*wa*) **you have not requested** (*lo’ sha’al* – you have not asked for, inquired about, or begged on behalf of) **wealth** (*‘osher* – more money than is needed and an abundance of societal status symbols giving the pretense of being rich; from *‘ashar / ‘asar* – to be enriched by taking a tithe) **through**

the accumulation of material possessions (*nekacym* – through the ownership or control of things including property and possessions), **the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important), **or the accompanying soul of those who hate you** (*wa 'eth nepesh sane' 'atah* – or the life of those who dislike, shun, or oppose you), **or even a long or great life** (*wa gam yomym rab* – an abundance of days), **you did not request** (*lo' sha'al* – you did not inquire about, ask or plead for, nor beg), **but (wa) you have inquired about** (*sha'al* – you have requested) **for yourself** (*la 'atah*) **the capacity to understand** (*chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and attain knowledge** (*wa mada'* – obtain information which prompts thinking; from *yada'* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **for the benefit of the relationship and to show the way** (*'asher*).

This is so that you can consistently make decisions, adjudicating matters to resolve disputes, and seek justice (*shaphat* – lead by defending, judging, and vindicating, exercising good judgment by resolving conflicts and controversies), **in association with** (*'eth*) **My family** (*'am 'any*), **whom to beneficially show the way** (*'asher*) **I enabled you to lead them** (*malak 'atah 'al huw'* – I facilitated your reign over them), (2 Chronicles 1:11) **the capacity to understand** (*ha chakmah* – the ability to reason leading to wisdom, and the aptitude to properly perceive what is observed, resulting in sound teaching and instruction) **and knowledge** (*wa ha mada'* – information which prompts thinking; from *yada'* – to recognize and acknowledge, to discern and distinguish, to reveal and perceive, to be acquainted and know) **are granted to you** (*nathan la 'atah* – are bestowed upon you), **and (wa) wealth** (*'osher* – money in abundance and societal status

symbols), **and accumulation of material possessions** (*wa nekacym* – ownership or control of things including property and possessions), **even the glory of power** (*wa kabowd* – the attribution of high status, an honored and respected reputation, the manifestation of power or a reward, to be important), **I will give to you** (*nathan la 'atah* – I will place upon you, producing on your behalf) **beneficially as a result of the relationship** ('*asher* – to show the way) **such that no king will exist** (*ken lo' hayah la ha melek*) **before you or after you** ('*asher la paneh 'atah wa 'achar 'atah*) **who will be similarly upright or correct** (*lo' hayah ken* – who will be as right, honest, or proper).” (*Dabry ha Yowmym / Words of the Time / 2 Chronicles 1:12*)

This is a remarkable affirmation that the proper approach to Yahowah and the Covenant is by way of knowing and understanding to the extent we respond appropriately and engage correctly. It is why Dowd was inspired to compose his Mizmowr. This is, however, a wholesale repudiation of Judaism, Christianity, and Islam where it is blasphemous to question the authorities of one's faith.

This also serves as a repudiation of asking God for material things. It is not only insulting, even foolish, to ask God to provide that which He is already committed to give, but it renders the individual stupid from God's perspective. The only thing worse than asking God for money or possessions, health leading to a long life, prevailing at love, deliverance from a trying ordeal, succeeding as part of some human endeavor, winning a game, or becoming victorious in battle is to credit Him when one prevails.

With knowledge and understanding of the Covenant, which is afforded by observing the Towrah and answering the Miqra'ey, Yahowah is ready, willing, able, and committed to lavishing all of the benefits of being heirs of the One who created the universe for His children. That

makes us abundantly rich, as we inherit the universe and are adorned in His glorious manifestation of power.

The five benefits of the Covenant are echoed in these gifts: eternal life which is given to those who are right with regard to the Covenant, perfection which is to be correct regarding God's offer, adoption which is to become part of the extraordinary Family, enrichment which is to become abundantly wealthy, inheriting the universe, and empowerment beyond anything any human ruler has or will ever experience.

The concluding word of the previous statement was *ken*. It means "to be right, to be correct, to be honest, and to tell the truth." It is the purpose of *Tsyown*.

As a result...

"Then (wa) Solomon (Shalomoh – Reconciliation and Restoration; from *shalowm* – complete reconciliation of the relationship, delivering restoration in full, providing tranquility and peace, to be rewarded with prosperity and contentment, making amends to restore friendship, to provide recompense) proceeded (*chalal* – to pierce and penetrate a wound, and thus to initiate the process by taking the first steps) to build (*banah* – to establish the home and restore the family) by way of ('*eth*) a Home (*beyth* – a house and family) of Yahowah (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) in Yaruwshalaim (*ba Yaruwshalaim* – Source of Guidance and Instruction Regarding Reconciliation and Restoration) on the mountain of Mowryah (*ba har ha Mowryah* – the mount for teaching about revering Yahowah's means to change us based upon an exchange which separates grain from the chaff; a compound of *mowra'* (from *yara'*) – to revere, *mowrah* – to teach, *mowr* – to change based upon an exchange, *mowrag* – the threshing sledge, and Yahowah) where beneficially to show the way to the

relationship (*'asher*), **Dowd** (*Dowd* – the Beloved), **his father** (*'ab*), **had been revealed** (*ra'ah* – had viewed, seen, shown, and perceived) **that as a result of the relationship** (*'asher*), **he, Dowd, had firmly established and prepared** (*kuwn* – he had decided upon, fashioned, and formed, secured, set up, and stabilized, appointed and made ready (hifil perfect)) **the place for the home to stand** (*maqowm* – the directions for dwelling in the household and standing place, the location of the office where the business is run; from *quwm* – to arise and stand up, to be established and endure) **upon the threshing floor** (*ba goren* – the outdoor area of smooth stone bedrock where grain is processed, winnowing the desirable kernels from the useless chaff) **of 'Arawnah** (*'arawnah* – Light of the Ark; from *'arown* – ark of the Covenant, meaning informed freewill, akin to *'arukah* – to repair and restore a relationship and *'owr* – light), **the Yabuwsy.** (*Dabry ha Yowmym* / Words of the Time / 2 Chronicles 3.1)

It is fascinating to note that the primary meaning of *chahal*, which was rendered as “proceeded,” is “to pollute, defile, and profane, and to treat with contempt and to dishonor as reprehensible.” The Home for the Covenant Family of Yahowah “commences the process of resolving our propensity to dishonor” the things of God, which in turn separate us from our Father. So, it is by “piercing and penetrating the wounds” inflicted by *babel*, that allow them to drain and heal as we initiate our journey home.

This would be just the beginning, the initial first steps to building a home for God’s Covenant Family. Solomon would deploy timber and stone and apply gold and jewels to erect and emblazon the Tsyown his father’s life had represented. It would be the ultimate wonder of the ancient world, a shining beacon in the most coveted place on Earth.

While Yahowah would have it torn down by Babel and built anew, and then destroyed by the Beast of Rome, becoming a shrine to Satan, these simply served as signs,

directing those who would observe them away from the work and purpose of man to the way of God.

The Home of Yahowah on Earth, and the Household known as the Covenant, will be built upon the summit of Mowryah by no less than God, Himself. And this time, it will be comprised of that which is indestructible: light.

☞☞☞☞☞

Pay Attention

From Religion to Relationship...

The declaration Yahowah inspired *Yasha'yah* | Isaiah to convey to the world is indispensable. God issued a scathing indictment of His people, chastising their attitude, thinking, and behavior, but especially their propensity to be religious.

For those who have placed their faith in faith, and who promote the notion of an all-loving God saving them, the Creator scuttled your dreams with the opening chapters of His most important prophetic revelation. There will be no Ark for the New Testament crowd. They will all drown in the flood of their own delusions.

The prophet revealed, unequivocally and undeniably, that the institution God detests more than any other in the entire human experience is the very thing man universally associates with Him: religion. It is the ultimate irony, one missed by almost everyone, from the faithful who inexplicably cling to lies as if they were lifeboats, to atheists who denounce the notion of God by bashing moronic religious presumptions.

What we are going to learn, if we haven't discovered it already, is that Satan isn't God's biggest concern or mankind's most formidable adversary. It is religion.

That isn't to exonerate Satan because he's a coconspirator. But he simply provided the impetus for religion, possessing souls already predisposed to aggrandize themselves at the expense of others, and then teaching them how to twist what God had said to advance

their ambitions. Religion is man's scheme, something for which humankind deserves credit and blame.

In *Yasha'yah* / Isaiah, God has already provided a litany of evidence to advance this conclusion and to make His case. Everything Yahowah has said thus far has been directed toward men and their religion. God is scolding humankind, not the Adversary. The book opens with Yahowah telling us that His children rejected Him, not Satan. Thereafter, Yahowah delineated the role religion played to lead His people astray.

And be aware, it was not Judaism Yahowah was criticizing. It was the Babylonian religion. The latter had been festering for two thousand years while the former had not yet been invented.

The myth promoted by misguided theologians and wishful multiculturalists that "we all worship the same god" is invalidated based on what we have read. There is only one God and He, Yahowah, is the antithesis of every religious construct, including the fact that He does not want to be worshiped.

In reality, the gods of religion exist only in the minds of those duped into believing in them, like the Babylonians believing their Lord Bel was god, Egyptians believing it was Ra, Greeks putting their faith in Zeus, Romans in Jupiter, Christians in Jesus, and Muslims in Allah. While the religious writings describing these imaginary characters differ in more ways than they agree, their depictions are wholly inconsistent with Yahowah. He, unlike the interlopers, actually demonstrated His existence, proving that He inspired the words He conveyed through His prophets. No faith needed.

While we have been over what Yahowah revealed several times, and while some of this is painful to read, especially today when religion is waxing while thinking is waning, before we press on, it's important that we remain

cognizant of what Yahowah has presented for our edification thus far. He began by explaining that the family relationship He intended was rejected in favor of religion. God criticized our thinking and our faith.

“Listen, Spiritual Realm, and choose of your own accord to pay attention and respond, Material Realm, because Yahowah has spoken, ‘I reared My children, lifting them up, helping them grow, and enabling them to be great, and I raised them, taking them to a higher place, but they have actually rebelled against Me. (*Yasha’yah* / Isaiah 1:2)

A cow, one who looks, sees what is around her, and views the world from the proper perspective, is aware of and recognizes her creator as the one who gave her birth, and is not an ass, a stubborn beast of burden, with regard to his Lord.

Yisra’el, Individuals who Struggle and Fight Against God, does not know and remains unaware. My people have failed to consider this connection and thus do not understand. (*Yasha’yah* 1:3)

Woe to an errant and blameworthy nation akin to Gentiles, severely stubborn and heavily laden, dulled and unresponsive, with the corruptions and the guilt associated with perverted distortions, the offspring of errant and evil children who lack integrity.

They have rejected and abandoned Yahowah. They have come to despise, and they actually revile, genuinely feeling contempt for the Set-Apart One of *Yisra’el* | Individuals who Engage and Endure with God. They have become strangers, alienating themselves, having gone backward in the wrong direction. (*Yasha’yah* 1:4)

For what reason, and on whose account, do you want to be continually afflicted and destroyed over and

over again, associating with and adding to your obstinate and hostile rebellion?

The entire head is impaired with disease. The entire heart, and thus the ability to exercise good judgment is cramped up and infirmed. (*Yasha'yah 1:5*)

From the sole of the foot and all the way up to the top of the head, there is nothing in it that is healthy or sound. Emasculated and castrated, battered and bruised with wounds associated with a devastating and deadly plague that are raw and rotten, they have not been cleansed or medicated, bandaged, or soothed with olive oil. (*Yasha'yah 1:6*)

Your land will become lifeless and ruined. Your cities and towns will be consumed by fire. Your soil before you and conspicuously in your presence will be devoured and destroyed by illegitimate, unauthorized, and foreign foes, the most nauseating of whores. They will bring devastating perversity and adversarial transformations, similar to being overthrown by estranged enemies. (*Yasha'yah 1:7*)

But the daughter of Tsyown, the Conspicuous Signs Posted to Mark the Way, will be preserved and left as a reminder. It will be like a sheltered place for living in a vineyard, like an overnight cottage for a watchman in a challenging, ill-treated garden filled with stubborn and pervasive stubble, like an awakened encampment preserved by the observant.' (*Yasha'yah 1:8*)

If Yahowah, of the host of spiritual messengers, had not spared a remnant on our behalf, as a few survivors, then like Sodom, scorched and burning, we would have been, and approaching Gomorrah, a tyrannically manipulated and depressed habitation, we would be likened and compared. (*Yasha'yah 1:9*)

Choose to listen to the Word of Yahowah, leaders of the Scorched and Burning, and listen intently, perceiving what is said, and then respond appropriately to the Towrah Teaching and Guidance of our God, you people of the Tyrannical and Manipulated Habitation. (*Yasha'yah 1:10*)

‘By what means do you think that I can be approached by the great multitude and exalted aspects of your sacrifices?’ asks Yahowah. ‘I am satisfied with the uplifting offerings to rise associated with the male lambs. And so, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (*Yasha'yah 1:11*)

Because if you come to approach to look upon My presence, who or what was it that sought this beggary from your hand, thereby to tread upon the blowing of My trumpets in My court? (*Yasha'yah 1:12*)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptive tributes and offerings. Incense is an abomination to Me. I cannot comprehend, endure, or overcome the falsifications associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of the Time of Renewal and the Shabat, even the calling out of the *Miqra'* – Invitation. (*Yasha'yah 1:13*)

Your Times of Renewal and your designated meetings, My soul hates. They have literally become an annoying problem to Me. I am weary of enduring their duplicity. (*Yasha'yah 1:14*)

So, with the spreading out of the palms of your hands, I will hide My eyes and presence from you. Also, because you choose to make many worthless prayers, abhorrent pleas, and repulsive petitions, I will not be

listening. Your hands are full of the shedding of blood and your fingers are full of iniquity. (*Yasha'yah 1:15*)

Choose to actually wash yourselves, and of your own freewill, remove the impurities, bathing yourself using an abundance of water, demonstrating a desire to be free of foreign sediment and impure substances, to be upright and acquitted. And then, of your own volition, reject and turn away from your evil and counterproductive rituals and endeavors, these things you have done before My eyes, thereby refraining from being invalidated or seen as unethical, improper, and wrong. (*Yasha'yah 1:16*)

Desire learning, be receptive to being taught, and be open to instruction, to being right to prosper. Seek, choosing to inquire about the means to justly resolve disputes and to exercise good judgment. Live an upright life, walking the right way, serving as a guide for those who are oppressed by human institutions.

Be judgmental, pleading on behalf of the fatherless child, especially those who are searching. Quarrel, verbally contending with, even ridiculing the congregation of the bound, dumb, and forsaken. (*Yasha'yah 1:17*)

Please, let's go for a walk because I want to continuously engage in rational dialog,' says Yahowah. 'Even if your sins are as crimson, like snow, they shall be made white. Even if they are as ruddy red and as dirty as 'Adam, like crimson, they shall be like wool. (*Yasha'yah 1:18*)

If you are genuinely willing and listen, by way of the good and beneficial qualities of the Land, you shall actually be nourished. (*Yasha'yah 1:19*)

But if you consistently refuse to agree and continually withhold your consent and are rebellious,

by the sword, you shall be devoured because the mouth of Yahowah has spoken it. (*Yasha'yah 1:20*)

How, and by what means, has this city which was once filled with enduring truth become like a whore? The upright and vindicating path to execute good judgment regarding the righteous means to justly resolve disputes had once dwelled in her, even through the darkest hours. But now, they have become murderers. (*Yasha'yah 1:21*)

Your silver, your money, and that which you yearn for have become impure, worthless dross. Your alcoholic drinks are diluted in the sea. (*Yasha'yah 1:22*)

Your political and religious officials are defiant and obstinate in their rebellion, and they are closely associated, sharing a common agenda, with kidnappers, slave traders, and thieves. Every one of them loves a bribe and chases after illicit inducements to buy influence, for payoffs and rewards.

They do not bring justice to the fatherless child. Quarreling with the congregation of the bound, dumb, and forsaken is not pursued by them.' Therefore, this is the prophetic announcement of the Upright One of Yahowah of the spiritual implements, the Mighty One of Yisra'el, 'Woe, I will be relieved of My adversaries. I will take vengeance on My enemies. (*Yasha'yah 1:24*)

So, I will turn My hand upon you, desiring to remove your impurities in the manner of natural laundry chemicals. Your repulsive rubbish, and your worthless divisions, all of which I will choose to remove. (*Yasha'yah 1:25*)

Then I will opt to restore your judges, as it was at the beginning, along with your counselors who provide advice and direction, as it was from the start. Thereafter, for you to approach, it will be called the

“City of Righteous Vindication” and the “City of Confirmed and Enduring Truth.” (*Yasha 'yah* 1:26)

***Tsyown* | the Signs Marking the Way, by the means to exercise good judgment regarding the way to resolve disputes, shall ransom and redeem those who change their attitude and turn the right way, justly causing them to become innocent and upright.** (*Yasha 'yah* 1:27)

Then the downfall and destruction of the revolting rebels who defiantly transgressed the agreement, along with the errant, blameworthy, and sinful, will occur all together at the same time with those who have rejected, abandoned, and forsaken Yahowah. For they will perish, be destroyed, and vanish from sight, ultimately being incarcerated.” (*Yasha 'yah* / Isaiah 1:28)

There was no mention of Satan, no rebuke of the Adversary. This is all man’s doing. His religions mislead, taking the people under their sway away from God – not to Him. Rather than affirm Yahowah’s name and testimony, religious leaders have deliberately hidden one and purposefully corrupted the other. Rather than endearing the people to God, religious worship, holidays, and doctrine have estranged humankind, and in the process engendered animosity.

Religion has caused humankind to rebel against Yahowah. Faith has become more important than thinking. Compliance is favored over comprehension.

And yet, all the while, Yahowah’s signs remained. Through *Tsyown*, the truth could be known and understood – at least by those willing to read and consider what they had to say.

The only uplifting moment in the midst of this religious plague occurred when *Yahuwdah* | Judah came to enjoy decades of peace and prosperity following *Yachizqyah*’s | Hezekiah’s reintroduction of Yahowah’s

Towrah, celebrating *Pesach*, *Matsah*, and *Bikuwrym* while rooting out and destroying all traces of religion beginning in 716 BCE.

Since this occurred after Yasha'yah's pronouncement, and also recognizing that Judaism would not be known for another five or six centuries, the religious customs Yahowah was criticizing were of Canaanite and Babylonian origin. They were, therefore, remarkably similar to those practiced by Christians today, whose Babel became their Bible – serving as a corruption of Yahowah's testimony.

However, let's never lose sight of the *Babel* | Confounding Intermixing and Confusing Commingling in Judaism. It permeates the Babylonian Talmud and Kabballah.

Affirming this line of reasoning, Dowd was not only *Towrah*-observant, he walked out of the explanation found in the *Towrah* | Guidance to fulfill *Pesach*, *Matsah*, and *Bikuwrym*, setting up the promises of *Shabuw'ah* in 33 CE, 777 years after this wholesale indictment of religion was proclaimed through *Yasha'yah*.

When we consider Yahowah's denunciation of religion and its effect on humanity's attitude toward Him in the opening chapter of *Yasha'yah*, we ought to recognize that it is the Plague of Death emanating from Paul's and Akiba's poison pens that irks Yahowah the most. Both religions sought to annul and then replace His *Towrah* | Teaching, *Naby'* | Prophets, and *Mizmowr* | Psalms, His *Beryth* / Covenant, and His *Miqra'ey* | Invitations to Meet with *babel* – the Babylonian propensity to confuse by corrupting. And they would both demean His Son by foisting false Messiahs on the unaware and unsuspecting.

That is not to say that Yahowah despises Islam any less, because even after the Philistine menace had been subdued, we find the Palishty depicted as the last in a long

line of those who would embrace the Satanic overtures of the religions of Eastern antiquity in chapter two of *Yasha'yah*. And thus, the *Palishty* | Philistines now serve as a metaphor for Muslims – something Islam has embraced under the moniker of the “Palestinians.” We even find an overture associating Allah with Satan in the chapter, with Muslims depicted as mocking God and terrorizing His people.

When we last considered Yahowah’s prophetic revelation through *Yasha'yah*, we were verbally transported into the future, to the last of days. God had become especially frustrated with what man was thinking, doing, and saying. But now, rather than His indictment being solely against His people, Yahowah’s disdain was leveled against the world’s leadership at large. And yet, in spite of man’s way, God affirmed that He would proceed with His plan. He would build His Home for His Children upon the place where His Covenant was confirmed. Indeed, *Tsyown* would lead to the *Towrah*. *Dowd* | David’s life and lyrics would show the way.

But alas, while some would benefit from this relationship, including Gentiles, most would remain religious until it was too late. Submission and fear, the pursuit of wealth and weapons, and the worship of gods men had made would continually degrade the human experience.

“This is the Word which relationally and beneficially *Yasha'yah* | Salvation and Freedom Are from Yahowah, son of ‘Amowts (the Trustworthy and Steadfast), observed in the prophetic vision concerning *Yahuwdah* | the Beloved of Yah and *Yaruwshalaim* | Source of Instruction Regarding Reconciliation. (*Yasha'yah* 2:1)

It shall come to pass in the last days, established and firmly fixed, completed and enduring, the House,

Home, and Family of Yahowah existing in proximity to the summit of the first and foremost mountain of the mountains. It will be lifted up, supported, and sustained as part of these elevated places.

So, then every Gentile shall flow forth with a joyful countenance, beaming with happiness, and shining brightly upon [the home and family]. (*Yasha'yah 2:2*)

And many people who are part of the family shall travel, and they shall say, 'Walk because we can of our own volition ascend to the mountain of Yahowah, to the House and Family of the God of Ya'aqob, in order for Him to teach and guide us by means of His ways so that we can choose to continually walk in His manner.'

For indeed, from *Tsyown* | the Signs Posted to Mark the Way shall be brought forth the *Towrah* | the Source from which Teaching and Guidance Flow and the Word of Yahowah from *Yaruwshalaim*. (*Yasha'yah 2:3*)

Then He shall execute good judgment, exercising discernment by making appropriate connections regarding the Gentiles, and He shall reasonably conclude that the enriched and empowered people who are part of the family are right, deciding to vindicate them once and for all.

Then they shall beat their weapons for plows and their spears for pruning hooks. And Gentile nations shall not rise up toward Gentile nations deploying weapons of war. They will no longer train or teach war ever again. (*Yasha'yah 2:4*)

House of Ya'aqob, choose to walk because then we can genuinely and continuously journey throughout space and time of our own volition in the light of Yahowah. (*Yasha'yah 2:5*)

Except, indeed, by way of contrast, your people have rejected and abandoned the house and family of

Ya'aqob, because they are full of the ways of Eastern antiquity and of fortune-tellers, magicians, and those who practice sorcery by attempting to communicate with dead souls and demonic spirits in the manner of the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing, and with the offspring of foreigners, they clasp hands and engage in the business of mockery and ridicule. (*Yasha'yah 2:6*)

Their land is filled and satisfied with silver and gold. And there is no end to their treasures. Their land is filled with swift stallions, and there is no limit to their chariots of war. (*Yasha'yah 2:7*)

Their land is filled with religious images and false gods, the work of their hands. They convey their intent by bowing down in allegiance to that which they have made with their fingers. (*Yasha'yah 2:8*)

So, humankind bows down in submission and fear, each and almost every individual is humiliated and humbled. Therefore, do not accept them, support them, endure them, or respect them. (*Yasha'yah 2:9*)

Then the haughty and arrogant appearance and perspective of mankind shall be diminished and degraded, reducing and collapsing the spatial dimensions of those haughty and arrogant individuals. So, the set-apart aspect of Yahowah will be inaccessible on that day which is His day. (*Yasha'yah 2:11*)

Indeed, the day for the approach of Yahowah of the spiritual implements shall be a time of degrading diminishment for all of the arrogant and haughty elitists who have risen to positions of authority, for those who have ascended to power, and for the highest ranking and most prominent. (*Yasha'yah 2:12*)

It will be likewise for all the strong and established who whitewash and pave over, the highest ranking, most overbearing and haughty, and the exalted and honored; against all of the high and mighty, especially the religious worship of Allah as the Greatest of Bashan, the Serpent. (*Yasha'yah 2:13*)

I am against all of the mountainous powers which have sought or ascribed high status for themselves, and against all who are exalted. (*Yasha'yah 2:14*)

I am against every official and exalted podium and pulpit and against every fortified and impregnable barrier and wall. (*Yasha'yah 2:15*) I am against all the ships of Tarshysh (as a metaphor for America), and against all of their vessels' coveted treasures. (*Yasha'yah 2:16*)

So then, the arrogant man shall bow in submission after being brought down and humbled and then reduced in stature, and the rebellious nature and spatial dimensions of men shall be diminished. Therefore, the set-apart aspect of Yahowah will be unapproachable and inaccessible on that day which is His day. (*Yasha'yah 2:17*)

The artifacts of worship, the ineffectual ideas, the worthless idols, and the false gods shall utterly and completely go away, be removed, be discarded, and vanish. (*Yasha'yah 2:18*)

And they will go into the caves in wastelands of rocks and into holes in the ground from their dread of the presence of Yahowah, and from the overwhelmingly impressive splendor of His majesty in His stand to inspire the Land. (*Yasha'yah 2:19*)

On that specific day, His day, He will throw away human objects of worship, their ineffectual religious ideas, their money, and their worthless idols and false

gods of gold which they made for themselves to provide explanations, and pontifications using words, while bowing down in worship, giving them to the rodents, dung-beetles, and moles. (*Yasha'yah 2:20*)

Therefore, they will enter into the crevices of the rocks, and thus be securely confined for being adversarial, and into the fissures of volcanic stone, all from their dread of Yahowah, and from the overwhelmingly impressive splendor of His majesty in His stand to inspire the Land. (*Yasha'yah 2:21*)

You should refrain from approaching and you should forsake, staying away from the provision and lot of the man, whose conscience promotes hypothetical equivocations which inflame resentment and kindle animosity, because of what he plans and plots.” (*Yasha'yah / Salvation and Freedom Are from Yahowah / Isaiah 2:1-22*)

Upon His return, Yahowah’s ire is directed expressly at religious, political, economic, and military leaders, as well as the tools and symbols of their trade. The most esteemed will be the most degraded. The most prominent will be diminished. And along with them, God will remove and destroy all traces of religion. Man’s propensity for worship and war will be no more.



Unless we are cognizant of where we have been, it’s difficult to know where we are going. So now that we have reviewed these haunting appraisals of how religion has forestalled man’s relationship with God over the course of the past three millennia, as we move forward, let’s consider what Yahowah has to say about His relationship with those living in Yaruwshalaim, Yahuwdah.

This is the consequence of religion. In its wake, God becomes unknowable. And in its presence, God is not available. His provisions to uphold life have been withdrawn. The very next line in *Yasha'yah* / Isaiah reads...

“Indeed, behold, the Upright Pillar of the Tabernacle, Yahowah of the Spiritual Implements, is removing from Yaruwshalaim and Yahuwdah the support which upholds life and the provisions extended by the shepherd’s staff, all supplies of bread and all supplies of water.” (*Yasha'yah* / Isaiah 3:1)

The intent of this chapter was to present the third chapter of *Yasha'yah* / Isaiah. But this is as far as we will get – at least for now. The implications of Yahowah withdrawing His support and removing His provisions for life are so ominous, we will stop what we were doing and devote our undivided attention to answering two questions. What are Yahowah’s provisions for life and how do those who are bereft of them receive them now that they have been withdrawn?

Let’s be clear, since Yahowah cannot and will not renege on the promises He has made relative to His Covenant and Invitations to Meet, those who have accepted the former and answered the latter are unaffected by this statement.

All of the benefits associated with both are in full effect. So, God is not saying that He is annulling His Covenant or canceling His Invitations, but instead alerting Yahuwdah that as long as they remain overtly religious, He is withdrawing from them. This makes Yahowah much more difficult to find and to know. While it’s still possible, it must be achieved from the proper perspective by those who are no longer religious.

This much is certain. Yahowah’s provisions to uphold life are presented in His *Towrah* | Instructions. They are

found in the provisions of the *Beryth* | Covenant and in His *Miqra'ey* | Invitations to Meet. But since all three – the *Towrah*, *Beryth*, and *Miqra'ey* – are either ignored, corrupted, or rejected by religious institutions that replace them with the likes of their New Testament and Talmud, the way to life remains an enigma to most. Simply stated: where there is religion, there is no access to God.

Directly following Yahowah's explicit and comprehensive condemnation of religion, this is a stunning declaration. It reveals that religion not only estranges the preponderance of people from God, but the presence of religion also causes God to withdraw His support and remove access to the provisions He has provided to sustain life. When there is no one through whom to communicate His message, no one willing to listen, and no one available to work with, apart from His preexisting *Towrah*, the path to Yahowah is hidden.

All those who would claim to speak for God, therefore, mislead. For thousands of years, humankind would stumble and die in a darkness of its own making. We have turned off the lights, and without illumination, the *Towrah* cannot be observed. And even some 777 years later, when the Light of Yahowah stood in our presence as the living symbol of Yahowah's provision, man ignored what He said and did, becoming even more religious in the process.

As we have done in the past, let's deploy the power of observation to closely examine and carefully consider the words that comprise God's ominous declaration. He just said...

“Indeed (*ky*), **behold** (*hineh* – look up and pay attention), **the Upright Pillar of the Tabernacle** (*'edown* – the Upright One set into the foundation to hold up the Tent of the Eternal Witness), **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions

regarding His *hayah* – existence and our *shalowm* – reconciliation) **of the Spiritual Implements** (*tsaba'* – of the command and control regiment of Heavenly Envoys), **is removing** (*suwr* – is taking away, leaving and rejecting (hifil absolute active – as a descriptive verb the subject, Yahowah, is actively causing the object, Yaruwshalaim, to engage in the process of removing)) **from** (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flow) **and** (*wa*) **Yahuwdah** (*Yahuwdah* – Relate to Yah, Related to Yah, and Beloved of Yah) **the support which upholds life** (*mash'en* – the supportive pole which holds someone and something up, the basic provisions needed for life (masculine); from *sha'ah* – to support by providing something to lean upon) **along with** (*wa*) **the provisions extended by the shepherd's staff** (*mashe'nah* – supplies used to help in some way, specifically, a staff used to protect, lead, and rescue sheep), **including all** (*kol*) **stores** (*mish'an* – provisions for life and assistance) **of bread** (*lechem* – to consume food and to struggle when opposed) **and** (*wa*) **all** (*kol*) **supplies** (*mish'an* – assistance and provisions) **of water** (*maym* – of rain, of the sea, and of tears).” (*Yasha'yah* / Salvation and Freedom Are from Yahowah / Isaiah 3:1)

The relationship had completely soured. There was no longer any hope of reconciliation. Religion had run amok. So Yahowah announced that He was withholding His “*mash'en* – support,” for the “provisions required to uphold life.” The “*mashe'nah* – shepherd's staff” was being withdrawn, and with it, God's “leadership, protection, and assistance.” The Creator would no longer be walking with His flock. They were released to fend for themselves.

In this regard, it is interesting that of the three variations of *mish'an*, two were masculine and the other feminine. While it is conjecture on my part, I see the First

Family in these words: Father, Mother, and Son. To begin, *mash'en*, representing the “Upright Pillar of the Tabernacle,” is the supportive timber set into the foundation of the Tent of the Restoring Witness to enlarge and secure the Home God had prepared for His Covenant Family.

In the feminine form, *mashe'nah* may then depict the role our Spiritual Mother, the *Ruwach Qodesh*, plays in the lives of the Covenant's children. She is the source of eternal life. Her spirit is our provision. She provides counsel and thus serves as the staff that leads and nurtures, assists and protects us. Collectively, the *mash'en* and *mashe'nah* provide the bread and water of life.

While I've routinely translated יָרָבֵן as “‘edown – upright pillar” rather than as “‘adown – lord,” for a host of compelling reasons every time it is used in conjunction with God when presented as an aspect of the “*mash'en* – supportive pole holding something up which sustains life,” there can be no argument that this is a superior choice. Apart from this defining context, however, since Yahowah shows a great affinity for the title, Father, the irreconcilable conflict between the kind of relationship manifested between a Father and son versus a Lord and subject is sufficient to reject the vocalization ‘adown as “lord and master.” Moreover, Yahowah refers to the Adversary, Satan, as *Ba'al*, the most common Hebrew word for “Lord.” They have nothing in common, especially not a title.

Also compelling, throughout the Towrah, the vocalization ‘edown is used to describe the “upright timber placed upon the foundation of the Tabernacle to support the Tent of the Restoring Witness.” I tend to suspect that God knows what He is talking about – especially since He was there. Even the letters, when their graphic depictions are considered, convey Almighty God as part of the flock בָּרֶךְ

opening the door 𐤎 to His home while securing and augmenting 𐤃 the lives of His children 𐤁.

As a result of *Yahuwdah*'s propensity to be religious, Yahowah has taken something away, something essential to supporting and upholding life. So, while I know what He is referring to, and I realize that most of those reading this do as well, it is important that everyone is given the opportunity to understand as clearly as His words allow precisely what comprises Yahowah's provisions for life.

Even for those of us who are privileged to know the answer, there is always a great deal more to learn. Therefore, one word at a time, one insight and instruction after another, we will open the Towrah and journey through the *Beryth* | Covenant as it was presented by Yahowah. Along the way, we will also focus on answering the question: how do we get it back?

The answer, at least to acquiring the provisions for life, and even to the perspective required to ascertain the basis for them, is found in this pronouncement's second word, *hineh*. So, in the remainder of this chapter and the next, we are going to follow Yahowah's strategic deployment of *hineh* in *Bare'syth*, beginning in the Garden, as it appears at the impetus of the flood, following it to Babel, and then throughout the story of the Covenant. I think we'll be rewarded. In fact, I'm not only certain of it, I'm of the conviction that this will be among the most enlightening and enriching undertakings any of us has ever embarked upon.

Hineh, translated as "behold" in this statement, conveys the idea of "looking up and paying attention." It once served as the actual name of the letter, Hey – 𐤅, and still serves as its definition. It is the only character repeated in Yahowah's – 𐤅𐤃𐤅𐤃𐤅 name. The Hey is also found twice in the verb, *hayah* – 𐤅𐤃𐤅, "to be," which God used to

convey His very existence when He introduced Himself to Moseh.

In *hineh* – 𐤅𐤋𐤅 we find the letter repeated on either side of a Nun, which was written using the depiction of a sperm. While these dual occurrences of the letter 𐤅 in 𐤅𐤋𐤅, 𐤅𐤋𐤅 and 𐤅𐤋𐤅𐤋 may be subtle and are often overlooked, little things are sometimes the most revealing.

In these two words which facilitate our awareness of Yahowah's existence, "*hineh* – 𐤅𐤋𐤅" and "*hayah* – 𐤅𐤋𐤅," not only are there two 𐤅s, the letters set between them are equally revealing. In *hayah*, 'Abraham and Sarah are represented by the 𐤅s. They reached up to grasp hold of Yahowah's hand 𐤋, relying upon Him. As a result of His provisions and by acting upon His instructions, they gave birth to the first child "*ben* – 𐤁𐤍" born into the Covenant Family, "*Yitschaq* – Laughter," who is then depicted by the sperm 𐤅 in *hineh*.

The very existence of Yahowah and, indeed, the basis of His name is predicated upon the hope that His creation will look up to Him and pay attention to Him. By doing so, God could adopt us as His sons and daughters, enabling us to live forever with Him through His Family Covenant. This realization is further affirmed by the third element introduced between the two individuals standing up and reaching up to Yahowah in the midst of His name. The tent peg, Y, conveys the ideas of living protected and secure within a home, and of being enhanced, enriched, and empowered as a result of the additive and growing nature of a family.

Hineh is introduced in the opening chapter of the *Towrah*, in *Bare'syth* 1:29. So that we appreciate the context in which it was conveyed, at the conclusion of the fifth day of creation, the Creator said...

“Let the earth bring forth living creatures after their kind,’ and it was so. (*Bare'syth* / Genesis 1:24) And

God caused the living creatures of the earth to procreate within their species... And God saw that this was good. (*Bare'syth* / Genesis 1:25)

Then God said, 'Let us make man in our image, according to our likeness. And let them rule over the fish of the sea and over the birds of the sky and the mammals of the earth....' (*Bare'syth* / Genesis 1:26) **So God created man in His own image, in the image of God He created man, male and female He created them.** (*Bare'syth* / Genesis 1:27)

Then God knelt down in love to lift them up. And God said to them, 'Be fruitful and productive, becoming greater in every way. Fill the earth and exert your influence over it....' (*Bare'syth* / Genesis 1:28)

Then (*wa*) **God** (*'elohym*) **conveyed** (*'amar* – expressed in words (qal imperfect – literally conveying something that would have actual and ongoing consequences)), **'Pay attention** (*hineh* – behold, something important is being accentuated, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context, because, surely, this will change your perspective), **I have provided** (*nathan* – I have given, producing and offering, I have placed and appointed (qal perfect – addressing a finite period of time when something has been totally accomplished and should be interpreted literally)) **on your behalf** (*la 'atem 'eth* – to facilitate your approach, therefore) **every** (*kol*) **plant** (*'eseb* – form of green vegetation suitable for consumption; from an unused root meaning to glisten and grow) **producing seeds** (*zara' zera'* – sowing seeds and yielding offspring, producing descendants and conceiving a family) **which beneficially shows the way to the relationship** (*'asher* – which provide the blessing of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the

proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of your stability, safety, and security, being led to pursue life the right way) **upon** (*'al* – on) **the surface** (*paneh* – the presence and before, appearing on the face) **of the entire** (*kol* – of the whole) **realm** (*'erets* – land, region, territory, and ground, even material realm), **and also therefore** (*wa 'eth*), **every** (*kol* – the entirety of and every kind of) **tree** (*ha 'ets*) **whereby a blessing is provided, the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life** (*'asher* – which beneficially shows the way to the relationship and encourages stepping out with regard to this teaching and guidance to pursue life the right way) **with the fruit** (*ba huw' pery* – with regard to its harvest and offspring) **of those trees** (*'ets*) **sowing seeds** (*zara' zera'* – producing seeds and yielding offspring, producing descendants and conceiving a family) **for your benefit and for you to approach** (*la 'atem* – on your behalf).

They exist for you (*hayah* – you shall have them exist and for you they are (qal imperfect – literally with ongoing implications)) **to be consumed as nourishment** (*la 'aklah* – to be eaten as food and to be devoured as a symbol of what is true, even unexpected, surely and indeed serving as a marker of emphasis designating the goal and means to draw near unto it).” (*Bare'syth* / In the Beginning / Genesis 1:29)

It would be redundant for God to restate that He provided plants that yield seeds and trees that bear fruit and reproduce after their kind. He said this very thing using these same words in *Bare'syth* 1:11-13 when describing the result of the third day. And the fact that they could be eaten was not only obvious, but it was also irrelevant since, unlike the instruction soon to be provided in *Bare'syth* 2:15-17, there was no rationale for the guidance here in

Bare'syth 1:29. Further, this rather mundane and repetitive insight on horticulture and biology would not follow the first use of the highly-charged "*hineh* – pay attention" unless God was addressing something else, and simply using plants, trees, and seeds as symbols for a vastly more nourishing insight.

All one has to do to appreciate this symbolism, and understand the implications, is look to *Bare'syth* 1:14-19 where the message of the fourth day is presented. There, Yahowah speaks of the greater and lesser lights in the spiritual realm serving as signs of the Meetings, to provide light, and thus enlightenment, but also as separation between light and darkness.

Yahowah was using this symbolism to predict His Son's arrival to fulfill the *Mow'ed* in year 4000 Yah, and to help us spiritually distinguish between light and darkness, between right and wrong, so that properly enlightened, we would choose to separate ourselves from the darkness of man and seek to be set apart unto the Light of God. The stated implication is that the things Yahowah provides are "*towb* – good, pleasing, beneficial, healthy, and nourishing."

While nothing Yahowah has to say about food is invalid, it almost always serves as a metaphor. If we consume that which is provided by God, it is nourishing, and we will live and grow. If we consume human rubbish, that which is tainted and unhealthy, corrupted and perverted, it is going to make us sick, and too much of it will kill us.

When we substitute words for food, in this case, the plants and fruit of the trees, we discover that what God has offered in His *Towrah* will nourish us, while man's corruptions may kill us. What we consume matters. We ought to trust the things of God and reject anything contrary to His instructions. The consequence will have a

direct influence on whether we become the offspring of the Covenant or a product of the seed of man.

This translation of *hineh* as “pay attention, behold something important, notice that an insight is being accentuated, be observant right now, without delay, this very instant, standing up, looking up, and reaching up, listening carefully to the guidance being emphasized, noticing the details in the narrative while considering the context, because, surely, what follows will change your perspective” is fully amplified.

That is to say, almost every connotation that could be derived from the word’s use in the *Towrah*, *Naby’*, and *Mizmowr* was conveyed in the definition. And in the case of *Yasha’yah* 3:1 and *Bare’syth* 1:29, each thought seems to apply. It is all true. And while this was the very first time *hineh* was used, there will be one thousand others, each deployed to encourage us to consider the implications within the context of what precedes and follows its use.

Yahowah said, “Pay attention, behold something important is being accentuated, be observant, look up and listen carefully to the insights, notice the details and consider the context, because I have provided and produced something, appointing it and placing it before you and on your behalf to facilitate your approach and establish your perspective.” This alone should get our undivided attention. But in *Bare’syth* 1:29, *hineh* was reinforced and expounded upon by *’asher* – the very word that led me to Yah. It appeared twice in this sentence. And that is significant following *hineh*.

Fully and accurately defined, *’asher* conveys that “a blessing is being provided by way of a relationship which reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” *’Asher* “beneficially shows the way to the relationship and encourages us to step up and out with

regard to this teaching and guidance, thereby pursuing life the right way.”

‘Asher leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.” It affirms that the means to these benefits is derived by “walking the right way along the proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of our own stability, safety, and security.”

So now through the lens of *‘asher*, we are afforded the insights Yahowah didn’t want us to miss. When viewed from the proper perspective, the following testimony affirms that God’s provisions to support and uphold life can still be relied upon. Yahowah is using plants to symbolize His Word, trees as metaphors for His plan, and their seeds to speak of the offspring, or beneficiaries of these things, of children and family.

Therefore...

“Pay attention, behold something important is being emphasized. Be observant, look up and listen carefully to the insights. Notice the details and consider the context, because I have offered something, placing it before you to facilitate your approach.

I have provided on your behalf every plant producing seeds which beneficially show the way to the relationship providing the blessing of an elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the right path to a prosperous life by way of this teaching and guidance which now appears throughout the realm.

Also, therefore, every tree provides the blessing of an upright and elevated state, a joyful attitude and a

contented mindset to those walking the correct way along the proper, specific, and certain path to abundant life.

The fruit, offspring, and harvest of those trees are sowing seeds, thereby producing descendants and conceiving a family for your benefit and for you to approach.

They exist for you to consume as nourishment, devouring them as a symbol of what is true, even unexpected, all surely and indeed serving to emphasize and properly designate the means to draw near.”
(*Bare'syth* / In the Beginning / Genesis 1:29)

Even though it required some effort and thought, I suspect that we would all agree; this served as a fortuitous introduction to the symbolic aspects of *hineh*. The next time, however, will be considerably more straightforward – albeit fraught with concern.



Hineh is deployed again in *Bare'syth* / Genesis 6:13, with Yahowah encouraging Noah to look up and pay attention because the land had become overwhelmed with cruelty and violence. For there to be any hope of a relationship, He would have to eliminate the perpetrators and start again with the eight souls willing to listen and respond to His life-saving instructions.

In that this story sheds light on the reason Yahowah was withholding His provisions to sustain life in *Yasha'yah* / Isaiah 3:1, while also illustrating through *hineh* that God wanted Noah to understand His justifications for doing so, let's review it from the beginning to its conclusion, wherein the Covenant was established for the first time based upon Noah's willingness to listen to Yahowah's instructions.

God's message begins...

“Indeed, when the defilement and slaying, the profane nature, contemptible attitude, and disgraceful wounding of the descendants of ‘Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied in a myriad of ways, reaching into the tens of thousands of them shooting arrows at one another within the area and before the presence of the descendants of ‘Adam. And daughters were born to them. (*Bare’syth* / Genesis 6:1)

The sons of the Almighty saw that the daughters of ‘Adam were indeed desirable and valuable. So, they grasped hold of and took for themselves women from any which, as a result of their relationships and to benefit their ways, they chose. (*Bare’syth* / Genesis 6:2)

Then Yahowah said, ‘My Spirit shall not remain or abide with the descendants of ‘Adam forever because, in addition to this, he is flesh and prone to proclaiming, publishing, and preaching news which is considered good and beneficial by those who hear it. So, for a period of time, it shall come to be that his days will be one hundred twenty years.’ (*Bare’syth* / Genesis 6:3)

There were for a limited period of time, the Naphylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who are militaristic and thus meet with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form, for some time thereafter.

By association, the sons of the Almighty came to make a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.

These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power, who were from a relatively long time ago, were individuals with reputations and recognizable names.” (*Bare'syth / Genesis 6:4*)

Now that we have our bearings, let's examine the words of God as if our very lives depended upon understanding them.

“Indeed, when (*ky* – by contrast, and as a verifiable result) **the defilement and slaying** (*chalal* – the profane nature, contemptible attitude, and disgraceful wounding, the dishonorable pollution and violent, harmful stabbing; from *chalah* – sickening disease, illness which weakens and grieves, painful travails (*hifil* perfect – the subject causes the object to participate in the action which is comprehensive, albeit finite in duration)) **of the descendants of ‘Adam** (*ha ‘adam* – mankind, humans with a *neshamah* – conscience) **came to actually and continually exist** (*hayah* – began to occur, becoming manifest (*qal* imperfect – actually and habitually)), **it increased dramatically** (*la rabab* – it grew to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with the shooting of arrows (*qal* infinite – genuinely intensifying the action of the highly descriptive verb)) **upon the presence of the realm of the descendants of ‘Adam** (*‘al paneh ha ‘adamah* – on account of the face of and before the presence, thereby identifying the ground where ‘Adam’s descendants lived, symbolically turning them the ruddy red color of blood).

And daughters were born to them (*wa bath yalad la hem* – therefore, in addition, female offspring were conceived by them (*pual* perfect – passively causing the object to suffer the effect)), (6:1) **and the sons of the Almighty** (*wa beny ha ‘elohym* – the children and male offspring of the Father, God Almighty) **saw that** (*wa ra’ah*

'eth – they perceived and they noticed accordingly therefore that (qal imperfect)) **the daughters of ‘Adam** (*ha bath ha ‘Adam* – the female offspring of the man) **were indeed** (*ky* – surely as a result and by way of comparison and contrast, truly) **desirable and beneficial** (*towb* – pleasing, beautiful, and valuable, better, and more productive and prosperous, facilitating the accumulation of possessions, possessing a useful quality).

So, they grasped hold of and took for themselves (*wa laqah la hem* – and they selected, obtained, and collected on their behalf (qal imperfect)) **women** (*'ishahym* – female individuals who had the potential to be, but were not necessarily wives or mothers) **from any which, as a result of their relationships and to benefit their ways** (*min kol 'asher* – from every one whose benefit), **they chose** (*bachar* – they desired or preferred, they selected and considered (qal perfect)).” (*Bare'syth* / In the Beginning / Genesis 6:2)

Chalal, translated as “the defilement and slaying” above, depicts the problem Yahowah was seeking to resolve. The vast preponderance of people, and most especially the descendants of ‘Adam, therefore those with a *neshamah* / conscience, were polluted with religious myths. Corrupt, they had become violent and deadly.

Ha ‘adam can be translated as “the man, the man called ‘Adam, or the descendants of ‘Adam.” *Ha ‘adamah*, which also appears in this statement, is either “the realm associated with ‘Adam” or “the ground where ‘Adam’s descendants lived.” While *'adamah* is nothing more than “*'adam* – mankind,” rendered in the feminine, and thus perhaps, “humankind,” it is often defined as “ground” and is based upon the “ruddy red color of blood.”

So, while rendering both *ha ‘adam* and *ha ‘adamah* as “man” and as “ground” is deficient, ignoring the definite article and Hebrew basis for both words including their

association with the first man created in Yahowah's image, the failure to associate the corrupt and deadly tendencies of these folks to the *neshamah*, which gave them a competitive advantage, deprives this statement of the principal insight required to understand it.

This infers that the *neshamah*, which was the singular attribute that differentiated 'Adam and Chawah from the humans living outside of the Garden, was passed along to the "daughters who were born to" "the descendants of 'Adam." That is what made them "desirable and beneficial." The *neshamah* equips a person to think, to exercise good judgment, and to understand – even to predict the most likely outcome of events based upon the circumstances that led up to them. It, like the Tree of the Knowledge of Good and Bad, can be used for good or bad. In this case, it was almost universally detrimental, making those equipped with it vicious killers who desired such women because their superior intellect would aid in the construction of weapons and accumulation of possessions.

The "sons of the Almighty" refers to 'Adam being conceived in God's image and also to the relationship Yahowah had with 'Adam, denoting His desire to have his descendants become part of His Covenant Family. In this context, therefore, it depicts men with a *neshamah*, the only thing capable of conceiving sons in our Heavenly Father's likeness. These individuals are unlike *mal'ak*, the heavenly messengers who, while being spiritual beings, were not created in the image of God. They would never be described as "*ha 'adam*." The *mal'ak* are implements, not sons. There is no Covenant for them. The daughters of 'Adam, therefore, depict women born with a conscience, with the ability to reason.

They were seen as desirable because children born unto them would be vastly more capable than those conceived without a *neshamah*. And in those days, sons

supported their father's ambitions. It became a recipe for disaster.

You may have noticed that there was no love involved here, no volition on behalf of the women. They were seized and taken, not unlike what occurs in Islam. They had nothing to say in the matter. Also noteworthy, most English Bible translations render *'ishahym* as "wives" when the word simply means "female individuals." As "women," they would have had the potential to be, but were not necessarily, mothers or wives. And without consent, the idea of marriage is ludicrous.

There is a theory worthy of exploring based upon the uncommon "ym" plural of a feminine word because they are typically rendered as "ot" or "owth." If the supposition is correct, the *ym* pluralization of the feminine suggests that there is only one true mother. This female individual would be the Ruwach Qodesh – our Spiritual Mother.

"Then (wa) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our 'elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalown – restoration) said ('amar – communicated using words (qal imperfect)), 'My Spirit (Ruwach 'any – Spirit of Mine, always feminine in the text; from ruwach – to accept as a result of being perceptive, to facilitate understanding, and to provide relief and restoration, enlarging an individual and expanding their capabilities over an interval of space and time) shall not remain or abide (lo' duwn – will not dwell or contend with, will not plead with or vindicate (qal imperfect)) with the descendants of 'Adam (ba ha 'adam – with mankind, humans with a neshamah – conscience) forever (la 'owlam – indefinitely or eternally, for an unending duration of time) because (sha – for the reason and to make a contrast) additionally (gam – besides moreover and in addition), he is (huw') flesh and prone to preaching (basar – biological life, an animal, a corporeal construct subject to decay;

based upon the verbal root, *basar* – to proclaim, publish, and preach news considered good and beneficial by those who hear it).

So, for a period of time, it shall exist that his days will be (*wa hayah yowmym huw'* – therefore it shall actually be for a limited period (qal perfect)) **one hundred twenty** (*me'ah wa 'esrym* – a hundred and twenty) **years** (*shannah* – repetitions of the seasons, times to change and be different, repeat of the solar year).” (*Bare'syth* / In the Beginning / Genesis 6:3)

Time had run out for every man and woman with a *neshamah* – conscience, save Noach and the seven souls with him. This savior of *neshamah*-man and the possibility of a Covenant was born circa 2968 BCE – year 1,000 Yah. However, time will expire once again, and now for everyone who fails to embrace the Covenant prior to 2033 CE, year 6,000 Yah.

Yahowah's Spirit is akin to light, and thus much like energy. As such, it is eternal. Our physical bodies are comprised of matter and are thus mortal. One cannot reside with the other beyond a finite period of time. To become immortal, to enter Yahowah's presence, to become more like Him, to inherit the benefits of the Covenant and to be empowered and enriched, we will have to jettison our physical bodies and be transformed into light. But this only applies to the Covenant's children. While Yahowah will abide with them forever, those who remain mortal, those who cling to the family of man, and those impressed by expressions of human power and influence will remain estranged.

The primary meaning of *basar* isn't "flesh." Its verbal root, *basar*, reveals the actual reason Yahowah's Spirit would not endure with man. Humankind had become overtly religious: "proclaiming, publishing and preaching news considered good and beneficial by those who hear it."

Ask any Christian to define “Gospel,” and this is what they will say.

The limitation of 120 years is still in effect. Even with all of man’s scientific and medical advancements, the longest human lifespan was that of Jeanne Calment of France, a woman, not man, who died in 1997 at 122 years old. (Women have the capacity to live longer because they have two X chromosomes while men have just one. Once one of one is damaged, there isn’t a second option to fall back upon.) The second oldest woman, Susannah Jones, an American, died in May 2016 at 116. The longest-lived man in recorded history was Jiroemon Kimura of Japan, who died in 2013, four years shy of 120. While they are all dead, the oldest living man was Yisrael Kristal, a Yisra’elite. He was born in September 1903 and was 113 at the time of his passing in August 2017.

The length of a human life is determined largely by our genes. Human cells are limited in the number of divisions they will support, and they progressively lose telomeres with each subsequent cell partition until a few short telomeres become uncapped leading to an arrest of growth known as replicative aging. While these cells do not die initially, in the absence of genomic alterations, the telomere DNA remain quiescent, producing different proteins than younger cells. But then once a tipping point is reached and many telomere ends become uncapped, the propensity of the critically shortened telomeres to divide leads to rapid cell death and puts the body into crisis.

There is, however, an enzyme called telomerase, which can lengthen clipped telomeres. Unfortunately, it has the side-effect of promoting malignancy. This should not be surprising since cancer is caused by rapidly replicating cells. The potential reward, the ability to provide a lifespan of up to a thousand years, has global pharmaceutical companies salivating. Since it would create the fabled Fountain of Youth, genetic research scientists

are trying to find a solution to the lifespan limitation of telomere DNA without the deadly side effects of telomerase-induced cancer.

While it is unlikely that they will solve this challenge prior to Year 6000 Yah (2033 CE), at least with a drug that will be widely available, the fact that the DNA language of life can be edited to lengthen and shorten a human lifespan has profound implications regarding our interpretation of the Towrah. For example, ‘Adam’s and Chawah’s DNA would have been programmed such that it prevented cell senescence indefinitely. But then, the information contained in the Tree of the Knowledge of Good and Bad may have altered our initial script so that it started the aging clock ticking. ‘Adam, Chawah, and those closely related to them would then have had the capacity to live for up to a thousand years.

Thereafter, since He authored the code of life, Yahowah could have edited our DNA such that 120 years would be the upward limit of human existence. As such, the oldest of the last generation conceived with the capacity to witness Yahowah’s return would have been born in 1913 – one of the darkest years in American history (the year the Federal Reserve was clandestinely created commencing the destruction of the currency, and the Federal Income Tax was established to control everyone by redistributing wealth, all while Europe moved closer to world war).

Looking ahead, those who are born to Covenant parents during the Millennial Shabat of Sukah will likely have their DNA reprogrammed such that they will again have the potential to live for 1,000 years. As is the case with so many things we have discovered in the Towrah, from six days of creation accurately representing 13.7 billion years, depending upon whose clock one is considering, to the asteroid impact and upwelling of seawater which led to the flood, or now the reduction in

human lifespans, Yahowah's explanations are not only plausible, they can be validated.

Now moving on to the next statement, I'm appalled by the number of conspiracy advocates who promote the myth that the Naphylym were "giant spiritual beings" who "mated with human women." Many use the book of Enoch, which is an outright fraud, to advance their case. The Naphylym were not giants, they weren't even particularly tall, but they were religious. And they were also militant, becoming the living embodiment of the things God hates most. We know this about them because this depiction serves as the basis of their name.

"There were (*hayah* – for a limited period of time, there actually and literally existed (qal imperfect)) **the Naphylym** (*ha Naphylym* – those who prostrate themselves and are stillborn; from the verbal root, *naphal* – to fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action, becoming inferior in the process, those subject to miscarriage, and thus untimely death) **existing in the region** (*hayah ba ha 'erets* – came to exist within the land or territory, albeit for a limited period of time (qal perfect)) **in those days** (*ba ha yowmym ha hem*), **but also by comparison, in a slightly different form, they existed for some time thereafter** (*wa gam 'achar ken* – and in addition, besides, but also by similarity and resemblance, after this, for some time later in another form, somewhat different and distinct but of the same genre, one following the other).

By association (*'asher* – revealing the benefits and showing their way of life), **the sons of the Almighty** (*beny ha 'elohym*) **came** (*bow'* – actually made a habit of pursuing (qal imperfect)) **to** (*'el* – toward and upon) **the**

daughters of man (*bath ha 'adam* – the female offspring of mankind who were descended from 'Adam), **and they conceived children for themselves** (*wa yalad la hem* – they approached and impregnated them, culminating in the birth of their offspring (qal perfect)).

These (*hem*) **warriors and political leaders** (*gibowr* – prominent individuals with the ability to fight and who prevailed in their quest for military and political power), **who hailed from a relatively long time ago** (*'asher min 'owlam* – who are from antiquity and thus from the distant past), **are individuals with reputations and recognizable names** (*'ysh ha shem* – men of renown).” (*Bare'syth* / In the Beginning / Genesis 6:4)

Most Hebrew nouns are defined by their verbal, or actionable, roots. *Nephyl*, and in the plural, *Naphylym*, is no exception. It is based upon “*naphal* – those who prostrate themselves and are stillborn.” It, therefore, depicts “religious people who bow down in prayer and die as a result.” Fully amplified, *naphal* describes those who: “fall in prayer, battle, and status, going from a higher position to a lower one, those who are separated and die, those who bow down, falling prostrate to worship something on the ground, those who neglect and are thereby neglected, those who attack to conquer in an offensive military action becoming inferior in the process.” It is related to *nephel*: “those subject to miscarriage, and thus untimely death.” It reveals that the religious conceive “stillborn children.”

Since *ha Naphylym* is a title, it should be transliterated rather than translated, and then explained either within a parenthetical as part of the translation itself, as a footnote, or in collaborative commentary. But there is absolutely no justification for translating *ha Naphylym* as “giants.” This error is a legacy of the *Septuagint*, one incorporated into the Latin Vulgate and then passed along through the *King James Bible*. Even *Strong's*, while attempting to justify the

KJV as is their penchant, attributes *naphylym* to the verbal root, *naphal*, acknowledging that it is “from 5307.” And yet, 5307 – *naphal* is the antithesis of giant, of big, or of standing tall.

Since the erroneous nature of English Bible translations is a product of religion, once we have concluded our evaluation of *Bare'syth* 6:4, we will use the errant rendering of *ha Naphylym* in English Bibles as “giants” to explain how these errors originated and why these mistakes are seldom corrected. It is a long and sordid tale, one that deserves our undivided attention.

Before we go down that road, however, let's continue to focus on what Yahowah just revealed in *Bare'syth* 6:4. And what I find particularly interesting about this passage is what follows *ha Naphylym*. Yet, as we shall soon see, the insight is something every translator missed. Speaking of these overtly religious individuals and of their deadly and militant nature, even of the fact that they were, in essence, killing their own children, in *Bare'syth* 6:4, Yahowah said: “*wa gam 'achar ken* – but also by comparison, in a slightly different form they continued to exist for some time thereafter.”

This means that a propensity for worship and war did not die out with the *Naphylym*, but instead, both traits continued to plague humankind throughout the civilizations that followed. Indeed, this was the case with Sumer, Babylonia, Assyria, the Hittites, Canaanites, Egyptians, Minoans, Phoenicians, Carthaginians, Greeks, Spartans, Romans, Persians, Byzantines, Ottomans, Indians, Chinese, Japanese, Aztecs, Incas, and Mayans, *et al.* Alone, man is bad, but in tribes, nations, and civilizations, he is far worse. It is the very point Yahowah will soon make regarding Babel.

Not long ago, I was denouncing the savage and grotesquely immoral nature of Rome, calling it the most

horrific civilization in human history. By doing so, I was in essence echoing Yahowah's perception of them. But my son stopped me dead in my tracks. He agreed that Imperial Rome was more ruthless than any of the barbarian tribes they subjugated, and in his estimation, the Roman Catholic Church has been an even greater menace to mankind, but then he asked, "Can you name a non-religious, nonviolent civilization?" No. Every human civilization has been uncivilized – a legacy of the Naphylm. Rather than looking for giants or over-sexed spirits, we ought to have been looking at ourselves.

The conclusion of this misunderstood and errantly translated passage should have been easy to assess. The Naphylm, and those who resembled them throughout antiquity, were "*gibowr* – warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power." According to God, these egomaniacal despots were "*ysh ha shem* – men of renown, individuals with reputations and recognizable names." They all left their mark on the world, one too often made by their weapons of war.

To be famous, or in this case, infamous, isn't good. God does not value soldiers or those who deploy them. They are not heroes. They are not valiant. Their might did not make them right. Their fame is their shame. There is no one depicted herein to be found in heaven.

Should you believe that I'm projecting my personal predilections with this assessment, as opposed to conveying Yahowah's bias and perspective, you may want to consider what follows in *Bare'syth* 6:5, a statement we will consider after we track down the reason Bible translations can all say the same thing and all be wrong.

✠

Let's use the propensity of English Bibles to misrepresent *ha Naphylym* as a prime example of why we should be suspicious of everything published by a Christian institution. Their renditions of Genesis 6:4 are wrong, stating something that is absolutely and unequivocally untrue. There was no race of giants. In fact, the average height of men is substantially taller today than it was five thousand years ago. Moreover, by misrepresenting God's message, the essential lesson He was conveying relative to mankind's propensity to be religious and deadly, necessitating the flood, was lost on every reader.

This is what Yahowah revealed:

“There were for a limited period of time, the Naphylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form for some time thereafter.

By association, the sons of the Almighty came to making a habit of pursuing the daughters of man (the female descendants of ‘Adam), and they conceived children for themselves.

These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power, who were from a relatively long time ago, are individuals with reputations and recognizable names.” (*Bare'syth / Genesis 6:4*)

As I suspected, the long litany of errors, and especially the notion of “giants,” began as an errant translation from Hebrew to Greek by an unthinking scribe composing the *Septuagint*. *Brenton's Septuagint* Translation of Genesis 6:4 reads: “**Now the giants were upon the earth in those days; and after that when the sons of God were wont to go**

in to the daughters of men, they bore *children* to them, those were the giants of old, the men of renown.”

As you now know, there is absolutely no justification etymologically, in paleontology, anthropology, archeology, or ancient history, to support changing *ha Naphylym* to “giants.” And there is absolutely no value whatsoever in transliterating the name without explaining it – especially based upon what God told us about them. Factually, the statement “now the giants were upon the earth in those days” is false. So, either the translation was wrong, or the Author was wrong. And if you believe that man was right, I’ll take that wager.

Without an appreciation of what it means to be a son of God, all manner of misconceptions are possible, some of which we will witness in subsequent “translations.” Further, *hayah ba ha ‘erets* is much more accurately translated as “existing in the region” than “were upon the earth.”

The phrase, *wa gam ‘achar ken*, is trivialized by “and after that,” destroying the reason it was included in the text. Yahowah is telling us that the vicious religiousness of the *Naphylym* would continue to exist in other civilizations for quite some time. He was correct.

Halak, whose primary meaning is “to walk,” is commonly deployed to convey “to go.” But *bow’*, which was used here, means “to come” or “to pursue.” Moreover, if the intent were to say “were wont to go,” the verb would have been written in the volitional mood, but it wasn’t. Likewise, *‘el* means “to.” Had God wanted to say “in,” He would have used *ba*.

The *Septuagint’s* translator ignored the definite article, *ha*, preceding *‘adam*, and then failed to convey the fact that *‘Adam* was the name of the first man Yahowah created in His image.

There was no reason to write “*children*” in italics, which means that it was added for readability without justification in the text, because *yalad* means “to conceive children.”

While *gibowr* can be rendered as “mighty and powerful,” it does not mean “giants.” The most accurate translation in this context would be “warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power.” This underscores the point Yahowah was making in reference to the *Naphylym*, and the one He will confirm in the next statement. And finally, while it is possible to extrapolate *shem* as “renown or reputation,” its primary meaning is “name.”

Therefore, as is the case with almost every attempt to render a Hebrew statement in Greek, the *Septuagint* translator failed miserably. Either Hebrew concepts are difficult to convey in Greek or the Greek scholars who attempted these translations were inadequately schooled in Hebrew – or both. More to the point, Greeks were not only the most xenophobic race in recorded history, but they universally hated Yahuwdym and their language, Hebrew – believing that they and theirs were superior. However, since Yahowah and His Word are inseparable, to hate Hebrew is to hate God. To disassociate oneself from Hebrew is to estrange oneself from God.

The reason this is important is because English Bible “Old Testament” translations were derived from the Greek *Septuagint* as it was reflected in the Latin Vulgate. That is a serious problem because the only people who surpassed Greeks in their overt animosity toward Yahuwdym and Hebrew were Romans. If we were to search the world for the two most inappropriate languages and cultures to communicate Hebrew ideas, we would find none worse than Helens promoting Greek and religious Roman scribes writing in Latin.

As I had anticipated, rather than translating the Hebrew text, Jerome replicated the *Septuagint*'s mistake in the Latin Vulgate on behalf of his Roman Catholic overlords. He wrote: "*gigantes autem errant super terram in diebus illis postquam enim ingressi sunt filii Dei ad filias hominum illaeque genuerunt isti sunt potentes a saeculo viri famosi,*" which translates as: "Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown."

In a moment, we will study the long and sordid history of English Bible translations, but before we do, let's read what some of the earliest and then a few of the most recent Bibles have offered the translation of *Bare'syth* 6:4. Following the *Septuagint* and Vulgate, Wycliffe, the first to translate Latin into Anglo-Saxon, a precursor to English on behalf of the common man: "Soothly giants were on the earth in those days, forsooth after that the sons of God entered in to the daughters of men, and those daughters begat; these were mighty of the world and famous men (they were the mighty and famous men of the world)." While he was wrong, his heart was in the right place.

The next to publish, Tyndale, composed: "There were tirantes in the world in thos dayes. For after that the children of God had gone in vnto the doughters of men and had begotten them children the same children were the mightiest of the world and men of renowne." While it would be natural to assume that "tirantes" was meant to be "tyrants," as in ruthless despots, since the Tyndale Bible renders the same word in *Bamidbar* / Numbers 13:13 as "giants," we would be closer to the truth with the assumption that his intent was to depict beasts who were frighteningly terrible.

The third oldest English Bible translation was composed by Cloverdale, although he copied Tyndale

word for word. His renditions of Genesis 6:4 and Numbers 13:13 echo the mistakes made by his mentor.

Thereafter, we find the next four English “translations” slavishly returning to the familiar pattern of the Latin Vulgate. Without exception, they all replicated the errant rendering of *ha Naphylym* found in the *Septuagint* and thereby plagiarized Wycliffe’s efforts. King Henry VIII’s *Great Bible* reads “giants,” as does Queen Elizabeth’s *Bishops’ Bible*.

The resolutely Protestant *Geneva Bible*, demonstrating its adherence to the Latin text of the Church they opposed, proposed: “There were giants^[g] in the earth in those days: yea, and after that the sons of God came unto the daughters of men, and they had borne them children, these were mighty men, which in old time were men of renown^[h].” Footnote [g] says: “or tyrants” as an ode to Tyndale, and footnote [h] reads: “which usurped authority over others, and did degenerate from that simplicity, wherein their fathers lived,” which is neither helpful nor accurate.

The first Roman Catholic English translation (of the Latin Vulgate, of course), known as the *Douay-Rheims*, offered: “Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men and they brought forth children, these are the mighty men of old, men of renown.”

Proving that the *King James Bible* made no attempt to translate the Hebrew text, but simply plagiarized earlier translations of the Latin Vulgate, the king’s minions published: “There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same became mighty men which were of old, men of renown.”

Simply stated, the cast of alleged scholars who worked on the KJV were guilty of plagiarism. If students in their classes attempted such a thing, they would have received a

failing grade and then been dismissed in shame from the school. Any time someone copies someone else's work and passes it off as their own, they are wrong, even if the original answer was right. But when they copy an erroneous work, they not only reveal their ignorance, but they also reveal their character, proving that they cannot be trusted. Such is the case with the whole of the KJV – the most acclaimed and popular of all English translations. That is a sobering indictment, especially for those who are rational and moral.

Thereafter, the *Webster Bible* parroted their predecessors: “There were giants in the earth in those days; and also after that, when the sons of God came in to the daughters of men, and they bore [children] to them: the same [became] mighty men, who [were] of old, men of renown.”

The *Common English Bible* toed the same line: “In those days, giants lived on the earth and also afterward, when divine being and human daughters had sexual relations and gave birth to children. These were the ancient heroes, famous men.”

I suspect that you are noticing a trend. These mistakes were all copied from one to the next. To call them “translations” is to dishonor the word. And while they all proved that they cannot be trusted, no one seemed interested, willing, or able to hold them accountable. Worse, no one protested, stating that these lies and deceptions could not possibly be the inerrant word of God. There were no giants. Divine beings did not mate with humans.

Now that we have considered the oldest English Bibles, let's see what time has wrought. Surely, more recent “translations” will be more accurate, right?

In *Young's Literal Translation*, after “Jehovah saith” and before “Jehovah seeth,” we find, “The fallen ones were

in the earth in those days, and even afterwards when sons of God come in unto daughters of men, and they have borne to them – they [are] the heroes, who, from of old [are] the men of name.” Well, at least, *shem* was literally rendered. As for “*Jehovah*,” they got one of the four letters right.

The Good News Translation was bad news. The authors of this modern paraphrase proposed: “In those days, and even later, there were giants on the earth who were descendants of human women and the heavenly beings. They were the great heroes and famous men of long ago.” This, of course, is invalid in every conceivable way. There were no giants on the Earth then, or later, and God did not say or infer that they existed. The GNT completely disposed of the phrase “sons of the Almighty” and replaced it with “heavenly beings.” The only such beings are *mal’ak*, and they do not engage in sex. They are comprised of light and serve as Yahowah’s implements and messengers. There are no “heroes” in this story, and God was not addressing “fame.” It is reprehensible that men sold this rubbish as the Word of God.

For those who may be champing at the bit to challenge the notion that “there were no giants on the earth then, or later,” because Goliath was called a “giant,” I would argue that one particularly large individual does not define a race. And since archeologists have just recently unearthed the first evidence of a Philistine gravesite, we have proof that these invaders were of average height for their time, with men averaging just over five feet.

Beyond this, the Masoretic Text is corrected by the Dead Sea Scrolls with regard to Goliath’s height. The MT reads “six cubits and a span.” A cubit was measured from the elbow to the tip of the fingers and therefore averaged sixteen to eighteen inches. A span was the width of a hand, or six to nine inches depending upon whether it was measured across the palm or from an extended thumb to the little finger.

Therefore, the rabbinical text would have Goliath standing nine feet nine inches tall. But according to 4Q51Samuel, a 1,200-year-old manuscript found in the caves above Qumran, his height was actually four cubits and a span, and thus only six feet tall. So, while that would have made him nearly a foot taller than the average Philistine or Yisra'elite, he was only a giant from the perspective of lesser men.

Returning to the myths promoted by the religious, in the *Living Bible* we find: “In those days, and even afterwards, when the evil beings for the spirit world were sexually involved with human women, their children became giants, of whom so many legends are told.” It’s hard to imagine anything worse than *The Good News Translation*, well that is, until reading the *Living Bible*. Its rendition is despicable and wholly unjustified. It makes God out to be a nincompoop, nearly as dumb and perverted as His creation. Other than the opening phrase, which was out of order, they didn’t get anything right.

The message of the *Message* became: “This was back in the days (and also later) when there were giants in the land. The giants came from the union of the sons of God and the daughters of men. These were the mighty men of ancient lore, the famous ones.” With all evidence to the contrary, we are still mired in the ignorance and carelessness of the *Septuagint* and Vulgate.

Laughably, the most recent English variation, the *New Living Translation*, opined: “In those days, and for some time after, giant Nephilites lived on the earth, for whenever the sons of God had intercourse with women, they gave birth to children who became the heroes and famous warriors of ancient times.” While transliterating *ha Naphilym* as “Nephilites” was better than calling them giants, the NLT didn’t get either right.

It would be funny if it wasn't so sad. But it is depressing because these money-grubbing religious imbeciles perpetrated their fraud in the name of God. They ascribed their verbal diarrhea to the Creator of the universe. In the process, they made God out to be a liar. Thankfully, there is a consequence for doing such things. They will pay a price as a result.

While it would have been difficult for some, in that the Masoretic Text wasn't readily available to them, anyone creating or updating a translation over the past century could have taken the time to examine the root of *Naphylm* as we have done and could easily have created an accurate transliteration and translation. But they chose to parrot their predecessors. Even though there is absolute proof demonstrating that there never has been a race of "giants," they continued to attribute this lie to God, hoping that Christians would buy their corruptions.

And let's be clear, these purported translations have gone from bad to worse. The last four were even more despicable than the initial four. But that is the nature of things. Once something is perverted, it never gets better.

Since we are now confronted by the collective malfeasance of religious "translators," or should we say, "copyists" and "plagiarizers," let's affirm something I discovered through research a number of years ago. The first English translations of the "Bible" were derived from Latin, not Greek, and most certainly not from Hebrew. They were all based on the Roman Catholic Church's Vulgate – which itself was an amalgamation of Old Latin manuscripts. While Jerome (actually Eusebius Hieronymus Sophronius (shortened to Erroneous)) completed his blending process in 405 CE, it's the letter that he wrote to Pope Damasus that should have obliterated the credibility of Christianity before it was imposed by Rome:

“If we are to pin our faith to the Latin texts, it is for our opponents to tell us which; for there are almost as many forms of texts as there are copies. If, on the other hand, we are to glean the truth from a comparison of many, why not go back to the original Greek and correct the mistakes introduced by inaccurate translators, and the blundering alterations of confident but ignorant critics, and, further all that has been inserted or changed by copyists more asleep than awake?”

The mission was the same as it would be for Islam’s Quran three hundred years later: congeal many divergent texts into one authorized version so that it can be promoted as the inerrant word of god. If people are given choices, they tend to think independently, and that is not in the interests of those who wield power. If discrepancies are allowed, they lead to questions, and ultimately to questioning authority.

Jerome’s (Eusebius H. Sophronius’) mission was to eliminate the opposition by forestalling criticism. He and his overlords would control the text, constraining people’s access to God, interpreting it as they pleased, while claiming that it empowered them, and them alone. And they would do so in their language, the tongue of the beast, Rome’s Latin – not Yahowah’s Hebrew, not even Sha’uwl’s Greek.

But that was just the motive for the crime of the millennia, and of course, the consequence. And yet, the most alarming part of this declaration wasn’t even that the Christian religion’s most important individual, relative to the documentation of its New Testament “Scriptures” admitted that by the late 4th century there were already “many” “forms,” “variations,” “mistakes,” and “changes” in the “Latin texts” comprising the Christian New Testament.

While devastating to Christendom's credibility, the very foundation of the Roman Catholic Church, and thus of Christendom, and the veracity of its New Testament crumbles with the realization that the myriad of errors were the result of "inaccurate translators" and "(un)duly confident" and "ignorant critics" who "blundered" their way to copious "alterations," based upon the legacy of "'comatose' copyists." And in this characterization, Jerome was somewhat correct. While he and his church destroyed the variant Latin manuscripts, the variances found among the 69 pre-Constantine Greek manuscripts tell the same story.

It should have been game over for Christianity. Seeking credibility, it destroyed it. If you are awake, if your mind is open, if you are rational, upon reading this, you should reject Christianity and the New Testament if you haven't already. The very foundation of the religion is fraudulent – predicated upon a deliberate "*babel* – mixing together" of inconsistent and conflicting hearsay testimony.

Apart from the Greek Orthodox Church and the Copts in Egypt, the Vulgate served as the foundation of Christianity for over one thousand years, and now we know that the text was a deliberate amalgamation of errors, the product of acknowledged ignorance, the result of accepting blunders. Those who promoted it cannot and should not be trusted. If you believe what they concocted out of incongruous material, if your faith is based upon the message they manipulated, you are a fool.

The variances between late-4th- and early-5th-century Greek manuscripts of the Christian New Testament are overwhelming, something Jerome (Eusebius H. Sophronius) would have known as a Greek scholar, but deliberately omitted from his letter to Pope Damascus. A score of unreliable, inconsistent, and incompatible Greek texts cannot be used as a means to "fix" the problem of

discordant Latin texts. One does not derive truth by distilling a vast array of errors into a single amalgamation of those many mistakes.

This obliterates the myth held by Christians that “god would never allow his word to be corrupted.” Sorry, but facts are facts. There has never been a time when the foundational texts of the Christian New Testament agreed with one another. As a result, God either allowed the Christian New Testament to be corrupted because He had nothing to do with most of it in the first place, or He was impotent and thus unable to stop the unfathomable number of alterations.

And in this case, only the initial option is viable, because faith in a god incapable of providing mankind with credible testimony is a fool’s folly. Faith is, therefore, required because knowledge resulting in trust becomes impossible.

Since these points are logically irrefutable, there was absolutely no chance whatsoever that Eusebius / Jerome could have somehow resolved the inaccuracies and blunders found in the early Latin texts of the Christian New Testament by referring to Greek manuscripts, especially since he errantly claimed in his letter to his pope that Greek represented the original language. Truth cannot be derived from a false premise.

The Christian New Testament Greek copyists worked in the same places, for the same “poligious” (political and religious) institutions, at the same time as did those who had butchered the Latin translations. They were equally incompetent. But, and this bears repeating, unlike the Latin, where the divergent manuscripts were destroyed to hide the evidence of this crime, we have absolute and irrefutable proof that the Greek translators and copyists created “many forms and variations which were laden with mistakes and changes,” and that their “many errors,

alterations, and inaccuracies” were the product of “blundering and ignorant” scribes.

Over the past eighty to ninety years, sixty-nine extant Greek copies of the Christian New Testament have been recovered and published, all dating from the early 2nd through mid-4th century CE. And they are not only substantially different with respect to each other, there are over three hundred thousand known variations between these early manuscripts and the Textus Receptus.

The same is evident when the oldest extant papyri are compared to the Nestle-Aland, the blended texts publishers claim underlie more modern English translations. So, while there is no reason to doubt Jerome’s claim that the Latin texts were irreconcilably corrupt, we know for certain that the Greek manuscripts were already incompatible.

Since the evidence in this regard is prolific and irrefutable, this realization completely obliterates Christianity’s credibility for anyone who is aware of the evidence. Even if scribes of the 3rd and 4th centuries had accurately maintained the texts they were given, it still would not have mattered. A perfect copy of an imperfect document remains invalid. It is like correctly copying an incorrect answer during a test. It’s wrong twice over.

And since we are dealing with facts, not faith, let’s accept the reality that half of the Christian New Testament was corrupt the moment the author’s pen stained the papyrus. Paul’s fourteen letters are un-Godly, invalid, and worse, demonic. But that is a story for another book (*Questioning Paul*).

Even the few Greek texts that might have held some shred of credibility – Yahowchanan and Revelation – are now suspect because their value has been eroded by misguided translators and copyists – in addition to fraudulent content. A glaring example of this would be the story of the adulterous woman told in John 8:1-11. The

entire episode, including “let him who is without sin cast the first stone,” was contrived in the 8th century CE. There is no record of it in any of the many hundreds if not thousands of manuscripts composed between the 1st and 8th centuries. Not one. The entire account was made up because Christians wanted their god to contradict the Torah.

Similarly, because “Matthew” incorrectly cites *Yasha’yah* / Isaiah 7:14, claiming “the virgin shall be with a child,” to infer that baby god was virgin-born, it is inaccurate. This is a topic we will address in detail when we arrive at this point in our prophetic review. Although that is among the least of “Matthew’s” problems.

Simply stated: the Greek, Latin, and English texts of the Christian New Testament cannot be trusted. Manuscripts have been in a constant state of degradation since the Greek texts were first composed. This problem cannot be resolved or rationally refuted. Moreover, subsequent translations can be no more accurate than the underlying text, which as we know is a jumbled mess of alterations from errant translations.

Should you seek proof of this, read Philip Comfort’s *Text of the Earliest New Testament Greek Manuscripts* where all sixty-nine pre-Constantine manuscripts are presented for our consideration. Don’t blame me for a “lack of faith” until you have observed the evidence. In the introduction to his book, Comfort wrote: “This book provides transcriptions of sixty-nine of the earliest New Testament manuscripts... All of the manuscripts are dated from the early 2nd century to the beginning of the 4th (A.D. 100 – 300). We chose A.D. 300 as our *terminus ad quem* because New Testament manuscript production changed radically after the persecution under Diocletian (A.D. 303 – 305) and especially after Constantine declared Christianity to be a legal religion in the empire.”

“Changed radically,” when applied to “manuscript production,” means that manuscripts copied after 325 CE were so different than their predecessors that they were no longer comparable. It would not take long for alterations to blossom from tens of thousands to hundreds of thousands.

Let’s consider a visual example. If you were to dive into a swamp and grab a bucketful of alligator excrement, then dissect what you had found, studying the evidence by amplifying the specimens individually and collectively under a microscope, sharing every nuance that could be derived from a close and careful evaluation of this collection, the fact remains that all you would be contemplating would be a chaotic arrangement of reptilian discharge that has been rotting away in a swamp. Nothing will ever change that, no matter how accurate or complete your rendition of the information conveyed therein becomes. It makes no difference how one slices, analyzes, polishes, or rearranges this product of decay.

Swamps not only tend to breed bacteria, but they are also home to some of the world’s most venomous and deadly reptiles and are not safe for human habitation. Such is the case with the manuscripts of the Greek text of the Christian New Testament. Any attempt to accurately translate what remains is akin to evaluating decomposing organic material plucked from a swamp. As crude as this may sound, even shocking, it accurately depicts the condition of the Christian Scriptures. And as we will discover in due time, Yahowah uses the same metaphor to depict this same errant testimony.

Now, as it relates to the actual Word of God, the “*Towrah, Naby’, wa Mizmowr* – Torah, Prophets, and Psalms,” the evidence is nearly as damning – at least for the Christian Bible. Between those who created the *Septuagint* by translating the text from Hebrew into Greek and those who copied their work, they were equally incompetent and errant.

As proof of this, by the dawn of the 3rd century CE, discrepancies between the many variations of the Greek *Septuagint* had become so pervasive that they required the better part of a lifetime to resolve – a resolution, however, that has been lost to time. Third-century Christian scholar, Origen Adamantius, devoted most of his life to overcoming these disparities, creating his *Hexapla* of Greek translations in Alexandria, the birthplace of the *Septuagint*. In his *Commentary of the Gospel of Matthew*, he explained the purpose for creating the *Hexapla*:

“Due to the discrepancies between the manuscripts of the Old Testament...we were able to overcome *them* using the testimony of other editions. This is because these points in the *Septuagint*, which because of discrepancies, manuscripts aroused doubt, *so* we reevaluated *them* on the basis of other editions.” His assessment of the *Septuagint* was identical to Eusebius’ / Jerome’s evaluation of Latin texts. Discrepancies prevailed. His “solution” was also the same. Compare texts filled with disagreements and then choose which variation to accept or discard.

According to his notes, Origen compiled a parallel presentation of four variations of the *Septuagint*, and he devoted one column to the Hebrew text transliterated using Greek characters, and another to present Hebrew written in Hebrew. Therefore, the *Hexapla*, meaning “sixfold,” was comprised of six columns, with four of them designed to compare divergent variations of the following Greek translations: Aquila of Sinope, Symmachus the Ebionite, Theodotion, a recension of Thodotian with interpolations to indicate where the Hebrew was inadequately represented, Lucian, Philoxenian, Harclean, Hesychius, Onkelos, and Sahidic.

Those who claimed to have seen it said that the one and only copy was fifteen volumes and six thousand pages long. During Origen’s life, however, it was poorly regarded and seldom considered. He, himself, was defrocked and

banished from Alexandria by Bishop Demetrius. He fled to Yisra'el, where he was then tortured by Emperor Decius. Upon Origen's death, the lone copy of his *Hexapla* was hidden away in the library of the bishops of Caesarea, collecting dust for centuries. It was then destroyed during the Muslim invasion in 638 CE.

So, while he may have miraculously created a somewhat viable amalgamation from conflicting texts, his *Hexapla* was not available to Eusebius / Jerome, and apart from its possible influence on the *Codex Sinaiticus*, his devotion to rectifying the propensity of Christian translators and scribes to err, accomplished nothing other than to demonstrate that by the late 2nd century CE, the *Septuagint* was a wholly unreliable resource.

As for the lone potential beneficiary, the *Codex Sinaiticus* was deliberately hidden in Saint Catherine's Monastery in the Sinai Peninsula. It was not discovered until the 19th century when its contents were quickly dismembered and scattered around the world. It wasn't until the late 20th century that the codex was made available to textual critics. Which is to say, apart from proving that the *Septuagint* was unreliable, the *Hexapla* project was a waste of time.

So now that we know that the Latin Vulgate was nothing more than a compilation of errors earlier translators and copyists had made, and that the *Septuagint* and early Greek manuscripts were similarly flawed, let's complete the story. How did the errors and divergent renderings found in the Greek *Septuagint* and Latin Vulgate find their way into the earliest English translations? With so many variants, why did they all turn out the same?

As I had mentioned earlier, the first to compose and distribute an English translation was John Wycliffe, producing them by hand around 1380 CE. To his credit, he

did so because, by reading the Latin Vulgate, he recognized that the teaching and claims of the Roman Catholic Church were inconsistent with the text of the book they claimed had authorized them to be the exclusive representatives of God on Earth. His resulting translation, however, wasn't based on a Hebrew or Greek text but instead was derived from the amalgamation of errors that became the Latin Vulgate, only because there were no Hebrew or Greek texts available to him at the time.

Wycliffe and his associates produced twelve copies. Most were burned by the Roman Catholic Church on orders of the Pope. He was so infuriated with Wycliffe for translating the Latin Vulgate into a language ordinary people could actually read for themselves, Wycliffe was banished as a heretic, and forty-four years after his death, another pope had his bones dug up, crushed, burned, and then scattered. Even worse, John Hus, one of Wycliffe's associates, for the crime of translating the Christian Scriptures, was burned alive by the Church in 1415. Not only was that the prescribed penalty of the Church for anyone possessing a non-Latin Bible, but the pope also used Wycliffe's translations to kindle the fire. If you are among the 1.2 billion who call themselves Roman Catholics, you should be ashamed.

In 1490, Oxford professor and physician, Thomas Linacre, after reading the biographical accounts in the Greek New Testament, and then comparing them to what he had read in the Latin Vulgate, concluded that they were so different, they could not have come from the same source. He was right.

Then in 1516, the situation went from bad to worse. The precursor to intellectual fraud and religious hoax known as the *Textus Receptus* was perpetrated on an unwary public by Desiderius Erasmus Roterodamus. He was a living contradiction, a celebrated Dutch humanist, a homosexual who was known to have affairs with his

colleagues and students, a Catholic priest devoted to the pope, a critic of the Catholic Church, a Latin scholar, and a Protestant antagonist and protagonist.

The moment he had mastered Latin to his satisfaction, he attempted to replicate Eusebius' / Jerome's work, and in 1512, collected every Latin manuscript he could find to create his own edition by consolidating divergent texts. Of it, he wrote: "It is only fair that Paul should address the Romans in somewhat better Latin." He could not contain his enthusiasm or ego, writing "My mind is so excited at the thought of emending Jerome's text with notes, that I seem to myself inspired by some god." Indeed.

No one paid much attention to his Vulgate emendations, so he sought fame by beating Roman Catholicism's *Complutensian Polyglot* to print. If they weren't impressed by his Latin, he'd try his hand at Greek – even if it was only to justify his Latin rendition of the Vulgate. He therefore included a Greek text to permit "qualified readers" to verify the quality of his Latin translation.

Of this parallel edition, he wrote: "There remains the *New Testament* translated by me [in Latin], with the Greek facing [the Latin], and notes on it by me." He said, "But one thing the facts cry out, and it can be clear, as they say, even to a blind man, that often through the translator's clumsiness or inattention to the Greek has been wrongly rendered; often the true and genuine reading has been corrupted by ignorant scribes, which we see happen every day, or altered by scribes who are half-taught and half-asleep." His assessment mirrors that of Eusebius / Jerome, whose text he was now attempting to correct, albeit more than a thousand years thereafter. Nothing had changed. What had begun poorly, was now in shambles.

To be fair, however, this man of conflicts, Desiderius Erasmus Roterodamus, didn't actually compose a

synchronized Greek text or even create one of his own by comparing various manuscripts and choosing between their inconsistencies. He simply copied his text from a handful of highly suspect and woefully incomplete Greek manuscripts from the same Byzantine family, all from the late 12th through 15th centuries.

He systematically filled in the numerous omissions between them by translating his version of the Latin Vulgate back into Greek. He did not have a single complete manuscript or one that was even reasonably old. Moreover, he essentially ignored his oldest manuscript, the one from the 12th century, because it was so “erratic” and divergent from the more recent ones, and the inconsistencies were so numerous and extreme, that they could not be reconciled. And in such places where the Greek of his 15th-century manuscripts diverged from Catholic doctrine, he recrafted his text to comply by once again inverting the process, translating his Latin into Greek. I suppose that is one way to get them to concur. Rife with errors, and composed using circular reasoning, he rushed his compilation off to his partner-in-crime, publisher, Johann Froben. Even then, it omitted sections of 1 John, Acts, and Revelation, and included portions of John that should not have been there.

This sleight of hand didn’t actually beat the *Complutensian Polyglot* to press, but it was better marketed. They called it the *Novum Instrumentum Omne – the New Testament Revised and Improved* and quickly added the “Comma Johanneum” after publication by translating the Vulgate’s version of 1 John 5:7-8 – all to satisfy his Catholic colleagues.

He had been right to exclude it, but wrong to add it. 1 John 5:7-11, while essential to Catholic doctrine, cannot be found in any ancient manuscript. The same is true of John 8:1-11, which was part of his late Byzantine manuscripts but cannot be found prior to the 8th century on any

manuscript. Thereafter, Erasmus translated Paul's conversion experience from his revised Vulgate.

In subsequent editions, Erasmus actually used the *Complutensian Polyglot* to correct his text, particularly in Revelation, where he only had access to one highly flawed and incomplete 15th-century text. Unfortunately, he could no longer remember which passages he had reverse-engineered out of the Latin, leaving much of Revelation uncorrected.

As time wore on, in 1533 prior to his fifth edition, a Catholic scholar named Sepulveda informed Erasmus that the oldest Vatican manuscripts differed from his text in favor of the Vulgate, citing 365 material variances. There was only one place where Erasmus' Greek appeared superior to the Vulgate by agreeing with *Codex Vaticanus* – a late 4th-century manuscript, and that was the spelling of the name of an island mentioned in Acts 27:16. That is to say, his Textus Receptus was a giant step backward, not forward. Sepulveda later accused Erasmus of altering his Greek translations to accommodate his rendition of the Vulgate, in essence saying that he was a complete fraud.

But undeterred, even if his Latin translations were ill-conceived, in the fifth and final edition of his Christian New Testament, Erasmus' Greek text was presented alone and subsequently hailed as “being a perfect copy of the Greek New Testament as if received directly from God, Himself,” as “the Textus Receptus.”

The origin of the name Textus Receptus came from the publisher's preface to the 1633 edition, where the claim was made: “So you hold the text, now received by all, in which is nothing corrupt.” In actuality, it was a complete fraud, from conception to purpose, from execution to composition. But such is the nature of Christianity – a religion comprised of commingling errors.

As an interesting aside, Martin Luther wrote a letter to Erasmus stating, “Free will does not exist because sin makes human beings completely incapable of bringing themselves to God.” To which Erasmus replied, saying Martin Luther was “a mighty trumpet of gospel truth.” Thereafter, the man who penned the document Protestants would claim enabled them to discard the Church’s teaching and rely solely on his Textus Receptus would write: “Unwritten Sacred Church Tradition is just as valid a source of revelation as the Bible, especially the Eucharist as part of the Church’s Seven Sacraments.” Denouncing his own text, he called all those who questioned the perpetual virginity of Mary, “blasphemers.” Luther would go on to call Erasmus a “viper, liar, and very mouth and organ of Satan.” It is hard to argue with that assessment, albeit this was the pot calling the kettle black.

True to form, even with the inclusion of the Latin Vulgate in early renditions, Pope Leo X dismissed Erasmus’ project, saying: “How well we know what a profitable superstition this fable of Christ has been for us and our predecessors.” John Mill, an Oxford scholar in 1707, however, had a significantly more intelligent response. He launched an attack that should have sunk the Textus Receptus and Protestantism along with it. Using eighty-two manuscripts scribed centuries before the handful of 15th-century fragmentary texts deployed to create the Textus Receptus, Mill systematically highlighted over 30,000 discrepancies. That’s hardly inerrant.

Over time, especially now that we have unearthed sixty-nine much older, pre-Constantine manuscripts dating from the early 2nd century to the late 3rd century, the list of discrepancies between the relatively recent blending of popular Greek texts known as the Nestle-Aland, and the earliest witnesses has grown to almost twice the number of words contained in the New Testament itself.

This problem is so enormous in scope and consequence that it's not surprising that Christian clerics sweep the evidence under the doormats of their churches, hoping that no one learns the truth. For if they did not, the reliability of the New Testament, the lone source of credibility underlying Christianity, would be vanquished.

Returning to the progression of English translations, in 1526 William Tyndale was next in line to publish, albeit this "Captain of the Army of Reformers" started and stopped with the Christian New Testament. (*We don't have any interest in knowing what that old god had to say, after all.*) Nonetheless, his publications were burned by the Roman Catholic Church as fast as they could be confiscated. The religious body accurately, although hypocritically, claimed that it contained thousands of errors. Anyone caught hiding, holding, or reading Tyndale's translation was executed. Only two copies are known to have survived the torch.

Subsequently, Tyndale, himself, was betrayed by a fellow Christian. He was incarcerated and tortured by the King of England. He used the implements he had confiscated from the Roman Catholic Church to torment the translator for 500 days, ultimately burning him at the stake in 1536.

The first English "Old Testament" with surviving copies was a bit of an enigma. It was offered in 1535 by Myles Coverdale and his associate John Rogers, both of whom were disciples of Tyndale. And while Rogers claimed that their English Bible was translated from Hebrew and Greek, in actuality, they used their predecessor's unpublished text and promoted it under Tyndale's pseudonym, Thomas Matthew.

The next variation came shortly thereafter, in 1539. Thomas Cranmer published the *Great Bible* after revising the Coverdale/Rogers/Tyndale "translation" to the

Archbishop of Canterbury's liking. It was authorized, thereafter, by King Henry VIII for far more sinister reasons – the pope declined his request to divorce his wife and marry his mistress. So, after murdering two of his many queens, and thumbing his nose at the pope, the English monarch not only renounced the Roman Catholic Church, but this bastion of morality created the Anglican Church, also known as the Church of England. He would, of course, appoint himself chief potentate and supreme religious muckety-muck (okay, I made up that title, but it fits). The *Great Bible*, the first legal English translation, was then printed by this murderous man to spite the pope. The Lord works in mysterious ways.

The occultist queen, Mary sought to return England to the control of the Roman Catholic Church, and as a result, Bloody Mary banned the *Great Bible* and burned Rogers and Cranmer at the stake in 1555. With every revolting step along the way to composing an English translation, the 13th chapter of Paul's ode to the Romans was looking all the more suspect.

Thereafter, the aforementioned, Myles Coverdale moved to Geneva. I suspect that it was a more inviting option than burning at the stake. He partnered with John Foxe, the man responsible for promoting the myth of Christian martyrdom (*Foxe's Book of Martyrs* is to this day the only tome to claim massive persecution of Christians by Imperial Rome).

In conjunction with John Calvin, the theologian who got almost everything wrong, especially predestination, they published their "translation" under the title, the *Geneva Bible* in 1560. It became known as the "*Breeches Bible*" because it claimed that "God fashioned "breeches" for Adam and Eve." To their credit, they got one word right.

Speaking of Eve, if you want further verification that English Bibles simply regurgitate the mistakes of their predecessors, look up Genesis 3:20 in any English translation. They all claim that ‘Adam named his wife, “Eve,” when he actually called her, “Chawah.” It is the legacy of the Naphylm becoming “giants” all over again.

The substitution was first made by a Greek translator working on the *Septuagint*. He inappropriately replaced Chawah with Zoe, the Greek word for “life,” unaware perhaps that “*chayah* – life” was the explanation of her name, and that names, unlike words, should always be transliterated, not translated.

Another misguided individual then changed Zoe to Euan, which became transliterated as “Eve” in Genesis 4:1. Many centuries before, however, Ea had replaced Astarte as the name of the Mother of God who wept for Tammuz. Astarte is the Babylonian queen who claimed that she was impregnated by the sun god’s rays on Easter Sunday, making the Lord Bel the father of her divine child. By the 5th century BCE, this Babylonian myth had made its way into Greek mythology, and sometime before this alteration was made, Eve, who later became Athena, was considered to be the “Mother of All Life” in the Greek religion.

And lest I forget, in Greek mythology, the Serpent is not presented as the deceiver but instead as the one who “enlightens mankind.” Oh, what a wicked web the religious weave. With every new twist, the Bible was becoming Babylonian – a commingling of lies sponsored by clerics and kings. Eve, like Church, serves as proof.

Furthering this progression, the clerics sponsoring the *Geneva Bible* sought to replace their politicized *Great Bible* with a religious alternative specifically to spite the new English Queen. It was composed by revising Coverdale’s pilfering of Tyndale’s unpublished translation of the Vulgate.

To their credit, and solely to undermine and antagonize the British monarchy, they added some marginal notes to the effect that Gentile kings and queens were never authorized by God to rule over the masses. To their shame, they were the first to include chapter and verse designations, which subsequently led to Christians removing statements from their context to advance a plethora of errant assumptions.

The *Geneva Bible* became so much more popular than its predecessor that eventually, Queen Elizabeth, Henry VIII's daughter, was forced to cut a deal with its authors, whereby she reluctantly agreed to a limited release in Britain of the *Geneva Bible* as long as the marginal notes, which were vehemently opposed to the Roman Catholic Church, the Church of England, and monarchs in general, were censored, becoming considerably less forthright. All the while, she was scheming to publish a Bible of her own, the *Bishops' Bible*, to resolve this problem.

With the release of the *Bishops' Bible* in 1568, it was now obvious for all to see that the fifth English "translation" was little more than a modestly edited variation of her father's, Henry VIII's, *Great Bible*. And while it was a failure with the public when it was introduced, scholars now openly acknowledge that it served as the "rough draft for the *King James Bible*."

Shortly thereafter, in 1582, more than one thousand years after the Roman Catholic Church imposed its Latin Vulgate on the world, killing anyone who would dare translate the Word of God into another language, the Church surrendered, recognizing that they would lose their remaining toehold in England without an English Bible.

Their Latin Vulgate was translated as the *Rheims New Testament*, with the *Douay Old Testament* arriving twenty-seven years later in 1609. Both were quickly challenged and condemned by Dr. William Fulke of Cambridge, who

published *Fulke's Refutation* in 1589, exposing the "errors and distortions" within the Vulgate-based translations by comparing them to the *Bishops' Bible*.

With the death of Queen Elizabeth, Prince James of Scotland became King James I of England (the letter "J" had not yet made its way into the English language, so the monarch was not yet James). His claim of divine sanction to rule, however, was in question as a result of the now marginalized marginal notes still contained within the popular *Geneva Bible*. So, with the failure of Queen Elizabeth's *Bishops' Bible* to gain any traction, the newly minted king immediately sought to resolve his political problem by authorizing a Bible that would bear his name and serve his interests.

The *Bishops' Bible* was updated, not as a result of a new translation, but by usurping the popular verse designations and word patterns found in the *Geneva Bible*, and then enhancing them with Shakespearian phrasing and heavy doses of Elizabethan English to create the *King James Bible*. The marginal notes would, of course, be discarded in favor of political correctness.

It is said that fifty scholars rallied to support the king's agenda. But they, by their own admission, began the process by creating their own Hexapla, a parallel Bible that would facilitate the commingling of phrasing found in the *Tyndale New Testament*, the *Cloverdale Bible* (which included Tyndale's previously unpublished "Old Testament"), King Henry VIII's *Great Bible*, the ever-popular and yet menacing, *Geneva Bible*, and, if you can believe it, the rival, *Rheims New Testament*, so as to improve Queen Elizabeth's *Bishops' Bible*, which served as their blueprint. This purely political revision of the *Bishops' Bible* began in 1605.

If plagiarism is defined as taking something from a single source without providing credit, and research is

described as stealing from multiple sources, then the KJV was a research project. By 1610, the private compilations were assembled into one text and published as the *King James Bible*. While the project had begun using the *Bishops' Bible* as a rough draft, it would emerge as a modest revision of the *Geneva Bible*, incorporating ninety-five percent of its text.

It is ironic that many Protestant Christian denominations promote the *King James Bible* as the only legitimate and authorized English language translation. They seem ignorant of the fact that it was authorized by monarchs who hunted down and murdered Protestants for publishing English Bibles for the express purpose of thwarting the appeal of the most Protestant of all Bibles, John Calvin's *Geneva Bible*, all for political purposes. The Church of England continued to persecute Protestants throughout the 17th century. In fact, it was this ongoing onslaught that caused the Protestant Puritans and Pilgrims to flee the Church of England's persecution and risk their lives by immigrating to the New World.

And what a mess they made. As I've said on many occasions, to be religious, a person has to be either ignorant or irrational. So, it was considerate of the faithful to continually validate my conclusion. These colonists under the banner of Manifest Destiny gave birth to a nation that would fight 101 wars over its first 400 years.

The evolution of cobbled-together and plagiarized Bibles had run the gamut from the Latin Vulgate to Wycliffe to Tyndale to Cloverdale to Cranmer (actually Henry VIII) and his *Great Bible*, to the Cloverdale-Foxe-Calvin *Geneva Bible*, followed by Queen Elizabeth's *Bishops' Bible*, and then the *King James Bible*. Like the *Great Bible* and the *Bishops' Bible* before it, the KJV had been published purely to serve the interests of British royalty.

The errors that had been incorporated into the *Septuagint* by ignorant translators and careless scribes were transferred into the Old Latin texts that Jerome assailed and then blended together to create his Latin Vulgate – Christendom’s official Bible for more than one thousand years. Comprised of a veritable sea of deliberate alterations and mistakes, all mingled together, this fault-laden text served as the basis for the first English translation, that of Wycliffe. It was edited, augmented, and updated by the likes of Tyndale and Cloverdale, then abused by Henry VIII and then again by his daughter, Queen Elizabeth, with their *Great and Bishops’ Bibles*.

The anti-establishment *Geneva Bible* served as a wedge between them and a catalyst for what followed, the *King James Bible*. The errors in one progressed to the next, and they each became progressively worse over time. And since then, nothing has changed, with a continued downward digression into a text that bears little resemblance to reality – not that this ever bothered the religious.

This is the basis of the game originally known as “Chinese Whispers” but now called “Telephone.” Each time a phrase is transferred from one person’s mouth to the ear of the next, then stored briefly in a participant’s short-term memory before they replicate the process, we find that an initial mistake is never corrected. It is instead exaggerated until the end result bears little in common with the initial statement. Mistakes compound until the end version no longer resembles the original.

This degenerate result is true for all information transfer mechanisms. It is the reason redundancy is so valuable, as is the case with the Masoretic Text and the Dead Sea Scrolls emerging through entirely different paths. It is also the reason our cells were designed to avert mutations, almost all of which corrupt or destroy the information stored in our genome.

Similarly, Yahowah has created considerable redundancy along with multiple paths of transmission. He repeats the essential DNA of His life support system throughout His Word. And He chose numerous prophets, from Moseh to Yahowsha' ben Nuwn, from Shamuw'el to Dowd, from Yasha'yah to Yirma'yah, from Howsha' to Chabaquwq, and from Zakaryah to Malaky to convey the same message. In this way, Yahowah makes it possible for us to know Him without interfering with freewill and precluding the human propensity for corruption.

Fortunately, for those of us seeking to know God, it wouldn't matter. With a little effort, we are able to correct the relatively minor corruptions found in the Masoretic *Codex Leningradensis* (speaking of the Hebrew text not the JPS translation of it) by using the Dead Sea Scrolls. On average, they differ by one word in fourteen. Then by stripping the Hebrew words found only within the MT of their 11th-century diacritical marks and examining the original lettering, we end up with a text that is better than 99% accurate – all in the original language.

This is one of many reasons Yahowah affirmed:

“Yahowah’s (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **Towrah** (*Towrah* – Teaching, Guidance, Instruction, and Direction) **is complete and entirely perfect** (*tamym* – without defect, lacking nothing, correct, sound, genuine, right, helpful, beneficial, and true), **returning, restoring, and transforming** (*shuwb* – turning around, bringing back, and renewing) **the soul** (*nepesh* – consciousness). **Yahowah’s** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **everlasting testimony** (*‘eduwth* – restoring witness) **is trustworthy and reliable** (*‘aman* – verifiable, confirming, supportive, and establishing), **making**

understanding (*chakam* – educating and enlightening to the point of comprehension) **simple for the open-minded** (*pethy*)." (*Mizmowr* / Psalm 19:7)

There is no such endorsement for the Christian New Testament. It not only started out rotten, Christian scribes were careless. There are no credible early manuscripts. Each variation differs considerably from the next. Unlike the Dead Sea Scrolls, the oldest sixty-nine manuscripts of the Christian New Testament serve to further impugn the text rather than clarify or validate it. Simply stated, with the Torah, Prophets, and Psalms, we know what Yahowah said in the language He said it because He wanted us to know Him as He revealed Himself to us.

The only rational explanation of this disparity is that Yahowah intervened to preserve His *Towrah*, *Naby'*, *wa Mizmowr* in the original Hebrew because therein He conveyed His provisions to uphold life, while He neither inspired nor sought to preserve the Greek text of the Christian New Testament. As such, it is not the Word of God.

Even if the Christian Bible had begun credibly, as opposed to originating as an amalgamation of alterations, even if it had not clumsily migrated from Hebrew to Greek to Latin to English, even if the publishers had studied the oldest texts in the original language as opposed to simply rephrasing their predecessors, it wouldn't have mattered. It was all a lie, right from the very beginning.

Choosing between collections of officially approved and authorized buckets of excrement dredged from the mud of a murky swamp will never lead to God. The Christian New Testament is not credible no matter how many publish a variation of it or how many believe it is true. And then to add insult to injury, the fact remains that Paul's thirteen letters comprise half of the Christian New Testament, and they are overwhelmingly errant, contradictory, and

irrational, serving to refute everything Yahowah revealed and Dowd did.

Thankfully, we do not need it and are better off without it. Which is why there never was a credible version of it. “Yahowah’s Towrah Teaching is complete, lacking nothing, because it is correct and true, transforming, restoring, and returning the soul. Yahowah’s everlasting and renewing testimony is trustworthy and reliable, making it easy for the open-minded to understand.”

What’s breathtaking about this reality is the Christian attitude toward the situation. In my experience, believers are universally incapable of dealing with it, as if to be a Christian one has to live in denial. There isn’t one in a million willing to acknowledge or attempt to justify the countless irresolvable conflicts and irrefutable differences between what they consider “Old” and “New.”

It is as if they accept the ridiculous notion that the old god lied, that he was mean and ineffective, so much so that a new and improved, more loving and accepting, variation was required. Worse, the “new and improved god” would be as inadequate as his predecessor, because neither he nor the supposed disciples would be capable of communicating what he said and did, requiring them to deploy a duplicitous and vicious, demon-possessed and sexually perverted (if we can believe what Paul wrote about himself) rabbi to convey his message to the world. It is all so preposterous, it’s a wonder there are any Christians.

The faithful will blame my “lack of faith” for the problem, as if beliefs change reality. Nary a one will examine the evidence or do any research on their own. Their only rebuttal, and universal retort, becomes: “I cannot believe that god would allow his word to be corrupted.” And yet, the evidence demonstrates that He never intended anyone to get to know Him through the Christian New Testament because He did not preserve any

aspect of anything which otherwise renders Him an incompetent babbling buffoon.

The lone defense of faith becomes faith. For the faithful, belief trumps reason, effectively paralyzing them. And for this reason, there is no way to reason with a Christian. Even Yahowah's words are rejected by souls poisoned with religion. It is the plague of death.

Almost as bad, when confronted by a literal and amplified translation of Yahowah's testimony, rather than examine the words for themselves to ascertain their meaning, independently determining if they are accurate, Christians irrationally cling to the musings of those who have misled them, using the *Argumentum ad Populum* fallacy to say, "I cannot believe that all of my Bible translations are wrong and you are right."

Prove to them that Paul admitted to being demon-possessed and that God called him the "plague of death," and they will quote him as if you are talking to a zombie. Reveal that God's one and only name is Yahowah, that He expressed it 7,000 times in His Word, that the Passover Lamb was Dowd, and they won't even respond. Demonstrate that there was no one named "Jesus," that "Christ" isn't a last name or an appropriate title, and that the "Lord" is Satan's moniker, all according to God, and they will reiterate their belief in "the Lord Jesus Christ," not realizing that they might as well be putting their faith in Santa Claus and the Easter Bunny. Like the living dead, they thoughtlessly slither past the warnings and ignore God's cure for what ails them. It is like talking to a rock tumbling down a hill into an abyss.

Faith has made Christians so adverse to evidence and reason, even to the Word of God, that this comprehensive assessment of the deplorable and unreliable state of their "Scriptures" won't faze them. They will continue to believe nothing matters other than their faith. To their

detriment and ultimate demise, they will gleefully slurp up the deadly pathogens their clerics are offering as if they were candies handed out to trick-or-treaters by God, Himself, on Halloween.

While Yahowah gave man a “*neshamah* – conscience,” and thus the ability to think and reason, religions like Christianity nullify the intended benefits. Man has returned to the condition of the Naphylm. Five thousand years have passed, and nothing has changed.

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Listen to Me

Choose to Engage...

Returning to the sixth chapter of *Bare'syth* / Genesis, and to Yahowah's assessment of the human condition prior to the flood, we find God defining the most troubling and debilitating aspects of man's fallen nature. And since we have been investigating the reasons man is prone to either corrupt or ignore Yahowah's testimony, replacing sound advice with the deadly and damning schemes of man, let's reestablish our bearings. This discussion began...

“Indeed, when the defilement and slaying, the contemptible attitude and disgraceful wounding of the descendants of ‘Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied in a myriad of ways, reaching into the tens of thousands shooting arrows at one another within the area around the presence of the descendants of ‘Adam. And daughters were born to them. (*Bare'syth* / Genesis 6:1)

Then the sons of the Almighty saw that the daughters of ‘Adam were indeed desirable and valuable. So, they grasped hold of and took for themselves women which they chose. (*Bare'syth* / Genesis 6:2)

Then Yahowah said, ‘My Spirit shall not remain or abide with the descendants of ‘Adam forever because, in addition to this, he is flesh and prone to proclaiming, publishing, and preaching news which is considered good and beneficial by those who hear it. So, for a

period of time, it shall come to be that his days will be one hundred twenty years.' (*Bare'syth* / Genesis 6:3)

There were for a limited period of time, the Naphylm, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met with an untimely death, existing in the region in those days, but also those bearing a resemblance to them in a slightly different form for some time thereafter.

By association, the sons of the Almighty came to making a habit of pursuing the daughters of man (the female descendants of 'Adam), and they conceived children for themselves.

These warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power, who were from a relatively long time ago, were individuals with reputations and recognizable names." (*Bare'syth* / Genesis 6:4)

Which brings us to...

"So, Yahowah saw and understood as a result that indeed, the depravity, wrongdoing, and immorality, the corruption and destructive nature, in addition to the perverse attitude of mankind as descendants of 'Adam, was excessive and being exalted throughout the region.

And also, every inclination and motivation, and most especially the way ideas were formed and framed regarding his thoughts, inventions, and reasoning which affected his judgment were continually wrong every day without exception. (*Bare'syth* / Genesis 6:5)

So, Yahowah, as a result of His compassion, was sorry and lamented, disappointed that He had engaged with the descendants of 'Adam in the material realm. He was distressed over what He had fashioned and

formed, hurt by His creation's deliberate distortions with regard to His decision and emotional response. (*Bare'syth / Genesis 6:6*)

Then Yahowah said, 'I will remove the contamination of the descendants of 'Adam which, for the benefit of the relationship, I brought into existence out of the Almighty's material realm.

For concerning humankind, inclusive of the predatory beasts, the testimony of the slithering reptiles, and the winged creatures of the spiritual realm, surely, I regret as an expression of My sympathy that I have engaged with them.' (*Bare'syth / Genesis 6:7*)

But Noach (the Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home) attained, discovered, and experienced favorable acceptance in the sight of Yahowah. (*Bare'syth / Genesis 6:8*)

This then is the genealogical record and story of Noach. The Trustworthy Guide to a Beautifully Prepared and Restful Spiritual Home was individually right and thus upright and vindicated.

He was unobjectionable and perfected by being entirely correct with regard to the truth among his generation, his time, people, and place. Alongside the Almighty, Noach walked alone and independently. (*Bare'syth / Genesis 6:9*)

And Noach (the Trustworthy Guide Home) conceived and fathered three sons, with Shem (the Proper and Designated Name who was father of the Chosen People), Cham (the Passionately Idolatrous Sun Worshiper who was the father of Cana'an and forefather of Islam), and Yepheth (the most Popular Deception; opening the broad and popular way which deceives, entices, and seduces the simple-minded, naïve, and gullible, who was the forefather

of the Greeks, Romans, Roman Catholics, and Europeans).
(*Bare'syth* / Genesis 6:10)

Now this region was corrupt, a slime pit of putrid matters in the presence of the Almighty. And the realm was filled with the proclamation of and satisfied with the overwhelming abundance of malicious false testimony, destructive violence, cruel oppression, and vicious terrorism. (*Bare'syth* / Genesis 6:11)

God observed and considered this region of the material realm. So now listen carefully, be especially observant, and notice that it was perverted and corrupt, that she had become a swamp of murky ideas, a dark dungeon of the dead and dying depriving them of their life and liberty.

For indeed, every human prone to preaching was corrupting because he had ravaged his victims with his perversions which were a result of his way. (*Bare'syth* / Genesis 6:12)

So, then God spoke while approaching Noah, 'A limitation constraining every human prone to preaching has come, for I have noticed that, indeed, the region is filled with the proclamation of and satisfied with the overwhelming abundance of malicious false testimony, destructive violence, cruel oppression, and vicious terrorism.

So, because of their presence, now pay attention to Me, listen carefully and be especially observant, standing up and taking notice that they are corrupting the material realm. (*Bare'syth* / Genesis 6:13)

Choose of your own volition to engage, working to make an Ark of laminated and resinous wooden timbers, constructing rooms within the ship. And then cover her, including the house and also the outside, with pitch. (*Bare'syth* / Genesis 6:14)

This specifically and singularly exists to show the way to the benefits of the relationship: Make her an Ark of 300 cubits in length and 50 cubits in width. And 30 forearms (which is the first letter in Yahowah's name: א) in height, you should make a roof for the Ark. (Bare'syth / Genesis 6:15)

Therefore, to a cubit, and in consideration of the forearm, she yearns to completely fulfill Her purpose as part of moving in the direction of ascending to a higher dimension. So therefore, place a doorway in her side. A lower and lowest second and third, She wants you to make. (Bare'syth / Genesis 6:16)

So now look up and pay attention to Me, I, Myself, am going to return and bring the flood of waters upon the region to devastate and destroy the corruption of every human prone to preaching in whom is a living spirit from beneath the spiritual realm. All who are in the region will pass away. (Bare'syth / Genesis 6:17)

Then I will take a stand, establishing, as a result, My Covenant with you, and you will come to, enter, and be included within the Ark with you and your sons, your wife, and your son's wives with you.” (Bare'syth / Genesis 6:18)

“And Noah, the Trustworthy Guide to a Beautifully Prepared Home, engaged and acted in a manner consistent with everything which beneficially shows the way to the relationship God had instructed of him, correctly doing so, acting and engaging accordingly, expending the effort to accomplish the task and profiting from it, endeavoring to acquire the knowledge which leads to understanding.” (Bare'syth / Genesis 6:22)

Now that we have surveyed the surface of this swamp and are safely positioned within the Ark, let's journey deeper into God's Word. There is so much more to learn.

Let's close our mouths and hold our noses as we return to *Bare'syth* 6:5, where God reveals...

“**So** (*wa*), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **saw, perceived, and understood** (*ra'ah* – literally observed, actually considered, and consistently revealed, viewed, discovered, and made His perspective known because of its ongoing consequences (qal imperfect)) **as a result that indeed** (*ky* – truly and surely, emphasizing and strengthening this statement), **the depravity, wrongdoing, destructive nature, and perverse attitude** (*ra'ah* – the wickedness, immorality, and evil, the harmful, troubling, and calamitous, the corrupting and unfortunate criminal behavior which was injurious, disastrous, and miserable, creating the distressful and ruinous circumstances) **of mankind, these descendants of 'Adam** (*ha 'adam* – humankind), **were excessive and being exalted** (*rab* – was enormous and inordinate, was abundant and prolific) **throughout the region** (*ba ha 'erets* – within the land, territory, and material realm).

And also that (*wa*) **every inclination, conception, and motivation, most especially the way ideas are formed and framed** (*kol yetser* – everything conceived and imagined, fashioned and formed, every desire and ambition, all of the impulses and tendencies, especially the many ways issues are framed and character is defined, the way ideas are shaped and forged and plans are devised, prepared, and ordained, the very framework of their society and purpose; from *yatsar* – to form, fashion, and frame premeditated and pre-ordained ideas) **regarding his thoughts, inventions, musings, reasoning, and plans** (*machashabah* – in association with his cognitive abilities and thinking, the way he schemes, plots, and devises things, even the purpose of the myths he invents and

meditates upon, his artificial constructs and contrived ideas; from *chashab* – to cunningly invent imaginary accounts and then justify and esteem them, imputing value to them) **which affected his judgment and perspective** (*leb huw'* – with regard to his reasoning, the way he processes information, his ability to evaluate evidence in a rational way and respond appropriately, his inner nature, his character and heart) **were exclusively and continually** (*raq* – were restricted to, uniquely and only yielding, always and without exception, chronically and sickeningly producing those who were undernourished and unhealthy, those who spit and drool) **wrong** (*ra'* – bad, not good, immoral, ignorant, and irrational, wicked and evil, undesirable and harmful, injurious and troubling) **every day without exception** (*kol ha yowm* – all of the time).” (*Bare'syth* / In the Beginning / Genesis 6:5)

According to God, Barnum and Bailey were wrong. It is possible to fool most of the people most of the time. Man was doing so then, and he is doing so again now.

Over the course of many years, I've had the opportunity to lead readers on a wide variety of investigations as we have sought to understand something God has revealed along the way. Without exception, not only have our adventures in learning been rewarded, but we have always found Yahowah affirming what we discovered, usually in a subsequent statement. But seldom has an affirmation been this immediate or appropriate.

For those who are listening, Yahowah just revealed that we were right – not just about the legacy of the Naphylm, not just about the harmful nature of religion, but also regarding how the inventions and schemes of man tend to produce the likes of the Christian New Testament. It wasn't an accident. It was deliberate. It was not of God. It was the conniving invention of man. And it is wrong.

We interjected ourselves into this discussion because we were looking for affirmation that “*hineh* – pay attention” provides the proper perspective from which to assess and accept Yahowah’s provisions to uphold life. But rather than going directly to *hineh*, which is not cited until the 13th verse, we decided to observe what God had to say that led up to this revelation, recognizing that the context He provided would facilitate greater understanding.

As a result, we are able to better appreciate Yahowah’s perspective on what ails man. And based on how boldly He shares these insights, we can reasonably surmise that understanding the cause and consequence of religious malfeasance is as important as comprehending God’s plan to resolve our failings.

Beginning at the beginning, Yahowah leads by example. He wants us to be observant, so He is observant. He “*ra’ah* – literally observed, actually considered, and consistently discovered, making His perspective known because of its ongoing consequences.” Observation is the catalyst to knowing, and without knowing, there is no understanding.

It is fascinating to note that while “*ra’ah* – saw, perceived, and understood” is transliterated similarly to “*ra’ah* – depravity, wrongdoing, and calamity,” they are written differently in Hebrew. To “see” is רָאָה, while “evil” was written רָעָה.

And this brings up an interesting perspective on the way words are conveyed in Hebrew. In “see,” man רָ is shown facing the א, the first letter in “*ab* – אב – Father” and “*el* – אלהים – God.” In “evil,” man רָ is forming his own perspective ע on א humankind. And this perspective isn’t just limited to these words, but to almost every word containing a רָ. If the individual is facing a letter that is found in Yahowah’s אלהים name or one of His favorite titles, the word conveys positive connotations, whereas if

we are shown looking away from God, with our back to Him, the implications are typically negative.

Ky, translated as “as a result,” is important in this context because it reveals that the deplorable situation Yahowah observed was a consequence of the ongoing legacy of the *Naphylym* and the negative implications of “these warriors and political leaders, the prominent individuals with the ability to fight who prevailed in their quest for military and political power.” The notion that they were “valiant heroes” has been eliminated. They caused the conditions Yahowah deplored.

Equally important, by connecting cause and consequence with *ky*, Yahowah has just validated the lessons we learned by considering the root of *Naphylym*. They and those who were similar and followed in their footsteps, the Sumerians, Babylonians, Assyrians, Hittites, Canaanites, Philistines, Egyptians, Phoenicians, Carthaginians, Greeks, Persians, Romans, Byzantines, Muslims, Ottomans, Brits, Nazis, and Anglo-Americans, would be comprised of “*naphal* – religious people who would bow down in prayer and die as a result.”

Their “miscarriage of justice would lead to stillborn children who would meet with an untimely death.” Year after year, century upon century, they would “fall in prayer, battle, and status, going from a higher position to a lower one.” Separated from God by bowing down, they were dead men walking – resembling the zombies we have previously discussed.

The reason for the impending flood was that humankind’s “*ra’ah* – depravity” was “*rab* – great.” Man was “wrong” and the consequences were “injurious.” “Evil” not only “prevailed and was prolific,” it was “being exalted.” This is likely a foreshadowing of a culture run amok through Political Correctness, where all manner of moral turpitude is celebrated as if it were a source of pride.

Also serving as a harbinger of our time, an “abundance” of “criminal behavior” had become “overwhelmingly” “destructive.” Man’s “corruptions” were “commonplace.” That is to say, truth had become so unpopular that it no longer appeared credible. Such is the case now as you read these words.

While it is a global problem now, five thousand years ago the degradation of humankind was a regional concern. God is describing the fallen condition attributable to the descendants of ‘Adam as they migrated out of ‘Eden along the Tigris and Euphrates rivers. ‘*Erets* does not mean “Earth” in the sense of the planet but instead “land or region.” It can also identify the “material realm,” which is distinct and separate from the “*shamaym* – spiritual realm.”

This is critical for several reasons. First, man’s “*neshamah* – conscience” was being misused, and it was only passed along to the direct descendants of ‘Adam – all of whom lived in this region. Second, the flood was isolated to this part of the world and was not a global catastrophe. And third, just as Satan had inspired the exodus from ‘Eden, the Adversary and his fallen envoys were belligerents in this battle involving the material and spiritual realms.

According to God, man’s depravity was deliberate, a derivative of his “*kol yetser* – every inclination and motivation.” Man’s deadly nature was “premeditated and planned.” He had become a natural-born killer. His “every impulse and tendency” was corrupting and harmful. The strategy man deployed to achieve this debilitating and deadly condition lies at the heart of *yetser*, which speaks of “framing an issue.” It is how religions are formed, how politicians prevail, and how generals motivate soldiers to kill. Twisted and jaundiced perceptions create an alternate and artificial reality whereby a perverted perspective causes deceptions to appear credible. It is how one fools most of the people most of the time.

“*Machashabah* – the cognitive ability to devise contrived schemes” is possible only in the presence of a functioning *neshamah*. But just like Yahowah’s other gifts to humankind, mortal life and freewill, each can be used to understand and advance the truth or to preach and accept a perversion of it.

When applied to Yahowah’s guidance and teaching, our *neshamah*’s capacity for reason is mankind’s most enlightening and empowering attribute. But it can also serve to inspire faith and instigate war. In this context, and cognizant of the fact that *machashabah* is derived from *chashab*, it speaks of “cunningly inventing imaginary accounts” and then not only “justifying these mythical constructs,” but also “elevating such musings to the point that they are revered.”

The old adage is true. Garbage in, garbage out. Myths were promoted with a religious zeal. Everyone, from cleric to king, from lord to general, was singing out of the same hymnal. But there is yet another way to fool most of the people most of the time, and that is to negate the functionality of their *neshamah* – conscience. This can be done in several ways.

Rome crucified those who acted or thought independently. Its legacy, the Roman Catholic Church, branded them as heretics and then tortured them to dissuade similar considerations. Today, political correctness is used to deactivate our *neshamah* by not only inverting truth and lies and thus destabilizing the individual, but those also who dare challenge their indoctrination are publicly humiliated and disgraced. This is what Yahowah was referring to when He said that “their judgment, ability to reason, and perspective” were “continually and exclusively” “wrong.” And therein is the core of the issue.

This is not what Yahowah had intended. ‘Eden was a land devoid of religion and politics. There were no militaries or death. And the brief interlude of deception was a result of *ha satan* corrupting God’s testimony, removing what God had actually revealed from its context, and then twisting His intent to seduce the unwary into accepting a lie. Chawah was then guilty of adding to Yah’s testimony, going beyond what He had said, not unlike Rabbis with their Talmud, *Mishnah*, and Zohar and Christians with their New Testament.

God had envisioned a close and personal relationship based upon trust, upon open and honest communication. Man came to prefer religion, as it empowered men to rule over others as if they were gods. The swamp had become so murky and polluted that life was unsustainable. Mankind was on a collision course with self-annihilation. In this environment, Yahowah was essentially unknowable, and life was unsustainable.

“So (*wa* – then) **Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), as a result of His compassion, was sorry and lamented (*nacham* – was disappointed, sympathetically grieving and regretting (nifal imperfect – passively, at no fault of His own, Yahowah was disappointed and therefore lamented with ongoing consequences that would unfold throughout time)) **that** (*ky* – therefore it follows accordingly because) **He had engaged with** (*‘asah* ‘*eth* – He had endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even if for a limited period of time with)) **the descendants of ‘Adam** (*ha* ‘*adam* – humankind) **in the region** (*ba ha* ‘*erets* – within the material realm).**

He was distressed over what He had fashioned and formed (*‘atsab* – He was hurt by His creation and consumed by grief, indeed injured by these deliberate

distortions (hitpa'el imperfect – Yahowah, and He alone, was suffering the effect of what His creation was continuing to perpetrate, causing ongoing consternation)) **with regard to** ('el – in conjunction with) **His decision and reasoning** (*leb huw'* – His judgment in this regard, His viewpoint and motivation).” (*Bare'syth* / In the Beginning / Genesis 6:6)

While *nacham* is simplistically rendered as “regretted” in most English Bibles, the word is considerably more complex because it is “driven by compassion.” God “felt sympathy” for those who were being misled and abused. His “grief” was born out of “concern.”

Exercising good judgment, Yahowah recognized that the gift of the *neshamah* was necessary if God and man were going to communicate meaningfully. He also knew that freewill was essential for the resulting relationship to be mutually beneficial and enjoyable. But as double-edged swords, each could cut both ways.

It is hard for us to imagine God becoming so disappointed that He would regret His own decision. But this is how it had to be. If the Covenant was going to model a family, if we were going to be treated as sons and daughters rather than toys to be played with, mankind had to be afforded the opportunity to foil God’s intent.

Moreover, had God become a micromanager, prompting every good choice while preventing bad decisions, thereby predestining the outcome, it would have all been for naught – nothing but a charade. Just because Yahowah can peer into our future and witness the consequences of our decisions, both good and bad, does not mean that He predestines us to that outcome. If He were to do so, we would be nothing more than pawns to be pushed around on a gameboard.

If you have ever loved and lost, you know the feeling. Your intentions may have been sublime, but nonetheless,

unrequited love leads to grief, consternation, and tears. But even we, corrupt as we may be, know that it is better to have loved and lost than to never have experienced love at all. For our Heavenly Father it was worth the risk, as evidenced by the fact He would give mankind yet another chance.

Before we move on, there are two additional words that would benefit from further clarification. The first is *'asah*, which is inappropriately rendered in religious publications to suggest that God regretted having “made” man. But in the context of a relationship, and particularly when used in harmony with *'eth*, *'asah* *'eth* is more accurately translated as “engaged with” or “performed on behalf of” humankind. Relationships require both parties to participate, so just as God wants us to “engage with” Him by “acting upon” the terms and conditions of His Covenant, He sets the example for us to follow, always taking the first step.

Therefore, it is the relationship that soured, not the inherent design of creation, life, or the Covenant. The universe was perfectly planned, but it required chaos to be interesting. If everything was orchestrated and predictable, it wouldn't have been worth God's time or effort.

The second under-appreciated term is *'atsab*. At first glance, it may appear as if God simply repeated Himself because the secondary connotations of *'atsab* and *nacham* are somewhat similar. However, they are used in a different context. *Nacham* reveals that “compassion was the reason for being disappointed” by the descendants of 'Adam, whereas *'atsab* was used “in conjunction with” Yahowah's “emotional distress” over the “deliberate distortions” which were “affecting His perspective” on humanity, especially considering what He was offering and had done on our behalf.

God's next sentence is rendered in the manner most consistent with the reasons behind His intervention. But since there is a considerable range of viable options, I'll explain why these definitions are appropriate when chosen from among the alternatives.

“Then (*wa* – so) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence) **said** (*'amar* – promised in response), **‘I will remove the contamination** (*machah* – I will wash away and blot out the corruption and infection (qal imperfect)) **of the descendants of ‘Adam** (*ha 'adam* – of humankind, of those made in God's image with a *neshamah*) **which, for the benefit of the relationship** (*'asher* – to show the way to life), **I brought into existence** (*bara'* – I have created (qal perfect)) **out of the material realm** (*min 'al paneh ha 'erets* – from presenting their opposition to the land by their presence in the region).

Because as a result of humankind (*min 'adam*), **inclusive of the predatory beasts** (*'ad bahemah* – including plundering, warlike animals and the herd mentality of the ongoing witness and continued testimony of these frightening and fearsome monsters), **the testimony of the slithering reptiles** (*'ad ramas* – the warlike nature of the serpentine aggressors), **and** (*wa*) **the winged creatures** (*'owph* – beings that can fly, swiftly darting about while dispensing darkness and gloom) **of the spiritual realm** (*shamaym* – heavens), **indeed** (*ky* – surely, denoting these exceptions), **I regret as an expression of My sympathy** (*nacham* – compassion moved Me to pity, sorry and lamenting, disappointed (nifal imperfect – passively, at no fault of His own, Yahowah was saddened and therefore lamented with ongoing consequences that would unfold throughout time)) **that** (*ky*) **I have engaged with** (*'asah 'eth* – I have endeavored to perform, acting on behalf of (qal perfect – formed a genuine relationship even

if for a limited period of time with)) **them** (*hem* – addressing the descendants of ‘Adam).” (*Bare’syth* / In the Beginning / Genesis 6:7)

There is a reason behind every decision Yahowah makes to intervene. In spite of religious claims to the contrary, God so seldom interferes, when He alters the course of human events, we ought to take notice and consider His motivation. In this case, *machah* answers our question. Man had become a contaminant, a deadly infection whose corrupting influence was poisoning His creation. Unless He removed the toxin, life would be unsustainable.

A plague is never stopped by treating the symptoms or by accommodating the pathogen. It is only when the host which carries and spreads the disease is either cleansed of it or removed and unable to infect others, and the breeding ground for the next outbreak is disinfected and sanitized, that a region becomes safe to inhabit. God was doing what any loving father would do to protect His home and family. Had He not intervened when He did, man would have destroyed himself, and God would have become unknowable.

In translating these words, the broad range of meanings associated with *min*, *‘ad*, *bahemah*, and *ramas* should be considered. For example, since the usual translation of *min* as “from” does not work in this context, the most logical choice becomes “because as a result,” denoting “the reason behind and cause of” what follows.

We have dealt with *‘ad* before and noted that its primary connotation denotes something that “endures forever,” as opposed to simply “until.” But since “eternity” does not fit within this context, we are compelled to reestablish something we discovered previously.

The Hebrew word, *‘ed*, meaning “eternal witness and restoring testimony,” would have been written identically

in the text. Also revealing, *'ad* describes a “predator stalking and plundering prey as booty in war.” This, therefore, gives us a lot to consider prior to rendering the word one way or the other.

This is relevant because there would be no reason for God to truncate the lives of “domesticated animals” which is how *bahemah* is often translated. But now in conjunction with the full cadre of connotations associated with *'ad*, we can use them to ascribe revealing characteristics to these “beasts,” explaining why the region would be better off without them.

Likewise, *remes* can be rendered as “moving or creeping things,” and thus by implication, that which “slithers.” This depicts the lowly and serpentine nature of a venomous snake, especially considering the serpent’s association with the harmful and deadly nature of so many human schemes. Additionally, the affinity between “those who aggressively trample and destroy, often in militaristic pursuit,” and Yahowah’s depiction of the Roman Catholic Church in Daniel is too similar to ignore.

Lastly, while *'owph* can be translated as “bird,” demons are “*'owph* – winged creatures that can fly, quickly darting through space and time while dispensing darkness and gloom.” And then there is the potential association with “*'owts* – counsel and plans” which are “*'owa*’ – distorting and perverting.”

Moreover, these “*'owph* – winged creatures” are associated with the “*shamaym* – spiritual realm,” suggesting that God is referring to fallen *mal'ak*. Further, since a spiritual being cannot be killed, even by God, it is important that we correctly convey the meaning of *machah*, because Yahowah can and will “remove their contamination and corruption.”

Thankfully, Yahowah does not require perfection, is not impressed by popularity, and is willing to give us a

second chance. Thankfully, Noah was willing to listen to God and engage, doing what Yahowah wanted to be done. It does not actually take much to please God because His goal is to perfect us in ways that are pleasing to us.

Yah is remarkably accommodating of those who accept what He is offering and reject what He opposes. By doing these very things, Noah served as a trustworthy guide.

“But (wa) Noah (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **attained** (*matsa*’ – discovered and found, encountered and met with, obtained and experienced, recognized and acquired (qal perfect)) **favorable acceptance** (*chen* – compassion and mercy, kindness and a favorable disposition and response; from *chanan* – to treat mercifully and favorably) **in the sight** (*ba ‘ayn* – before the appearance and presence, in the perception, perspective, and understanding, from the viewpoint) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* – teaching regarding His *hayah* – existence).” (*Bare’syth* / In the Beginning / Genesis 6:8)

Should you be wondering why Noah, alone, was favorably accepted by Yahowah, that question is answered in God’s next statement. He, alone, was right.

“This is the (‘eleh) genealogical record and story (*towledowth* – account of the family line and descendants, the written record of the life; from *yalad* – the children who are born) **of Noah** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable

opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned). **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **was individually** (*'ysh* – an individual who was) **right** (*tsadaq* – upright, properly aligned and in accord with the standard, righteous and vindicated).

He was (*hayah* – he came to be and existed as (qal perfect)) **unobjectionable and perfected by being entirely correct with regard to the truth** (*tamym* – blameless, completely sound, and unblemished, without handicap, innocent, and right; from *tamam* – lacking nothing and therefore completely perfect) **among** (*ba* – in and with) **his generation** (*dowr huw'* – his time, people, and place, his age, lineage, and generation, his period and dwelling place).

Alongside the Almighty (*'eth ha 'elohym* – in association with God), **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home) **walked alone and independently** (*halak* – journeyed through life (hitpael perfect – affirms that Noach acted alone and that he was not assisted or influenced by anyone else up to this point)).” (*Bare'syth* / In the Beginning / Genesis 6:9)

The means to God's mercy, the path to vindication, and the way to perfection are found through an accurate assessment of the truth. Observe the Towrah and follow its guidance. The Trustworthy Guide to God's Home was unique in his generation in this regard. He is yet another affirmation that the path to God has never been popular. Very few people are willing to consider the truth, much less accept it.

Some may object at this point and protest that the Towrah did not yet exist. But the evidence suggests otherwise. It is evident from this statement that Noach not only listened to Yahowah's Instructions, God's Guidance,

Directions, and Teaching (and thus to His Towrah), but he engaged accordingly.

For example, here Noah is depicted walking with God, distinct from everyone else, and as a result, he was perfected. He was thereby in accord with the first three conditions of the Covenant, which instruct us to separate ourselves from the family of man and to rely on Yahowah instead, becoming perfected by walking to Him. In fact, since the fourth condition asks us to observe these very conditions, Noah was in accord with it as well. More than anything, Yahowah teaches us to listen to Him and respond, engaging in a manner consistent with His instructions. Noah is the living embodiment of this idea, which is probably why his name indicates that he was a trustworthy guide, someone whose example we should follow.

“And (wa) Noah (*Noach* – the Trustworthy Guide Home) **conceived** (*yalad* – fathered) **three sons** (*shalosh benym*), **with** (*’eth*) **Shem** (*Shem* – the Proper and Designated Name; from *shem* – the personal and proper name, reputation, designation, status, and renown; father of *Yahuwdym*), **with** (*wa ’eth*) **Cham** (*Cham* – Passionately Idolatrous; from *chamam* and *chamah* – to become aroused with passion and inflamed with emotion while worshipping the sun and sun-related imagery; father of Cana’an), **and with** (*wa ’eth*) **Yepheth** (*Yepheth* – Popular Deception; from *pathah* – opening the broad and popular way that deceives, entices, and seduces the simple-minded, naïve, and gullible; forefather of the Greeks, Romans, Roman Catholics, Christians, and Europeans).” (*Bare ’syth* / In the Beginning / Genesis 6:10)

One of the most egregious crimes ever perpetrated involves changing the names Yahowah chose for Himself and others. Consider how the story of Noah serves as a reliable guide, bringing those willing to follow him to God’s home. Or ponder the significance of associating the

Chosen People with the very name and reputation of God. What's more, the rivals for the land, the Canaanites, were not only "passionately idolatrous," they "worshiped the sun." But that all pales in comparison to what Yahowah called the Greeks, the Romans, Roman Catholics, and Christian Europeans.

Shem, Cham, and Yepheth, along with their wives, were invited aboard the Ark, not on their own account, but because they were part of Noah's family. It was a gift from one Father to another. And while it is enticing for those of us with children, since Yahowah did not specifically say that our sons would be afforded the same consideration as Noah's sons, we ought not extrapolate this beyond seeing the gesture as another affirmation of God's character.

Considering what Yah says next, it is a shame that not one in a million people knows the reason for the flood. In fact, I suspect that most people believe that it was either their lack of faith or immorality, not man's propensity for religious corruption and political violence.

“Now (*wa* – so then) **this region of the material realm** (*ha 'erets* – the land) **was corrupt** (*shachath* – was a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisons, and a grave where decomposing bodies are buried, destroyed, ravaged, and devastated by the perversions which deprive the dead and dying of their life and liberty (nifal imperfect – those in the material realm carried out and then endured the full implications of the verb with ongoing consequences)) **in the presence** (*ba la paneh*) **of the Almighty** (*ha 'elohym*).

And the region (*wa ha 'erets* – the material realm) **was filled with the proclamation of and satisfied with the overwhelming abundance of** (*male'* – unequivocally promoted and wholeheartedly preached, succeeding through the deployment of armaments and an abundance of

(nifal imperfect)) **malicious false testimony, destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything).” (*Bare’syth* / In the Beginning / Genesis 6:11)

There you have it. The reason for the flood was the “propensity of man to provide false testimony resulting in widespread corruption and overwhelming violence.” And may I suggest, that since two of these things are related and lead to the third, the false witnesses were wrong because they were corrupting God’s testimony, and that is what caused the overwhelming preponderance of people to be mistreated.

We have to dig deep, and search related words, to find any hint of sexual impropriety here. And it is unlikely that would have been the issue since God isn’t preoccupied with promiscuity. Also, since God has no relationship with overtly political individuals, the politics of the place would not have been the driving factor in their annihilation.

Therefore, the prevailing issue had to be the twisting and perverting of His testimony in proximity to His people. They were promoting the worship of false gods. This problem had become so pervasive that God was on the verge of becoming unknown, and worse, unknowable, even in the Promised Land. This brings us back full circle, with God validating, through the implications of *hamas*, the swamp parable in which I explained that God could not be known by analyzing its contents.

The resulting violent assault on His creation ran the gamut from government oppression to intimidating terrorism, from the horrific maiming of innocent people to the injustice of widespread plunder and looting. These things had become commonplace. It was cruel. And it was all wrong.

But shouldn't we be asking ourselves: How is what Yahowah described any different from what we have experienced over the past century? And since every indication is that man is far more likely to provide false testimony, is more corrupt and oppressive today, especially deadly and prone to terrorism, how do you think God presently views what humankind is doing to His creation?

While it is hilarious that the Islamic terrorist group has chosen to call themselves "*HAMAS* – ruthless terrorists and violent oppressors," that is not actually the most fascinating aspect of the word. *Hamas* depicts a "false witness who is responsible for wrongfully mistreating others." Violence, oppression, terrorism, and death come as a result of errant and misleading testimony.

For anyone who has read the Quran and Hadith, they see "Islam" flashing before their eyes. It is the poster child for *hamas*. But that is true in large part because it is the nature of every religion, and each emerged from its predecessor. It is why God through Daniel vividly depicted Babylon evolving into the beasts of Persia, Greece, Imperial Rome, and Roman Catholicism.

Malicious testimony had led to destructive violence, cruel oppression, vicious terrorism, horrific maiming, and wanton and unrestrained killing. The people God had created to love were now being viciously intimidated, plundered, and looted. Cruel and ruthless men completely lacking moral restraint were unjustly mistreating His creation as false witnesses, perverting His testimony to

advance their horrific schemes. It was more than God could endure.

In the context of Hebrew lexicons, *hamas* is sandwiched between words like: “*hamam* – to burn with lust and to be enraged,” “*haman* – to worship at a pagan altar,” “*hamas* – to think up and devise plans and plots,” “*hamets* – to add yeast, causing hateful feelings and grief, to oppress and treat people ruthlessly and wrongfully, to have our souls stained as a result of consuming yeasted foods and beverages, and to be mentally and spiritually inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast,” in addition to “*hamaq* – turn and wander away” while “*hamar* – adrift in an anguishing storm resulting in severe emotional distress and torment.”

It may not have been Yahowah’s intent for us to associate all of these universally negative concepts with the resolutely harmful and adverse aspects of *hamas*, but there is a profound and undeniable nugget worthy of our undivided attention. *Hamets* is self-explanatory and vital to our understanding, especially with regard to Yahowah’s provisions for life. “*Hamets* – yeast” is the fermenting fungus Yahowah removes from His Covenant children on UnYeasted Bread to perfect us.

But if we act counter to God in this regard, and “*hamets* – add yeast,” then it will “cause hateful feelings” toward God and man, and therefore “grief.” Yeast is symbolic of man’s “propensity to oppress people and treat them ruthlessly and wrongfully.” Unless it is removed on *Matsah*, we “*hamets* – are stained as a result of consuming yeasted foods and beverages.” *Hamets* “leads to becoming inebriated and soured as a result of consuming an excess of intoxicating alcoholic libations fermented with yeast,” thereby impairing our judgment. When our ability to think is degraded, when we choose to ingest what God wants to remove, we are more likely to accept rather than reject the

most corrupting institution man has ever devised: religion. And this is both the result of and what leads to “*hamas* – false testimony, violence, and oppression.”

Hamas describes the cause and consequence of “*hamets* – the intoxicating and corrupting influences of the fungus of yeast” – the stain of religious and political rebellion that must be removed for Yahowah to perfect us. To make us “*tsadaq* – right,” and thus like Noach, that which is “*hamas* – wrong” must be removed. The Ark lifted Noach and his family over a sea of *hamas*.

By making these connections, we come to understand that the yeast we are symbolically asked to remove on *Matsah* represents that which is invalid, and that which Yahowah is thereby removing to make us right. Once we reject the false teaching of religion, the injustice of government, and the deadly nature of established militaries from our lives, we are prepared to embrace the truth.

It has been a long journey, but we have reached our goal. The first of three successive deployments of “*hineh* – pay attention” follow.

“God (‘*elohym*) observed and considered (*ra’ah* – viewed and perceived, inspected and understood (qal imperfect)) **this region of the material realm (‘*eth ha’erets* – the land and territory).**

So now (*wa*) listen carefully, be especially observant, and notice that (*hineh* – pay attention, something important is being accentuated, behold the insights being emphasized, note the details in this narrative and consider the context, because, surely, they should change your perspective) **it was perverted and corrupt (*shachath* – she had become a slime pit of putrid matters, a swamp of murky ideas, a dark dungeon which imprisoned, and a grave where decomposing bodies were buried, she had ravaged everything and was destroyed by the perversions which deprived the dead and dying of their life**

and liberty (nifal perfect – those advancing the mayhem in the region not only caused these problems, they also suffered the effect of them)).

For indeed (*ky*), **every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **was corrupting others** (*shachath* – he had caused others to endure a slime pit of putrid matters, he had promoted a swamp of murky ideas, he had created a dark dungeon, ravaging his victims with his perversions which deprived the dead and dying of their life and liberty (hifil perfect – those doing the preaching were corrupting)) **as a result of his way** (*'eth derek huw'* – according to their manner and path).” (*Bare'syth* / In the Beginning / Genesis 6:12)

Before you accept this translation as accurate, you should know that there are a couple of alternative ways to present the concluding sentence. While I chose to blend both aspects of *basar* into a cohesive whole, it can be limited to: “creature, living thing, biological life, human, animal, or flesh.” Doing so would yield:

“For (*ky*) **he was corrupting** (*shachath*) **every** (*kol*) **creature, human, and animal** (*basar* – living thing, biological life, and flesh) **by** (*'eth* – according to, as a result of, or through) **his way** (*derek huw'*).” While this is an acceptable rendering of each word, there are grammatical and contextual issues with the resulting translation.

The grammatical incongruity is a result of the third-person feminine singular prefix associated with the verb, *shachath*, in the second of these three sentences. It could be conveyed as either “it was perverted” or “she was corrupting.” The feminine pronoun was addressing *'erets* which is also feminine. So then, with *shachath* prefixed in the third-person masculine singular the second time it is used, who or what is “he” or it addressing?

The only way to resolve this problem is to present *basar*, which is masculine singular, as the subject rather than the object of the verb. That is not unreasonable, because its position following the verb is exactly where we would expect to find the subject in a Hebrew sentence. So then with *basar* as the subject, but then limited in scope, the concluding sentence would read:

“For (*ky*) every (*kol*) creature, human, or animal (*basar* – living thing, biological life, and flesh) was corrupting (*shachath*) with (*‘eth* – according to, as a result of, or through) his way (*derek huw’*) in the region (*ba ha ‘erets*).” That is not only senseless, because with the hifil stem applied to *shachath*, the subject is causing the object to participate in the action. Therefore, it is saying that the *basar* “was corrupting” with his way as opposed to the *basar* “was corrupt.”

These grammatical issues aside, since there are vastly better words for “human,” like *‘adam* or *‘ysh*, we’d be left scratching our heads and wondering how “every animal or creature” was corrupting? Surely God wasn’t blaming the prey for being maimed, terrorized, and slaughtered. Moreover, since animals do not have a conscience, and cannot read or write, it would be inappropriate to suggest that they were somehow immoral or that they had somehow corrupted something.

However, by translating *basar* in accordance with its verbal root, “to preach, publish, and announce news which is perceived as good,” the statement correctly addresses the source of the corruption as well as the violent oppression: clerics and kings. And perhaps that is why Yahowah asked us to “*hineh* – pay attention to the details as they are presented in the context of the discussion.”

Before we move on to the next sentence, a word of caution. I could be wrong. There may be a resolution to the grammatical and contextual problems that has escaped my

grasp. There is no such thing as a perfect translation, and I have never claimed to be inerrant. And as a result, you'd be better served if you examined the text for yourself and then considered the possibilities. Typically, Yahowah communicates in layers, with multiple interpretations intended. So as is often the case, we could come to different conclusions and both be right.

I have shared these concerns and possibilities with you because I want you to understand the thought process behind a translation and the choices that are available to us. By revealing my analysis, I am deliberately opening myself up to criticism, because critical thinking leads to understanding.

The purpose of this chapter, right from the outset, has been to explore how the insights associated with “*hineh* – pay attention” might lead us to a better understanding of how to properly access Yahowah’s provisions to uphold life. And since Yahowah was on the precipice of extinguishing life in this region with the notable exception of Noach and his family, God’s treasure chest of knowledge is being opened for our enlightenment and edification. It is by opening our eyes and poking around that we will be enriched by the experience.

It is at this point that Yahowah commenced sharing His Towrah Teaching with Noach, instructing and guiding him so that he would be able to navigate away from trouble. Noach and his family would participate in their salvation. Furthermore, Yahowah is unlike a lord or general who dictates an order and demands compliance. He wants His children to understand the reasons behind His instructions so that we become thinking participants.

“So, then (*wa*) God (*‘elohym*) spoke (*‘amar* – said, promised, affirmed, and explained (qal imperfect)) while approaching (*la* – concerning and on behalf of) Noach (*Noach* – Trustworthy Guide to a Beautifully Prepared and

Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned), ‘**A limitation constraining** (*qets* – the cessation, furthest extremity, limits, and boundary which will not be exceeded for some time; from *qatsats* – cutting off and separating, tearing asunder) **every** (*kol*) **human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish, and preach news considered good and beneficial by those who hear it) **has come** (*bow*’ – will occur and will be brought into effect regarding him (qal perfect third-person singular masculine)) **for I have noticed** (*la paneh* ‘any – because I will turn away from My presence) **that indeed** (*ky*), **the region** (*ha* ‘*erets* – that the material realm) **is filled with the proclamation of and satisfied with the overwhelming abundance of** (*male*’ – unequivocally promoted and wholeheartedly preached, succeeding through the deployment of armaments and an abundance of (qal perfect)) **malicious false testimony, destructive violence, cruel oppression, and vicious terrorism** (*hamas* – that which was completely wrong, horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete lack of moral restraint as a result of witnesses being completely wrong, injustice and theft in an environment where thinking is flawed and plots are devised which are horrific, mistreating everyone and everything).

So because of their presence (*min paneh hem* – as a result of their expression, the extent of their mouth, and on account of their turning away as well as their opposition), **now** (*wa* – then) **pay attention to Me, listen carefully being especially observant, standing up and taking notice that** (*hineh* ‘any – behold, something important about Me is being conveyed, the insights and the details in

My declaration are being emphasized in this context for your consideration because they should change your perspective regarding Me, causing you to look up and reach up to Me) **they are corrupting** (*shachath hem* – they have caused others to endure a slime pit of putrid matters, they have promoted a swamp of murky ideas, they have created a dark dungeon which imprisons and a grave where decomposing bodies are buried, they have ravaged their victims with their perversions, thereby deprived the dead and dying of their life and liberty, destroying them (hifil – those doing the preaching were corrupting, destroying, perverting, and sliming the earth, perverting)) **the material realm** (*'eth ha 'erets* – the region).” (*Bare'syth* / In the Beginning / Genesis 6:13)

Once again, and to be consistent, I've elected to render *basar* as every “human prone to preaching” because the problem is obviously religious corruption promoted by false witnesses. But since almost every Bible translation has God “destroying all flesh,” it's important that you know that there are viable options which, when considered, justify Yahowah's actions, making them reasonable, even appropriate and compassionate.

Hineh 'any, when spoken in God's voice and proclaimed in the midst of a life-or-death situation, represents the ultimate form of “behold,” because it directs our attention to Yahowah, Himself. He is, after all, the provision for life.

God's Towrah Instruction continues with...

“Choose of your own volition to engage, working to make (*'asah* – of your own freewill expend the considerable effort and energy endeavoring to accomplish something beneficial, electing to produce it using existing materials, while celebrating the resulting achievement of building (qal imperative second-person-masculine singular as an expression of volition in the second person genuinely

engage and literally fashion, choosing to manufacture)) **on your own behalf** (*la 'atah* – for you to approach) **an Ark** (*tebah* – large ship; from *tabuw'ah* and *tabuwn* – to enhance understanding, to yield knowledge, to increase discretion) **of laminated and resinous wooden timbers** (*'etsy gopher* – wood beams glued together with pitch), **constructing** (*'asah* – making) **rooms** (*qen* – compartments, from receptacles for bird nests to stalls for mammals) **within** (*'eth*) **the ship** (*tebah* – ark to increase understanding). **And then** (*wa*) **cover her** (*kaphar 'eith hy* – coat and seal her as a symbol of reconciliation), **including** (*min*) **the house** (*beyth* – home) **and also** (*wa*) **inclusive of** (*min*) **the exterior** (*huwts* – outside), **with** (*ba*) **pitch** (*kopher* – water-sealing substance comprised of organic material similar to tar).” (*Bare'syth* / In the Beginning / Genesis 6:14)

As with the Covenant, to gain access to the Ark, we have to be willing to act, engaging of our own freewill. This association between God's Family and this vessel is why the Ark is presented as a “*beyth* – home.” Also, since the Children of the Covenant are “*kaphar* – covered and protected” by the Set-Apart Spirit, the Ark carrying His children would also be covered.

As for the laminated beams, they would not only be stronger, Noah and his family would have been able to maneuver them into place. By providing this guidance, Yahowah was demonstrating that it does not require super-human skill to do as He has asked or to benefit from what He is offering.

This next instruction from God, much like the previous one, provided specific directions to Noah, with God telling him precisely what he needed to do to survive. Noah would either accept them and act accordingly, or he would die. God did not ask Noah for maritime advice, alternative approaches to shipbuilding, or to critique His plan to rescue Noah and his family from the fate awaiting

humankind. And we do not find Noah proposing a new covenant, believing that God's approach was unachievable or overly demanding. Noah did not respond like Paul. The Ark is not representative of Christianity. It is the antithesis of it.

This entire story exists to present and explain the Covenant. If we are willing to listen to God's instructions and act upon them, distancing ourselves from the ways of man while trusting God, He will do for us as He did for Noah. Just as the story of 'Abraham passing Yahowah's test by taking Yitschaq to Mount Mowryah serves as a foreshadowing of Passover, God's directions and provisions on behalf of Noah foreshadows the Covenant with 'Abraham.

And that is why God said...

“This specifically and singularly exists (*wa zeh*) to show the way to the benefits of the relationship (*'asher* – revealing the way to a fortunate and joyful place by correctly conveying the teaching and guidance required to pursue life the right way).

Make her (*'asah 'eth hy'* – act in such a way, expending considerable effort to understand the energy needed to construct her) **an Ark** (*ha tebah* – a ship) **of 300 cubits** (*shalosh 'amah* – 300 forearms, 150 strides or meters measured using the distance from an elbow to the tip of the fingers of an outstretched hand) **in length** (*'orek* – long; from *'arok* and *'urym* – to endure a long time, to approach the region with the proper orientation, directed toward the light) **and 50 cubits** (*hamesh 'amah* – fifty forearms) **in width** (*rochab* – in breadth or wide, denoting that which is broad, gaping, and spacious; from *rachab* – the vastly popular way of life for those who do not know and who have difficulty understanding which is celebrated in the public squares and city centers).

Then 30 forearms (*wa salowhym 'amah* – then thirty cubits) **in height** (*qowmah* – to hold one’s head high, back straight, walking with one’s eyes lifted toward the sky) **you should make** (*'asah* – you should create and construct) **a roof** (*tsohar* – a covering; from *tsahar* – olive press) **accordingly the Ark** (*la ha tebah*).” (*Bare'syth* / In the Beginning / Genesis 6:15)

When first proposing to Noah that an Ark be built according to His specifications, Yahowah used the imperative mood, thereby informing Noah that the decision to proceed along this course would be his choice. So, while Noah was given the option to accept or reject God’s plan, once onboard, he would be relying upon Yahowah’s ability to guide him through these troubled waters.

As it relates to a cubit, it is interesting to note that since the measurement is from the elbow to the tip of the fingers of an outstretched hand, this representation of a forearm and hand is essentially a Yowd י, the first letter in יהוה – Yahowah’s name. The implication is that to endure for a long time, grasp hold of Yahowah’s outstretched arm and hand.

Also interesting, we find a confluence of derogatory concepts in “*hamesh* – fifty.” Recognizing that five is both the number of confusion and of Satan, there is an affinity with “*rahab* – the broad and limitless way,” which is not only the next word in the previous statement, it reflects the broad and popular way of religion which leads most people to their death and ultimate destruction of their soul.

Hamesh is also remarkably similar to “*hamas* – malicious false testimony, destructive violence, cruel oppression, and vicious terrorism, that which is horrifically maiming and wantonly unrestrained in killing, viciously intimidating, encouraging depraved plunder and looting, severe injustice and cruel and ruthless behavior, a complete

lack of moral restraint as a result of witnesses being completely wrong in their conception of flawed schemes.” *Hamesh* presents “armed militants engaged in battle.” And as we discovered earlier, *hamar* describes “fermented beverages and stormy seas,” while *hamaq* is “to wander away.” These things are all encapsulated in the problems associated with “*hamets* – yeast.”

To the best of my knowledge, there isn’t a single Bible translation that properly conveys the intent of the following instruction. And there are three reasons for this sorry state of affairs. First, very few understand that this entire story exists to introduce the Covenant, which is represented by the Ark. So, while the directions lead to the construction of a seaworthy vessel, God is only indirectly talking about a ship. I suspect that this is one of the reasons they assume that the following statement calls for one door and two “decks,” even though they all acknowledge that the word for “deck” was not included in the sentence.

Second, Christians, and thus Bible publishers, are universally oblivious when it comes to the nature of the “*Ruwach Qodesh* – Set-Apart Spirit.” Using the inappropriate monikers, “Holy Ghost” or “Holy Spirit,” they have no concept as to what it means to be “set apart” or that the *Ruwach* is our Spiritual Mother, representing the Maternal aspects of Yahowah’s nature. Her role relative to the Towrah, Covenant, and now the Ark explains why all three are feminine, and also why in the following statement her desires relative to the Ark’s construction are being expressed in third-person singular feminine using the jussive volitional mood.

Third, not one in a million people is aware of one of the most repeated and essential instructions in the whole of Yahowah’s testimony – that there are three doors through which human souls may pass at the end of their life. The religions of Christianity and Islam have promoted a myth that makes their god out to be a monster, one who would

eternally torture every soul who rejects him. It is why there are three alternatives, not two. These are now being presented in the Ark.

“**So** (*wa*) **to a cubit** (*‘el ‘amah* – in consideration of the forearm (and by implication, the \succ in Yahowah’s name)), **she yearns to completely fulfill Her purpose** (*kalah hy’* – Her desire is to accomplish and complete Her mission, be fulfilled as a bride at Her wedding (piel imperfect energetic nun jussive – as an expression of third-person volition, the object is emphatically influenced by the result on an ongoing basis with unfolding consequences)) **as part of** (*min* – on account of the means to) **moving in the direction of** (*la* – concerning and on behalf of the reason for this approach to) **ascending to a higher dimension** (*ma’al* – lifting up and elevating on high, pertaining to an ascent to a spatial position and orientation that is beyond the current reference).

So therefore (*wa*), **place** (*sym* – locate, arrange for, and appoint with literal and ongoing ramifications (qal imperfect)) **a doorway** (*petah* – an entrance and opening, a portal to full disclosure of knowledge and a gateway to understanding which has been carved in stone and engraved as part of this written communication to open the way to respond, to be released and thus freed, to be drawn out, and to be liberated) **in her side** (*ba hy’ sad* – in her flank).

A lower and lowest (*tachtym* – below and underneath representing the realm of death and the depths below as the lowest point or single dimension (plural); from *tachath* – as an alternative, a place in exchange for oppression and subjugation) **second** (*seny* – another one; from *shanah* – to repeatedly change, disguising one’s aversions and perversions) **and** (*wa*) **third** (*shalyshy* – a third one; akin to *shalach* – to send away), **She wants you to make** (*‘asah hy’* – She desires for you to construct, exerting the energy to create, engaging to get this done for Her (qal imperfect

jussive – a genuine expression of third-person volition with unfolding consequences throughout time)).” (*Bare’syth / In the Beginning / Genesis 6:16*)

By using the jussive mood in association with the Ark, not once, but twice, we are confronted by the realization that this is no ordinary ship. As the symbol of the protective nature of the Covenant, the Ark represents the role our Spiritual Mother, the *Ruwach Qodesh*, plays in protecting God’s Family.

The three doors represent the three options afforded every soul. We can accept and act upon the conditions to be part of Yahowah’s Family and choose the primary doorway of the Ark / Covenant which is Passover. This is the doorway through which Noach passed, and it leads directly to eternal life in God’s home – to the realm of seven dimensions.

The second door is lower, but not the lowest. It is the gateway to the death and the destruction of one’s soul. Those who fail either through augmentation or omission to act upon the Covenant’s conditions and who do not answer Yahowah’s Invitation to be Called Out and Meet on Passover exit life through door number two. It is not a penalty, just a consequence. There will be no suffering or anguish for such individuals. Separated from the source of life and from His provisions to uphold life, their soul will simply cease to exist upon their earthly demise. This middle door is the broadest and most popular option.

The third door is not just the lowest of the three, it is by far the worst selection. From God’s perspective, since He personally paid the price to redeem us, to be just and indeed fair, a price must be paid for leading people astray. That penalty is eternal incarceration inside the likes of a black hole – a lightless and thus Godless one-dimensional realm where nothing escapes. While there are no fires and no physical tortures of any kind, an eternity spent among

religious zealots, political leaders, and military advocates will be hellish.

So yes indeed, just like life itself, the Ark would have three doors, with the highest of those portals leading to life in the seventh dimension. The Set-Apart Spirit will fulfill Her mission.

The third of three deployments of *hineh* follows, alerting us once again that it is in our interest to pay attention.

“Now, look up and pay very close attention to Me (*wa* ‘*any hineh* – therefore, behold, here I Am, so stand up, look up, and reach up to Me, and in addition listen carefully to Me and to this narrative, considering every detail, being especially cognizant of the context, here and now at the present time recognizing that this point is being emphasized to provide an important contrast).

I, Myself, am going to return and bring (*‘any bow*’ – I will arrive and pursue, I will direct and cause (*hifil* – the subject causes the object to endure the effect of the verb)), **accordingly** (*‘eth* – as a result and for this reason), **the flood** (*ha mabuwl* – the deluge by way of the sea which inundates in overwhelming proportions; related to *mabown* – to instruct and teach, providing an education in the Towrah which leads to a preferable solution and outcome, *mabuwa*’ – an upwelling of underground water, and *mabuwkah* – a societal upheaval for the confused) **of waters** (*maym* – sea water and other sources of water, plural, and thus water from more than one source) **upon the region** (*‘al ha ‘erets* – over and on account of the material realm) **to devastate and destroy the corruption** (*shachat* – to negate the putrid slime pit, human incarceration in a lightless dungeon, and the decay leading to death and destruction in *She’owl*) **of every (kol) human prone to preaching** (*basar* – animalistic individual and physical and biological entity inclined to proclaim, publish,

and preach news considered good and beneficial by those who hear it) **in whom** (*ba huw'*) **is a living spirit** (*ruwach chayym*) **from beneath** (*min tachat* – from below) **the spiritual realm** (*ha shamaym* – the abode of God).

All (*kol*) **who** (*'asher*) **are in** (*ba*) **the region** (*ha 'erets* – this part of the material realm) **will pass away** (*gawa'* – will give up the ghost, yielding up the demonic spirit (qal imperfect)).” (*Bare'syth* / In the Beginning / Genesis 6:17)

While almost every Bible renders *ruwach* as breath, that is not a permissible translation. *Ruwach* should only be translated as “spirit” or “wind.” *Nepesh*, which is the Hebrew word for “soul,” is actually the term for “breath.” The connection between a soul and breath should be obvious because not only is a soul common to all animals, as long as an animal is breathing, its soul is intact, making breath the sign that it is conscious and alive.

With regard to spirit and wind, since no animal begins life with a spirit inside of it, but can be influenced by them, spirits are akin to the wind which is an unseen outside influence. As for mankind, the method of influence is via our *neshamah*, which facilitates willing possession by either the Set-Apart Spirit or a demonic spirit.

These things considered, Yahowah is hereby associating “living spirits” with “humans prone to preaching.” These spirits are, of course, fallen *mal'ak* aligned with the Adversary known as demons. That is why they are shown as “from” but also “beneath and below” the “spiritual realm.”

Spirits cannot be killed. They do not die. So *She'owl* was constructed to incarcerate the fallen *mal'ak* and the humans who have aided and abetted them. And in this light, it is interesting that Yahowah did not use *muwl*, the primary Hebrew word for “dying and death,” but instead selected *gawa'*, which is only used fifteen times, all in reference to the transition from mortal life to an external existence,

either in the Covenant or estranged from it. As such, it is translated as “pass away” two-thirds of the time it is used. These demon-possessed religious and political leaders prone to preaching and publishing will pass out of this life and transition away from God, going to *She’owl*.

In this regard, *gawa’* and the related *gawph* convey “being hidden away in the midst of something and thus being out of sight.” It speaks of “shutting the door once someone is inside.” Advancing these ideas, *guwphah* is the “hollowed-out remains of a corpse” and thus addresses a dead body without a soul.

All of this is symbolic of *She’owl* – the realm of the dead who are incarcerated within a black hole. And while I have been critical of English Bible translations, their most common renderings for *gawa’* are telling: “give up the ghost” and “yield up the ghost.” As long as one recognizes that a “ghost” is a demonic spirit, the implication is accurate.

As an interesting aside, since most of those reading this chapter have previously read *Yada Yah*, the reason I did not mention the welling up of “deep ocean water,” at this, the first mention of the flood, is because *tahowm*, the basis of that insight, appears in *Bare’syith* / Genesis 7:11.

It not only describes the impetus of the regional flood, which occurred as a result of the comet or asteroid impact in the Indian Ocean (the Burckle Crater is dated between 2500 and 3000 BCE) and resulting mega-tsunami, it explains why the Black Sea transitioned abruptly at this same time from fresh to saltwater, leaving the Naphylym civilizations buried beneath five hundred feet of water.

From the first hello, this has been about Yahowah’s Covenant. And make no mistake, there is only one Covenant, it will never be annulled or replaced, and it belongs to God, not man. As confirmation...

“Then (*wa* – in addition) **I will take a stand, establishing** (*quwm* – I will stand up and affirm, setting up and honoring (hifil perfect)), **as a result** (*‘eth* – accordingly), **My Covenant** (*beryth* ‘*any* – My Family, My Home, My Household, and Familial Relationship of Mine) **with you** (*‘eth* ‘*atah*), **and** (*wa*) **you will come to enter, and be included within** (*bow* ‘*el* – you shall serve as a guide to the entrance of (qal perfect)) **the Ark** (*ha tebah*), **you and your sons** (*‘atah wa benym* ‘*atah*), **your wife** (*‘ishah* ‘*atah*), **and your son’s wives** (*wa* ‘*ishahy beny* ‘*atah*) **with you** (*‘eth* ‘*atah*).” (*Bare* ‘*syth* / In the Beginning / Genesis 6:18)

Typically, when Yahowah wants to communicate that He is “establishing” His Covenant, He uses *karat*, which means “to cut.” It is used in the sense of “cutting someone in on something” or simply as “cutting a deal.” But this time, He has chosen *quwm*, whose primary meaning is “to stand.” Therefore, Yahowah is taking a stand here and now, in this situation, “to set up, establish, and affirm” the means to enter His Covenant, symbolized by the Ark. And in that regard, the instructions are clear. Listen to what God asks of us and engage with Him on that basis.

“And (*wa*) **Noach** (*Noach* – Trustworthy Guide to a Beautifully Prepared and Restful Home; from *noachah* – to be a dependable guide who provides trustworthy directions, to be a reliable leader, to help create a favorable opportunity and *nuwach* – restful abode and dwelling place, a home which is beautifully prepared and adorned) **engaged and acted** (*‘asah* – exerted considerable effort and energy to do (qal imperfect – literally and genuinely, continually and habitually, engaging)) **in a manner consistent with** (*ka* – according to) **everything** (*kol* – all) **which beneficially shows the way to the relationship** (*‘asher* – which provides the blessing of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those engaging

in the correct way along the proper, specific, certain, and restrictive route to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of one's stability, safety, and security, being led to pursue life the right way) **God** ('*elohym*) **had instructed** (*tsawah* – had directed and appointed, had assigned as a responsibility, had appointed and ordained) **of him** ('*eth huw*' – regarding him), **correctly** (*ken* – rightly and appropriately likewise and therefore) **doing so** ('*asah* – acting and engaging accordingly, expending the effort to accomplish the task and profiting from it, endeavoring to acquire the knowledge which leads to understanding)." (*Bare'syth* / In the Beginning / Genesis 6:22)

Listen to Yahowah's instructions regarding His Covenant. If being part of God's Family and living in His home appeals to you, then act accordingly.

But be forewarned. Only one response will work. It has to be the "*ken* – correct" one. And the only way to come up with the right answer is to listen to the instructions.



The declarations made by Yahowah throughout the first two chapters of *Yasha'yah* / Isaiah reveal that the reason His provisions to sustain life were now being withheld was the pervasive and corrupting influence of religion. Since the birthplace of this crippling and deadly disease was "*Babel* – Babylon," let's turn to that story now, aware that *hineh* will enter the conversation once again.

To begin, Yahowah introduced *Babel* – Babylon to us in *Bare'syth* 10. He has Moseh write:

“**Kuwsh** (*wa Kuwsh* – Noach’s grandson by way of *Cham* – Passionately Idolatrous Sun Worshiper)) **fathered** (*yalad*) **Nimrod** (*‘eth Nimrod* – Rebellious Son).

He was dishonorable and contemptible (*huw’ chahal* – he was proud and profane, defiled and diseased, polluted and pierced, wounded and harmful, from *chalah* – diseased and sickening (hifil perfect)) **as a result of** (*la*) **being** (*hayah* – existing as) **a powerful politician and heroic warrior** (*gibowr* – a mighty militant and prominent political individual with the ability to fight and who prevailed in his quest for military and political power by becoming an influential and impetuous societal leader) **in the region** (*ba ha ‘erets* – in the land).” (*Bare’syth* / In the Beginning / Genesis 10:8)

So much for the notion of God blessing one’s country, inspiring its leaders, or supporting its troops. Nimrod was considered contemptible expressly because he was “a powerful politician and heroic warrior.” That’s quite an indictment on patriotism.

“**He would** (*huw’ hayah* – he existed to) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence by), **hunt his prey** (*tsayd* – act as a hunter pursuing game and killing animals, used metaphorically to depict someone who pursues the life of another in order to destroy it; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill (used in *Mashal* / Proverb 6:26 to reveal that the Whore of Babylon chases after and hunts down human souls)) **in direct opposition to** (*la paneh* – as an assault against and attack upon the presence of) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Therefore (*'al ken* – for this reason) **it is said** (*'amar* – it is declared), **'The likes of** (*ka* – those similar to) **Nimrod** (*Nimrod* – Rebellious Son) **prominently and impetuously, powerfully and militantly** (*gibowr* – fight mightily to establish his political influence by) **stalk, capture, control, and victimize prey, pursuing the life of others to destroy it** (*tsayd* – act as a hunter pursuing game by killing animals; from *tsuwd* – to stalk and victimize, capture and control, ensnare and kill) **as an assault against and attack upon the very presence of** (*la paneh* – in direct opposition to) **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration).” (*Bare'syth* / In the Beginning / Genesis 10:9)

Nimrod was the first king of Babylon. Proud and profane, militant and political. Noach was the antithesis of Nimrod. One preserved life, the other pursued and destroyed it. One serves as a dependable guide to Heaven, the other to Hell.

According to the Babylonian religion, during the Vernal Equinox while Nimrod was out hunting, he was mauled and killed by a wild boar. His Queen, Astarte, wept for forty days, taking just enough time away from her sobbing to become impregnated by Bel, the Lord, via one of the Sun's rays.

Nine months later, she became the Queen of Heaven and the Mother of God as the Virgin with Child, when Tammuz, the Son of the Sun was born on the Winter Solstice (then December 25th). In this way, Christianity got its Lord, Easter, the Easter Ham, Lent, Sunday, Christmas, the Queen of Heaven, the Mother of God, the Virgin and Child, the Trinity, its Cross (the sign of Tammuz), and of course a dying and resurrected Son of God with a birthday on the Winter Solstice.

“So (wa) **this came to be** (*hayah* – was and existed as) **the beginning of** (*re'shyth* – the initiation of the process, the starting point, as well as the firstfruit and first child of) **his kingdom** (*mamlakah huw'* – his empire, realm, royal rule, and government) **of Babel | Babylon / Confusing Corruption** (*Babel* – Babylonia, Gate of the Lord God, to confuse by mixing together, to corrupt by commingling; a compound of *ba* – with and *bel* – the Lord Bel, god of Babel), **including** (wa) ‘**Arek** (*'Arek* – Prolonged Self-Reliance), ‘**Akad** (*'Akad* – Subtle, Deceitful, and Treacherous Deceptions), **and Kalneh** (*wa Kalneh* – Ignominious, Shameful, and Lowly) **in the land** (*ba ha 'erets* – in the realm) **of Shin'ar** (*Shin'ar* – Sumer which became Babylonia, therefore Mesopotamia, the Tigris and Euphrates Valley).” (*Bare'syth* / In the Beginning / Genesis 10:10)

“**From that territory** (*min ha 'erets ha huw'* – from that realm or region), **he went out to** (*yatsa'* – went forth and came upon) ‘**Ashuwr** (*'Ashuwr* – Assyria, named in honor of the god, Ashur, the Great Lord of the Assyrian pantheon, meaning gracious, a warrior and conqueror who was depicted using the sun's power to destroy), **and he built** (*wa banah* – then he established) **Nynowah** (*Nynowah* – Nineveh, Refuge of the Fleeing Ninus, the Rebellious Son, Nimrod), **Rachobowth** (*Rachobowth* – the Open Way and Broad Path), **and Kelah** (*wa 'eth Kelah* – Finished, to perish unable to prevail even though physically strong).” (*Bare'syth* / In the Beginning / Genesis 10:11)

I am saddened to tell you that Ashur was depicted with eagle wings and arrows, set into the center of a solar disc, ostensibly the symbol of the President of the United States. It was also adopted by the Nazis.

So here is God's second narrative on Babel, somewhat streamlined for the moment...

“Now it came to exist with ongoing consequences that the entire region had one language, and so the words were closely related, sharing common characteristics. (*Bare’syth* / Genesis 11:1)

Then it came to pass as they migrated toward the east and from where they had previously existed long ago, while moving in the direction of the rising sun, they discovered a valley in the region of Shin’ar (Sumer which became Babylonia in Mesopotamia between the Tigris and Euphrates) and settled there. (*Bare’syth* / Genesis 11:2)

And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, ‘Come, I implore you to act, choosing to do what I want done, because I want you to allow me to control you, all while you ascribe excellence and greatness to me.

I want us to make, as an expression of my will, sun-dried and whitewashed bricks and writing tablets. Then I want to burn an offering to the fiery serpent so as to approach the place of the serpent’s blaze.’

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, the sticky, slimy, troublesome, and combustible black hydrocarbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, and as fuel to burn, for a while came to genuinely exist for them as an intoxicating and slimy, binding agent akin to partially fermented intoxicants which enrage and torment. (*Bare’syth* / Genesis 11:3)

Then they said, expressing in words, vowing, ‘We want to control you so that you praise what we choose to worship.

We will continually build for ourselves a city with an inner shrine and temple complex and then a highly valued platform and imposing tower for religious worship with its top in the spiritual realm of the heavens.

We will engage, actually creating for ourselves a name and reputation, or otherwise we will be attacked, scattered, and dispersed over the face of the entire region.’ (*Bare’syth* / Genesis 11:4)

Yahowah descended for the purpose of observing the city and temple complex and its imposing tower for religious worship, all designed to increase their importance, influence, and authority, which to establish their way, the sons of the descendants of ‘Adam had built. (*Bare’syth* / Genesis 11:5)

Then Yahowah declared and explained, ‘Pay attention, behold, something important is being emphasized, be observant now, look up, listening carefully to the insights being conveyed, notice the details in this narrative, considering the context because, surely, this can change your perspective: one race, nation, and people with one way of speaking for all of them, considering what they have done, is then contemptible, reprehensible, and deadly for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise.

Then they will not be restrained from putting into effect and carrying out anything which they wickedly decide and propose, they collectively plot and plan with evil intent by agreeing together. (*Bare’syth* / Genesis 11:6)

Come now, I implore you of your own freewill, because I want you to pay attention to Me and then to act, choosing to do what I want done, and of your own volition, I'd like you to respect Me, choosing to communicate your response, ascribing value to what I'm offering so that you allow Me to influence you:

Let's choose to go down, temporarily degrading an aspect of ourselves, because we want to confound and compromise through commingling their ability to communicate so that they will not listen to the individual speech and rhetoric of their immoral countrymen, their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications which are improper and harmful.' (*Bare'syth* / Genesis 11:7)

So Yahowah dispersed and separated them away from there and from that name throughout the entire region. And they ceased what they were doing, refusing and rejecting the process of building and establishing the city with an inner shrine and temple complex. (*Bare'syth* / Genesis 11:8)

Therefore, as a result, He called and designated it by its name, thereby denoting her reputation as 'Babel – Confusion and Corruption – Babylon,' because there Yahowah commingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (*Bare'syth* / Genesis 11:9)

Since there is so much more to learn by scratching beneath the surface, especially in the context of language being used to confuse the people so that they build monuments to wannabe gods, let's take our time and consider every implication. This story begins...

“Now it came to exist that (*wa hayah* – so it was and came to be (qal imperfect)) **the entire** (*kol*) **region** (*ha 'erets* – realm, territory, country, and land) **had one**

(‘*echad* – a certain, singular, and unique) **language** (*saphah* – way to form words, method of speaking, means of communicating) **and so** (*wa*) **the words** (*dabarym*) **were the same** (‘*echad* – closely related and associated; based upon ‘*achawah* – shared common characteristics).” (*Bare’syth* / In the Beginning / Genesis 11:1)

The reason people in this region, which ran from the headwaters to the deltas of the Tigris and Euphrates Rivers, and included the circumference of the Black Sea, communicated in like fashion was because the language Yahowah used to create the universe and then communicate with ‘Adam was vastly superior to the mumblings of primitive man.

So as ‘Adam’s and Chawah’s descendants populated the region and intermarried with the humans living outside of ‘Eden circa 3968 BCE, they spoke Hebrew. And while it is the language best suited to discern spiritual things, that was not how the likes of the Naphylym were using it.

Now speaking of this migration from ‘Eden to Ur, Yahowah said...

“Then it came to pass (*wa hayah* – so it came to exist (qal imperfect)) **as they migrated** (*ba nasach hem* – as they set out and travelled (qal infinitive construct – a literal interpretation irrespective of people or time)) **toward the east** (*min qedem* – from where they had previously existed long ago and moving in the direction of the rising sun), **they discovered** (*wa matsa’* – and they found) **a valley** (*biqa’ah* – a plain) **in the region** (*ba ha ‘erets* – in the territory or land) **of Shin’ar** (*Shin’ar* – Sumer which became Babylonia, therefore the Tigris and Euphrates Valley) **and settled there** (*wa yashab shem* – and inhabited it, establishing a dwelling place there).” (*Bare’syth* / In the Beginning / Genesis 11:2)

In the midst of this discussion on language, the first in the Towrah, it is fascinating to note that Sumer is the first

human habitation to provide a written record of their existence. I would not view that as a coincidence.

The civilization (their transition from hunter gatherers to urban living) dates to 3900 BCE, which is shortly after the exile from 'Eden. Their earliest writings (the oldest dating to around 2900 BCE, and therefore, right before the flood) used graphic depictions of common things, consistent with what we see preserved in the oldest Paleo-Hebrew alphabet. It was only later that they transitioned to Cuneiform, ostensibly because it was easier to make wedge-like impressions in soft clay than it was to create curved and complex pictographic forms. Also telling, their language, a precursor to Akkadian, was as similar to Aramaic as Aramaic is to Hebrew.

Cognizant that Sumer, as part of Babylon, is being associated with religious and political man, man run amok apart from God, it is interesting to note that the Sumerians used a six/sixty-based counting system. Time, space, and mass were measured in increments of six. For example, there were sixty seconds in a minute, sixty minutes in an hour, two sets of twelve hours in a day, and twelve months in a year.

We do not know for certain, but it would be reasonable to conclude that they had six days in their week. Their compass, and thus direction, was also based upon six, and featured 360 degrees. Therefore, there were 360 degrees within a circle. They even counted in sixes. Using their thumb, they touched each of the twelve knuckles on one hand while keeping track of the multiples of twelve with the fingers of their other hand. It is how the concept of a dozen entered our vocabulary. Their standard weight was a mina, comprised of 60 Shekels (as a measure of weight rather than a coin).

I share this with you simply because six is the number of man. It is where men ruled, not God. Six is man apart

from God. In fact, in Akkadian, Sumer means “Land of Kings.” Their oldest city, Ur, was the place ‘Abraham would have to leave to engage in the Covenant relationship with Yahowah.

In Sumer, for the first time, we find priests establishing kings and kings authorizing the religion of the priests, with no separation between temple and state. Here, the children of the elite were schooled at the temple. And it was here that man was first introduced to a dying and resurrected god. They invented astrology and the horoscope.

It is also telling that Sumer was destroyed as an independent civilization by the Amorites around 2000 BCE, shortly after ‘Abraham walked away. And it would be the Amorites that Yisra’el would have to defeat to live in the Promised Land.

In the first verse of the first Proverb (*Mizmowr* 6:1) we considered as part of this book, we encountered *rea’*. Based upon what we learned, it is at home in this setting.

“And they said (*wa ‘amar* – they expressed in words, vowing), **each individual** (*‘iysh* – each person) **to** (*‘el*) **his immoral countrymen** (*rea’ huw’* – his loudmouthed and evil public speakers with troubling social, geographic, racial, and religious pontifications, even his harmful neighbors and wicked fellow citizens (written identically to *ra’* – evil, no good, immoral, improper, troubling, and harmful)), **‘Come, I implore you** (*hab* – I want you to pay attention to me, and then to act, choosing to do what I want to be done, because I want you to allow me to influence you, all while you ascribe excellence and greatness to me, thereby responding by choosing to praise whatever I believe is worthy of worship (*qal* – literally, imperative – second-person volition, paragogic *he* – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition)).

I want us to make (*laban* – an expression of my will, let us become purified, spotless, and white, morally pure and innocent, by consistently whitewashing, using the sun to bake (qal imperfect cohortative)) **sun-dried and whitewashed bricks and writing tablets** (*labenah* – mud blocks used in construction or writing tablets hardened by exposure to the sun; from *laban* – white).

Then I want to continually burn an offering for the fiery serpent (*saraph* – I want to be consumed, ablaze in fire as a sacrifice to the serpent, the venomous snake who is a majestic six-winged spiritual being comprised of light (as a masculine noun, this would be Satan) (qal imperfect cohortative – literal interpretation, ongoing consequence, expressing the will of the speaker)) **so as to approach the place of the serpent’s radiant light** (*la saraphah* – with regard to and concerning coming near the great conflagration of the venomous snake and its blazing funeral pyre (as a feminine noun, this serves as a reference to the Whore of Babylon)).’

And so (*wa*), **the whitewashed and sun-dried bricks and writing tablets** (*labenah* – the white clay slabs used in construction and mud blocks used to memorialize something in writing) **came to actually and continually be for them** (*hayah la hem* – came to exist for them with ongoing implications (qal imperfect)) **as stone, making them dense and rigid** (*la ‘eben* – approaching the nature of rock and thus rigid, impenetrable, especially hard, and difficult to move; from *banah* and *ben* – building a family).

And the tar (*wa ha chemar* – and the sticky, slimy, troublesome, and combustible black hydrocarbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn) **for a while came to genuinely exist for them** (*hayah la hem* – came to be for them for a limited period of time (qal perfect)) **as an intoxicating and slimy, troublesome binding agent** (*la chomer* – an initially

malleable substance which hardens like cement that is used in construction as mortar; identical to *chamar* / *chomer* – the churning and foaming eroding waves of a storm filled with slime that create severe emotional distress and turmoil, *chemer* – partially fermented intoxicants which enrage and torment, and *chamar* – a coating which repels the life-giving, life-sustaining, and cleansing properties of water, and akin to *chamaq* – to withdraw, turn away, and vacillate).” (*Bare’syth* / In the Beginning / Genesis 11:3)

Before we ponder the implication of this statement in the context of time and place, and more closely examine and then carefully consider the words themselves, let’s compare this literal and amplified translation to those found in English Bibles.

God explained: “And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, ‘Come, I implore you to act, choosing to do what I want done, because I want you to allow me to control you, all while you ascribe excellence and greatness to me.

I want us to make, an expression of my will, using the sun to bake whitewashed bricks and writing tablets. Then I want to continually burn an offering for the fiery serpent so as to approach the place of the serpent’s blaze.’

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, the sticky, slimy, and combustible black hydrocarbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, or as fuel to burn, for a while came to genuinely exist for them as an intoxicating and

slimy, troublesome binding agent akin to partially fermented intoxicants which enrage and torment.”
(*Bare’syth* / Genesis 11:3)

Dumbing it down to the point that it was beside the point, this statement was rendered in the *King James Bible* as: “**And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar.**”

The more recent *New Living Translation* published: “**They began saying to each other, ‘Let’s make bricks and harden them with fire.’ (In this region bricks were used instead of stone, and tar was used for mortar.)**”

The KJV perverted “*‘iysh ‘el rea’ huw’* – each individual to his immoral countrymen” with “**one to another**” while the NLT tried “**each other**” after artificially inserting “**began**.” There was no justification for rendering *‘iysh*, which means “individual,” as “**one**,” seeing that *‘echad*, the Hebrew word for “one,” was not used. Further, both ignored *huw’*, which means “his,” and then misrepresented *rea’* as “**other**.” By failing to communicate the actual meaning of *‘iysh* and *rea’*, the perspective required to understand the narrative was squandered.

Hab does not mean “**Go to**” or “**let’s**,” but more on that in a moment. And along these lines, they both ignored the consistent application of volitional moods throughout the opening declaration.

Neither identified the essential connection between the verb, “*laban* – I want us to make,” and the object, “*labenah* – whitewashed bricks or writing tablets.” Both convey “white,” and both imply that the bricks “were dried and whitewashed in the sun.” This then leads to the next mistake. Had God wanted to convey “**and burn them thoroughly**,” as in “to the greatest degree possible,” He would have repeated *saraph*, but instead He wrote “*saraph la saraphah*. Moreover, following two indications that

these bricks or tablets were “sun dried,” it should have been obvious that they were not being put into a kiln. Therefore, something else was being communicated. And the answer was staring the translators in the face. *Saraph* means “fiery serpent,” and is thus a Satanic symbol.

The point God was making regarding the consequence of their religious zeal, was that the people came to embody the detrimental aspects of their bricks and mortar. But this was lost with the notions “they had brick for stone and slime was used for mortar,” or worse: “In this region bricks were used instead of stone, and tar was used for mortar.”

In that my literal amplified translation goes well beyond those found in books bearing the label of this place, Babel / Bible, let’s see if there is any justification for them. To begin, you may recall that earlier in this chapter we considered how *ra’ah* (רע) was defined by the direction and order of the letters comprising it. As “man’s view of man,” it epitomizes “a perverse and destructive attitude that leads to depravity and wrongdoing.” It conveys the “wickedness, immorality, and evil” of man, reflecting the human propensity to be “harmful and troubling by corrupting.” This “unfortunate criminal behavior is injurious and disadvantageous,” making mankind “miserable” while creating “distressful and ruinous conditions” which are not conducive to life.

This is relevant because *rea’*, the word translated as “immoral countrymen,” is not only written identically to “*ra’* – evil, wicked, troubling, and harmful,” *ra’* is the root of *ra’ah*. Therefore, when we consider the full array of attributes associated with *rea’* / *ra’* / רע, man’s perspective leads to: “loudmouthed and shouting public speakers thundering out a racial and religious message to the society as a whole, to fellow countrymen, which is evil and corrupting, immoral and improper, and thus injurious to life.” Yahowah had witnessed far too much of this.

Unfortunately, the problem had become ubiquitous. The people and their masters were of like mind – as they are today. While obviously beguiled, indoctrinated, and intimidated by clerics and kings, the preponderance of people went along willingly as accomplices in their own demise. We know this because *hab* is a volitional term both for the speaker and their audience. It encourages the listener to pay attention while imploring them to act in accord with the speaker’s intent – which is to allow him to either control or influence them.

While that would have been more than sufficient to expose the resolve of this religious and political leader, as well as the susceptibility of his audience to do as he was imploring, the verb was suffixed in the imperative, paragogic *he*, and cohortative moods. The imperative is an expression of second-person volition, making it the choice of the person being addressed. The cohortative is first-person volition and is thus an expression of the will and desire of the speaker in this case.

Whereas the paragogic *he* strengthens the cohortative, acting to emphasize the volitional implications while also serving as an honorific to increase euphony on behalf of the speaker. That is akin to a preacher seeking to make himself appear especially qualified to represent his god by using the acoustic effect of his voice on words specifically chosen to sound inspiring to his audience, and thereby increasing his prestige while attributing a sense of status to his god through his contrived praise.

Making this especially troubling, *laban* and *labenah* suggest that the intent was to “whitewash” the truth, “building a barrier” between God and His creation with “muddy bricks molded” by man and “hardened by the sun.” Taking this one step further, after sun-drying these “construction bricks” and “writing tablets,” the clerics and kings promoting them wanted to *saraph* and *saraphah* “continually burn, offering himself to the fiery serpent so

as to approach the winged snake's blaze." Satan has never been subtle. And as is the case here in Babylon, Satan is the object of worship in most religions.

"*Saraph* – to burn, consumed by fire" was written in the cohortative, which as an expression of the will and desire of the speaker only makes sense when addressing the verb's secondary meaning: "to offer a sacrifice as part of an act of worship." The object of the cleric's devotion is then revealed by the same word when scribed as a noun. *Saraph* is the "fiery serpent, a venomous snake, and a dragon, a masculine supernatural spiritual being comprised of light featuring six winged appendages." They were, therefore, worshipping Satan as if the Devil were God. *Saraphah* is simply the feminine variation of *saraph*, and as such, this incarnation of the fiery serpent is the Whore of Babylon.

With the intent of the babblers known, and their object of worship identified, Yahowah reveals that the people came to embody the negative aspects of the materials they used to promote their demented religion. They became hardened and rigid, even dense and thus unreceptive, impervious to the witness of God. Religion has the same effect on the faithful today.

Babel stains their souls with the "oily black ooze, the combustible and deadly hydrocarbon," they had chosen to "adhere" one brick to another, "binding them" to their wannabe god as if it were "glue," serving as a "viscous trap from which there would be no escape, intoxicating them with a slimy and tormenting discharge."

Their city would be *Babel* / Babylon – the epicenter of confusion and corruption – where they would establish the culture that would literally bring the world to its knees. With a tower rising to the heavens in their midst, they would establish the framework for the world's religions,

simultaneously inspiring the architecture for the shrines that would follow.

The name they would choose for their god and for themselves, Bel and Babel, would reverberate throughout time, with “Lord” becoming the universal name for their god regardless of religion, and with the name, “Bible,” gracing the cover of the world’s most popular religious book. Further, they would equate their religious devotion to their national identity and salvation. For all things Babel, religion would be a control mechanism, a means to authority and power.

“Then they said (*wa ‘amar* – so they expressed in words, vowing), **‘We want to control you so that you praise what we choose to worship** (*hab* – come, I implore you, I want you to pay attention to me and then to act, choosing to do what I want done, all while you ascribe excellence and greatness to me, thereby responding by choosing to worship whatever I believe is praiseworthy (qal – literal, imperative – second-person volition, paragogic he – a euphonic honorific directed at the desire of the speaker, cohortative – first-person volition)).

Let us continually build for ourselves (*banah la ‘anachnuw* – let’s actually make, continually constructing and establishing, forming for ourselves and our sons (qal imperfect)) **a city with an inner shrine and temple complex** (*‘iyir* – a large and fortified population center built around a central and imposing religious edifice) **and then** (*wa*) **a highly valued platform and imposing tower** (*migdal* – a grand watchtower of our choosing and an exalted podium for religious worship; from a root meaning to increase in importance, power, and authority, and to rear children who are magnified, all leading to intense grief), (*wa*) **its top** (*ro’sh huw’* – its most crucial and uppermost heights, its summit, head, and tip) **in the heavens** (*ba ha shamaym* – into the spiritual realm).

And let's engage, actually creating for ourselves (*'asah la 'anachnuw* – let's act, expending the effort to endeavor to fashion and form for ourselves, manufacturing with ongoing and unfolding implications (qal imperfect)) **a name and reputation** (*shem* – a personal and proper name, status, and renown, fame and glory; from *suwm* – to appoint and direct toward, to determine, establish, ordain, and constitute), **or otherwise** (*pen* – lest) **we will be attacked, scattered, and dispersed** (*puwts* – we will be overthrown violently and moved chaotically) **over the face of the entire region** (*'al paneh kol ha 'erets* – before the presence of all the realm).” (*Bare'syth* / In the Beginning / Genesis 11:4)

This was literally true of Sumer. The oldest texts from Ur are dated to this time and they boast that a priest became king and oversaw the construction of great and imposing temples, all of which rose in the center of the city. He would also attribute the defense of the people to his relationship with the gods. Further affirming Yahowah's testimony, the king's boasts are known to us today because they were inscribed on sun-dried clay tablets. And having brushed away the sands of time, we even have verification that he built the foundations of his tower and temple out of whitewashed bricks.

Since God does what He wants us to do, we would be wise to examine the world's religions so as to understand how they go about corrupting the masses.

“So (wa) Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **descended** (*yarad* – moved downward to a lower elevation by diminishing dimensions) **for the purpose of (la) observing** (*ra'ah* – seeing and perceiving, examining and showing, understanding and revealing) **the city and temple complex** (*'eth ha 'iyr* – the large and fortified

population center built around a central and imposing religious edifice) **and** (*wa*) **its imposing tower** (*migdal* – a prominent watchtower, an exalted podium for religious worship, all designed to increase their importance, power, and authority), **which to establish their way** (*‘asher*), **the sons of the descendants of ‘Adam** (*beny ha ‘adam*) **had built** (*banah* – had constructed and established (qal perfect)).” (*Bare’syth* / In the Beginning / Genesis 11:5)

It was only after a “*mal’ak* – spiritual messenger” reported it, that God elected to diminish an aspect of His nature and then descend to see what Babel had built. Therefore, we know that man cannot reach heaven on his own. Their tower, which was the best man could build, fell woefully short of its lofty ambition.

Even more revealing than this, neither man nor his grandest edifices can be seen from heaven. Unless it directly and meaningfully affects His chosen people, God is blissfully unaware of the religious activities of His creation. This realization should have been sufficient to preclude the building of churches and cathedrals.

And as profound as these insights have been, we are now approaching the ultimate reason we turned our attention to this story. Yahowah, Himself, is imploring us to pay attention...

“**Then** (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **declared** (*‘amar* – said and explained, expressed and communicated in words (qal imperfect)), **‘Pay attention** (*hineh* – behold, something important is being conveyed, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative and consider the context because, surely, they can change your perspective): **one race** (*‘am echad* – one people, nation,

and citizenry) **with one way of speaking** (*saphah 'echad* – one means of forming words and communicating via language) **for all of them** (*la kol hem*), **considering what they have done** (*la 'asah* – based upon what they have engaged in and acted upon) **is contemptible, reprehensible, and deadly for them** (*wa zeh chahal hem* – now this is defiling and desecrating for them, profane and dishonorable, piercing and wounding for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise (hifil infinitive construct – the subject, which is the way of speaking, causes the object, the population at large, to engage and participate on an ongoing basis, intensifying the action as a defining and reprehensible act)).

And so, then (*wa 'atah*) **they will not be restrained** (*lo batsar* – he will not be thwarted, finding it impossible) **for them** (*min hem*) **to do** (*la 'asah* – to put into effect and carry out, to engage in or act upon) **anything** (*kol*) **which** (*'asher* – that as a result of the relationship and to show their way) **they wickedly decide and collectively propose** (*zamam* – they plot and plan with evil intent, they resolve by agreeing together and collectively determine, they imagine, choose, and intend).” (*Bare'syth* / In the Beginning / Genesis 11:6)

Religion dissolves the Covenant, profanes the name of God, incapacitates good judgment, negates freewill, and undermines life. It is not only contemptible and reprehensible, but religion is also destructive and deadly.

And let's be clear, because God has just affirmed: Religion is a human concoction, a wicked and collective plot with evil intent proposed and promoted by men. That is what God wanted to tell us. That is what He wants us to understand. That is why this follows *hineh* – look up and pay attention! That is profound.

And yet, there is another insight which ought not to be missed: “With one way of speaking for all of them, considering what they had done (which was to build a religious edifice), this then is contemptible, reprehensible, and deadly for them, undermining their lives while diminishing their status, all by breaking, debasing, and dissolving the promise.”

The debate was now the religion of man versus a relationship with God. And according to God, man’s way was not just reprehensible, it was deadly, undermining the lives of those He had created. Furthermore, this debilitating and deadly plague was spread by words.

Since God did not silence them, but instead muddled their message, we have absolute proof of two essential realizations. First, God has allowed man to corrupt and pervert His promise to humankind. And second, the rhetoric supporting man’s religious alternatives is profoundly ignorant and irrational. Religion only confuses and confounds those who are unwilling or unable to think for themselves. And considering its popularity, that is a sad commentary. It still is.

“Come now, I implore you of your own freewill, because I want you to pay attention to Me and then to act, choosing to do what I want done (*hab* – of your own volition I’d like you to respect Me, choosing to communicate your response, ascribing value to what I’m offering so that you allow Me to influence you (*qal* – genuinely, imperative – second-person volition which makes this our choice, *paragogic he* – a euphonic honorific directed at the desire of the speaker, cohortative – conveying the will and desire of the speaker)):

Let’s choose to go down, temporarily diminishing and degrading an aspect of ourselves (*yarad* – descending by lowering ourselves, reducing our dimensions (*qal* imperfect cohortative)), because (*wa*) we

want to confound (*balal* – we have decided to compromise and confuse, by mixing and mingling (qal imperfect cohortative)) **their ability to communicate** (*shem saphah hem* – their speech and the relative positioning of their language) **so that** (*‘asher*) **they will not listen to** (*lo’ shama’* – they will not hear the pronouncements of (qal imperfect)) **the individual** (*‘iysh* – the human) **speech** (*saphah* – mouth, lips, and words used to communicate a message) **of their immoral countrymen** (*rea’ huw’* – of their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications to their neighbors and wicked fellow citizens that are wrong, improper, and harmful).” (*Bare’syth* / In the Beginning / Genesis 11:7)

It is seldom articulated, but based upon *Bare’syth* 11:7, it is nonetheless true: Religion is the enemy of God. Religion is the most menacing adversary the world has ever known – the most deceptive, destructive, deadly, and damning foe in human history.

If evil had an institutionalized hierarchy and if its proponents were to be listed in order of infamy, that chronology would read: 1) religion, 2) government, 3) military power, 4) patriotism / politics / societal customs, and 5) Satan. Along those lines, you will note that even though Satan was given access to man in the Garden, and even though Satan had been allowed to pervert God’s testimony to beguile mankind, it was man, not Satan, who was being muzzled.

Yahowah’s intervention occurred nearly five thousand years ago in Sumer / Babylon, man’s first city-state. The ground had barely dried from the flood, and yet clerics and kings had already become God’s and man’s most menacing foe.

Since they were speaking Hebrew, or at the very least a degraded version of it, the last thing God would want

would have been to compromise man's capacity to understand Him. And thankfully, that is not what occurred here. Yahowah simply wanted the public pronouncements of political and religious leaders to sound less appealing, so that their vastly inferior message would not drown out the marvelous promises He was offering to be part of His Covenant. Given a choice, God wanted some, even if only one in a million, to listen to Him and choose to engage in a relationship instead of the religions of man.

Given God's heavenly locale and commitment to freewill and recognizing man's tendency to ruthlessly and savagely impose his will on those who are less powerful, along with his propensity for mind-numbing dishonesty, for this debate to even be heard, from this point forward, the language of God and that of most men would be as different as their nature. That was all this was about.

That said, there is a subtlety here, one that is easy to overlook. Do you recall the way Christians created their scriptures? It was *balal* – by mixing and mingling different texts together. But beyond this, the religion itself is syncretized; that is to say it was formed by blending religious customs together. It is the reason there is a Queen of Heaven and Mother of God, a Trinity, a Cross, a dying god who is resurrected, a Lord, Sunday Worship, Christmas, Lent, Easter, and Halloween, a book called the Bible, a Church, an affinity for Rome, a Pope, the Eucharist, Gospels and Grace, and even steeples.

Based upon what follows, we can be assured that God is not a proponent of a one-world government, of a common faith, or the multicultural family of man. He is clearly opposed to this government and this religion, just as He has opposed every government, save a handful in Yahuwah, and every religion, spare none.

“So (wa) Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God

as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **dispersed and separated** (*phuwts* – scattered so as to exist in multiple places separated from one another (hifil imperfect)) **them from there** (*hem min sham* – them from that name) **throughout the surface of the entire region** (*‘al paneh kol ha ‘erets* – over the face of all of the realm, territory, land, and earth, as in ground).

And (wa) they ceased (*chadal* – they abandoned what they were doing and stopped, giving up and foregoing, refusing and rejecting (qal imperfect)) **the process of building** (*la banah* – constructing and establishing) **the city with an inner shrine and temple complex** (*‘iyr* – the large and fortified population center built around a central and imposing religious edifice).” (*Bare’syth* / In the Beginning / Genesis 11:8)

No longer listening to clerics and kings, aware that their message was muddled with a mix of truth and lies, the people acted upon the first condition of the Covenant. They walked away from their country and religion. They rejected these things and refused to go along.

By emphasizing His aversion to religious rhetoric, religious edifices, building civic institutions, and relying upon the wrong name, God delineated exactly what He is asking us to walk away from if we, like ‘Abraham, want to participate in His Covenant. For this alone, our sojourn into the land of Babel has been rewarded.

The primary purpose of *Observations* is to expose and condemn the confusing and corrupting nature of religion and politics, and to correctly present these human institutions as being in opposition to God and destructive to man, so that those who are willing to listen to God might walk away from them and in the process walk to Yah. To accomplish this goal, some essential connections need to be made along the way.

I have searched the Word of God to draw your attention to the affinity between: Babel and Bible, Confusing Corruption and Religion, the Whore of Babylon and Satan, the Adversary and *She'owl*, *She'owl* and *Sha'uwl*, and then Christianity with the Plague of Death. Said another way, the goal of *Observations* is to demonstrate through the Word of God that: Babel = Bible = Babylon = Confusing Corruption = Religion = Whore of Babylon = Adversary = Satan = *She'owl* = *Sha'uwl* = Christianity = Plague of Death. And while we have made great progress toward our goal, our mission is further advanced by Yahowah's next statement:

“Therefore, as a result (*'al ken* – for this reason), **He called and designated it** (*qara'* – summoned and declared it, announced and entitled it (qal perfect)) **by its name** (*shem hy'* – by her name, thereby denoting her reputation as), **‘Babel – Confusion and Corruption – Babylon** (*Babel* – Babel, Babylon, the capital of Babylonia, to confuse by mixing together, commingling; a compound of *ba* – with and *bel* – lord, serving as the name of the head of the Babylonian pantheon, and therefore “With the Lord”; related to: *balal* – to confuse and confound by mingling together).’

This is because (*ky* – indeed, surely and reliably) **there** (*sham*), **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **mingled and mixed together** (*balal* – confused and confounded by commingling (qal perfect)) **the rhetoric** (*saphah* – the way of speaking, the speech and language) **of the entire region** (*kol ha 'erets* – of all this area, realm, and territory).” (*Bare'syth* / In the Beginning / Genesis 11:9)

Balal leads to *babel* in the sense that jumbling disarray leads to confusion. That is why the act of “*balal* – commingling” led to the name “*babel* – confusion.” When

things that do not belong together are mixed, the resulting concoction is corrupt. Christianity, for example, is a blending together of Yahowah's "Old Testament" with man's New Testament. This commingling confuses Christians into believing that since some of it is true, it must all be true.

Or said another way, the Gospel of Grace is made to seem credible because it is mixed into a variety of things which are true. Similarly, many of the essential elements of the Babylonian religion were syncretized in Christianity and simply renamed or repurposed. These include: the Lord, a Trinity, Sunday Worship, Lent, Easter, Christmas, a cross, steeples, holy water, halos, baptism, bowing in prayer, the Mass, the Eucharist, burning candles and incense, and a paid clergy. The Babylonians were the first to promote the notions of the Mother of God, Queen of Heaven, Virgin with Child, the Son of God celebrating His birthday during the Winter Solstice. In the Babylonian religion, that same Son of God died, only to be bodily resurrected each year.

Many of these pagan myths migrated from Babylon to Assyria and then to Persia, Egypt, Greece, and Rome. They would play starring roles within Roman Catholicism and Protestant Christianity, with the faithful confused and corrupted every step of the way.

As another example, since the Romans incorporated the Greek philosophy of Gnosticism into their culture, by integrating it into his letters, Paul made Christianity acceptable to Greeks and Romans. Then as Imperial Rome gave way to Roman Catholicism, the Church without its Legions used their religion as their control mechanism. And since it was easier to get various ethnicities to convert when the new religion was the same as their old religion, existing mythology was syncretized into Roman Catholicism.

But it was not alone. Islam began as a blending together of the pagan beliefs practiced in Petra, which was an exceptionally religious city, with the poetry of Hebrew Yemenites. And when that wore thin, Muhammad paid Rabbis to recite sections of their Babylonian Talmud to him. He would then bastardize all of this to make his Quran appear credible. But as a result, the Quran became the epitome of a jumbled text. It is devoid of chronology and context.

Mormonism is a blending together of Joseph Smith's hoax, the Book of Mormon, and Paul's charade, the Christian New Testament. As a result, a massive rearrangement of myths managed to fool a hundred million fools.

Even Judaism is the result of commingling texts. The faithful claim that they are Towrah-observant, but in reality, religious Jews are cajoled by the Babylonian Talmud, a collection of religious arguments directed at the Towrah. It is, therefore, a blending of God's words and man's, resulting in confusion and corruption.

But as bad as Christianity, Islam, Mormonism, and Judaism are, Socialist Secular Humanism is worse. It is predicated on the concept of commingling by way of universal tolerance, acceptance, and multiculturalism.

The lone common thread in each of these, which is the commingling of cultures and religions, is advanced, just as Yahowah predicted, via irrational rhetoric. The devotees of these belief systems are bombarded with outright lies, a combination of fallacies and deceptions, as well as myths of every color and flavor. The very language underpinning them is corrupted to present these counterfeits as credible. It is becoming progressively more difficult to convey the truth in any of man's commingled and corrupt languages.

We have found many of the answers we were seeking, and yet, in a way, we have just begun. As we follow *hineh's*

use throughout Yahowah's presentation of His Covenant in the next chapter, I am certain that we will understand precisely what is required of us to reclaim His provisions for life.

☞

The Promised Land

Away from Your Country...

Based on what Yahowah revealed through His prophet, Yasha'yah, we decided to thoroughly investigate His use of *hineh* | pay attention throughout *Bare'syth* – the opening book of the Towrah. What we have discovered thus far is that *hineh* provides the ideal perspective to assess and accept the provisions for life Yahowah announced had been withdrawn.

Recognizing Yahowah's affinity for consistency, we should expect that God uses *hineh* to encourage us to focus upon the Covenant which will bring us home. And if nothing else, Yahowah's instructions will prepare us to take the test 'Abraham passed during his final earthly meeting with Yahowah – and that will more than justify the investment of our time.

For example, it was only during the process of composing this chapter that I became aware that there is an especially important and revealing connection between the story of Babel and the introduction of 'Abram prior to the initiation of the Covenant. So that you don't miss what I had previously neglected, let's begin our assessment of the Covenant by reviewing where we have just been. God revealed...

“Now it came to exist with ongoing consequences that the entire region had one language, and so the words were closely related, sharing common characteristics. (*Bare'syth* / Genesis 11:1)

Then it came to pass as they migrated toward the east and from where they had previously existed long ago, while moving in the direction of the rising sun, they discovered a valley in the region of Shin'ar (Sumer which became Babylonia in Mesopotamia between the Tigris and Euphrates) and settled there. (*Bare'syth / Genesis 11:2*)

And they said, each individual to his immoral countrymen, his loudmouthed and evil public speakers with troubling social, racial, and religious pontifications, 'Come, I implore you to act, choosing to do what I want to be done, because I want you to allow me to influence you, all while you ascribe excellence and greatness to me.

I want us to make, as an expression of my will, sun-dried and whitewashed bricks and writing tablets. Then I want to burn an offering to the fiery serpent so as to approach the place of the serpent's radiant light.'

And so, the whitewashed bricks and sun-dried mud writing tablets came to actually and continually be for them as stone, approaching the nature of rock, and thus rigid, dense, and hard.

And the tar, the sticky, slimy, troublesome, and combustible black hydrocarbon which could be used as an adhesive to bind, as viscous tar to trap, as a seal to waterproof, as asphalt to pave over, and as fuel to burn, for a while came to genuinely exist for them as an intoxicating and slimy binding agent akin to partially fermented intoxicants which enrage and torment. (*Bare'syth / Genesis 11:3*)

Then they said, expressing in words, vowing, 'We want to control you so that you praise what we choose to worship.

Let us continually build for ourselves a city with an inner shrine and temple complex and then a highly valued platform and imposing tower for religious worship with its top in the spiritual realm of the heavens.

And let's engage, actually creating for ourselves a name and reputation, or otherwise, we will be attacked, scattered, and dispersed over the face of the entire region.' (*Bare'syth* / Genesis 11:4)

So Yahowah descended for the purpose of observing the city and temple complex and its imposing tower for religious worship, all designed to increase their importance, influence, and authority, which to establish their way, the sons of the descendants of 'Adam had built. (*Bare'syth* / Genesis 11:5)

Then Yahowah declared and explained, 'Pay attention, behold, something important is being accentuated, be observant now, look up, listening carefully to the insights being emphasized, notice the details in this narrative, considering the context because, surely, this can change your perspective: one race, nation, and people with one way of speaking for all of them, considering what they have done, is then contemptible, reprehensible, and deadly for them, undermining life while lowering their status by breaking, debasing, and dissolving the promise.

And so, then they will not be restrained from putting into effect and carrying out anything which they wickedly decide and propose, they collectively plot and plan, with evil intent by agreeing together. (*Bare'syth* / Genesis 11:6)

Come now, I implore you of your own freewill, because I want you to pay attention to Me and then to act, choosing to do what I want done, and of your own volition, I'd like you to respect Me, choosing to

communicate your response, ascribing value to what I'm offering so that you allow Me to influence you:

Let's choose to go down, temporarily degrading an aspect of ourselves, because we want to confound and compromise through commingling their ability to communicate so that they will not listen to the individual speech and rhetoric of their immoral countrymen, their loudmouthed and evil public speakers with their troubling social, racial, and religious pontifications which are improper and harmful.' (Bare'syth / Genesis 11:7)

So Yahowah dispersed and separated them away from there and from that name throughout the entire region.

And they ceased what they were doing, refusing and rejecting the process of building and establishing the city with an inner shrine and temple complex. (Bare'syth / Genesis 11:8)

Therefore, as a result, He called and designated it by its name, thereby denoting her reputation as 'Babel – Confusion and Corruption – Babylon,' because there Yahowah commingled and mixed together, thereby confused and confounded, compromising the rhetoric of the entire region." (Bare'syth / Genesis 11:9)

You get the picture. Babylon, as the birthplace of institutionalized religion, was a contemptible habitat awash in corruption. The rhetoric of their leaders was vile and thus injurious to life. So Yahowah intervened to forestall the destruction of His creation, compromising man's ability to communicate deadly and damning deceptions.

This leads directly into the introduction of 'Abram just prior to the commencement of the Covenant. And while *hineh* does not appear, a synonym for *babel* does, and that is why we are going to pick up where we left off in the

same chapter of *Bare'syth*. We are about to be introduced to some unsavory characters in a highly undesirable place. And in what may initially seem like an irrelevant genealogical and geographical montage, we find the very heart and soul of the story we are pursuing.

While the Covenant is presented through 'Abraham's eyes, this synopsis of his prior affiliations is told from Terach's, his father's, perspective.

“And Terach lived seventy years and he fathered ‘Abram, Nachowr, and Haran. (11:26) And so this is the perspective of the account of Terach: Terach fathered ‘Abram, Nachowr, and Haran. Then Haran fathered Lowt. (*Bare'syth* / Genesis 11:27)

And Haran died in the presence of Terach, his father, in the land of his relatives' customs in ‘Uwr of the Kasdym / Babylonians. (*Bare'syth* / Genesis 11:28)

So, he grasped hold of and took ‘Abram and Nachowr along with their wives. The name of ‘Abram's wife was Saray.

The name of Nachowr's wife was Milkah, the daughter of Haran, the father of Milkah and the father of Yiskah. (*Bare'syth* / Genesis 11:29)

But then Saray was infertile, for she was without child. (*Bare'syth* / Genesis 11:30)

Terach grasped hold of and took ‘Abram, his son, and Lowt, the son of Haran, his grandson, and Saray, his daughter-in-law, the wife of his son, ‘Abram.

And they came out from ‘Uwr of the Kasdym / Babylonians to walk to the land of Kana'any / the Canaanites. But they only came as far as Charan, and they settled there. (*Bare'syth* / Genesis 11:31)

So, the days of Terach were two hundred five years. And Terach died in Charan.” (*Bare'syth* / Genesis 11:32)

These amplified and literal translations of *Bare'syth* were based upon a far more detailed and comprehensive analysis of each word. Let's turn to them now...

“**And** (*wa*) **Terach** (*Terach* – the living embodiment of the two messages of *taruw'ah* – proclaiming the joyous news of God's beneficial healing while rebuking man's fraudulent treachery and deceit) **lived** (*chayah* – stayed alive) **seventy** (*shabi'ym* – the satisfying promises of seven) **years** (*shannah* – times of renewal), **and he fathered** (*wa yalad* – impregnated his wife to conceive the descendants) ‘**Abram** (*'eth 'Abram* – Father who Lifts Up, Increases, Rises, and Grows, father who enhances capabilities and status, providing added aptitude, competency, and proficiency, father who increases dimensionality, taking to a higher place, from *'ab* and *ruwm*), **Nachowr** (*'eth Nachowr* – One who Snores), **and Haran** (*wa 'eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed).” (*Bare'syth* / In the Beginning / Genesis 11:26)

We begin with a name filled with possibilities. At the beginning of this journey, Terach serves as the proverbial fork in the road. Through 'Abram, he announces the path to the uplifting benefits of the Covenant. And yet, through his other sons, he reveals that we are afforded a choice. Most, like Nachowr, will snore, falling asleep at the wrong moment, and miss the path to God.

Others will be like Haran, and promote a reliance on human superiority, only to be pulled off their high perch to be held accountable for the harm they have brought upon humanity. Every time Yahowah provides a list of names, there is always a message we'd be wise to consider.

It is hard to miss the fact that Terach was seventy when he conceived the father of the Covenant. 'Abraham plays the starring role in Yahowah's plan to uphold life, a plan

which is unfurled over the course of seven thousand years. The timing was perfect.

Also important, when God provides a sense of perspective, there is a reason. And in this case, our understanding of the preamble to the Covenant is going to be enhanced by what follows.

“And so this is the perspective (*wa ‘eleh* – then this is the oath and the curse, the promise of the Covenant and the condemnation of Allah) **of the account** (*towledowth* – of the written genealogical record regarding the descendants, the history, origins, and result) **of Terach** (*Terach* – of the living embodiment of the two messages of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing while rebuking man’s fraudulent treachery and deceit): **Terach** (*Terach*) **fathered** (*yalad* – conceived the descendants) **‘Abram** (*‘eth ‘Abram* – Father who Lifts Up, Increases, Rises, and Grows), **Nachowr** (*‘eth Nachowr* – One who Snores), **and Haran** (*wa ‘eth Haran* – the High and Mighty who is Pulled Down). **And** (*wa*) **Haran** (*Haran*) **fathered** (*yalad*) **Lowt** (*‘eth Lowt* – One who is Shrouded, Blocking any Association with the Light).” (*Bare’syth* / In the Beginning / Genesis 11:27)

Lowt, following in his father’s footsteps, went in the wrong direction and chose to live in Sodom. And while he was spared before it was destroyed, he offered his daughters up as a contrast to the beliefs being espoused in Sodom. Then on the way out of town, Lowt’s wife was turned into a pillar of salt for ignoring Yah’s instructions and looking back, thereby demonstrating her continued affinity for the ills of human society.

This led to an episode of incest with his daughters, suggesting that Lowt’s thinking was shrouded in darkness. (Should you be curious, salt was used as currency because of its ability to keep food from rotting. As a result, in Ezra 4:14, it is presented as a form of payment and is thereby

symbolically showing that Lowt's wife was subject to decay as a result of being beholden to the interests of Sodom and thus Satan. She had turned her back on the initial step of Yahowah's means to salvation and thus would not be allowed in the Promised Land.)

While these are just names, the story they tell is about life and death.

“So, then (*wa*) Haran (*Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed) perished (*muwth* – died a mortal death) in the presence (*‘al paneh* – while facing and before the presence) of Terach (*Terach*), his father (*‘ab huw*), in the country (*ba ‘erets* – in the land, territory, region, and realm) of his relatives and with whom he identified politically and religiously (*mowledeth huw* – of his birth with a focus on the customs and culture of the people who conceived him and those with whom he would show an affinity, of his society and community), in ‘Uwr (*ba ‘Uwr* – in Ur – With the Enlightened, In the Light, the capital of Sumer at the mouth of the Euphrates River; from *‘owr* – to shine as light and *‘owrah* – morning light and thus the illumination and direction of the morning star and rising sun) of the *Kasdym* | **Babylonians (*Kasdym* – Religious Sages and Astrologers, transliterated Chaldeans, a synonym for Babylon; from *kasdym* – intellectuals and statesmen, religious prophets and fortune-tellers, priests and magicians, *kasah* – to be lame and crippled by being stubborn and headstrong and *kasal* – to stagger and stumble as a result of being self-willed).” (*Bare’syth* / In the Beginning / Genesis 11:28)**

While the former may have been Nineveh, this is likely the city Yahowah called “Babel,” the place where institutionalized religion was born, ultimately mingling its way into the confusing corruption known today as Christianity. And at the epicenter of this plague, Haran, the High and Mighty, died.

Aware that this is the culture ‘Abram will be asked to walk away from as a prerequisite for participating in a relationship with Yahowah, the names ‘*Uwr* and *Kasdym* are telling. Satan has always passed himself off as a brilliant source of “‘*owr* – light” and thus as the means to “enlightenment.”

He is ‘*owrah*, the “morning star,” or Venus, and thus the Whore of Babylon. The Adversary is worshiped as the “rising sun,” as Bel and Ba’al, because he is the light and lord of religion. Satan remains the inspiration behind the “*kasdym* – astrologists, fortune-tellers, magicians, and religious sages” who have “*kasah* – crippled the headstrong and caused the self-willed to stagger and stumble.”

And while those names all convey Satanic overtures, the same cannot be said of Saray and its root, Sarah. From Yahowah’s perspective, she was “noble and empowered, a wife with status, someone to contend with.” She was not only a “leader,” she was a “liberator.” And we should not be surprised, because Saray, who became Sarah, represents the Set-Apart Spirit and the Covenant. Her likeness is presented alongside ‘Abraham’s in Yahowah’s – 𐤀𐤁𐤃𐤁𐤍 name, in *hayah* – 𐤁𐤀𐤃, which is the basis of God’s name, and *hineh* – 𐤁𐤀𐤃, the word that encourages us to pay attention.

So while almost all of man’s religious and political schemes discount the value of women, Yahowah holds women in high regard. The corollary, therefore, typically illustrates satanic influence. In the most satanic of all religions, Islam, women exist as property to be used and abused by men. And in Pauline Christianity, men lord over women. The most abusive institution for women in America is the United States Military – also the most patriotic, deceitful, destructive, and deadly. Among the enlightened, we find academia especially abusive.

“So (*wa*), **he grasped hold of and took** (*laqah* – he (third-person masculine singular and thus addressing Terach) selected and accepted, taking and leading away) ‘**Abram** (*‘Abram* – Father who Lifts Up and Grows, father who enhances capabilities and status, providing added aptitude and competency, father who takes his children to a higher place) **and Nachowr** (*wa Nachowr* – One who Snores) **along with their wives** (*la hem ‘ishah*). **The name of ‘Abram’s wife was** (*shem ishah ‘Abram*) **Saray** (*Saray* – Noblewoman, Wife with Status, Leader and Branch, Official Offshoot; from *sarah* – to contend and strive with, to engage and endure with, to struggle and wrestle with, to be empowered by and persist with, to exert oneself with and persevere, and to be set free by an upright leader with royal birth who is empowered nobility and a liberator).

The name of Nachowr’s wife was (*wa shem ‘ishah Nachowr*) **Milkah** (*Milkah* – Queen), **the daughter** (*bath* – female offspring) **of Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed), **the father of** (*‘ab*) **Milkah** (*Milkah*) **and the father of** (*wa ‘ab*) **Yiskah** (*Yiskah* – the Observant).

So then (*wa*) **Saray** (*Saray* – Noblewoman and Wife with Status; from *sarah* – to contend and strive with, to engage and endure with, to be empowered by and liberate) **was** (*hayah*) **infertile** (*‘aqar* – sterile and barren, unable to conceive; from *‘aqar* – to be uprooted, to have one’s roots cut or plucked up), **for she was without child** (*‘ayn la hy’ walad*).” (*Bare ‘syth* / In the Beginning / Genesis 11:29-30)

At this point, ‘Abram was still under the influence of Terach, his earthly father, not Yahowah, his Heavenly Father. After an auspicious beginning, their journey stalled en route. Also telling, not everyone left Babel. Some remained.

“**Terach** (*Terach* – the embodiment of *taruw’ah* – proclaiming the joyous news of God’s beneficial healing

while rebuking man's fraudulent treachery and deceit) **grasped hold of and took** (*laqah* – he selected and accepted, taking and leading away) ‘**Abram** (*‘eth ‘Abram* – Father who Lifts Up, Rises, and Grows,), **his son** (*ben huw’*), **and Lowt** (*‘eth Lowt* – One who is Shrouded, Blocking an Association with the Light), **the son of** (*ben*) **Haran** (*wa ‘eth Haran* – the High and Mighty whose Fortress is Overthrown, Pulled Down, and Destroyed), **his grandson** (*ben ben huw’* – his son's son), **and** (*wa*) **Saray** (*Saray* – Noblewoman and Wife with Status), **his daughter-in-law** (*kalah huw’* – who was recently married to his son), **the wife** (*‘ishah*) **of his son** (*ben huw’*), ‘**Abram** (*‘Abram* – Father who Lifts Up, Increases, Rises, and Grows).

And they came out (*yatsa’* – they were brought out) **with them** (*‘eth hem* – accompanying them) **from** (*min*) ‘**Uwr** (*‘Uwr* – Ur, the light and direction of the morning star or sun) **of the Kasdym | Babylonians** (*Kasdym* – Sages and Astrologers, Fortune-tellers and Magicians of Babylon, the headstrong and self-willed who crippled the lame and caused the stubborn to stagger and stumble) **to walk** (*la halak* – to approach by walking) **to the land** (*‘erets* – to the realm and region) **of Kana’any** (*Kana’any* – Canaan, the lowly and subdued; from *kana’* – to be brought down because of a pretentious attitude and *kana’an* – to subjugate others as merchants and traders who barter).

But they only came as far as (*wa bow’ ‘ad* – and they arrived and didn't go beyond) **Charan** (*Charan* – Haran, Diseased by the Sun, to taunt and jeopardize through blaspheme), **and they settled there** (*wa yashab shem* – they established their dwelling place there, settling upon that name).” (*Bare’syth* / In the Beginning / Genesis 11:31)

Yahowah has added two more names to His list of bad places. Joining Ur and Babylon, we have Canaan and Haran. In *Kana’any*, we find pretentious merchants who

trade and barter souls, subjugating their victims by making merchandise of men. Then in *Charan*, we find souls diseased by the sun (a guise for Satan in the Babylonian religion), put into jeopardy by taunting and blaspheming God. So, while I don't have a PhD in archaeology or linguistics, methinks they didn't make it out of harm's way.

When it comes to God, only getting as far as *Charan* is inadequate. While better than Babylon, Yahowah does not grade on a curve. Grey is better than black, but it is not white. As the name implies (*Charan* – Diseased by the Sun), lingering too long in *Charan* can be deadly...

“So (wa), the days (yowmym) of Terach (Terach – the embodiment of taruw'ah – proclaiming the joyous news of God's beneficial healing while rebuking man's fraudulent treachery and deceit) were (hayah) two hundred five years (chames shanah wa me'ahym shanah). And (wa) Terach (Terach) died (muwth – perished) in Charan (Charan – Diseased by the Sun).” (*Bare'syth / In the Beginning / Genesis 11:32*)

This is but the preamble to the first of seven meetings between 'Abram and Yahowah. And while we are eager to read what Yahowah is about to say, let's consider something that until this morning I had failed to notice. And it is no small thing.

It was a little over a decade ago when I made the initial connection, noting that since 'Abram was born and had lived in Ur of the Chaldeans, a pseudonym for Babylon, God's subsequent instruction to walk away from his country should be interpreted as disassociating from what Babel represents – the confusion and resulting corruption associated with man's political, militant, patriotic, and religious rhetoric. While this conclusion is absolutely valid, this was too important a point to leave up to interpretation, so God was considerably more matter of fact than I had previously noticed.

We were told twice, once in *Bare'syth* 11:28 and again in 11:31, that 'Abram, his father, and certain members of his family had come out of *Kasdym* / Babylon, the realm of religious sages and astrologers who crippled the lame and caused the stubborn to stumble. But I had not previously considered what transpired between these two pronouncements.

Initially, we are told that Terach had lived childless for seventy years, what we would consider a full lifetime, with Babel as his only home and family. His firstborn was 'Abram, a child who would grow up to become symbolic of the First Family. He was named in honor of his mission: Father who Lifts Up and Grows. But he was not an only child, there would be two more: Nachowr, the One who Snores, and Haran, representing the High and Mighty who are Overthrown. Collectively they present a broad cross-section of humankind and are symbolic of the Three Doors through which souls pass at the conclusion of their mortal existence.

'Abram would listen to Yahowah and accept the conditions of His Covenant. As a result, he would be lifted up and grow. He would pass through Passover, the lone door and first step to a life with God.

Nachowr, the second-born, represents the masses and thus Doorway Number Two. Apathetic and unaware, lazy and irrational, he was victimized by confusing religious and corrupting political rhetoric. Snoring when he should have been observant, he eluded his father's grasp and stayed in Babel. He had the life he sought to protect, after all, especially with a wife called "Queen." She may have been childless, but she was Babylonian royalty. As for Nachowr, he is never mentioned again. He would simply cease to exist, as is the fate with all those infected with the Babylonian plague of death – the perverted rhetoric of religion and politics.

The High and Mighty Haran, the third born, is symbolic of the religious, political, military, and economic elite and their fate, Doorway Number Three. He would surrender his mortal life in the presence of his father, Terach, in the land of his relatives, surrounded and invested in “*mowledeth huw*’ – his culture, customs, and community,” identifying himself with “*Uwr*, the Enlightenment of the *Kasdym* / Babylonians,” who were overtly religious.

By stating his fate this way, in this context, two things become evident. First, by juxtaposing these things, Yahowah has defined *mowledeth* as “*kasdym* – a religious family, those who relate to sages and astrologers, fortune-tellers and magicians,” in addition to the “*uwr* – enlightened who are directed by the morning star and rising sun, those who cripple the lame and cause the stubborn to stumble.”

Collectively, religious conservatives and political liberals created the cultures, customs, and communities in which the plague of death had festered and grown. Haran, the High and Mighty, would be overthrown and brought down by God in judgment, and as a result, he would spend an eternity with his fellow babblers.

It is also interesting to note that Haran fathered Lowt, who would choose to live in Sodom. Lowt’s judgment was so compromised that he had to be begged to leave town. Lowt’s wife so longed for the life she had lived in Sodom that she could not just walk away. Lowt’s inebriation caused him to engage in incest. Yes, indeed, children have a tendency to follow in their father’s footsteps. And lest we forget, Haran also had a daughter, one named “*Milkah* – Queen,” who married his brother, Nachowr – the One who Snored. She, in all likelihood, is the reason Nachowr remained behind. His third child and second daughter, Yiskah, was observant, which would have been a good

thing if it were not for the fact that she remained a student of Babel.

When Yahowah mentions that Saray was infertile, it wasn't to tell us that she and her husband were childless. It was to reinforce the fact that man's way, the way of Babel, is sterile and barren, unable to conceive or uphold life. It would only be once Sarah and 'Abraham were in the Covenant that they would enjoy conceiving life as Yahowah intended.

It is at this point that we leave the city of 'Uwr – Satan's Enlightened, and the "erets – realm and country" of *Kasdym* | Babel – the Confusion and Corruption of Sages and Astrologers, but with just four individuals. Haran died in Babylon, severing the connections to the "mowledeth – religious relationships and affinity for community customs and culture."

Also left behind is Terach's "beyth – home," including the rest of his family, Nachowr, Milkah, and Yiskah. As such, you have probably noted the connection I missed. The three things Yahowah will soon ask 'Abram to walk away from were described in the preamble to the Covenant. Moreover, he has already put each of them behind him.

But that's not the end of it. 'Abram's mortal father took them from the furnace to the fire, out of Babel and into Charan. There, 'Abram, Saray, and Lowt would live and Terach would die "*charan* – diseased by the sun." He had walked out of Babylon with the rest of them, but that would not be nearly enough. The other three would continue their journey to God.

Since this is of utmost importance, it ought to be underscored: Yahowah first met with and spoke to 'Abram in Charan, not Babel. After compromising mankind's language and dulling human rhetoric, seeing to it that their religious alternatives would be nothing more than a blending together of words and ideas to convey common

notions, God had no interest in returning. He would meet ‘Abram halfway, after he had begun the process of dissociating from his country, its religious and political customs, and his father’s home.

This realization is breathtaking in its consequence because it suggests that Yahowah will meet those of us who have begun this process along the way, introducing Himself to us while providing initial directions. God did not find ‘Abram mired in the midst of Babel, just as He did not approach Moseh in Mitsraym. But had God not reached out when and where He did, there would have been no Covenant and no Towrah.

Their initial meeting was brief, but to the point. They would not engage in a conversation or relationship for some time. There would be more meetings and steps along the way.

What this all suggests, and to my mind confirms, is that God recognizes that He has deliberately put Himself at a distinct disadvantage on Earth as a result of the way He has chosen to engage relative to His Covenant. If we were left entirely on our own devices, fewer than one in a million would pick up a copy of this Towrah and find their Heavenly Father waiting for them therein.

Yahowah reaches out to those He suspects will be receptive to Him, to those who have begun to question and then dissociate from societal influences, especially religious rituals and political customs. His Set-Apart Spirit can then provide those individuals with just enough guidance to help them continue to move in the right direction.

Even then, the *Ruwach Qodesh* does not leave Her future children to fend for themselves. She continues to support their progress, guiding receptive men and women until the day comes when they decide of their own freewill to engage in the Covenant. And it’s at that point that

Yahowah is at His best. It is what the universe was conceived to encourage and enable.

Therefore, using this example, we can surmise that we do not find Yahowah entirely on our own. God reaches out to those who demonstrate a willingness to disavow humanity to know Him. Had He not done so, I would not be here.

This being the case, I suspect that Yahowah relies upon His *mal'ak* – messengers to make the preliminary assessment, in that they know God's will and are similarly unconstrained by time. Yahowah's initial approach would then come by way of the *Ruwach Qodesh* – Set-Apart Spirit. This would explain how Yahowah came to know about 'Abram's presence in Charan and why God was heard and not seen during their first meeting.

Unconstrained by time, God has the ability to know how we will respond even before we do. And yet, since that would take the fun out of the early stages of a new relationship, it is more likely that, based upon His *mal'ak*'s assessments of an individual's life and attitude, there is merely a reasonable likelihood of success. This would be a little like dating before marriage. Introducing ourselves to someone we find attractive and have an interest in getting to know, even asking them out on a date, does not constrain the other person's choices but instead expands them.

Most people wouldn't embarrass themselves by asking someone out who was likely to rudely reject them. Every relationship begins with an introduction. For something meaningful to develop from there, both parties have to agree to engage, and ultimately, they must not only like each other but also share common interests. So, we ought not to see Yahowah waiting, just hoping someone will read His Towrah and answer His Invitation. So long as we are willing to meet Him halfway, He will find a way to introduce Himself and instigate a relationship.

But even this wasn't my most glaring omission. So, I'll ask you: is it possible that Yahowah could have actually asked 'Abram to walk away from his country, his community, and his father's house knowing he had already done so? It is a six-hundred-mile walk from Ur to Haran.

Since I suspect Yahowah is aware of the geography, walking away wasn't about leaving a physical place but instead acquiring a new perspective. God wasn't talking about the land of Mesopotamia but instead what Babel represents.

Just because 'Abram had put a considerable space between himself and Babel, it is still likely that he dragged some of its cultural holidays and rituals with him, including the influence of the Babylonian educational system and the six-based mode of counting. Therefore, the religious and political institutions that dominated the society should be seen as its *mowledeth*. And the same is true as it relates to his father's home. It represents the family of man.

The fact that 'Abram had physically separated himself from all three concerns – country, culture, and household – means that Yahowah was addressing the potential of a continued allegiance and the consequence of the ongoing influence of these things. It was, therefore, disassociating from what they represented that mattered to God.



It was here and now that Yahowah addressed 'Abram. He was ready to hear what God had to say. And so are we.

“Now Yahowah said to 'Abram, ‘It is for you, of your own freewill, to approach by walking away from your country and away from your relatives’ culture and customs, and also from your father’s household to the

Land which bestows the blessings of the relationship that I will show you. (*Bare'syth* / Genesis 12:1)

Then I will engage on your behalf, continually acting to make for you a greatly empowered community comprised of every race, a coming together of people based upon a common relationship.

I will kneel down in love to bless you by lifting you up. And I will cause, as an expression of My will, your name to continuously grow in importance so that you come to exist as a blessing, a means of reconciliation in the covenant, creating a better circumstance. (*Bare'syth* / Genesis 12:2)

Then I will choose to favor and hold you in high regard because it will be My desire and choice to kneel down in love to greet and welcome you in the spirit of reconciliation, blessing, uplifting, and showering with gifts and prosperity, offering a beneficial covenant whereby the gift of life is afforded to those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial covenant.

But then, he who disdains or despises you, even trivializes you, he who views you as someone to be slighted, belittled, or underestimated, diminishing your overall significance, he who dishonors you in any way, I will actually besmirch as disrespectful and will continuously incarcerate as inferior.

I will genuinely curse them as profane, obscene, and blasphemous. And I will designate them as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not bless.

So, with you, all of the people exercising good judgment regarding the means to resolve disputes, the extended family who are discerning and vindicated

throughout the material realm shall be commended and blessed, reconciled and greeted.’ (*Bare’syth* / Genesis 12:3)

So then ‘Abram actually and continuously walked according to the way Yahowah had expressed in words to him.

And walking with him was Lowt. Then ‘Abram was a son of seventy-five years at his departure from Charan.’ (*Bare’syth* / Genesis 12:4)

Digging much deeper, we discover...

“Now (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *‘elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **said to** (*‘amar* *‘el* – spoke as God to, asking and promising (qal imperfect – genuinely and literally with ongoing implications which would unfold throughout time)) **‘Abram** (*‘Abram* – Father who Lifts Up, Increases, Rises, and Grows), **‘It is for you, of your own freewill, to approach by walking away from** (*halak la ‘atah min* – for you to actually, literally, and genuinely choose to approach and draw near, by you electing to travel, journey, and go away, distancing yourself from, you living by means of following and by way of separating yourself from (qal imperative – speaking of a relationship which is straightforward and based upon freewill)) **your country** (*‘erets ‘atah* – your state and world, where you were established in the material realm, your land and territory, the place where your people exist), **away from** (*wa min*) **your society, culture, and community** (*mowledeth* – your relatives and relationships, the people with whom you identify and their customs, circumcising yourself from your origins and kindred souls, your people and place of your nativity; from *muwl*, *‘ed*, and *yalad* – to ward off and separate oneself from opposing oaths which eternally cut

off and separate children who are born blemished and in pain), **and also from** (*wa min* – in addition to disassociating from) **your father’s household** (*beyth ‘ab ‘atah* – your father’s home, dwelling place, lineage, and possessions) **to** (*‘el* – toward the Almighty and in the direction of) **the Land** (*ha ‘erets* – the realm and place, the region and country) **which bestows the blessings of the relationship that** (*‘asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **I will show you** (*ra ‘ah ‘atah* – which I will reveal and make known to you (with the *hifil* stem the subject, Yahowah, enables the object, ‘Abram, to participate in the action as a secondary subject along with Him, the imperfect denotes ongoing consequences throughout time, while the jussive is an expression of third-person volition and thus is associating a will and desire to the *‘erets* – realm of God)).” (*Bare ‘syth / In the Beginning / Genesis 12:1*)

There is no indication that Yahowah introduced Himself by name, and yet ‘Abram knew the identity of the voice addressing him. And since there was no indication that ‘Abram could see Yahowah, this encounter was limited to a vocal exchange. They were a long way from a relationship at this point in time.

If I am right, and this testimony seems to suggest that I am, then their first meeting was similar to my own. I heard God but did not see Him. Yahowah did not introduce Himself by name, but I knew who was speaking to me, as was the case with ‘Abram.

These similarities noted, my invitation to expose and condemn Islam was not even remotely as vital as establishing the Covenant. And yet, even in a small way, if it were not for our meeting, it is likely that fewer souls

would have come to know Yah. This suggests that every time God speaks with someone, it is important. Are you listening?

The reason I shared these similarities is because almost everyone comes to Yahowah the same way. ‘Abram’s experience is our own. Without exception, everyone I know who is part of Yahowah’s Covenant Family began the process by questioning their country, culture, and customs, politics, religion, military, economics, and patriotism – even their father’s affinity for these things. Then somewhere in that process, as they began to distance themselves, God reached out to them, albeit not by name, not by way of a sign or miracle, and not for a prolonged discussion. He simply pointed them in the right direction. From there, it was all about the individual.

What mattered now was each individual’s willingness to invest the time required to know Yahowah as He revealed Himself, their willingness to be reasonable and rational, and then to go where His words led, even when His words took them away from people and institutions they once held dear, even when they isolated them from popular culture. That is what determines the ultimate outcome. Our fate is in our hands. We are like ‘Abram in Charan. Yahowah engaged with him in this way, and reported it for us to consider, because this is His standard operating procedure.

I am sure that you noticed that during their brief encounter, Yahowah delineated His expectations. There was no flashing light in the sky, no imposing presence, no complaints, no witnesses, and there were no questions. The man was not called out by name and the voice did not identify Himself. No one was blinded. No one fell down. No one was made lame. And ‘Abram was not carried off to meet with another man in Damascus. In other words, this meeting between Yahowah and ‘Abram bore no resemblance whatsoever to the meeting between Satan and

Sha'awl on the road to Damascus. If you are a Christian, that's sobering.

There was no theological mumbo jumbo, no inspiring hymns, no grandiose trappings, nor soaring oratory. There was no beating around the bush and no equivocation.

There wasn't even an exchange of pleasantries. There was no, "let Me introduce Myself," or "How are you doing?" or "What do you think?" or "Have a nice day." God did not even wait around to hear 'Abram's response. In fact, this was not a discussion. The Covenant is presented to us in the same way. Take it or leave it.

Yah isn't being mean or authoritarian. He is just keeping it real. There is far too much of value at stake to be evasive or equivocate. This is God's Home, His universe, and His Family. And He is the Author of Life. So, He has every right to decide with whom He wishes to spend His eternity.

Since He is consistent and fair, He is openly presenting His offer while delineating what He expects in return. This is not a negotiation. Neither changing the name and nature of God nor altering the conditions of His Covenant is acceptable.

Nothing God was requesting of 'Abram was subject to debate or modification. The lone condition God articulated was not negotiable. Moreover, Yahowah was not interested in staying in Charan any longer than was absolutely necessary.

And yet, these were not dictates. The prerequisite was a request, not an order, edict, or demand. There was no penalty or consequence should 'Abram have ignored or rebuffed God.

By stating His proposal in the imperative mood, the choice was 'Abram's. The Covenant was being offered under the auspices of freewill, not as a command to be

obeyed. It was an open-ended invitation to participate in a relationship with God, Himself, that Yahowah was proposing, one that ‘Abram was free to accept, ignore, or reject – but not modify. There would be one Covenant with one God, one Family and one Home with one set of conditions. And while we would all be invited to participate, it is Yahowah’s to offer and ours to accept.

Just as God did not ask ‘Abram for his input or opinion, He does not want ours in this regard. It is His Home and His Family, and those He enables to live with Him and in it will do so forever, so it’s important to establish the kind of conditions that will ensure only those with common interests participate. If anyone and everyone were allowed in, Heaven would become as perverted and corrupt as life here on Earth. That is one of many reasons why God did not ask man to devise the relationship or establish its conditions. This is not the Pauline New Testament. It is God’s Family and plan, not man’s.

Yahowah was asking ‘Abram to walk away from three specific, albeit closely related, things. Therefore, if we want to be shown the Promised Land and live with God, we should strive to distance ourselves from these things as well. Of our own freewill, we should choose to approach Him by separating ourselves from our country, our culture, and the family of man.

In ‘Abram’s case, his country was Babylon, his people were overtly religious, and his father was now dead for having led the family astray. Babel is the birthplace of false testimony, of religious rhetoric, of debilitating corruptions, and of Christianity. Babel is the home of the Whore and the seat of Satan’s power where the Adversary as the Church and its Lord was and continues to be worshiped as if a god. Babel is the basis of Bible – a book cobbled together by commingling errant texts.

So we should not be surprised that in Babylon militant man oppressed and subjugated his neighbors by using religion and patriotism to inspire and justify vicious and unGodly acts of unrestrained terror and plunder. Babylon is, therefore, symbolic of a military state and a religious society, all under the governance of man. Babylon is Persia, Greece, Rome, Roman Catholicism, the European Union, and the United States of America. It is politics as usual. It is laws to be obeyed. It is the establishment of militaries. It is the corruption of religion. It is a commingling of cultures. It is what we must walk away from if we want to live with God.

It was in Babylon that the Babylonian Talmud was compiled. It was in Babylon that the Quran was initially written. And it is Babylon that inspired Christianity, having syncretized its nomenclature, symbols, rites, rituals, and scripture to form the most popular religion in human history.

There was a reason that we were told: **“Haran, the Fortress of the High and Mighty, perished in the land of ‘mowledeth – of his relatives with whom he identified politically and religiously, and with whom he shared a common culture and customs’ in ‘Uwr of the Kasdym – representing fellow Babylonians who would claim to be enlightened along with religious sages and astrologers who would cripple the lame and cause the stubborn to stumble.”** Yahowah wanted those of us willing to search His Word and contemplate His intent to understand precisely what it was that He not only objected to, but wanted us to dissociate ourselves from, prior to entering His Home. So now, you know.

Yahowah wants His children to distance themselves from the corrupting and confusing nature of religion, politics, patriotism, and militarism, from the national culture and societal customs of man. It is therefore a choice, a referendum between human preferences, imposed

institutions, and voluntary allegiances, and the things God values. Which do you prefer? With whom are you more comfortable? To whom do you look to provide justice, liberty, protection, education, support, opportunity, and entitlements, even entertainment? Who do you trust: God or man?

Do you want to be part of the majority and celebrate religious and national holidays with your family or attend Yahowah's Feasts on your own? Do you identify with your community and culture or with Yahowah's Towrah and Covenant? Are you willing to circumcise yourself from your origins and nation, from the society in which you were born? Do you have the courage to oppose the oaths of allegiance and national anthems and pledge your soul to Yah?

All of this, of course, is counter to our culture, where flags flutter in front of churches and troops are paraded before fervent fans who praise them and thank them for their service as if a patriotic obligation, hands held over their heart in an environment where the playing of a national anthem demands reverence. Around the world, everyone stops what they are doing to celebrate religious and civic holidays. Education has become far more about indoctrination in the prescribed culture and community of man than it is about observing with open eyes, thinking with an open mind, and then exercising good judgment so as to form valid conclusions.

In the game of life, not only is the deck stacked to the advantage of man's ways; through academia, politics, and religion, man cheats, changing the cards and rules of the game to suit the establishment's agenda. Sure, Yah is holding a royal flush, all hearts, but we are encouraged to bet against Him. It is perplexing that so many take the bet, because Yahowah is playing an open hand, one He has placed face up on the table before us in His Towrah.

And yet, as few as one in a million are willing to walk away from the pervasive influence of human political, religious, military, patriotic, economic, academic, or societal institutions. They are reluctant, I suspect, due to the taunts and slander which often accompany this decision. And even then, we aren't home, we aren't even in no-man's land – at least not yet, because there was a third aspect of this initial requirement. And it may be the most misunderstood of all.

God asked 'Abram, and thus us, to walk away from our father's household if we want to live in His Home. It is one or the other. We cannot straddle the fence between God and man, shuffling between them when it suits our purposes. God will not accept divided loyalties. He wants to be our Father, not one of many fathers. He will not compete with national or religious forefathers.

This distinction is brought into focus by the realization that popes and dictators, clerics and kings, have ascribed the title of Father upon themselves throughout the millennia. And by doing so, they are competing with Yahowah, our Heavenly Father, in His Parental role over the Covenant Family. This is an indictment of Imperial Rome and Roman Catholicism – both of which Yahowah despises and views as adversarial.

For those who may not agree with God asking us to distance ourselves from our human fathers, you may be surprised to learn that the overwhelming preponderance of children, some ninety percent worldwide, accept their father's political affiliation and religious faith. There is no combination of influences, mother, siblings, relatives, neighbors, classmates, colleagues, or fellow citizens, that holds as much sway.

Children overwhelmingly ascribe to their father's religion, patriotism, and politics. The vast majority of us need to break those ties. And while some do when they

reach the age of individual responsibility and accountability, far too many of them simply change their allegiance to another human institution and remain mired in Charan.

Since making connections leads to understanding, there is another one presented here that we would be wise to consider. Recognizing that walking away from our earthly father's household is a prerequisite for living in Yahowah's Home, we can rest assured that the Father and Mother we are asked to value in the Second of Seven Instructions, written on the Second Tablet, pertains to our Heavenly Father and Spiritual Mother.

You may have noticed Yahowah didn't invite 'Abram to walk away from these things in any direction he pleased. While every spoke on a wheel tends to force anything attached to it away from the hub as the wheel turns, you won't find God inside any circle. The path to Him is straight and narrow – not circuitous. Of the three hundred and sixty degrees 'Abram could have walked away from Babel or Charan to keep from being diseased by the sun, only one led to the Promised Land.

And so now, for yet another *mea culpa*: once again I'm compelled to admit that I was wrong – not totally, but enough to admit my shortcomings. I have long paraphrased this prerequisite as: “Walk away from your country, from religion and politics, from the confusing and corrupting Babel of man, from your society, culture, and customs, and from the family of man.” And while that is a reasonably accurate depiction of what Yahowah asked of 'Abram, it remains incomplete. I failed to connect the request to walk away from these things with the conclusion of the sentence, which states: “to the realm which bestows the blessing of the relationship that I will show you.”

Thank God, Yah is patient, that He does not demand perfection from us, and that He is willing to let us learn and

grow at our own pace. Yes, the “*‘erets* – realm” exists for the benefit of the Covenant’s children, but only after dissociating from man’s mantra. Charan was at least in the direction of Yisra’el, from Ur and Babel.

We cannot leave Babylon for the Church and find God. We cannot go through Greece or Rome. Ultimately, if we want to know and live with Yahowah, we will need to do as ‘Abraham did, and that is to come to Him by way of Mount Mowryah.

So now that we know better, let me correct my mistake. The lone prerequisite to participate in the Covenant is: Walk away from your country, from religion and politics, from the confusing and corrupting Babel of humankind, from your society, culture, and customs, and from the family of man to the realm of God. The condensed version would read: walk away from the realm of man to the realm of God.

Earlier we noted that Yahowah’s request to ‘Abram in *Bare’syth* 12:1 was scribed in the qal stem and imperative mood. This indicates that the decision to actually walk away from his country and culture, and his father’s household, to the household of God occurred under the auspices of freewill. That is clear and appropriate, especially for a relationship based upon becoming part of God’s Family and living in His Home.

But then we confront a bit of an anomaly with the concluding verb, “*ra’ah* – I will show you.” With Yahowah in first person continuing to speak to ‘Abram in second person, the jussive mood, as a third-person expression of volition, must apply to “*ha ‘erets* – the Land.” This means that the Promised Land represents far more than a location at the crossroads of the Earth. Since it is being shown with an independent will, a desire to bestow the blessings of the relationship, *ha ‘erets* is the living embodiment of Yahowah’s Covenant.

While this was presented as an initial requirement for participating in the Covenant, and thus as its lone prerequisite, very few get past it. They do not realize that rather than a sacrifice, every aspect of it is a blessing. We give up nothing but false hope and gain everything of value. Had ‘Abram not responded and stepped forward, he would have forgone each and every benefit Yah was offering, and for what: to die as his brothers and father had done?

So here is the bottom line: Yahowah’s invitation was written and offered to all of us. The lone determining factor distinguishing beneficiaries from those who have been disinherited is a willingness to listen to His instruction, accept it, and then engage based on what He asked of us.

And yet, walking away from our country, from the corrupting and confusing influence of Babel, from a high and mighty society that claims to be enlightened and yet cripples the masses, from religious, political, and military institutions that cause the stubborn to stumble, from our culture, community, and customs, and from the family of man toward the realm of God is only the first step. There will be four more.

One at a time, each of these will bring us ever closer “**to** (‘*el* – toward the Almighty and in the direction of) **the Land** (*ha ‘erets* – the realm and place, the region and country) **which bestows the blessings of the relationship that** (‘*asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **I will show you** (*ra’ah ‘atah* – which I will reveal and make known to you (with the hifil stem the subject, Yahowah, enables the object, ‘Abram, to participate in the action as a secondary subject along with Him, the imperfect denotes

ongoing consequences throughout time, while the jussive is an expression of third-person volition and thus is associating a will and desire to the ‘*erets* – realm of God)).” (*Bare’syth* / In the Beginning / Genesis 12:1)

Yes, indeed, Yahowah wants to show those of us who are interested in looking at the things He treasures: His Land which represents His Covenant Home. The ‘*erets* is the culmination of His promises. It is the place designed to support and uphold life. It is the realm of the Covenant Family, where God and man come together and live as one.

And at its heart, Yaruwshalaim, Yahuwdah, Yahowah showed us that He takes the role of Father seriously because this is where He stood up for us on *Pesach* and *Matsah* so that we could stand with Him on *Bikuwrym* and *Shabuw’ah*, ultimately camping out with Him on *Sukah*, empowered, enlightened, and enriched children of the Almighty. This is what He wants to show us. This is how He intends to bless us. We are walking out of the darkness of man into the Light of God.

So then after promising to show ‘Abram His realm, where man and God would live together, Yahowah delineated three initial benefits. The first was a bit of a surprise initially, but not so much in retrospect. I was anticipating Yahowah telling ‘Abram that his “‘*am* – family” would be great, but instead we find *gowy*. And yet, since the Covenant is Yahowah’s Family, not ‘Abram’s or Yisra’el’s, *gowy* was the perfect term.

Those of us who choose to accept the same terms and conditions presented to ‘Abram will become part of “*gowy* – a community comprised of various ethnicities, a coming together of people based upon a common relationship, and a confluence of individuals who express their desire to live together.” We will all bring our own unique personalities and proclivities, enriching the experience for everyone. And truth be known, many of us will have come out of and

away from the religious and political customs of the “*Gowym* – Gentiles.”

“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 (*gadowl* – 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 gifts of adoration (piel imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).

And (*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 name 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, a covenant

creating a better circumstance, and the gift of life).”
(*Bare’syth* / In the Beginning / Genesis 12:2)

Thus far, Yahowah has only asked one thing from ‘Abram: that he walk away from his country, his culture, and his father’s influence to His Home. And yet, not only has God promised to deliver three extraordinary benefits, He has committed Himself to actively and enthusiastically engage on ‘Abram’s behalf, continually expending the energy required to deliver on His promises. That is a far cry from the god of religion, the god man serves.

This is not to say that we can’t serve God, because we can. By listening and then doing as Yahowah requested, *Noach* | Noah served to convey the nature and purpose of the Covenant. The fact that the entire experience was in his interest, and that the benefits he and his family received vastly exceeded their investment of time and energy, only goes to demonstrate Yahowah’s generosity as the Father of the Covenant on behalf of His children.

If it were possible to envision infinity to the 7th power, I^7 as a means to quantify the benefits of the Covenant, our contribution is only I^0 . (In this nomenclature, $I^1 = I$, which is still Infinity – something way beyond us. $I^0 = I$, which is then our individual contribution.) Even then, as was the case with Noah, and also ‘Abram, each and everything we do in concert with Yah’s instructions is for our benefit.

So, what are we to make of these promises? And are there three of them, or one, with the subsequent statements affirming the means Yahowah intends to use to accomplish His stated goal? God begins: “**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** (*gadowl* – 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 who have come from different places, many of whom are Gentiles).”

This will be Yahowah’s doing, not ‘Abram’s, because it is something only God can accomplish. Our Heavenly Father’s purpose is to greatly empower and amplify our nature. 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.

Yahowah’s next statement is actually an affirmation of the first, along with a depiction of how He intends to deliver the benefit. He said: “**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 gifts of adoration (piel imperfect – the object, ‘Abram, is the beneficiary of the blessing and continues to be affected by it throughout time)).”

This is designed to depict a Father on His knees lifting up His children. As parents, it is something we have all done. By doing so, the lives and status of both father and child are enhanced.

While this is wholly consistent with Yahowah’s nature and with the composition of His Covenant, this loving and supportive gesture is repugnant to those who are religious.

They are hell-bent on getting down on their knees to lift up their god in praise. God damn them for it.

By doing so, they make God out to be an insecure and inadequate monstrosity with an inferiority complex, someone who would actually create an inferior being so that they could worship him. It would be like us creating a slimy slithering slug, and then getting our jollies out of this brainless creature prostrating itself while burping out platitudes to tell us how magnanimous we were for having toyed with it in this demeaning way. A colony of slugs would then collaborate on some divine writ to keep their fearsome lord from dousing them with salt, stomping on them, and burning them alive, while watching them squirm for all eternity. If that is your god, I do not ever want to meet him.

And speaking of inferior deities, imagine a god so trivial, man could lift him up. This religious approach to God is not only the antithesis of Yahowah's approach to man, it demeans God. It is a wonder there are any religious devotees, much less billions of them. How utterly stupid can mankind actually be?

The primary meaning of *barak* is to “get down on one's knees, lowering oneself to lift another up, invoking favor upon someone who is held in the highest regard.” Not only is this behavior typical for a father toward his child, but since it is God who is offering to do so within the parameters of the Covenant, we are left with no option other than to see Yahowah in the role of Father and His Covenant as His Family. He will raise those who choose to participate as His children. If you get nothing more out of this book than that, it will have been worth your time.

Yahowah's third statement reinforces the previous ones. He said: “**And (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 name 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, a covenant creating a better circumstance, and the gift of life).”

So, since Yahowah is accomplishing this in conjunction with ‘Abram’s name, why is it that as few as one in a million know what it means? It doesn’t get much easier than ‘Abram because it is a compound of “‘*ab* and *ruwm* – father who raises his children, lifting them up to him.” It means that Yahowah is going to deliver on His promise by being a “Father committed to enhancing the capabilities and status of His children, increasing their aptitude, competency, and proficiency.”

The name ‘Abram reveals that Yahowah as our Heavenly “Father will increase the dimensionality of His Family, taking His children to a higher place.” Simply stated, the combination of ‘*ab* and *ruwm* reveals that Yahowah wants to “raise His Covenant children by augmenting their aptitude, magnitude, and potential so that they grow up to become more like their Father.”

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, in that all three concepts are wholly incongruous with Him serving us as our Father? When do we come to trust and rely upon what Yahowah is actually

telling us instead of what religious institutions want us to believe?

Later in this chapter, when Yahowah changes this man's name to 'Abraham, we will face a challenge that does not exist with 'Abram. But rather than jump ahead in His story, let's table those discussions for now because as 'Abram, and as a compound of *'ab* and *ruwm*, his name speaks to a world of uplifting possibilities, all of which have Yahowah raising us up to be like Him while lifting us up to be with Him. That is, indeed, a blessing – the most extraordinary benefit ever afforded humankind.

I have translated Yahowah's next statement many times, and I've struggled with it on every occasion. So much so, that in my last attempt, I suggested that the Masoretes may have reversed the order of the two verbs in the second of these three statements. At issue, among other things, is 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.

Let me explain. 'Abraham was not a Hebrew, Yisra'elite, or Yahuwdym. And while we do not know his ethnicity, we know that he was born and bred in Babylon – as was Saray / Sarah. After leaving Babel, 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.

Now while that may be true, and history is indeed littered with the carcasses of nations that tested God's unwavering love for His people and place, I would like to share another possibility, one more in keeping with the

context, Yah's nature, His plan, and the words, themselves. Perhaps we should interpret what follows as a referendum on the role of 'Abram / 'Abraham in the establishment of the Covenant. Is it possible, and from the perspective of our own lives, that our willingness to do as 'Abram / 'Abraham did, which is 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 specific means to participate in the Covenant is conveyed through this individual and in this place: 'Abram and the Towrah. So, I think Yahowah is promising to "*abarakah* – kneel down in love to greet and welcome" those who "hold 'Abram in high regard," those who "view what he represents as the source of His blessings, as a means to reconciliation, and as the way to participate in the Covenant," itself.

Having highly valued the exchange between Yahowah and 'Abraham, having thoughtfully considered 'Abraham's response to Yahowah's instructions, and having itemized what Yahowah was asking of this man and offering to him, I've deduced the single most essential insight of my life. And in this way, I've been reconciled unto Yahowah, become part of His Covenant Family, and received the gift of life. So, 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 represents 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. We can accept the directions and conditions pertaining to the Covenant and receive its blessings, or we can oppose them and endure the curses. Our fate, therefore, is predicated upon our attitude and aptitude regarding God's instructions, not our race. It cannot be any other way based

upon Yahowah's promise: **“Then, I will engage on your behalf, continually acting to create for you a greatly empowered, remarkable and awesome, outstanding and distinguished, especially amplified and magnified community comprised of every race, a coming together of people of varying ethnicities in common relationship based upon shared interests.”**

Should you wonder why this was “on behalf of” ‘Abram, and thus for his 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.

What do you think?

“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 covenant whereby the gift of life is afforded to (piel imperfect cohortative – the object, those interacting with ‘Abram’s legacy, become the beneficiary of the blessing which is continual 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 covenant (*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 will continuously incarcerate as inferior** (*'arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not 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 (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).

So (*wa*), **with you** (*ba 'atah*), **shall be commended and blessed, reconciled and greeted** (*barak* – will be showered with gifts and prosperity and offered a beneficial covenant whereby the gift of life is afforded for a limited period of time (nifal perfect – the subject, people of the earth, will both carry out and benefit from the action of the verb, albeit within a limited scope of time)), **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 exercise good judgment 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 accurately, then Yahowah is affirming something extraordinarily important. Our attitude toward ‘Abram will determine Yahowah’s attitude toward us 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 the blessings of the Covenant.

And yet, even if my interpretation of this potential affirmation of how we either come to benefit from the Covenant, or are excluded from it, is invalid, the conclusion is self-evident and irrefutable. During his life, ‘Abraham became the living embodiment of the Covenant, but it would be another two generations before his association with Yisra’el would be established.

Since this could well be a referendum on the fate of our soul, 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.”

Moreover, the first time *barak* is used is 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 then 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 is feminine: *barakah*. It describes “the blessing of a beneficial alliance or covenant presented as 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.”

Therefore, and recognizing that ‘*abarakah* was scribed in the cohortative, which is an expression of first-person volition, and in the imperfect, which depicts something which continues unabated throughout time, it’s hard to argue with: **“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 covenant whereby the gift of life is afforded to (in the piel imperfect cohortative those interacting with ‘Abram’s legacy become the beneficiaries of the blessing which is continual throughout time as a reflection of Yahowah’s will regarding)) **those who hold you in high regard, who see you as a source of blessings, of reconciliation, and of the beneficial covenant** (*barak ‘atah* – those who speak favorably of you, those who reconcile their relationship based upon you (in the piel participle construct God enables our participation in the blessing of His Covenant as it is hereby described)).”

As our Father, Yahowah not only shares the positive and beneficial possibilities of embracing His Covenant as it was presented through ‘Abram, but also conveys the consequence of the alternative. In this regard, three of the four pronouns associated with the blessings in the first

sentence were singular and one was plural, indicating that there would be a number of people who would come to be blessed by Yahowah based on their attitude toward ‘Abram. As such, Yahowah’s Covenant Family is comprised of many individuals.

However, in the second sentence, every pronoun associated with “*qalal* – to trivialize” and “‘*arar* – to besmirch and incarcerate” was masculine singular. This makes this an indictment against a sole individual. That man would be Sha’uwl, the Christian Paul, who trivialized the account of ‘Abraham, stripping it down to a single errant thought: “Without the ‘Law,’ ‘Abraham was ‘saved’ by ‘faith.’” He proposed this invalid portrayal of ‘Abraham in his first letter, Galatians, in order to replace Yahowah’s Towrah with His “Gospel of Grace.” It is the fulcrum of Pauline Christianity. If it is inaccurate, the premise of Christianity collapses along with it.

In reality, the false prophet and founder of the Christian religion, and the author of over half of its New Testament, was wrong on all accounts. Yahowah specifically announced that He communicated His Towrah to ‘Abraham. Towrah means “guidance and teaching” not “law.” While ‘Abraham was deemed “right” by Yahowah, there is no mention of him being “saved.”

Most important of all, especially in this context, over the course of their seven meetings, ‘Abram came to know Yahowah personally, tangibly, and intimately, with God consistently delivering on His promises. “Faith” not only trivializes their relationship, but it is also blasphemous, obnoxiously slighting, and demeaning, and it underestimates Yahowah’s forthright testimony regarding His relationship with ‘Abram / ‘Abraham. Moreover, as we will discover in the next statement, and several others, ‘Abraham was seen as “*tsadaq* – right” because he listened to Yahowah, accepted His instructions, and engaged accordingly.

English Bibles are wont to render this second sentence as “I will curse those who curse you.” However, *qalal* does not mean “curse” and “those” is plural when the verb was scribed as masculine singular and thus as “he.”

Qalal speaks of “diminishing the importance of something as a result of despising it.” It is “to treat someone with contempt, disdain what they represent, failing to appreciate the seriousness of their words and deeds, so in effect trivializing them.” To *qalal* is “to slight, belittle, and underestimate an account,” which in turn “dishonors the participants.”

The effect of *qalal* is “to diminish someone’s overall significance such that what they did or said is seen as so simple and easy that there is the tendency not to take it seriously, underestimating their contribution to something important.” So, while ‘Abram / ‘Abraham is the living embodiment of the Covenant, and thus the most important individual in the Towrah, he is slighted and trivialized in the Christian New Testament – reduced to an erroneous caricature.

As for the consequence, while *‘arar* can mean “curse,” that rendering is superficial. More than this, *‘arar* speaks of “binding a disrespectful individual, restricting a blasphemous person’s freedom by hemming them in, ensnaring and shackling them, making them powerless to resist” and thus of “incarcerating and imprisoning” them.

‘Arar is both “condemnation and penalty,” and is used “to announce a punishment against those who denounce the Towrah while promoting a false god.” When scribed in the literal *qal* stem and the ongoing imperfect conjugation, to be *qalal* by Yahowah is “to be actually besmirched by Him as genuinely disrespectful, profane, obscene, and blasphemous.” Even worse, it is “to be continuously and literally condemned and incarcerated as inferior and embittered, to suffer the penalty and punishment of

everlasting imprisonment.” Such is the consequence and fate of Paul.

In this light, I confidently present: “**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 will continuously incarcerate as inferior** (*‘arar* – I will genuinely curse as profane, obscene, and blasphemous, and I will designate as embittered, I will forever constrain and condemn as a consequence and penalty, and I will absolutely not 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 (qal imperfect – literally, actually, and genuinely, consistently, continually, and always throughout time)).”

This then brings us to the concluding statement. Speaking of ‘Abram, Yahowah said:

“**So** (*wa*) **with you** (*ba* ‘*atah*), **all of** (*kol* – every one and the totality of) **the people exercising good judgment regarding the means to resolve disputes** (*mishpachah* – the extended family who are willing to exercise good judgment 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) **throughout the material realm** (*‘erets* – of the land and earth) **shall be commended and blessed, reconciled and greeted** (*barak* – for a limited period of time will be showered with gifts and prosperity by being offered a beneficial covenant (with the nifal perfect the subject, people of the earth, will both carry out

and benefit from the action of the verb, albeit within a limited scope of time)).”

In that we have a solid grasp on *barak*, the implications of this statement hang upon the meaning of *mishpachah*. To my mind, it is based upon *mishpat*, the word following it in most Hebrew lexicons. *Mishpat* is used over four hundred times to convey: “the exercise of good judgment regarding the means to justly resolve disputes.”

It in turn is based upon a compound of *mah*, the most common Hebrew interrogatory and “*shaphat* – to decide, to judge, to exercise good judgment, to resolve a controversy, to be discriminating, and to vindicate.” Therefore, *mishpat* could be rendered as “to exercise good judgment by questioning and answering the means used to vindicate by resolving disputes.” This would then make the feminine noun, *mishpachah* – people of the *beryth* who exercise good judgment regarding the means to reconcile disputes.

However, *mishpachah* is typically thinly defined as “people, a nation, tribe, or family” for reasons I do not fully appreciate. There are more common and descriptive terms in Hebrew for all of these concepts, including: *‘iysh*, *‘am*, *gowy*, *mateh*, and *beyth*. There is some merit to the idea of “extended family” and “those who are related as kin.”

In this light, *mishpachah* addresses an “analogous and related group of living beings” and thus a “family with similar characteristics.” When associated with *mishpat*, we have “a family, which exercises good judgment and shares the means to justly resolve disputes, in common.”

In the name of full disclosure, *Strong’s* would have us believe that *mishpachah* is either from “*saphah* – 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, but the brain trust at *Strong's* also failed to notice that the word following *shiphchah* 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?

As for me, I think this answers that question...

“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 words)).

And walking with him (wa halak ‘eth huw’) was Lowt (Lowt – the Shrouded One Blocked from Seeing the Light).

And ‘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*)

This is always the right answer. Listen to Yahowah and then respond in a manner that is consistent with His instructions. He will then do as He has promised.

✠✠✠✠

He Trusted

And He Was Right...

Yahowah would meet with 'Abraham on seven occasions to convey and bestow His Covenant. Their next encounter would be in the Land, commencing immediately after 'Abram's arrival. And since he was now at home, Yahowah made a personal appearance.

“Then (*wa*) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our '*elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **appeared to and was seen by** (*ra'ah 'el* – revealed Himself to and was experienced by, was examined by and became known to (nifal imperfect)) **'Abram** (*'Abram* – Father who Raises and Uplifts, Father who Enhances and Augments), **and He said** (*wa 'amar* – He declared, intended, and promised (qal imperfect)), **'To your offspring** (*la zera' 'atah* – for your descendants to approach and the children you conceive to draw near, regarding your seed), **I will genuinely and continually give** (*nathan* – I will literally offer as a gift, bestowing (qal imperfect)) **this specific Land** (*'eth ha 'erets ha zo'th*).’

And there (*wa shem* – in accord with the name) **he built** (*banah* – he established a home for the family) **for the name** (*shem*) **an altar** (*mizbeach* – a place to offer a sacrifice on behalf of and thankful for the gift of the covenant; from *zebach* and *zabal* – sacrifice offering on behalf of an honorable and exalted dwelling place) **to approach** (*la*) **Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH based upon His *towrah* –

teaching regarding His *hayah* – existence) **who had appeared to him** (*ha ra'ah 'el huw'* – who was revealed to and seen by him, experienced and examined by him, becoming known to him (nifal)).” (*Bare'syith* / In the Beginning / Genesis 12:7)

The gift of the Land equates to the gift of the Covenant. This Land is God's Home on Earth. It is our chance to live with Him. But it was not just for 'Abram. The Covenant is a family, so his descendants would be welcomed as well.

“*Zera'* – seed” is always singular in Hebrew, but it speaks of many “descendants, offspring, and children.” I share this because, in Galatians, the wannabe apostle, Paul, said that, because “seed” was singular, it could not include any more than one descendant of 'Abraham, thereby excluding Yisra'el and Yahuwdah. He made this bogus claim to negate the promises in the Towrah regarding its Covenant. And as utterly stupid as this was, it did not rank among the most glaring mistakes made by this false prophet.

While Yahowah spoke to Noach, this was the first time since He walked through the Garden with 'Adam that God was seen by man. If we count each of Yahowah's seven meetings with 'Abram / 'Abraham as a single encounter, it represents the second of seven Divine appearances.

The third would be with his grandson, Ya'aqob. The fourth with Moseh. The fifth with Shamuw'el. The sixth was with Dowd to discuss the fulfillment of the first four Miqra'ey in year 4000 Yah. After a long intermission, His seventh is still in our future. It will occur on *Yowm Kipurym* in year 6000 Yah (sunset at 6:22 PM on Sunday, October 2nd, 2033, five days before *Sukah*, a *Shabat*, the last day that will be recorded on a Roman Calendar).

The reason for the altar was simple. The Doorway to Yahowah's Home is Passover. This is where the Sacrificial

Lamb of God would be offered so that we might enter and live with our Heavenly Father as part of His Family.

While I'd like to move on, there is an aspect of the next statement worthy of our consideration. **“Then (wa) he moved ('ataq) from there (min shem) to the mountain range (har – elevated mountainous terrain or hill country) toward the east (min qedem) of Beyth'el (Beyth'el – Bethel, Home of God, from beyth – home and family and 'el – of God) and he pitched and spread out (wa natah – he stretched out to cover a large area with) his tent ('ohel huw' – his home and dwelling place, his household) with Beyth'el (Beyth'el – Bethel, Home of God, from beyth – home and family and 'el – of God) toward the sea (min yam – on the west) and the 'Ay (wa ha 'Ay – an Ammonite city between Jericho and Bethel, Heap of Ruins) toward the east (min qedem).**

And there (wa shem – so for the name) he built (banah – he constructed and established (qal imperfect – actually doing so because of the ongoing and unfolding implications)) an altar (mizbeach – a place to offer a sacrifice on behalf of and thankful for the gift of the covenant; from zebach and zabal – sacrifice offering on behalf of an honorable and exalted dwelling place) to approach (la) Yahowah (Yahowah – the proper pronunciation of the name of YaHoWaH, our 'elowah – God as directed in His towrah – teaching regarding His hayah existence and our shalowm – restoration).

Then (wa) he actually called out, making a proclamation regarding the invitation to meet and be welcomed (qara' – he summoned and met with, he proclaimed and announced, he read aloud and encountered, expecting to be greeted (qal imperfect – actually and literally, consistently and continually)) by the name (ba shem – in the personal and proper name) of Yahowah (Yahowah – an accurate transliteration of the name YaHoWaH, our 'elowah – God as guided by His towrah –

instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Bare’syth* / In the Beginning / Genesis 12:8)

As a point of reference, Bethel is approximately ten miles due north of Jerusalem, a city that did not exist at the time, on the border between ancient Yahuwdah and Yisra’el. This mountain range, which bears the names, Central Mountains, Western Mountains, and the Coastal Range, runs the entire length of Israel.

The crest forms a ridgeline running north to south ten to twenty miles west of the Jordan River and the Dead Sea. It is the most imposing in Upper Galilee, but it is formidable from just south of the Jezreel Valley to a point parallel with the center of the Dead Sea. Beyth’el and Yaruwshalaim both sit high on its ridgeline.

The insights I wanted to share are as follows:

1) The House of God is in the Land of Yisra’el, distinguishing Yisra’el as the Home of God on Earth.

2) The message of Sukah is that we can pitch our tents and camp out next to God in the Promised Land. During the Millennial Shabat of Sukah, we will be afforded the same opportunity enjoyed by ‘Abram.

3) Then, as now, Yisra’el was infected with corrupt communities such as ‘Ay. Fortunately, these infestations will be nothing more than a heap of ruins upon Yahowah’s *Yowm Kipurym* return.

4) Had Yahowah not shared His Towrah with ‘Abram, there would have been no reason for him to build an altar. It exists for *Pesach* | Passover, and it serves as the doorway to life in God’s home. It is through this door that we can approach Yahowah.

5) ‘Abram proclaimed Yahowah’s name. He read it out loud and recited it, inviting Yahowah into his life so

that he could continue to meet with Him. That means that ‘Abram knew and used Yahowah’s name.

6) *Qara*’, which conveys the long list of meanings depicted above, such as to call out and proclaim, to invite and summon, to read and recite, as well as to meet and welcome, serves as the basis of *Miqra*’, the title and name Yahowah has chosen to describe His seven annual Invitations to be Called Out and Meet one another.

7) This history is painting a portrait of Yahowah’s home and the means to it.

During their next meeting, following ‘Abram’s and Saray’s sojourn out of Mitsraym, and right after the split between ‘Abram and Lowt, we find Yahowah imploring man:

“Yahowah (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **said** (*‘amar* – communicated and promised (qal perfect)) **to** (*‘el*) **‘Abram** (*‘Abram* – Uplifting and Empowering Father) **after** (*‘achar* – following the point when) **Lowt** (*Lowt* – Concealed from the Light) **had separated** (*parad* – parted and distanced himself, going in different directions than (nifal infinitive)) **from him** (*min huw*’), **‘Please, I implore you** (*na*’ – as an exhortation, I encourage and urge you, heightening your awareness while emphasizing this point and time I beseech you to) **to lift up** (*nasa*’ – to raise and respect (qal imperative – literally and genuinely as an accommodation to My will, because I want you to raise)) **your eyes and perspective** (*‘ayn ‘atah* – your sight and perceptions) **and choose to look** (*wa ra’ah* – so as to be observant and see, electing to pay attention by using the perception of sight to view and consider the revelation (qal imperative – genuinely and of your own freewill)) **from** (*min* – out of and away from) **the place** (*ha maqowm* – the standing

place, the home and office, the source of direction to the dwelling place; from *quwm* – to stand upright) **where you are** (*‘asher ‘atah shem* – where the beneficial relationship is associated with the name, where the blessing is being provided by way of the relationship, where the name of God is used to encourage you to step up with regard to the teaching, thereby pursuing a fortuitous state the right way) **northward** (*tsaphown* – to the north and to look out and see a treasure) **and southward** (*wa negeb* – to the south and to spew out and bubble forth a report which is informative), **eastward** (*wa qedemah* – to the east and to consider and confront what has come before) **and westward** (*yamah* – to the west and toward the sea),...” (Bare’syth / In the Beginning / Genesis 13:14)

As we have already learned, *‘asher* reveals that “a blessing is being provided by way of a relationship which reveals the means to an upright and elevated existence for those walking the correct way along the proper path to abundant life.” *‘Asher* “beneficially shows the way to the relationship and encourages us to step up and out with regard to the teaching and guidance regarding it, thereby pursuing life the right way.”

‘Asher leads to “a fortuitous state, a joyful and happy attitude, and an encouraged and content mindset.” It affirms that the means to these benefits are derived by “walking the right way along the proper, specific, certain, and restrictive path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of our own stability, safety, and security.”

Everything we can see belongs to God. As His children, it also belongs to us.

“...**because** (*ky* – for the express reason, indeed) **all the land** (*kol ha ‘erets* – the entire region and realm, territory and ground) **which, to show the way to the**

beneficial relationship (*‘asher* – which as a blessing encourages you to pursue life the right way, which leads to a prosperous and fortuitous existence and joyful and happy attitude), **you can see and is being observed by you** (*‘atah ra’ah la ‘atah* – you are viewing and considering, you are inspecting and examining (qal participle)), **I am literally and continually giving it to you** (*nathan huw’* – I am actually and eternally bestowing and granting it to you, offering it as a gift for you to receive (qal imperfect – actually and continually)) **and to your descendants** (*wa la zera’ ‘atah* – so that your offspring can approach and your seed can draw near) **as a witness forever** (*‘ad ‘owlam* – as testimony for all time, providing evidence for an eternity, memorializing this for an unlimited duration).” (*Bare’syth / In the Beginning / Genesis 13:15*)

Since the Earth has a finite life, since our planet will be demolished in year 7000 Yah when God destroys the existing universe to create a new one, and since spiritual beings have no use for decaying material realms, the Land is being presented as a metaphor. Once again, Yahowah is speaking of *ha ‘erets* representing His Home, ‘Eden, and Heaven. We find it, experience it, and enjoy it, by being observant, by raising our perspective, and by answering Yah’s plea.

It remains relevant, especially here, that we realize *‘owlam* means “eternity,” an “infinite measure of time.” There is nothing past forever. So, rendering *‘ad ‘owlam* as “forever and ever” would be verbose. And while I will not argue that *‘ad* can also convey “until perpetuity,” considering the fact that its primary connotation is “witness and testimony,” the only reasonable way to translate *‘ad* in this statement is “witness” with *‘owlam* conveying “eternal.” Like everything Yahowah says, and like every gift He offers, His testimony regarding these things will endure throughout time.

“And (wa) for a time, I will cause (*sym* – for a finite period of time without ongoing implications I will actually appoint and put, set and locate, even preserve (qal perfect)) **your offspring** (*zera*’ *atah* – your posterity, descendants, and seed (both singular)) **to be comparable to** (*ka* – to be according to, like, as, by way of a comparison to) **the earthen nature** (*‘aphar* – dirt, dust, ash, powder, ground, debris, or rubbish, the natural material comprising matter; from *‘aphar* – to be gray, used to describe the natural earthen material of which our physical bodies are comprised in *Bare*’*syth* 2:7, as that which is blown in the wind in Mizmowr 18:43, and as the fate of the Whore of Babylon in *Yasha*’*yah* 47:1) **of the Land** (*ha*’*erets* – of the material realm), **so that** (*‘asher*) **if** (*‘im* – on the condition) **an individual** (*‘iysh* – a person) **is able and capable of understanding** (*yakol* – he had the ability and was capable of comprehending) **the process of** (*la*) **deriving a conclusion from this** (*manah* – determining the quantity of things or assessing their share as they relate to others, contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning those who are prepared; from *man* – questioning the nature of food, especially *manna*), **regarding** (*‘eth* – associated with) **the earthen nature** (*‘aphar* – dirt, dust, ash, powder, ground, debris, or rubbish, the natural material comprising matter; from *‘aphar* – to be gray) **of the land** (*ha*’*erets* – of the earth or material realm), **so also** (*gam*) **your descendants** (*zera*’ *atah* – your seed and offspring) **will be considered** (*manah* – counted, thereby deriving a conclusion from this, determining the quantity of things or assessing their share as they relate to others, contrasting the portion that is fed and favored as compared to the whole, assigning and apportioning those who are prepared while assigning a place of reckoning for others).” (*Bare*’*syth* / In the Beginning / Genesis 13:16)

While it won’t do an unthinking Christian any good, the correlation between ‘Abram’s seed in the singular form

being equated to the dust of the earth obliterates Paul's proposition in Galatians that the promises made to 'Abraham regarding his seed could not have applied to the children of the Covenant, to Yisra'el, or to Yahuwdym, but only to Paul's Iesou Christos.

As for the rest of this, there are a number of possibilities. We could view this as an imprecise way to say, "a whole lot of people." But why would God use an example that isn't remotely accurate to convey such a nebulous thing? The fact is, we cannot evaluate this statement literally, especially if it is dust, dirt, or sand that we are counting in the Land. For example, on an average beach, one cubic foot of sand would include over one billion grains.

And even if we were to limit our consideration to the sand or dirt on the surface, there would be one thousand tiny specs of them. While that may not seem like a lot, present-day Israel is over 8,000 square miles, and Yahowah's gift was much larger, not that it matters in this instance.

If we are only to skim the surface, 1,000 grains / square foot x 27,878,400 square feet / mile x 8,000 square miles equates to 223,000,000,000,000 descendants and thus a number in the hundreds of trillions. Therefore, this example was not intended to be an exercise in counting minuscule particles and equating them to 'Abram. Moreover, since Yahowah just asked 'Abram to raise his perspective, I doubt He is now asking him to lower it.

That leaves us searching for a more viable option. And I'm convinced that one can be obtained by considering the wide range of meanings associated with '*aphar* while rendering *manah* as something other than "count." For example, God could be encouraging us to "consider" the possibilities associated with the "material nature" of man

and then “derive an informed conclusion after considering the evidence.”

He could be asking us “to assess the portion” that is “to be regarded” as “rubbish” because most never evolve beyond “being the sum of their composition,” and thus they exist from “dust to dust.” These are the “shades of gray” that ultimately “differentiate” those descendants “who are properly fed and favored” from those who are “assigned and apportioned to a place of reckoning.”

While ‘Abram is the human embodiment of the Covenant, and serves as our guide to it, his relationship with God was usurped and corrupted by Paul to create Christianity and by Muhammad to advance Islam. And in that light, the comparisons we have just considered are appropriate.

“Choose of your own freewill to actually stand up (*quwm* – elect to rise up upon your feet and take a stand, become established and fulfill your purpose, enabling the means to restoration (qal imperative – literally and of your own freewill)), **electing to walk independently and of your own initiative** (*halak* – choosing to move about on your own, travel and journey (with the hitpael stem the subject, you, initiates the process of walking, traveling without being assisted or acted upon by any other influence and in the imperative mood, it is your decision alone to do so)) **through and within (ba) the Land** (*ha ‘erets* – the material realm, serving as a metaphor for living with Yahowah in His Home), **approaching her length** (*la ‘orek hy’* – to be prolonged in life the proper way and to continuously grow in a manner that is fitting; from *‘arak* – to prolong and grow continuously in a way that is fitting and proper, reaching the goal which is to meet one another) **in addition to (wa) her breadth** (*rochab hy’* – her lack of limitations, her outstanding, spacious, agreeable, and pleasant nature, the vast expanse and greatness of her dwelling, the immensity of her spatial dimensions which

are implied but difficult to understand; from *rachab* – to grow and expand in dimensions, having one’s life greatly enhanced, creating a vastly more favorable circumstance with unbounded opportunities, alleviating every troublesome thing and anxiety).

Indeed, because (*ky* – for the express reason, truly and reliably) **for you to approach** (*la ‘atah* – for your benefit), **I am genuinely giving her to you forever** (*nathan hy*’ – I am actually handing her to you for all time, bestowing her to you as a gift, transferring her so that you can receive her (qal imperfect energetic nun – literally, genuinely, and actually, even continually with ongoing and unfolding consequences throughout time, as a point of emphasis)).” (*Bare’syth* / In the Beginning / Genesis 13:17)

The recognition that the Covenant is a Family and that Yahowah is the Father is the single most essential aspect of the Towrah. Additionally, “*quwm halak ba ha ‘erets* – choose of your own accord to stand up and walk independently and of your own initiative throughout the Land,” serves as a metaphor for our Heavenly Father’s Home. He wants us upright and moving in His presence. It is the nature of a family and the antithesis of religion. Do you approach the presence of God on your knees or on your feet?

Most who read Genesis 13:17 in an English Bible will be deprived of the insight that *quwm* and *halak* were scribed in the imperative mood, making this our choice. Covenant participation is something we can only do of our own freewill. We choose to approach and engage with God in the manner He intended – it cannot be compelled. Yah does not want to lord over us. He does not want us to cower in fear on bended knee. These instructive conditions are not commands but instead opportunities.

Most who read Genesis this “verse” in an English translation will remain unaware that *halak* was scribed in

the hitpael stem. With it, we are being given the opportunity to initiate the process of walking to God. We are invited to commence this journey so long as we are not assisted or acted upon by any outside influence. This means we cannot participate in the Covenant, enter God's Home, or enjoy exploring the Heavens if we are guided by any established institution. In that it would not be an independent action, Heaven remains off-limits to those under the authority of religion or controlled by government.

Most of those who read Genesis 13:17 in a religious publication will be deprived of the realization that '*orek hy*' wasn't addressing the length of Yisra'el but instead the duration of Yahowah's promise "to prolong our lives the proper way so that we would continue to grow in a manner that is fitting." This then affords us the opportunity "to meet one another." Likewise, they will not recognize that '*rochab hy*' is not about breadth but instead speaks of what Yahowah is going to do for us through the Set-Apart Spirit.

"Her lack of limitations and Her outstanding and agreeable nature will facilitate our ability to live together." To accomplish this, "the immensity of her spatial dimensions will be given to us so that we can grow and expand in dimensions ourselves, having our life greatly enhanced, resulting in a vastly more favorable circumstance with unbounded opportunities." That is the sum and substance of the gift Yahowah is offering.

These insights, especially in harmony with the Land being offered to 'Abram and his descendants as an eternal witness, are vital because they address all but one of the Covenant's five benefits. Yahowah is implying, and will later affirm, that He is going to make His children immortal, enriching and empowering His Family so that they can enjoy living with Him in His Home forever.

The lone benefit not being addressed is His offer to provide a ransom to exonerate and thereby perfect His children. But we will not have to wait very long for His promise to assist ‘Abram in this way as well. This offer is presented in Yahowah’s opening remarks the very next time they meet.

Breaking with the pattern we’ve followed thus far, it seems more fitting to share Yahowah’s message as a summation of His announcement this time rather than as a preview. So, for your consideration, this is what Yahowah told ‘Abram as it was memorialized for our benefit.

“Next, Yahowah appeared to and was seen by ‘Abram, and He said, ‘To your offspring, I will genuinely and continually give this specific Land.’

And so there he built and established for the family name an altar, thankful for the gift of the covenant to approach Yahowah who had appeared to him. (*Bare’syth / Genesis 12:7*)

Then he moved from there to the mountain range toward the east of Beyth’el, the Home of God. He pitched and spread out his tent with Beyth’el in the direction of the sea on the west and the ‘Ay, the Ammonite Heap of Ruins, toward the east.

There he built, because of the unfolding implications, an altar on behalf of an honorable and exalted dwelling place to approach Yahowah.

And he actually called out, making a proclamation regarding the invitation to meet and be received by the name of Yahowah.” (*Bare’syth / Genesis 12:8*)

“After *Lowt* | Who was Concealed from the Light, had separated from him, Yahowah said to ‘*Abram* | the Uplifting and Empowering Father, ‘Please, I implore you, lift up your eyes and raise your perspective. Choose to look so as to be observant and see.

From the place where you are, look northward and see a treasure. Gaze southward to bring forth a report which is informative. Look eastward to consider and confront what has come before. And then view what appears in the west toward the sea. (*Bare'syth* / Genesis 13:14)

This is because all the land, which to show the way to the beneficial relationship, you can see and is being observed by you, I am literally and continually giving it to you. I am also giving it to your descendants as an eternal witness, forever providing this testimony as a source of evidence to be contemplated throughout eternity. (*Bare'syth* / Genesis 13:15)

For a time, I will cause your offspring to be comparable to the earthen nature of the Land. If you as an individual are capable of understanding the process of deriving a conclusion from this, determine the nature and quantity of these things while assessing them as they relate to the portion that is being assigned.

Ponder the composition of the earthen dirt and dust, even the shades of gray associated with the material realm, because so also will your descendants be. (*Bare'syth* / Genesis 13:16)

Choose of your own freewill to actually stand up, electing to walk independently and of your own initiative through and within the Land (which serves as a metaphor for living with Me in My Home).

Doing so will prolong your life in the proper way such that you continuously grow in a manner that is fitting, without limitations. By doing so, you will reflect her outstanding and agreeable nature, the vast expanse and greatness of this dwelling, as well as the immensity of her spatial dimensions.

And while all of this is implied, albeit somewhat challenging to understand, as you grow and expand in dimensions, your life will be greatly enhanced. This will transpire in a vastly more favorable circumstance with unbounded opportunities. Because for you to approach and on your behalf, I am genuinely giving her to you forever.’” (*Bare’syth* / Genesis 13:17)

With all of this talk about the Land being an everlasting gift, we would be wise to see this as Yahowah providing the Children of the Covenant eternal access to His Home in *Shamaym* | the Spiritual Realm in addition to possession of the *‘Erets* | Material Universe He created for our perspective and enjoyment as our inheritance. He is also addressing the conclusion of the *Miqra’ey* | Invitations to be Called Out and Meet where we are offered the opportunity to *Sukah* | Camp Out with our *‘Abram* | Uplifting Father in the Land.

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Hineh is especially prevalent during Yahowah’s discussions with ‘Abraham, Sarah, and Yitschaq – the first to participate in the Covenant. At the beginning of *Bare’syth* / Genesis 15, *hineh* is defined by the context in which it is deployed. It is there, during the fourth meeting between man and God, that we read:

“While pursuing these conversations, the Word of Yahowah came to exist as God unto ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced, as a revelation of enlightening communication to behold and intelligently discern.

He said, ‘Do not be awed, frightened or intimidated. Do not worship Me or feel any anxiety,

‘Abram. On your behalf and for you to draw near, I am surrounding you, shielding and delivering you from harm.

I will serve as your exceedingly great, empowering, energizing, facilitating, and uplifting reward. I will provide your payment for passage in the manner of a generous father while serving as a reliable doorkeeper.’
(Bare’syth / Genesis 15:1)

However, ‘Abram responded by asking, ‘Yahowah, my Upright One, what are You actually giving to me that has any ongoing value? I go about childless. Moreover, the child who will inherit my household, he is ‘Ely’ezar of Dameseq.’ *(Bare’syth / Genesis 15:2)*

Further, ‘Abram said, ‘Behold, take note of these circumstances and consider the context. You have not given to me seed or offspring. So look, the child of my household must be my heir.’ *(Bare’syth / Genesis 15:3)*

Now pay attention because something important is being accentuated. Be observant, listening carefully to the details in this statement and consider the implications because, surely, it will change your perspective.

The Word of Yahowah moved closer to him. She approached to say, ‘This suggestion as a provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall be brought forth from your inner being. This inheritance is for your benefit, and it shall be a result of your judgment.’ *(Bare’syth / Genesis 15:4)*

It was then that He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place. And He said, ‘Please, I

am asking you with a sense of urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.

Accurately relate yourself to them while making a declaration regarding this event because it is designed to provide documented proof of the agreement. This perspective will illustrate, enumerate, and validate the qualities associated with the light of the stars and the heavenly powers.

It is designed to demonstrate what it would be like to exist as light. Are you able to comprehend this, and thereby endure forever? Are you capable of recognizing the meaning of these insights which, when properly considered, empower you to accomplish something extraordinary?

Will you dare process the implications and boldly embody an attitude of absolute confidence by accounting for these things in the resulting written document?’

And then He made a promise, saying to him, ‘Your extended family will actually exist like this. They will possess the characteristics inherent therein, appearing in this manner and place.’ (*Bare’syth* / Genesis 15:5)

As a result, he completely trusted in and totally relied upon this. He displayed complete and total confidence in it, recognizing it as trustworthy and true, reliable and dependable. He realized that it was verifiable and that the offer was unwavering, nurturing and caring.

Collectively, therefore, this engendered a comprehensive assurance in the overall veracity of Yahowah. And as a direct result, based upon this thinking and His plan, He credited it as innocence and righteousness to him.” (*Bare’syth* / Genesis 15:6)

This suggests that *hineh* provides the proper perspective to equip us to receive the benefits of the Covenant. When we *hineh*, we become heirs, the very sons and daughters of the living God. To *hineh* is to inherit all that Yah has to give.

It is by looking up to Yahowah and paying attention to His Word that we come to know God and understand what He is offering. As a result, we come to trust and rely upon Him. This in turn facilitates a correct response to the provisions He has provided to perfect and vindicate us. To properly *hineh* is to become immortal by transforming us into His heavenly light so that we are akin to the stars.

Where there is light, there is no darkness. Where there is light, time is eternal. Where there is light, there is enlightenment and empowerment. Where there is light, there is God.

Even in summary form, the answers we were seeking regarding the use of *hineh* in association with Yahowah's provisions have been provided. And yet, having done this many times before, we know that a more in-depth examination of *Bare'syth* 15:1-6 will be worth our while.

This begins with Yahowah stating what Yahowchanan would later affirm: "The Word of Yahowah came to exist as God in the form of a visual and illuminating manifestation." His appearance must have been awesome, almost as inspiring as His Towrah.

"After (*'achar* – following and pertaining to while pursuing) **these** (*'el-leh*) **conversations** (*dabarym* – communications and statements, recorded messages and accounts), **the Word** (*dabar*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **came to exist as** (*hayah* – He was, He is, and He will be (scribed in the third-person masculine

singular He, addressing the tangible personification of the Word of Yahowah and in the qal perfect, telling us that this representation of the Word was literal and complete)) **God unto** (*'el*) **'Abram** (*'Abram* – Uplifting Father) **in the form of a personal, visual, and illuminating manifestation which could be seen and experienced** (*ba ha machazeh* – as a revelation of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light; from *chazah* – to see and perceive, to behold and intelligently discern), **to say** (*la 'amar* – for the purpose of promising and answering, claiming and avowing, communicating and bringing to light (qal infinitive construct – encouraging a literal interpretation of a verbal noun, and thus especially descriptive while bound to what follows)): **'Do not be awed** (*'al yare* – do not be frightened or intimidated, and do not worship Me or feel any anxiety) **'Abram** (*'Abram* – Uplifting Father who Enriches).

On your behalf and for you to draw near (*la* – for you), **I am** (*'anky*) **your defender, surrounding you, shielding and delivering you from harm** (*magen* – a protective covering; from *ganan* – to defend and protect by surrounding and covering), **your exceedingly** (*ma'od* – your ultimately empowering, energizing, facilitating, abundant, and) **great** (*harbeh* – increasing and uplifting, making you more than you currently are, multiplicitous) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, fare provided by a generous father and reliable doorkeeper, compensation and recompense from one devoted to serving).” (*Bare'syth* / In the Beginning / Genesis 15:1)

Sometimes we let statements like this pass before us without notice. But by stating that the “Word of Yahowah came to exist as a personal and illuminating manifestation before ‘Abram,” we are left with only one acceptable

conclusion: the Towrah is a living document that was being written as these events were unfolding.

After all, for God to represent His Word, His Word must exist in some form. So, while ‘Abraham is the lead character in *Bare’syth*, this conversation occurred around 1982 BCE, five hundred years before Yahowah conveyed the rest of His Towrah to Moseh.

It is impossible for anyone, including God, to enter a lower dimension. For example, an artist cannot live within his painting. The only way the painter can interact within the two-dimensional realm he or she is creating is by way of their implements: pens, pencils, brushes, and pigments. Yahowah, who is a seven-dimensional being, has implements as well, His “*mal’ak* – messengers.”

I share this with you for two reasons. First, because the manifestation of Yahowah which was revealed to ‘Abram, while astonishing, could only represent an infinitesimal aspect of God, set apart from Him in this way. All of the Almighty will not fit within the body of a man (sorry Christians but Paul lied about this as well), nor on our planet, in our solar system, within our galaxy, or even within the universe.

And second, by stating “the Word of Yahowah came to exist as an illuminating manifestation of enlightening revelation,” it means that God can be seen by observing His Word. God can not only reveal Himself to us, but when we closely examine and carefully consider His Towrah, He can interact with us through His Word. Simply stated: if you want to meet God, read His Towrah. You will see Him more clearly, know Him better, and understand far more than any of the Yisra’elites who walked across the desert with Him circa 1450 BCE, by observing what He has shared with us.

Especially revealing, Yahowah is affirming that He does not want to be feared. He does not want to be

worshiped or to be a source of anxiety, either. As the living embodiment of His Word, these were among the first words spoken by Yah to ‘Abram.

Imagine that: the Creator of the universe wants us to be relaxed and comfortable around Him. Rather than commanding ‘Abram to serve Him, Yahowah was offering to serve this man, just as He is prepared to work on behalf of every child of the Covenant. It is what loving fathers do for their children.

Since the world we live in is awash in harmful things, and there is far more evil than good, more lies than truth, the first thing we would expect a loving Father such as Yahowah to do would be to protect His child from harm – even if His son and daughter were now in their nineties. And while I’m sure He would have engaged had it been necessary, I don’t think it is that kind of defending that Yahowah is addressing. Instead, He is positioning Himself as our advocate so that as Children of the Covenant we are exonerated at the conclusion of our material existence.

Rather than two separate promises, one to shield and the other to reward, God is actually presenting the defense that He will use to deliver us from She’owl, which is to have His Son pay the ransom to gain our release. In this light, please consider this rendering of *Bare’syth* 15:1: **“On your behalf and for you to draw near, I am your defender, delivering you from harm, your exceedingly great and uplifting reward, providing payment for passage through a servant and shepherd, as a generous father and reliable doorkeeper, who is devoted to serving by providing recompense.”**

Freeing His Covenant Family from the penalty of eternal captivity in She’owl by allowing Dowd to remove our guilt, while necessary, highly desirable, and costly, is only part of the reward Yahowah has in store for His children. He intends to “*ma’od* – abundantly empower and

exceedingly energize, and greatly facilitate” the Covenant’s beneficiaries, in addition to “*harbeh* – increasing them in every possible way, uplifting them, and making them far greater than they currently are.” This will occur when the Covenant Family transitions from physical and material beings to energy-based beings akin to light.

One of the most compelling aspects of the Covenant’s story is how honestly ‘Abram is presented. He is not a quick study, and is all too often mired in the mundane, unable to grasp what Yahowah is actually offering. He is a rather ordinary fellow put in an extraordinary circumstance.

As such, his bumbling before God is comforting, telling us that Yahowah will be patient with us too as we learn and grow from His guidance. And in this way, ‘Abram | ‘Abraham serves as a marvelous counterpart to Dowd | David, whose soaring intellect inspires us all through the magnificent lyrics of his *Mizmowr* / Psalms.

As a case in point...

“However (*wa*), **‘Abram** (‘*Abram* – Uplifting Father) **responded** (‘*amar* – said, both questioning and asking), **‘Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our ‘*elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration), **my Upright One** (‘*edown* ‘*any* – my Upright Pillar, One who is Standing Up for me), **what** (*mah* – used as an interrogatory to frame a who, what, why, when, or how question) **are You actually giving to me that has any ongoing value** (*nathan la* ‘*any* – are You offering to me that has ongoing implications (qal imperfect)) **for** (*wa*) **I go about** (*halak* – I walk, travel, and journey; akin to: *yalak* – to come or go, proceed and live, by walking (qal participle – literal verbal adjective)) **childless** (‘*aryry* – without progeny, not having a son or a daughter)?

The child (*wa ben* – so the son) **who will inherit** (*meseq* – who will acquire possession of as an heir to) **my household** (*beyth* ‘any – my home), **he** (*huw*’) is **‘Ely’ezar** (‘*Ely’ezar* – My God Helps, from ‘*ezer*, one who helps and ‘*el*, God) **of Dameseq** (*Dameseq* – To Grow Dumb, defined in various places as silenced and destroyed, judged and weeping resulting tears, then from sackcloth to silky fine fabric, from being on the edge of a resting place to a couch or bed, even as cut off and becoming the likeness of dung).” (*Bare’syth* / In the Beginning / Genesis 15:2)

This statement is unequivocal in one essential regard. According to God, and He ought to know since He was there, ‘Abram addressed Him as “Yahowah,” using His one and only name.

But what is not certain is how to properly vocalize and thus translate 𐤀𐤅𐤏𐤃 as “‘*edown* – Upright One / Upright Pillar of the Tabernacle” or “‘*adown* – Lord.” Even if one of the Qumran Scrolls covered this portion of Bare’syth, we still would not know because the only difference between them is their diacritical markings, a system that wasn’t deployed until the 11th century CE.

Since Yahowah uses the name and title, “*Ba’al* – Lord,” to describe Satan’s nature and ambition, He never associates the title, “‘*adon* – lord,” with Himself. A father cannot be a lord. They are the antithesis of one another. However, at least at this point, ‘Abram isn’t the sharpest tool in the shed. He is still getting the Babel out of his system. So, this could have been one of many mistakes Yahowah overlooked or resolved on behalf of ‘Abram, as was the case with most of us, because it also took us a while to stop addressing Yahowah as “Lord.”

But no matter how you choose to vocalize and thus define 𐤀𐤅𐤏𐤃, the propensity of English Bibles to translate 𐤀𐤅𐤏𐤃 𐤀𐤅𐤏𐤃 as “the Lord, God” is invalid. Recognizing that 𐤀𐤅𐤏𐤃’s name is clearly presented in the text, I chose

the ‘edown vocalization because that is how Yahowah deploys the term throughout His Towrah, presenting it as the “upright pillar” set into the foundation at the center of the Tent of the Eternal Witness. He is, therefore, the most Upright One in the center of this Land which serves as His Home.

In that the letters are staring us in the face, let’s look at ʼY-⌒-⌒. With the ⌒ symbolizing Yahowah’s role as God and Father living with His sheep, we find: ⌒ God as our Father showing us the way by providing the Sacrificial Lamb opening the ⌒ door to His Home to Y protect and enhance the lives of His ʼ Covenant’s children.

Based upon his response, it’s obvious that ‘Abram had missed the point of the “*beryth* – Covenant.” While he and Sarah would conceive Yitschaq, and thereby model the nature of God’s Family, the Covenant actually exists as Yahowah’s Family – not man’s. Our Heavenly Father was offering to adopt ‘Abram and Sarah, making them His son and His daughter. That is why all of these blessings and benefits have been directed toward ‘Abram, and then to his descendants after him, as many others throughout time have been afforded the same opportunity.

Yes, at this moment ‘Abram was childless, but once ‘Abram came to appreciate Yahowah’s perspective on this, they both came to share the joys of being a father.

Lastly, it is telling that the first city excluded from the Covenant, Damascus, is the last city destroyed, ultimately becoming a heap of ruins, and serving as the triggering event that forces Yisra’el to surrender the land Yahowah gave to ‘Abram. Doing so will lead directly to an Islamic war. What’s more, before our very eyes, we are witnessing the fulfillment of these prophecies as they are articulated in *Yasha’yah* / Isaiah 17 and 18 – which we will contemplate later in *Observations*.

Evidently ‘Abram had come to realize Yahowah’s affinity for *hineh*, so he unleashed a couple of his own...

“**Then** (*wa*) ‘**Abram** (‘*Abram* – Uplifting Father) **said** (‘*amar* – continued, protesting and explaining), ‘**Behold** (*hineh* – take note, pay attention, listen carefully, and consider the context), **You have not given to me** (*la* ‘*any lo’ nathan* – up to this point in time, you have not actually granted or provided on my behalf (qal perfect)) **seed or offspring** (*zera’* – a descendant, a child, or a family (masculine, singular and absolute)).

So (*wa*) **look** (*hineh* – take note, behold, pay attention, and consider the context), **the child** (*ben*) **of my household** (*beyth* ‘*any*) **must be my heir** (*yarash* ‘*eth* ‘*any* – must actually be given my inheritance).” (*Bare’syth* / In the Beginning / Genesis 15:3)

I appreciate the fact that Yahowah wants us to be comfortable and relaxed in His presence, but that isn’t a license to be disrespectful. I cannot imagine a situation when addressing Yahowah where it would be appropriate for any of us to tell Him “*Hineh!*” There is no reason to ask God to “look up, to pay attention, or to consider the context.” He’s observant.

It was yet another mistake, this one compounding his previous one. And just as *hineh* is all about perspective, that was the cause of ‘Abram’s problem. He was looking at the Covenant from the wrong vantage point – his own instead of Yah’s.

It is Yahowah’s Covenant, His Family, His Home, His Land, His Towrah, and His Way. He is generously extending an invitation to participate and benefit. But even then, it’s still His Family and those who accept will be living in His Home. Without Him, there is no life, no planet, no light, no universe, and no Covenant – nothing.

One day, some fifteen billion years ago from our perspective, just six days from His, Yahowah decided that He wanted to be a Parent and experience raising a family. It was the only way for God to grow. Everything that has transpired since that moment has been a result of His desire to establish His Covenant Family and Home.

As a result of the Towrah, we are now watching Yahowah's greatest passion play out before our very eyes. I suspect that this is why He was so patient with 'Abram. And I know that this is why their conversations were recorded and passed along for our consideration. It was for our benefit, and God's.

Yes, 'Abram was ninety, but by that reckoning, Yahowah, at more than fifteen billion, was old enough to be his Father. And as a Father, Yahowah wanted His adopted son to inherit all that was His to give: eternal life, perfection, enrichment and empowerment, all with Him as part of His Family and living in His Home.

The Covenant isn't a one-sided affair. It isn't just about God giving and man receiving. It's in Yahowah's interests too. He gets a great deal of satisfaction and enjoyment out of it. His Family enriches His life. Without it, He would cease to be God – at least as we know Him.

This is a perspective very few are willing to consider, afraid somehow that it might offend God. But the truth is, the Covenant means as much to God as it does to us. It is like asking: what's more rewarding, being a father or a son? Having experienced both, being a father is far more gratifying. Why should we think that it is any different for God? Why would we want to deprive Him of this?

On a related subject, but one tied directly to this conversation given 'Abram's response, when given the option of listening to God or talking to Him, do you have a preference? Does God? What if I were to tell you that Paul was wrong when he told Christians to "pray without

ceasing.” In actuality, it is in our mutual interest, both man’s and God’s, to listen to what Yahowah has to say. He knows a lot more than we do and is considerably smarter. He has a lot more to offer, too.

Each day that I am afforded the opportunity to read His Towrah and listen to Him, I am enlightened, enriched, and overjoyed. And it’s not like I don’t respond. My heart skips a beat, my pulse quickens, my eyes widen, a big smile grows across my face, and I let out a “Wow, that’s impressive!” He knows that I’m inspired and that I find His Word uplifting and reassuring, because my fingers immediately dance across the keyboard, fumbling in my own way to share what He revealed.

Okay, so I’m not much of a conversationalist, but the entire experience is nonetheless totally satisfying and enjoyable, remarkably beneficial and enlightening for me. And based upon the plethora of insights He has shared along the way, our arrangement clearly works for Him. I dare say it is what He had in mind, and it is why He repeatedly encourages us to “*shama*’ – listen” and “*shamar* – to be observant.” It was not only time for ‘Abram to *hineh*, it is always the right time for us to do so.

So sorry, ‘Abram, but Yahowah was not interested in adopting ‘Ely’ezar of Dameseq. He had chosen you, not him. A change of perspective was needed. And therefore Yahowah, tongue firmly planted in His cheek, holding back a laugh, and yet showing His sense of humor, unleashed a *hineh* of His own...

“Now (*wa*) look up and pay attention (*hineh* – behold, something important is being accentuated, be observant at this moment in time, listening carefully to the insights being emphasized, notice the details in this statement and consider the context, because, surely, it will change your perspective), the Word (*dabar* – the declarative statement, account, rendering, treatise,

dissertation, and communication, the manner of speaking, case and cause, declaration, insight, and instruction) of **Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our *'elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **moved closer to him** (*'el huw'* – as God moved in his direction).

She approached to say (*la 'amar* – She drew near to convey and affirm (*dabar* is feminine), communicating (qal infinitive construct – genuinely and actually in a highly descriptive and possessive way, bound to what follows)), **'This suggestion and notion** (*zah* – this concept and provision, this condition and individual, speaking of the very idea 'Abram was proposing; akin to *zaham* – is rejected, repulsive, loathsome, despised, and disrespectful) **shall not be the recipient of your inheritance** (*lo' yarash 'atah* – it will not be offered or take possession of your birthright (qal imperfect))!

On the contrary and as a condition (*ky 'im* – by way of establishing the brand and as a sign of who owns the entity, rather and conditionally), **the means to show the way to the beneficial relationship** (*'asher* – the blessing encouraging you to pursue life the right way which leads to a prosperous and fortuitous existence and joyful and happy attitude) **shall be brought forth** (*yatsa'* – shall be extended and delivered (qal imperfect)) **from** (*min*) **your inner being** (*me'iym 'atah* – your ability to procreate (from a root meaning “soft”) and your judgment).

He will be an inheritance for you (*huw' yarash 'atah* – he is being offered to you as a birthright).” (*Bare'syth* / In the Beginning / Genesis 15:4)

Upon further consideration, this time *hineh* was deployed strictly for our edification. It was not spoken to 'Abram but, instead, to us. And by not paying close enough attention, I misconstrued what followed, and I was not

alone. Contrary to the renderings found in virtually every English Bible, God did not say “This individual shall not be given your inheritance.” Yahowah conveyed as “*zah*,” not “*iysh*” which is the Hebrew word for “individual.” *Zah*, on the contrary, speaks of “things such as this” and thus alludes to “this idea or suggestion, this notion or provision, this concept or contingency.”

It wasn’t so much that the lad from Damascus was unacceptable, although that was the case, it’s that ‘Abram’s entire mindset was inappropriate. This had never been about ‘Abram providing an inheritance to anyone. It has always been about Yahowah adopting ‘Abram into His Family so that ‘Abram could receive an inheritance from God.

That is why, with successive generations, it wasn’t ‘Abraham bequeathing the Covenant to Yitschaq, and then Yitschaq to Ya’aqob, but instead Yahowah, Himself, announcing to Yitschaq and to Ya’aqob that they would also be His heirs. In fact, according to the way this is written, even Yitschaq would be a gift from Yahowah to an old softie.

Just as Yitschaq received his inheritance from Yahowah, not ‘Abraham, the same is true for all of us. So, while the terms and conditions to participate in the Covenant are being spelled out for ‘Abram, this entire conversation is being reported for our benefit. ‘Abraham isn’t the “father of the Covenant,” because that is Yahowah’s role. ‘Abraham wasn’t even the first person to engage in the Covenant, because that distinction belongs to Noach.

If you will excuse the unintended pun, Yahowah isn’t kidding around here. He unequivocally shut ‘Abram down, stating regarding his proposal...

“This suggestion and notion as a concept and provision, this condition and individual, speaking of the

very idea being proposed, is rejected as disrespectful. This shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall actually be brought forth, continually extended, and delivered with unfolding consequences throughout time from your inner being and your judgment.’” (*Bare'syth* / In the Beginning / Genesis 15:4)

While there was man's way and God's way, there was only one correct way. Yahowah had been planning this for billions of years, at least as we experience time. He was not about to compromise now. He not only wanted to be a Father, He wanted this man to be His son. And He had a plan to make that happen in the most extraordinary way. And what He was offering to accomplish this was about to be unveiled.

And it couldn't wait any longer because it was obvious that 'Abram needed some serious help. He did not understand – not even a little. He had no appreciation for what Yahowah was offering. The benefits of the Covenant were not intended to be mundane, but in fact, the opposite of it. This was not about the human conception of a child but instead about children being transformed into the very image of God.

To my mind what follows may be among Yahowah's most revealing statements. It profoundly changed my perspective and understanding of what our Heavenly Father was offering. Here we find God revealing that His Covenant children will be like Him – transformed into light – and thus immortal, perfect, enlightened, and empowered.

So, while English Bibles will tell you that God was exaggerating by telling 'Abram to count the stars if he was able to do so, because he would have a similar number of children, I'm convinced that the words that follow tell

another story altogether – one that just happens to be relevant and true – in fact, extraordinary.

“It was then that (*wa*) **He took him** (*yatsa*) – He relationally led him, bringing him (written in the hifil stem whereby the subject, God, interacted with the object, ‘Abram, in such a way that it enabled him to participate in the action in the same manner as God, Himself, whereas the imperfect conjugation reveals that the consequence of their adventure together would have an ongoing influence throughout time)) **with Him** (*‘eth huw*) – as a companion to accompany Him) **outside to an expansive place** (*chuwts*) – to an open and set-apart location, abroad to a universe which was an extension of the source).

And He said (*wa ‘amar*) – so He provided answers, intending and promising with ongoing implications (qal imperfect)), **‘Please** (*na*) – I am asking and encouraging you with a sense of urgency and focus to) **observe and choose to consider** (*nabat*) – look at, gaze upon, and of your own freewill ponder, use your perception of sight to examine and think about, determined to interpret and understand, thereby responding appropriately to (hifil imperative – should you choose to look because should you be willing, God is equipping you to properly interpret and understand the implications of)) **the heavens and the spiritual realm** (*ha shamaym*) – the universe and stars within it as well as the abode of God beyond).

Accurately relate to and of your own freewill make a declaration regarding (*wa saphar*) – chronicle this event designed to provide documented proof of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab*) – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and

glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify, the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure).

If (*im* – whenever and as often as) **you are able to actually comprehend, genuinely understand this, you will thereby endure forever** (*yakol* – you are capable of recognizing the meaning of this information which empowers you to actually and continually accomplish something vitally important, overcoming all adversarial factors, and thereby succeeding by eliminating the possibility of failure and prevailing by attaining the capacity to experience something extraordinary, daring to process the implications, grasp the meaning, and boldly embody an attitude of absolute confidence (qal imperfect)) **by accounting for and quantifying these things and that which is associated with them in this written document** (*la saphar 'eth hem* – by approaching in conjunction with a proper assessment of them, recounting the corresponding message in writing on a scroll to announce, proclaim, and enumerate the relationship between these things in a book (qal infinitive construct – a literal interpretation of the especially descriptive relationship being presented by this possessive verbal noun)).'

And then (*wa* – so therefore) **He made a promise by saying to him** (*'amar la huw'* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **'Your extended family** (*zera' 'atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect

conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw'* – similar to this, like this, and corresponding to this).’” (*Bare'syth* / In the Beginning / Genesis 15:5)

This is so much information, and so profound, it's almost overwhelming. So, let's consider the implications as a whole and in part to see if we can fully grasp what Yahowah is offering. In context, and in summary fashion, this amazing offer reads...

“Now look up and pay attention, behold, something important is being accentuated. Be observant at this moment in time, listening carefully to the insights being emphasized.

Notice the details in this statement and consider the context, because, surely, it will change your perspective: the Word, the insight and instruction, of Yahowah moved closer to him, approaching to say, ‘This suggestion and notion as a concept and provision, this individual within the scope of the idea being proposed, shall not be the recipient of your inheritance.

On the contrary, and as a condition, the means to show the way to the beneficial relationship shall be brought forth, continually extended and delivered with unfolding consequences throughout time from your inner being and as a result of your judgment. This will be the inheritance for you.’ (*Bare'syth* / Genesis 15:4)

It was then He took him in such a way that enabled him to participate with Him, taking him outside to an expansive place. And He said, ‘Please, I am asking you with a sense of urgency to focus. Be especially observant at this moment and choose to consider the heavens along with the spiritual realm.

Accurately relate yourself to them while making a declaration regarding this event because it is designed to provide documented proof of the agreement. This perspective will illustrate, enumerate, and validate the qualities associated with the light of the stars and the heavenly powers.

It is designed to demonstrate what it would be like to exist as light.

Are you able to comprehend this, and thereby endure forever? Are you capable of recognizing the meaning of these insights which, when properly considered, empower you to accomplish something extraordinary?

Will you dare process the implications and boldly embody an attitude of absolute confidence by accounting for these things in the resulting written document?'

Then He made a promise, saying to him, 'Your extended family will actually exist like this. They will possess the characteristics inherent therein, appearing in this manner and place.' (*Bare'syth* / Genesis 15:5)

The purpose of the Covenant Relationship is to bring God and man together by elevating man to God's status. By empowering humankind in that way, we will be able to explore the universe together with our Creator.

So now breaking all of this down into its component parts, we find Yahowah doing and saying the following...

"So He took him (*wa yatsa'* – He relationally led him, bringing him (written in the hifil stem whereby the subject, God, interacted with the object, 'Abram, in such a way that it enabled him to participate in the action in the same manner as God, Himself, whereas the imperfect conjugation reveals that the consequence of their adventure together would have an ongoing influence throughout

time)) **with Him** (*'eth huw'* – as a companion to accompany Him) **outside to an expansive place** (*chuwts* – to an open and set-apart location, abroad to a universe which was an extension of the source).”

My favorite part of God’s introduction is the emphasis on companionship and enablement. For Yahowah to have made it possible for ‘Abram to soar through the universe and then into heaven to consider these things, He had to hifil him. That is to say, He interacted with ‘Abram in such a way that this man was transformed, becoming like God, Himself. Otherwise, it would have been impossible for a physical, mortal being with a body to have done any of this. So ‘Abram got to experience the kind of existence we will one day enjoy.

The *'eth huw'* notion of companionship and accompaniment is also edifying. It demonstrates Yahowah’s intent, which is to spend quality time together with His children as we explore the universe He will create expressly for our enjoyment.

With all of this going for us as invitees into the Covenant, it is remarkable that Yahowah said, “*na* – please.” It reveals the endearing nature of a loving Father while obliterating the oppressive and dictatorial characteristics of a lord.

There was no indication that Yahowah entered ‘Abraham’s tent, or that this meeting was held “indoors.” In fact, since Yahowah’s first words were “do not be afraid,” it is obvious that the magnitude of His presence was considerably beyond what would fit within a nomadic tent without being so overwhelming it would have defeated the intent of the request.

Therefore, we cannot credibly render *chuwts* such that Yahowah simply took ‘Abraham “outside” or “outdoors.” Consequently, *chuwts*, which was translated as “to an expansive place,” is one of many indications that there are

higher dimensions beyond the three that were known at the time of this encounter or the four science currently acknowledges.

While I cannot effectively express what I think ‘Abraham experienced on this day, in that I struggle to wrap my puny brain around the realization that time is a dimension, and thus something that can be explored at different rates backward and forward, I can revel in the realization that within a decade my Covenant friends and I will be able to follow in ‘Abraham’s footsteps. We will experience a six-dimensional universe from the perspective of the seventh dimension, all with Yahowah, Himself, serving as our tour guide.

In this light (pun intended), when a “*mal’ak* – heavenly messenger and envoy” from Yahowah’s “*tsaba*’ – regimen of spiritual implements” descends through the dimensions into ours, they penetrate the boundaries between the spiritual and material realm as a machine comprised of light. They must remain incorporeal, existing as light, during their journey. However, once here, they can transition at will from energy to matter and then back from matter to energy in accord with the $E=mc^2$ equation from Special Relativity.

We know this because the post-*Bikuwrym* Dowd’s *nepesh* | soul ascended from his *Matsah* incarceration in the singularity of *She’owl* as light in consort with the *Ruwach Qodesh* | Set-Apart Spirit. He not only saw the light of God’s presence, but he became one with the Light. As an energy-based being, he was able to travel vast distances in an instant and then through dimensions, but then as matter, he was able to sit alongside his Father on the throne which He had prepared for him.

“And He said (*wa’amar* – so He provided answers, intending and promising with ongoing implications (qal imperfect)), **‘Please** (*na’* – I am asking and encouraging

you with a sense of urgency and focus to)...” But even beyond “please,” *na* is akin to *hineh* in that it shows Yahowah “encouraging” us to “focus” on what He is presenting while “demonstrating a sense of urgency” regarding His proposal considering what’s at stake.

Next, Yahowah invites us to: “...**observe and choose to consider** (*nabat* – look at, gaze upon, and of your own freewill ponder, use your perception of sight to examine and think about, determined to interpret and understand, thereby responding appropriately to (hifil imperative – should you choose to look because should you be willing, God is equipping you to properly interpret and understand the implications of)) **the heavens and the spiritual realm** (*ha shamaym* – the universe and stars within it as well as the abode of God beyond)...”

Since the Covenant is a relationship agreement, freewill is essential. So, we should not be surprised that “*nabat* – observe and choose to consider” was scribed in the imperative mood, which is an expression of volition in the second person.

There are a handful of Hebrew words designed to communicate the idea of “being observant.” The most common is *shamar*, which means “to closely examine” and secondarily, to “carefully consider” whatever is being shown to us. But this time, Yahowah deployed *nabat*. It is distinctive in the sense that it is equally accurate to render it “gaze” as it is “ponder.”

Nabat is, therefore, a slightly more cerebral term, blending “perception” and “evaluation” together. But more than this, *nabat* goes one step further by “engendering an appropriate response to the information being inspected and considered.” So, while the focus here is upon the heavens and spiritual realm, *nabat* could also be used to encourage us to diligently observe the conditions regarding participating in the Covenant as they are presented in the

Towrah, thoughtfully ponder their implications, and then respond accordingly to Yahowah’s offer by accepting them and acting upon them.

Interesting in its own way, *shamaym* is essentially the plural of *shama*’, which means “listen.” It is also closely related to “*shamar* – to be observant.” It is equally appropriate to translate *shamaym* as the “heavens,” which is the universe filled with stars, or the “spiritual realm,” and thus the abode of God beyond what we can see.

In most cases, the context dictates which one or the other definition rises to the forefront, but not here. In fact, this statement may explain why *shamaym* is always presented in the plural form. There is both a physical universe and a spiritual realm.

To fully appreciate the benefits of the Covenant, Yahowah would have had to expose ‘Abram to both, the light emanating from the stars and His spiritual home in heaven. The former would have conveyed the nature of the eternal empowerment, ultimate mobility, and perfection associated with being transformed into light. The latter would have shown ‘Abram what it would be like to live in Yahowah’s Home and experience life in the seventh dimension.

And it isn’t just seeing these things, not just comprehending them, but also relating to them and then responding appropriately, declaring our acceptance before Yahowah. That is what matters. And since Yahowah’s interactions with ‘Abram reveal how we are to go about participating in the Covenant, every pertinent aspect of this narrative had to be accurately memorialized in writing. Had that not occurred, there would have only been a score of Covenant participants.

“...and accurately relate to and of your own freewill make a declaration regarding (*wa saphar* – chronicle this event designed to provide documented proof

of the agreement while choosing to compute, enumerate, verify, and record the qualities associated with (qal imperative – literally of your own freewill contemplate and relate to)) **the light of the stars and heavenly powers** (*ha kowkab* – what it would be like to exist as light, becoming an illustrious luminary with spiritual empowerment by appropriately assessing and valuing the brightest, most significant, and glorious individual and place in the universe; akin to *kabowd* – to revere, honor, glorify, and dignify the One who can *kabown* – provide an abundance of riches, as a result of *kuwl* – appropriately measuring, calculating, comprehending, and accepting the provision and sustenance needed to survive and endure)...”

By using *saphar*, the Hebrew word for “written document and book,” the Christian propensity to misrepresent the Word of God by calling their grossly errant and inappropriately augmented collection of texts a “Bible” is torn asunder. While it is not among the titles God has chosen, it would not be wholly inappropriate to collectively refer to a compilation of Yahowah’s Hebrew testimony in the Towrah, Naby’, and Mizmowr as a *Saphar*. But there is no justification whatsoever for transliterating the Greek rendering of the name of the Egyptian-goddess Biblia into Bible and using that name to depict God’s Word.

But *saphar* means far more than “book,” because it speaks of “accurately relating to what we have seen, computing, enumerating, and verifying the facts as they have been presented.” With *saphar*, we have “documented proof of an agreement,” and of course, that agreement is nothing less than the Covenant.

And what God wants documented is His promise to transform and empower us so that we grow from flawed, frail, constrained, mortal and matter, to light, where we are perfected and enabled, becoming liberated and immortal, transformed from matter into energy at the rate of $E=mc^2$.

Just as Yahowah is Spirit and Light, so too shall we be, becoming ever more like God.

It is only after this radical enhancement to our nature that we will be able to explore the vast distances of the universe, enter the seventh dimension, appear perfect before our maker, and live forever. As light, we shed all of matter's liabilities and limitations, including being stuck in the ordinary flow of time and being trapped in three and a half dimensions, in addition to the tendency of all matter to decay over time.

The single underlying factor that explains and enables all five of the Covenant's benefits is having our nature transformed from mortal and matter to spirit and light. This is how Yahowah is able to perfect us. God removes the darkness of our estrangement, making us perfect. Then He removes the constraints of time, making us immortal. At that point, He is able to adopt us as His children. In the process, we become more like Him. As a result, we are enriched and empowered.

By Yahowah's own admission, this is not the easiest concept to comprehend. And clearly, you can benefit from the Covenant without knowing how all of this works. God understands, and that's what really matters.

However, if you are able to grasp what He is conveying, and therefore offering, your appreciation of the Covenant will grow sevenfold. Not only will you gladly jettison the notion of bodily resurrection, realizing that it would be counterproductive, but you will also come to appreciate Yahowah's nature and better understand the universe He created for our benefit.

“...if (‘im – whenever and as often as) you are able to actually comprehend, genuinely understand, and thereby endure forever (yakol – you are capable of recognizing the meaning of this information which empowers you to actually and continually accomplish

something vitally important, overcoming all adversarial factors, and thereby succeeding by eliminating the possibility of failure and prevailing by attaining the capacity to experience something extraordinary, daring to process the implications, grasp the meaning, and boldly embody an attitude of absolute confidence (qal imperfect))...”

Based upon what Yahowah has just articulated, He is encouraging us, at least to the best of our ability, to “*yakol* – genuinely understand so that we might endure forever,” linking comprehension to immortality. He is saying that “information is empowering, enabling us to accomplish something extremely important,” which is nothing less than participating in the Covenant. By accepting the terms and conditions of the Covenant, we “*yakol* – overcome all adversarial factors and thereby succeed by eliminating the possibility of failure.”

Satan is rendered inept. Nothing man says or does will ever affect our newfound status with our Heavenly Father. Better yet, as part of Yahowah’s Family, we are rendered incapable of displeasing God.

The moment we come to know, understand, accept, and act upon the Covenant’s conditions as they are being recorded herein for our benefit, we are “*yakol* – granted the capacity to experience something extraordinary,” which is to live with Yahowah in His home. With comprehension comes “*yakol* – boldly embodying an attitude of absolute confidence,” knowing for certain where we stand with God, and equally important, knowing where God stands as it relates to becoming part of His Family.

All of this was meticulously transcribed in writing and recorded in Yahowah’s Towrah because God wants us to become part of His Covenant so that He can offer the same transformative gifts. And that is why God specified that these marvels of light be shared “...by accounting for and

quantifying these things and that which is associated with them in a written document (*la saphar 'eth hem* – by approaching in conjunction with a proper assessment of them, recounting the corresponding message in writing on a scroll to announce, proclaim, and enumerate the relationship between these things in a book (qal infinitive construct – a literal interpretation of the especially descriptive relationship being presented by this possessive verbal noun)).”

There are a number of ways to translate the final statement. It's not that the words are difficult in any way, but only a challenge to order properly in the transition from Hebrew into English so as to capture Yahowah's intent. And based upon what has come before, the following rendition brings it all together for us.

“And then He made a promise by saying to him (*wa 'amar la huw'* – He declared, bringing to light for him by providing an answer which would facilitate his approach (qal imperfect – declaring a genuine relationship with ongoing implications)), **‘Your extended family** (*zera' 'atah* – what you are sowing by way of your seed, descendants, offspring, and prodigy) **will actually and forever exist** (*hayah* – will genuinely and eternally be, literally possessing characteristics inherent therein, appearing and coming to be (qal stem imperfect conjugation – depicting a genuine and unfolding relationship which actually endures throughout time)) **in this manner and place** (*koh* – thusly, focusing our attention on the comparison being revealed as part of a formula and transition to what will occur; a compound of *ka* and *huw'* – similar to this, like this, and corresponding to this).”

It is by being perfected, immortalized, transformed, empowered, and enriched through the conversion from a flawed and constrained mortal physical being into spiritual light that we, as the Covenant's children, come to exist

forever. This is the way, the *koh*, in which all of this happens. God is providing the method and means to the benefits He is offering.

Sometimes Yahowah speaks on many levels at the same time. This may be one of those occasions. For those who have read *An Introduction to God*, you know that Yahowah quantified the number of souls who would receive His mercy by observing the terms and conditions of His Covenant. In the Second of Three Statements etched in stone on the First of Two Tablets, God said that it would be “thousands.” With that knowledge, how many stars do you think can be seen with the naked eye? The answer: 9,096. That is how many stars have a magnitude of 6.5 on the astronomical scale, the minimum brightness required for the average person in ordinary circumstances to see them.

The faintest illuminated objects that can be viewed under perfect conditions in a rural area at least 100 miles from the nearest city with a dark sky and some elevations are 6.0 on the astronomical magnitude scale. Under these conditions, just over 10,000 stars are visible from Earth.

Knowing leads to understanding and comprehension enables trust. That is why it was now possible for ‘Abram to accept the second condition of the Covenant.

“And so (*wa* – then) he completely trusted in and totally relied upon (‘*aman ba* – he displayed complete and total confidence in, recognizing as trustworthy and true, reliable and dependable, verifiable and unwavering, nurturing and caring, therefore engendering a comprehensive assurance in the overall veracity of (hifil perfect – the subject, ‘Abram, causes the object, Yahowah, to participate in the action, which is now mutual trust as a result of a single act of reliance which is viewed as total and complete)) **Yahowah (*Yahowah* – an accurate transliteration of the name YaHoWaH, our ‘*elowah* – God**

as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).

Therefore (*wa* – so then), **based upon this thinking and His plan, He credited and accounted it as** (*chashab huw'* – He decided and determined, predicated upon this thoughtful and rational consideration of this, based upon His formulation to logically and appropriately impute it as) **innocence and righteousness** (*tsadaqah* – being right, just, and vindicated) **to him** (*la huw'* – enabling him to approach and draw near).” (*Bare'syth* / In the Beginning / Genesis 15:6)

And in this way, we learn that our vindication comes by way of trusting and relying upon Yahowah. Few things are more important than this realization. By being right regarding what Yahowah is asking and offering, we are adopted into our Heavenly Father's Family. Once that occurs, God takes care of everything else.

We have learned that 'Abram accompanied Yahowah to the stars and beyond. He observed the light emanating from the heavens. He came to comprehend the written word. He made the connection between the Covenant and its fulfillment, understanding for the first time what he was about to inherit.

And he did what we are encouraged to do: “‘*aman ba* – he completely trusted in and totally relied upon” Yahowah. As a direct result, right then and there, Yahowah saved him. He declared him “vindicated and innocent.” Enveloped in the Set-Apart Spirit, God was able to impute Her righteousness to him.

'Abraham had been a flawed individual with less than stellar understanding, but now he was deemed perfect. He was right with God. This, more than anything else, is the intent of the Covenant—it is our inheritance. So yes, our salvation is a byproduct of the Covenant relationship.

The verb, *'aman*, speaks of “trust and reliance,” not “faith or belief.” It is used in reference to things that “can be known, understood, confirmed, and verified.” *'Aman* addresses that which is “true and thus dependable.” It speaks of that which is “established and enduring.”

'Aman is, therefore, only possible when it is the consequence of knowing and a byproduct of understanding. As a result, there is no *'aman* in the absence of observation or consideration. And thus *'aman*, as “that which can be confirmed and verified,” is the antithesis of “faith or belief.” These religious concepts are only applicable when knowing is not possible.

In light of the evidence God has provided, it is reasonable to conclude that Yahowah wants us to know that “belief” has no value, and that “faith” is counterproductive. And that is because, by forestalling knowing and understanding, they circumvent verifying and confirming, and thus trusting and relying. Simply stated: *'aman* is the reason Yahowah wants us to observe His Towrah’s Instructions.

The second condition of the Covenant has now been added to the first. Are you willing to stop relying on religion or governance and trust Yahowah? If so, you are on the path which leads to God.

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Instructive Conditions

The Terms of the Covenant...

The third, fourth, and fifth conditions that God asks us to accept before we are adopted into His Covenant Family were presented during His fifth meeting with ‘Abraham. As life’s greatest adventure unfolds, Yahowah continues to guide His children home.

Not surprisingly, we find *hineh* in the midst of this discussion – encouraging us to pay especially close attention. Our next conversation begins with Yahowah introducing Himself as God, Almighty. When it comes to Fathers, there are none better.

“When ‘Abram was ninety-nine years old, Yahowah appeared to ‘Abram. He said to him, ‘*Any ‘El Shady – I Am God, Shaday | Who is Sufficient to Provide What is Needed. I possess the power to fulfill My promises. You may choose of your own volition to walk toward My presence.*”

As a result, you will come to exist eternally perfected, without defect, entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time. (*Bare’syth / Genesis 17:1*)

This is because I can give, appointing and bestowing My Family-Oriented Covenant Relationship. It is between Me and you. With it, I will magnify you, increasing every aspect of your nature.” (*Bare’syth / Genesis 17:2*)

Startled, perhaps awestruck and disoriented...
“Abram fell on his face. So, God talked with him, saying, (*Bare’syth* 17:3) ‘Behold, look up and pay attention (*hineh*). As it is with Me, My Family-Oriented Covenant Relationship is with you. You shall be father of abundantly enriched and magnified people as well as a multitude of troublesome and uproarious Gentiles. (*Bare’syth* / Genesis 17:4)

No longer will your name be called out, ‘Abram, but instead, your name shall be ‘Abraham. This is because of the contrast I have caused through you between being the father of the abundantly enriched and magnified as well as the multitude of troublesome and uproarious Gentiles. (*Bare’syth* / Genesis 17:5)

I will enable you to flourish and to be fruitful to an exceptional degree, to the highest point measured on any scale. Also, I will allow through you, accordingly, Gentiles, even kings who shall come into being on your account, but only for a finite time. (*Bare’syth* / Genesis 17:6)

I will take a stand to establish and to confirm My Covenant Family. I am doing so for the purpose of understanding by way of making connections between Me and you. It will promote an association with your offspring after you, including their generations. It is all designed to enable you to approach through an everlasting Family Covenant Relationship. I will serve as your God and also serve as God for your offspring after you.” (*Bare’syth* / Genesis 17:1-7)

In this case, *hineh* was used to change ‘Abram’s perspective on Yahowah and His Covenant Relationship. He was on the ground, nose in the dirt, even perhaps bowing down before God, and that was the antithesis of what Yahowah intended. He asked ‘Abram to look up and pay attention to what He was offering.

Since we are already well down this road, and since I am enthralled by what we are learning, let's scrutinize every nuance of this conversation relative to the perspective provided by "*hineh* – look up and pay attention." This story was shared by Yahowah for our edification in the 17th chapter of *Bare'syth*, the Towrah's opening salvo, because God wants us all to *hineh*. Therefore, in appreciation of His perspective, I'd enjoy amplifying what He had to say for your consideration.

In these words, and during their fourth meeting, Yahowah not only described the means He deployed to uphold life, but He encouraged 'Abram to take advantage of His provision by "choosing of his own volition and of his own initiative to walk toward His presence and thereby enjoy becoming genuinely perfect, eternally without defect, and thus entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time." The third condition of the Covenant, like its predecessors, was rife with benefits.

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

by, and perceived by (nifal imperfect – the subject, Yah, carried out and received the action of the verb with ongoing consequences which would unfold throughout time)) **‘Abram** (*‘Abram* – from *‘ab* and *ruwm*: Father who Lifts Up, Increases, Rises, and Grows, Father who enhances capabilities and status, Father providing added aptitude, competency, and proficiency, Father who increases dimensionality to take to a higher place).

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

Choose of your own volition and of your own initiative to walk by yourself (*halak* – to journey, to travel, to move (in the hitpael stem and imperative mood – this journey must be of our own accord, by ourselves, and of our own freewill and initiative, it’s our choice and ours alone and no one is to interfere, accompany us, guide us, or assist us along the way)) **toward My presence** (*la paneh ‘any* – to approach My face, moving toward the goal of being directly before Me, appearing in front of Me while facing Me).

You will thereby (*wa* – in addition and as a result) **enjoy becoming genuinely** (*hayah* – come to literally and

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

On this side of Yahowah’s return, it is never too late. Noach was probably twenty-four when he and Yahowah first met. He was forty years shy of six hundred when he completed the Ark based upon the instructions God had provided. He would rescue his family in the process as a foreshadowing of the Covenant.

‘Abram was seventy-five when God introduced Himself. And it wasn’t until ‘Abraham was ninety-nine that by “*hineh* – looking up and paying attention,” he finally began to comprehend that Yahowah was planning to enlighten, empower, perfect, and immortalize his very existence by transforming him into light by way of His Covenant.

Moseh’s age was irrelevant to God as well. He was eighty when Yahowah introduced Himself and asked the stuttering liberator to lead His people through the Towrah to this very same Covenant.

While I’m serving as a narrator and guide in God’s story rather than acting as part of the central cast and, thus, somewhat irrelevant apart from those who have come to know Yahowah through these presentations of His *Towrah*, *Naby’*, and *Mizmowr*, He introduced Himself to me when I was forty-six. And like ‘Abram, I would not come to

actually know Him, or act upon the conditions of His Covenant, until I began translating His Towrah, which for me began at fifty.

Speaking of introductions, it was God, not man, who initiated each of these relationships. He introduced Himself to each of these men. Yahowah chose Dowd, His most beloved. He selected each of His prophets. Some even rebuffed His initial request, as was the case with *Yirma'yah* / Jeremiah. As the Creator of the universe and the Author of life, it is Yahowah's prerogative to selectively approach those with whom He is desirous of developing a relationship.

By doing so, Yahowah is revealing several interesting aspects of His nature. First, He enjoys the company of people. It indicates that He created us for this purpose, and why He invites us to celebrate seven festival feasts with Him each year. It also helps explain why His Covenant models the nature of a human family.

Second, since He instigated the Covenant, His Towrah serves as His open and public invitation to engage in a relationship with Him. Consider it the outstretched hand of God. As such, it features five conditions and five benefits – one for each finger on both hands, ours and His. And if you look carefully, you will see five hands in Yahowah's name: **יְהוָה**.

Third, Yah is obviously selective. By choosing to approach and introduce Himself to as few as one in a million people, each time He does so, He has ostensibly chosen to ignore 999,999 other individuals. This suggests that there are certain personality profiles, certain aptitudes or attitudes, and even preferences and passions that resonate with Yah.

Based upon what we know about those God has chosen, these seem to include a willingness to listen and then respond, to act upon God's guidance, and to go where

His words lead even when they require walking away from popular human institutions. God prefers an open and inquisitive mind, a propensity for reason, and a thirst for understanding, working in harmony to engender a passion for life.

Fourth, since freewill is sacrosanct, before Yahowah approaches us it is likely that He has considered reports from His *mal'ak* – spiritual implements regarding our attitude and perspective on life. Based upon these, He can reasonably predict how we will respond to His introduction and invitation to be part of His Family. This means that He can foresee a future that He anticipates will play out in our lives. I say this because it is hard to imagine God introducing Himself to billions of people, only to have all but one in a million reject Him. It would be excruciatingly painful and demoralizing.

I know something of this because I was once a salesman. And while efficient, I was not effective. Some forty years ago with forethought and a passable plan, dodging traffic while navigating the maze of streets that comprise Los Angeles County, a Thomas Guide map at my side, I was able to make twenty sales calls a day, six days a week – using the seventh to prepare.

The results, however, were far less impressive. On average, I was precluded from even introducing myself to the buyer on six of those twenty occasions. I was told “no” after making my pitch thirteen out of every twenty cold calls. And one time in twenty, I was brushed aside with “I’ll consider it and get back to you,” which the buyer never did. It was heartbreaking and soul-crushing.

Considering the fact that I was investing twelve to fourteen hours a day, seven days a week, a year of continued failure took a toll on my wellbeing. I came to rue my very existence and questioned the value of life. And since all of those I was calling on had attended the national

housewares convention in Chicago, I knew that they purchased the kind of products I was attempting to sell. So, their “no” was directed as much at me as it was at what I was offering.

While God would limit His endeavors to six days a week, He’s a far better navigator, and therefore the prospect of the Creator being rejected while offering the universe and everything in it 9,999,990,000 times is beyond comprehension. With a vastly superior plan, with far more to offer, and with a much better approach, it would be much more reasonable that He would only introduce Himself to the 10,000 whom His *mal’ak* – envoys had told Him would likely be receptive, reasonable and responsive.

Fifth, since almost every introduction begins when both parties share their names, Yahowah must want us to know His name. And indeed, He does, conveying it 7,000 times in His *Towrah*, *Naby’*, and *Mizmowr*. Even here, in a subsequent meeting with ‘Abram, and after assuring him that He was God, Yahowah shared His name.

Sixth, since listening to and acting upon Yahowah’s guidance distinguishes those who prevail from those individuals who fail relative to the intended relationship, by implication there must be definite, clearly communicated, and irrevocable conditions which need to be known and accepted to participate in the Covenant. And indeed, there are, as we would expect, all of which are found by observing the *Towrah*.

While accepting these conditions has proven to be a baseline requirement, since every individual with whom Yahowah built a relationship remained flawed, they were clearly not given a long list of rules that had to be obeyed. ‘Abraham, Moseh, and Dowd serve as examples of those who were liberated rather than subjugated.

The idea of being eternally perfected while remaining mortally flawed may seem like a paradox, but in actuality

it is the perfect plan. By adorning us in a garment comprised of spiritual light, we not only appear perfect from Yahowah's perspective, we are perfect.

Light doesn't just cover over the darkness associated with our imperfections, it eliminates all aspects of it. Moreover, as a result of being enveloped in the Set-Apart Spirit's light, we are made immortal, reborn spiritually, enlightened, empowered, and enriched, and yet all without erasing our persona. If we, like Dowd, are lovable rogues with a bit of rascal in us, so much the better. God does not want to spend eternity with a bunch of clones. It would be like us talking to ourselves all day every day.

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

In this regard, it is interesting to consider how Yahowah capitalized upon Dowd's fulfillment of Pesach and Matsah leading to Bikuwrym. The Zarowa's *basar* | corporeal body was offered to announce that we would not have to suffer the same fate – providing us, as we are, with the opportunity to live forever. Then, rather than change us during the Messiah's fulfillment of Matsah, Yahowah removed our guilt and placed it upon His Son's *nepesh* | soul. Dowd took it with him into She'owl, where he deposited it, never to be seen again.

This left the best of us, without the worst of us, to become Children of the Covenant on Bikuwrym. Everything that makes us unique and interesting, from our attitudes to our aptitudes, remains, but untarnished by the things which would make us less appealing.

As Children of the Covenant, we retain our personalities and passions, our character and inclinations, such that we are not alike. In this way, each soul is uniquely interesting to Yahowah and to the other sons and daughters within God's Family.

Therefore, Yahowah is empowering and enriching us, emancipating and enlightening us, without taking anything away that makes us special. It is a bold approach, but the only one that makes it possible for eternity to be interesting and rewarding, even exciting and joyous.

This also explains how Dowd, the One Yahowah perceived as Right, the One Yahowah loved more than any other, could be brilliant one moment and a dunderhead the next. Yahowah's Ruwach did not deprive him or us of all that Dowd could and would offer but, instead, made it possible for us to learn from the worst and capitalize on the best. Dowd is as we will be – full of himself – which is what makes him such an entertaining and effective, lovable and impassioned leader as well as an enlightening and inspiring lyricist.

Our God is sufficiently *Shaday* | brilliant and capable, confident and courageous to have foreseen and enabled the most exciting, enjoyable, and entertaining way to pursue eternity with His kids. There will never be a dull moment, awkward silence, or a lull in the action with a family full of uniquely impassioned souls – as different as snowflakes and nothing like them.

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

or misrepresenting His message, God is tolerant and forgiving of those who avail themselves of His remedy.

And seventh, while some of those God chose subsequently became the most famous and influential people who ever lived, there is not a single example of Yahowah introducing Himself to, or building a relationship with, a cleric or king, a general or industrialist. While He empowers, He is not impressed by power. While He enriches, He is not enthralled by wealth. While He is perfect, He overlooks our imperfections. And while He is the source of knowledge and understanding, all that He requires of us is that we seek the same from Him.

From the human perspective, there appears to be a vast disparity between the way the rich and powerful and the destitute and disfranchised live, but Yahowah is so powerful that these human variations appear trivial. More importantly, while God is drawn to confident and courageous individuals, the less self-obsessed the individual, the more prone they will be reliant. The less power we wield, the less influential we are, and the more likely it becomes that we will tap into His vastly superior resources. And if some of our flaws are obvious, by working around them, the better He looks, especially when our attempts to understand and share His message ripple around the world.

Also enlightening, while God is not impressed with independent human achievement, He prefers those prone to achieve. And while there are attributes and aptitudes Yah prefers, He rather disdains self-reliance. So, in all things, especially considering the inadequacies of those willing to engage in His Covenant, it is truly amazing that God not only enjoys our company, but given the choice, He would rather work with imperfect implements than alone.

I suspect that this is one of the reasons there are only two tenses in Hebrew. It serves to indicate that the

imperfect are perfected. The language of revelation was conceived to convey that our imperfections would be resolved once and for all; totally and completely, so that we would appear perfect in His eyes.

Based on this introduction, we may also conclude that God is not pretentious. Had He chosen to reveal Himself to ‘Abram in all of His manifest glory, there would have been no reason for Him to say, “I Am God,” much less interject *Shaday*, revealing that He is able to provide what is needed for us to thrive in our relationship with Him. While this may seem like a subtlety, it conveys a profound truth. Yahowah will not impose Himself on anyone – but He is there to raise those who want to be His children.

Moreover, He will not engender a relationship based upon fear. In fact, by all appearances Yahowah is desirous of mitigating the current disparity in our intellect and ability. He accomplishes this through the Covenant’s five benefits: making us immortal, perfecting us, adopting us, enriching and empowering us.

An accurate translation of “‘*any ‘el shady*” conveys: “I am the God with the power and ability to honor and expansively fulfill My promises.” He is implying that we should trust Him. So why do 2.4 billion Christians, 1.2 billion Muslims, a billion Secular Humanists, and another billion Hindus either ignore or reject His promises while showing a propensity for faith rather than trust?

‘El Shaday | God provides everything that is necessary, and more, which not only presents Yahowah as I know Him, as unpretentious and approachable, and as the one who gives far more than He receives in this relationship, it resolves my biggest concern among the conditions of the Covenant. ‘Abram was not asked “to achieve perfection,” which would have been impossible, but instead to allow “God to provide everything necessary to perfect him.”

Since God said that His Towrah, His Covenant, and His Invitations to Meet would endure throughout time, why do so few take Him at His Word? Why would anyone believe that He has contradicted, replaced, or annulled any of these things? It is preposterous.

Through the *Towrah*, we are provided a word's-eye-view of the fourth meeting between God and a man who would become His friend. During it, and this bears repeating, Yahowah not only recited the third condition for participating in His Covenant, but He also presented its attributes. Like the previous two conditions, the third condition of the Covenant would be our choice and it was presented for our benefit.

By conveying “*halak* – walk” using the hitpael stem and imperative mood, God stated: “**Choose of your own volition and of your own initiative to walk by yourself** (*halak* – hitpael imperative) **toward My presence** (*la paneh* ‘any) **and thereby** (*wa*) **enjoy becoming genuinely** (*hayah* – qal imperative) **perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time** (*tamym*)...” (*Bare'syth* / Genesis 17:1)

I do not think that this invitation to avail oneself of the support Yahowah was offering ‘Abram is indicative of what was withdrawn in Yasha’yah 3:1. Since Yahowah is trustworthy and reliable, He will never renege on any promise. So, it is only His willingness to selectively introduce Himself to individuals living in Yahuwdah circa 745 BCE that was being withdrawn.

He was no longer revealing Himself to Yahuwdym because there was no point in doing so. They had become so overtly religious that there was no chance that any one of them would respond to Him, much less concur with His conditions. And I suspect that this is why Yahowah

bemoans the fact that for centuries following His statement in Yasha'yah 3:1, He could not find anyone to communicate with or to send forth His message.

The prerequisite of the Covenant is to walk away from the “*babel* – confusing corruptions” of the Gentile governments, their religions and customs, and from the family of man. This prepares us to embrace the second requirement, which is to “trust and rely on Yahowah” instead of these human institutions.

So now, by way of the third condition of the Covenant, by walking to God along the path He has provided, we receive the substance for life. Yahowah makes us immortal when we pass through the doorway to life on *Pesach* | Passover, and by crossing the threshold of perfection on *Matsah* | UnYeasted Bread, we become blameless and vindicated, which facilitates our adoption into our Heavenly Father’s Covenant Family on *Bikuwrym* | Firstborn Children. And then through *Shabuw’ah* | the Promise of Seven, we are enriched, enlightened, and empowered, totally fulfilling our every need and desire throughout all time.

God was not asking ‘Abram to become perfect on his own accord. That would have been impossible. It would also have made ‘Abram indistinguishable from Yahowah in this regard, as opposed to Father and son, something that would have invalidated the purpose of the Covenant relationship. So instead, God was asking this man to trust Him, to allow Him to do for him something that he could not have done for himself.

The purpose of the *Miqra’ey*, and especially *Pesach*, *Matsah*, *Bikuwrym*, and *Shabuw’ah*, is to forestall death, to perfect the imperfect, to adopt the estranged, to empower the weak, and to enrich the relatively impoverished. This is all accomplished by accepting the third condition of the

Covenant and answering Yahowah's Invitations to Meet during His *Miqra'ey*.

Since this is literally life or death, vindication or guilt, adoption or estrangement, it is important to recognize that the hitpaal stem and imperative mood scribed in conjunction with "*halak* – walk," in *Bare'syth* 17:1, collectively convey that this journey must be of our own accord, by ourselves, and of our own freewill. It's our decision and ours alone. No one is to interfere, accompany us, guide us, or assist us along the way. This is the antithesis of a religious experience.

Even if you have relied on someone else's translations or insights to process and comprehend Yahowah's plan, it is essential that you invest the time to verify that what you are reading is an accurate reflection of what God revealed. And you should take it to heart before you respond. That is to say: accumulate the facts, contemplate their implications, and then accept or reject what is being proposed.

If you find God's plan credible, reasonable, beneficial, and reliable, then incorporate His provisions into the very fabric of your life, allowing His guidance to frame your perspective. God wants to spend His eternity with engaged, inquisitive, and rational people, so consider the implications He conveyed through the hitpaal stem and imperative mood, as His design to screen out those He'd prefer not to apply. That may sound harsh, but Yahowah is brilliant, inquisitive, resolutely rational, and actively engaged, and eternity is a very long time to spend with someone who does not enjoy similar values.

The concluding word, *tamym*, means so much more than "blameless." It is to be "entirely right" about who Yahowah is and what He is offering so that He can "vindicate and perfect us, fulfilling" His commitment to "totally fulfill our every need throughout time." God wants

us to be “*tamym* – absolutely and without exception or interruption, right, in complete accord with the truth, genuine, without blemish and blameless, extraordinarily valuable, a prime example of what it is to be entirely moral, totally correct, and wholly vindicated.” This became possible when our Savior carried our guilt away, burying it forever in She’owl – never to be seen again.

In His own words, the reason God wants to impart this desirable result is...

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

And then (*wa*) **I will continually increase every aspect of your nature** (*rabah ‘eth ‘atah* – I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, thrive, and continue living, augmenting your value and importance) **to the greatest extent and highest degree possible** (*ba me’od me’od* – exceedingly and abundantly, mightily, empowering you for a prolonged time beyond the highest

point on the scale).’” (*Bare’syth / In the Beginning / Genesis 17:2*)

Yahowah is offering to adopt us into His Family as His son or daughter. He is seeking to make connections that facilitate understanding. He wants to enrich and empower the lives of His children. In essence, should we choose to accept His offer and walk to Him along the path that He has provided through the Mow’edym, God is promising to let us live in His Home as part of His Family while He liberally supplies the provisions to increase every aspect of our nature.

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

I do not know if the universe will be ready for the 7D version of me, but I’ll be ready to explore all it has to offer. Will you join me and enrich the experience?

This is the intent of “*rabah ‘eth ‘atah ba me ‘od me ‘od* – I will intensify your capabilities, enable you to fly, multiplying the magnitude of your dimensionality, enhancing and prolonging your ability to grow, thrive, and continue living to the greatest extent and highest degree possible.” If that is appealing to you, you now know what is expected in return.

Realistically, the only things that stand in anyone’s way are the “*babel* – confusing corruptions” of religion commingled with political schemes, societal customs, and even conspiracies which are conceived to distract us and control humankind. It is why the lone prerequisite of the

Covenant is to walk away from *Babel*, from the integration and confusing corruptions of religion and its bedfellow, human governance.

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

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

Simple to say, hard to do. And when the individual asking this of you and promising these things on your behalf is Almighty God, it is all so contrary to what we have been led to believe. Our tendency is to do what ‘Abram did, at least until God sets us straight.

“Then ‘Abram (*wa ‘Abram*) **fell** (*naphal* – collapsed, lay down, failing as a result of being negligent) **on his face** (*‘al paneh huw’*). **So** (*wa*), **God** (*‘elohym*) **spoke to influence him** (*dabar ‘eth huw’* – communicated, expressing statements and providing words concerning him, putting him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, experienced the full effect of the verb and was put into a different position through its action on an ongoing basis with unfolding consequences)), **for the purpose of encouraging him, and said** (*la ‘amar* – approached by saying (qal infinitive – genuinely and intensively, literally emphasizing the action)), (17:3)

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

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

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

Hineh was the reason why we turned to this discussion. Yahowah used *hineh* to tell us that He was withdrawing His support and provision for life from Yahuwadah. Wanting to know exactly what was being taken away and how to get it back, we had thought that *hineh* might point us in the right direction. And so, it has. ‘Abraham bowed down so God asked him to look up. It was God’s retort to religion, where the faithful on bended knee bow their heads, moving away and turning away from God. Rather than stand up and walk with Yahowah per His

request, they diminish themselves, submitting to the will and rule of human influences.

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

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

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

This referendum on family is underscored by the fact that the names, ‘Abram and ‘Abraham, begin with “‘*ab* – father, the first word listed alphabetically in every Hebrew dictionary. The connection between ‘Abraham and Yahowah as fathers of their respective families, the family of man and the Family of God, is further advanced by God revealing that ‘Abram will father children of different fates.

Some will be abundantly enriched while many more will be confused and uproarious. And so, it has been, with Judaism, Christianity, and Islam all claiming that

‘Abraham was the father of their religion. This reality was presented by God to demonstrate the contrast between religion and relationship, between the family of man and the Family of God.

The line separating the two, or more accurately, the path that leads from the family of man to the Covenant Family of God begins at the doorway to life known as Passover, crosses the threshold of perfection during UnYeasted Bread, and leads to our adoption into Yahowah’s Family on Firstborn Children. These represent the first three days of the *Miqra’ey*, the Invitations to be Called Out and Meet with God.

The title, *Miqra’* (the singular form of *Miqra’ey*), was chosen by Yahowah to describe these Festival Feasts, and is based upon the next verb, *qara’*, which means: “to invite or summon, to call out and meet, to read and recite, to witness and to proclaim, even to welcome.” Our response to these Invitations determines whether or not we are invited into our Heavenly Father’s Home. And since the following statement was negated by *lo’*, the implication becomes that most will neither RSVP nor attend, thereby retaining the troublesome connotations of *hamown*.

“**And** (*wa*) **with regard to** (*’eth* – through or by means of, even antagonistically against) **your name** (*shem’atah*), **Abram** (*’Abram* – from *’ab* and *ruwm*: Father who Raises and Lifts Up, Father who Grows and Increases, Father who enhances someone’s capability and status, providing the added aptitude, competency, and proficiency to increase dimensionality and take to a higher place), **it will no longer be called out** (*lo’ qara’ owd* – will not be invited or summoned again, should not be designated or proclaimed beyond this point, should not be read or recited nor be caused to testify, and as a warning should not be mentioned, conscripted, or invoked as a witness in the Quran as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely

changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the nifal causes a reflexive action, where the subject both carries out and receives the action of the verb, sometimes passively, and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time)).

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

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

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

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

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

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

It is interesting to note that, as a compound of “‘*ab* – father” and “‘*ruwm* – to raise and lift up,” the connotations

of ‘Abram are wholly paternal and consistently positive. Loving fathers raise their children, lifting them up. As a result, both father and child grow, their lives mutually enriched by the experience. A father engaged in *ruwm* increases the capability and aptitude, competency and proficiency, of their sons or daughters. And while Yahowah also does these things, He alone is capable of increasing our dimensionality and taking us to a higher place.

Removed from its context, *lo’ qara’ owd* might be twisted to suggest a negation of the *Miqra’ey*, but since it was deployed to depict a “*hamown* – multitude of confused, unrestrained, and uproarious” Gentiles who would lay claim to ‘Abraham, Yahowah is actually warning us that we should discard the witness of the Quran – the Islamic holy book which derives its name from the Hebrew verb, *qara’*, and thus “*lo’ Qara’* – no Quran.”

The Quran should not be read or recited (except to expose and condemn it), nor be considered the testimony of God. The negation of *qara’* along with the transition from ‘Abram to ‘Abraham was a “warning that Allah’s recital should not be mentioned, conscripted, or invoked as a witness, nor should ‘Abram’s name be invoked as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future.

Lo’ qara’ owd may also be a “cautionary tale, telling us that we should not proclaim” the wholly positive connotations of “*ruwm* – raise and lift up” “beyond this point” as this connotation is depicted in ‘Abram. Most who would claim an affinity with him are actually afflicted with the plague of death.

Continuing to focus as Yahowah has upon changing ‘Abram to ‘Abraham, there is some justification for extrapolating the “*‘ab* – father” aspect of both to

incorporate the expanded connotations of *'ab*'s verbal root, which is *'abah*. *'Abah* drives to the very heart of freewill and thus of the choice to accept or reject Yahowah and His Covenant. To *'abah* is “to be comfortable with announcing and demonstrating a willingness to offer one’s consent to be received and accepted.”

'Abah denotes an “agreement or accord which shows an affinity, empathy, and attraction for another, even a longing for a harmonious relationship.” It speaks of “providing permission to be received by the one offering to accept us.”

When applied to Yahowah, *'abah* reveals that our “Father is willing to accept us in harmony with His consent decree, announcing and then demonstrating His desire to receive us into a Father-child relationship in accord with the agreement He is offering.” And when viewed from the perspective of *'Abram*, and thus by implication, any child of the Covenant, through *'abah*, we “demonstrate that we willingly consent of our own freewill to accept the terms of the relationship agreement, to be raised by God, providing our permission to be received and lifted up by our Father, as a child of the Father, recognizing that He is presenting this opportunity for us to be enriched and enhanced.”

As for what is being added to *'ab* and *'abah* to support the transition from *'Abram* to *'Abraham*, we have three or four compelling options to consider – all of which are possible and none of which are certain. The first of these is *racham*. Its affirming factors include connotations that perfectly depict Yahowah’s role in this relationship. Also, the spelling is quite similar.

The negating factor, however, is that the middle letter is a *ch* rather than a simple *h*. But should this accurately depict Yahowah’s intent, *racham* conveys “mercy, favor, and compassion,” even “affection and love.” A marriage of *'ab* / *'abah* and *racham* in the name *'Abraham*, would serve

to: “Announce a Desire to be a Loving and Merciful Father.”

Rechem, which is spelled identically in Hebrew, depicts “a point of origin or womb,” suggesting that the family relationship Yahowah is offering, hoping that we will accept, “originates” as the Covenant with ‘Abraham. Our Heavenly Father and Spiritual Mother enable ‘Abraham and Sarah to be reborn as children of God. Following them, we all pass through the “womb” of the *Ruwach Qodesh*, representing the “Merciful and Loving Nature” of our Devoted Parents.

We could also view the transition from ‘Abram to ‘Abraham through the single letter which distinguishes one variation from the other, the 𐤀. This is the character repeated in “𐤀𐤋𐤀 – *hineh* – look up and pay attention,” “𐤀𐤍𐤀 – *hayah* – to exist,” and “𐤀𐤎𐤍𐤏 – Yahowah,” our Heavenly Father’s one and only name. It not only depicts an individual standing up, looking up, and reaching up” to grasp hold of Yahowah’s hand, I strongly suspect that the initial 𐤀 represents ‘Abraham while the second 𐤀 represents Sarah – 𐤀𐤎𐤏, which, as you’ll note, when reading right to left, concludes with a 𐤀. In this light, it is relevant to note the Hebrew words and names transition from masculine to feminine by adding a 𐤀 at the end. Following this rule, Yahowah is feminine, as are *Towrah*, *Ruwach*, *Beyth*, and *Beryth*.

Noting the additional 𐤀, it is the observant and upright individual who stands with Yah, who walks with Yah, who looks to Yah, and who reaches up to Yah who receives the benefits of “*ruwm* – to be raised and lifted up, to gain elevation by taking action, increasing spatial dimensions, gaining status through careful and concerned rearing, being raised as a child and taken successfully into maturity, repaired and reconstructed, delivered, saved, and taken away, presented and kept safe.” These are the intended

benefits of the Covenant and thus should be strongly considered.

Alas, as we already know, there is a third option to consider in our quest to understand all of the implications associated with the transition from ‘Abram to ‘Abraham. Since it is presented as the reason behind the change in names, we must ponder the diverse and extreme implications of *hamown*. On the positive side, it reveals that those who accept the terms and conditions of the Covenant are “abundantly enriched and magnified.”

Yahowah’s children, as heirs to all that is their Father’s to give, “become very wealthy and are substantially enhanced, exceedingly amplified and multiplied” as a result of the transition from material and mortal sons and daughters of men to spiritual and immortal children of God. And since this is addressing “*gowym* – gentiles,” it affirms that the benefits of the Covenant are afforded to anyone who accepts its conditions – regardless of race or place.

However, since *gowym* typically depicts those who are estranged from Yisra’el, and often denotes adversarial pagans whose religious and political ways are to be rejected, the negative implications of *hamown* must be considered, especially since ‘Abraham’s reputation was wrongly usurped by Pauline Christianity, Rabbi Akiba’s Rabbinic Judaism, and Muhammad’s Islam to create the myth that they are all “Abrahamic Religions.”

In actuality, the caricature deployed by two of the three faiths, Christianity and Islam, bears no resemblance whatsoever to the individual introduced and depicted in the Towrah. But by twisting and corrupting ‘Abraham’s discussions with Yahowah, his subsequent actions, and their ensuing relationship, Christianity and Islam have come to embody every derogatory implication of *hamown*, thereby fulfilling the prophecy.

As the Beast emerged out of Imperial Rome to tread upon the entire world, Roman Catholicism became the dark side of *hamown*: “a multitude of troublesome and uproarious individuals, who as a result of being confused, are especially loudmouthed.” That said, none are more “confounded or corrupted” than Muslims, “a great number of whom are enraged, turbulent, tumultuous, and vociferous in their anger and protestations,” and some of whom “have been enriched” by the black ooze of death that seeps out of the sands beneath them.

As a result of having translated and considered many thousands of the statements Yahowah has shared in His *Towrah*, *Mizmowr*, and *Naby*’ for our collective edification, I am inclined to incorporate every possibility. I am cognizant of the fact that closely observing and carefully considering the Covenant and responding appropriately to what we learn in the process, is the single most important decision any of us will ever make. And the implications could not be any more divergent in consequence. Our response to what Yahowah proposed to ‘Abram is the sole determining factor in whether we come to embody the positive or negative aspects of ‘Abraham.

As for this man who as a child of God came to father a son, we see through him to our Heavenly Father, and are thus privy to God’s promises...

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

status).” (*Bare’syth / In the Beginning / Genesis 17:6 in part*)

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

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

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

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

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

out of a person. And so, it would be with God if He personally solicited everyone on Earth.

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

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

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

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

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

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

God yearns to be our Father. As such, He is anticipating the satisfaction that naturally results from helping others grow. God becomes greater by elevating and enriching us. In fact, His plans for us are so spectacular that we will become royalty, heirs to His throne, and kings in His kingdom. God's children should expect nothing less...

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

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

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

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

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

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

But there appears to be more to it than this. A physician, biologist, and mathematician who is a Covenant member collaborated on the following synthesis of the parallels between these seven “*me’od* – dimensions,” the seven “*Mow’ed Miqra’ey* – Invitations to Meet,” the seven days of “*bara’* – creation,” and the first seven “*dabar* – statements” Yahowah etched in stone after reading the previous paragraph on *me’od me’od*. Our thoughts on these

potential connections are presented for your consideration...

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

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

And without *Pesach*, Yahowah's Doorway to Life, the mortal timeline is short. But with Passover as a portal into the next dimension, this line extends forever into the future. Also interesting, the story of *Pesach* and the length of days is reflected in the First Statement Yahowah etched on the First Tablet as it serves as an invitation to live forever with God. And it was on this day that the one and only God started everything into motion with a singular verb, "*hayah* – to exist," and a single noun, the object of that verb: "'*owr* – light" – which serves to define time, itself.

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

We can choose to live with Yahowah who is perfect or die with imperfect men. While 1D cannot be seen and 2D is too thin to support life, *Matsah* represents the most

important intersection along the road to life where we can decide to accept Yahowah's terms and conditions, ignore them by meandering through this intersection, or crash trying to change the rules of God's roadway.

On UnYeasted Bread, we are either perfected or not, and the latter isn't permissible in Yah's presence. We can stay on our life's mortal timeline or climb a dimension above it. As a result, *Matsah* and the Second Dimension represent the binary decision between the religion of man or a relationship with God.

As such, it is the subject of the Second Statement Yahowah wrote on that First Tablet where He encouraged mankind to avoid every aspect of man's most debilitating institution. It is also the subject of Creation's Second Day, a time expansion and of "asher – relativity, which presents the path to the benefits of the relationship."

The Third Dimension, height, seems to correspond with *Bikuwrym* / Firstborn Children. 3D is where physical life becomes possible, and a spiritual existence commences. At this juncture, some continue their ascent to God while others descend, falling further away from Him. In the Third Dimension, it is now possible for the benefits of the first two *Miqra'ey* to be realized – which explains why *Pesach* and *Matsah* lead to *Bikuwrym* and why they are always celebrated together. It is by fulfilling Passover and UnYeasted Bread that Dowd became the Firstborn Son of God during Firstborn Children. This is why we should view them as three acts in the same play.

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

Not surprisingly, the Third and final Statement Yah scribed on the First of the Two Tablets contains a stern warning regarding the consequences of our actions relative to Yahowah in this life. And while life is technically possible in 3D, without an extension of time it loses its value. Therefore, we should not be surprised that life was conceived on this, the Third Day of creation.

The Fourth Dimension, time, seems to correspond with *Shabuw'ah* / the Promise of the Shabat and Seven. *Shabuw'ah* is the Fourth *Miqra'*, and it was fulfilled as the final Invitation to be Called Out and Meet with God in the 80th Yowbel Year, which was also year 4000 Yah (33 CE on the Imperial Roman and Catholic Calendar). Stuck in the ordinary flow of time, physical life, while possible in 3D, just like the plants conceived on this day, remains rooted in time. In 4D, mass is a spiritual impediment and navigational liability, keeping those rooted in the previous dimension grounded and time-bound.

To progress into the fullness of the Fourth Dimension, we have to be enormously empowered, which is to be on the Energy side of $E=mc^2$. Mass essentially imprisons us on this rock we call Earth. Physical bodies comprise a barrier to entry – a limiting factor for those who wish to explore the universe with our Maker in dimensions beyond our comprehension.

It is on *Shabuw'ah* that Yahowah's children are empowered and enriched, in effect liberated in the fourth dimension, thereby facilitating the benefits of the Covenant, making the lives of God's children infinitely valuable, capable, and enduring. Equally notable, since *Shabuw'ah* is observed seven sevens from *Bikuwrym*, its promise is reflected in the Fourth Statement Yahowah etched in stone, the First Instruction on the Second of His Two Tablets – which was entirely focused upon the Shabat. Moreover, the Fourth Day of creation was focused upon light and time, with the sun and moon becoming visible so

that God's children might properly assess the timing of the *Mow'edym* | Restoring Witnesses to the Appointed Meetings which are also known as the *Miqra'ey* | Invitations to be Called Out and Meet.

More than this, the fourth and final *Mow'ed Miqra'ey* fulfilled in the fourth millennia following mankind's expulsion from 'Eden, through its association with Yahowah's 80th Yowbel, serves to identify the timing and purpose of the three most important years in human history. Please consider the fact that the *Yowbel* / Lamb of God is observed every seven times seven plus one, or fifty years, just as *Shabuw'ah* is celebrated seven sevens plus one day from *Matsah*. During Yowbel Years, the Towrah instructs God's people to set the proper example: to free the enslaved, to forgive all debts, and to reestablish Yisra'el as the realm to live with Yah.

It, therefore, collectively reinforces the individual benefits of the *Miqra'ey*, whereby God's children are liberated from human servitude and their guilt is removed so that they can live in Yah's presence. Therefore, recognizing that this is the fourth *Mow'ed*, and that it was fulfilled in year 4000 Yah / 33 CE, we can easily deduce the timing of the other two essential dates in the dimension of time. Forty Yowbel from 'Eden is Year 2000 Yah / 1968 BCE. This is when 'Abraham and Yitschaq confirmed the Covenant with Yahowah on Mowryah.

Forty Yowbel hence is when Dowd, as the Zarowa', Messiah, and Son of God, fulfilled the first four *Miqra'ey*, thereby honoring Yahowah's promise to provide the benefits of the Covenant, returning individual men and women to 'Eden.

Forty Yowbel from Year 4000 Yah / 33 CE brings us to Year 6000 Yah / 2033 CE, and denotes the time Yahowah and Dowd will return, fulfilling the final two *Mow'edym*: *Kipurym* | Reconciliations and *Sukah* |

Camping Out. In this year and at this time, Yisra'el and Yahuwdah will be reunited with Yahowah, living in the Land with God, their debts forgiven and their freedom secured. The entire Earth will become as 'Eden. Through *Shabuw'ah* and the Yowbel, through the fulfillment of the first four *Mow'ed Miqra'ey* in year 4000 Yah, the timeline from 'Eden to 'Eden is laid out before those willing to thoughtfully consider the Word of Yah.

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

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

The fifth dimension, repulsion (which I see as similar to the effect of dark energy), seems to correspond with *Taruw'ah* | Heralding God's Message. It is here that the beneficiaries of *Pesach*, *Matsah*, and *Bikuwrym*, who are now immortal, perfected, and adopted, then empowered, enlightened, and enriched during *Shabuw'ah*, are afforded the opportunity on Trumpets to announce a warning to those who have been deluded. The message trumpeted on this day also includes an invitation, calling those who are

actively searching and willing to listen into the realm of the Covenant.

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

Also relevant, the first mention of “*nepesh* – soul” occurs on the fifth day of creation as Yahowah reveals that all of the animals He conceived on this day would have a soul, even man, albeit not yet with a “*neshamah* – conscience.” Consciousness, however, would enable animals to be observant and responsive, qualities that would set them apart from plants. And since our “*nepesh* – soul and breath of life” comes from our mortal parents, and the gift of the Spirit is provided by our Heavenly Father and Spiritual Mother, recognizing their significance is the subject of the Fifth Instruction Yahowah etched in stone.

The sixth dimension, attraction (which I see as similar to the effect of dark matter), seems to correspond with *Kipurym* | Reconciliations – which serves as the final referendum between man and God. While they are currently separated from one another and from Him, Yahowah’s affinity for Yahuwdah and Yisra’el is unwavering. He has promised to reconcile His relationship with His Chosen People prior to His return on *Yowm Kipurym* in the 120th Yowbel Year of 6000 Yah / Sunday evening, at sunset, 6:22 PM in Yaruwshalaim, October 2nd, 2033 – and so He shall.

Yahowah enabled the process which brought the nation of Israel to life and back home in 1948, liberating Yaruwshalaim on their behalf in 1967, so that He might attract this generation's attention prior to the eradication of all religious institutions, as well as all of the men and women who serve as their hosts. With the fulfillment of the sixth *Miqra* ' on the Day of Reconciliation, everyone who has made it thus far is on the cusp of living with Yahowah. They are as far as one can go in this 6D universe. Heaven, in the seventh dimension, is the final step.

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

Welcome to the seventh dimension, to the realm of clear and complete communication (the means to creation, understanding, and relationships serving to direct light and organize energy into matter), which seems to correspond with *Sukah* / Camping Out with God. During the fulfillment of the *Miqra* ' of *Sukah* in year 6000 Yah, just five days after His return, the Covenant's children will be invited to camp out with Yahowah in the Promised Land for one thousand years, culminating in the Year 7000 Yah, when God will create a new spiritual and material realm, this time with His Family as witnesses, enjoying what will be the ultimate spectacle.

At the commencement of this time, and throughout eternity thereafter, Yahowah has promised to write a perfect and complete copy of His "*towrah* – guidance"

inside of His children, providing His sons and daughters with the instructions needed to explore the universe safely and enjoyably. Those who enter the seventh dimension are Home, dwelling beyond the universe in the Spiritual Realm of God in 7D. As a result, *Sukah* / Shelters presents mankind residing within Yahowah's Tabernacle, sheltered beneath His Tent.

As a result, on the seventh day, Yahowah will reflect upon what He has set into motion, anticipating that it would all lead to this place, at least for those willing to follow Him through words, space, and time. As one happy family of related souls with common interests, living in a realm like 'Eden, wholly devoid of confusion, conflict, or religion, there is now perfect harmony between men and their Maker, making the Seventh Statement Yahowah had long ago etched in Stone about not continually being adulterous, a fitting memorial of a place, people, and time that no longer exists.

This is the culmination of the journey of a lifetime. It is where the seven-step path Yahowah spoke of and then personally facilitated eventually leads. Each step we ascend along the way is infinitely enabling, empowering, enriching, and enlightening God's children. What began seven days or fifteen billion years ago, depending upon one's frame of reference, as a singularity at I^0 with the declaration "*hayah 'owr* – let there be light" is now I^7 with an infinite and eternal existence set out before all of those who came to know, understand, and accept the Covenant's conditions.

Continuing with our analysis of *Bare'syith* 17:6, the idea of "*me'od me'od* – prolonging time to the greatest extent possible" correctly suggests that there is a point past which time cannot be extended – such as going backward in it. Not even Yah can do this. He has so much energy, in His presence, at least looking at Him from our perspective, time flows enormously slower than our experience in three

dimensions. To Him, our lives pass so quickly, it is as if He is watching a time-lapse film that would compress centuries into seconds. He knows our past and has seen our future but can only act in our present.

The assertions we have considered regarding the potential connections between *lo'qara'owd*, *hamown*, and *gowym*, along with the use of 'Abraham's name in the creation and spread of Christianity and Islam, are advanced by the use of *zera'* in what follows. The fulcrum upon which Paul's repudiation of the Torah pivots is *zera'*. He moronically wrote in Galatians that since "seed" was singular in association with 'Abraham, the promised beneficiary could not have been the Towrah's Covenant Family, or *Yahuwdym* / Jews, not even *Yisra'el* | Israel – the descendants of 'Abraham through Yitschaq and Ya'aqob, but instead just the Pauline caricature of Iesusou Christu.

In reality, while there is only one "*Beryth* – Covenant," the participants are many. Further, the "*zera'* – offspring" after 'Abraham was presented as *dowrym* – which is generations, plural, thereby negating Paul's pathetic plea.

It is also interesting to note, that while 'Abraham had two sons, one was expressly included and the other overtly excluded from the Covenant. Further, Ya'aqob, Yitschaq's son, had twelve sons, thereby conceiving the twelve tribes of *Yisra'el* – with whom Yahowah affirmed His Covenant. And in this regard, especially as it pertains to an argument predicated upon the singular nature of *zera'*, Yahowah consistently speaks of His Covenant relationship being with the "*abym* – fathers" of *Yisra'el*, and expressly with "'Abraham, Yitschaq, and Ya'aqob," three men, not one who fathered a nation.

Since "*zera'* – seed, sowing, offspring, and posterity, and thus descendants," is always presented in the singular form, it is akin to the way we use "seed" in English. If you

asked someone to buy a bag of seed to sow your garden and they acquired and planted one seed because you didn't say "seeds," you'd think that they were an idiot. Paul's argument was no better, especially since his claim was negated within the very sentence by *dowrym* – precluding the exact assertion he was posturing.

Further, although Yahowah expressly states that He shared His Towrah Teaching with 'Abraham, Paul contradicted God here again, claiming that it was not so. Then by implication, and based upon his false premise, Paul claimed that this man, who came to know God through their seven meetings and subsequent conversations, as well as through the fulfillment of His profound promises, was vindicated through faith rather than trusting the God he had come to know.

Paul's argument was particularly preposterous, because Yahowah specifically declared that 'Abraham's "*tsadaq* – vindication and righteousness" was predicated upon "*chashab* – determining through thinking and contemplation" that he had "*'aman ba Yahowah* – come to completely trust and totally rely upon Yahowah, putting his absolute confidence in Yahowah." (*Bare 'syth* 15:6) So as I have said so many times, it is a mystery why so many people have been fooled into believing a man who was so obviously wrong about almost everything.

Muhammad was even more duplicitous in this regard. He plagiarized and then perverted a story out of the Jewish *Midrash* (*Genesis Rabbah* chapter 38) such that his caricature of 'Abraham arrived in Mecca as a young boy to stack the stones that would become the Ka'aba', and while doing so, he allegedly smashed some of the smaller rocks with an ax. As is the case in the *Midrash*, 'Abraham spared the largest idol, created the illusion that it was actually alive, and then obfuscated personal responsibility by placing the ax in the hands of the carving he had spared. That rock, as the story infers, would become the Black

Stone known as Allah. Of course, ‘Abraham did no such thing, he grew up in Ur, not Mecca, rocks are inanimate, and the Black Stone does not have hands.

Making matters worse, Muhammad’s Quran contradicts itself, claiming at one point that Ishmael was the child of promise whose life was spared while, in other surahs, claiming that it was Isaac’s life. Confused as ever, and making matters worse, Muhammad even claimed that he was a descendant of Ishmael, and that as a result, Allah’s promises to ‘Abraham applied to Islam.

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

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

For the purpose of encouraging understanding, achieved through making connections between Me and you, it will promote an association with (*bayn* ‘*any wa ’atah wa byn* – to provide insights which facilitate a relationship between Me and you so that you and I can be discerning based upon closely examining and carefully considering teaching and instruction, using good judgment to respond properly throughout the long interval of time, so

as to increase the comprehension of) **your offspring** (*zera* ‘*atah* – your seed, those conceived as posterity, your children, the harvest that is the result of what you have planted) **after you** (‘*achar* ‘*atah* – afterward and subsequent to you) **for their generations to approach** (*la dowrym hem* – for their people living at different times and in various places, their family line and lineage dwelling in a home and camping out throughout time) **by way of** (*la* – for the purpose of) **an everlasting** (‘*owlam* – an eternal, never-ending, always continuing) **Family Covenant Relationship** (*beryth* – Family-Oriented Agreement regarding the terms and conditions of living in a home as part of a household).

I will exist as (*la hayah* – for the purpose of being) **your God** (*la* ‘*atah la* ‘*elohym* – and for you to approach the Almighty) **as well as** (*wa*) **for your offspring** (*la zera* ‘*atah* – for your posterity and children to move toward the goal) **after you** (‘*achar* ‘*atah* – afterward and subsequent to you).” (*Bare’syth* / In the Beginning / Genesis 17:7)

Yahowah supported His Son’s decision to *quwm* | take a stand on our behalf on Passover and UnYeasted Bread, standing up for us so that we could stand with him. By fulfilling the first four *Miqra’ey*, Father and Son established the means to provide all five of the Covenant’s benefits. They, thereby, honored the promises Yahowah had made to ‘Abram about building the Covenant Family. And it is by making these connections between ‘Abraham, Yahowah, Yitschaq and Dowd, and the *Beryth* and *Miqra’ey*, that we come to “*byn* – understand” the terms and conditions which brings this all together.

A family is conceived through children. The same is true of the Covenant.

According to God, the “*Beryth* – Covenant Family” is “‘*owlam* – eternal and everlasting,” which means it has not been replaced by a “New Covenant” as was protested by

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

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

There is yet another insight here that I’d like to share. Dowd, as the *Zarowa*’ | Sacrificial, took the stand to restore the *Beryth* | Covenant. This is essential to our *bayn* | understanding of how God’s Family would *zera*’ | take root and grow, producing offspring for an abundant harvest. Dowd’s most relevant title is based on this verbal noun. The connection between the two is always edifying, but never more so than in the statement. It reveals how we come to exist as the *zera*’ of our ‘*elohym*.



During this same meeting, we find Yahowah continuing to speak to ‘Abraham. He not only underscored the singularity of the Covenant, His Family and Home, He affirmed that the only way to get there was to closely

examine and carefully consider what was being requested so that His conditions were understood.

“Then God said to ‘Abraham, so as for you, you should continually examine and genuinely consider My Family Covenant Relationship. And in addition, you should the offspring you conceive following you so that they approach throughout their generations no matter when or where they live. (*Bare’syth* / Genesis 17:9)

This specific, one and only, Familial Covenant Relationship of Mine, beneficially marks the way to the relationship. You should continuously observe it, closely and literally examining it, while carefully considering it such that you make an intelligent connection which leads to understanding Me. This will enable you to be perceptive and prudent regarding the association.

To form a thoughtful relationship and make a comprehensible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status. (*Bare’syth* / Genesis 17:10)

And you all shall make a declaration by cutting off and separating, truthfully proclaiming and speaking about being circumcised. Announce the truth regarding the principle of circumcision because it serves as a sign, as a subtle means of communicating what it means to be set apart with regard to your foreskin’s association with the flesh.

Then this will exist as a means to remember the Family-Oriented Covenant Relationship between Me, for the purpose of making a connection, and between you, promoting understanding). (*Bare’syth* / Genesis 17:11)

A son of eight days, you shall circumcise with regard to your every male to remember. This will enable them to approach throughout your dwelling places and generations. It is for those naturally born in the home and also for those really wanting to be included and acquired through redemption, of every son of foreign lands who relationally are not from your seed. (*Bare'syth* / Genesis 17:12)

He should absolutely circumcise him, definitely cutting off the foreskin, thereby warding off a deadly and debilitating curse by way of this oath on behalf of the naturally born in your home and also those desiring to be included.

This applies to those who are acquired with your money and who are born out of a deep longing and love for adoption. This shall be My Family-Oriented Covenant Relationship, in the flesh, serving as a means to approach toward an everlasting and eternal Family-Oriented Covenant Relationship. (*Bare'syth* / Genesis 17:13)

Therefore, the uncircumcised, the stubborn, unresponsive, untrusting and self-reliant, those who are unwilling to listen and be observant, the male who fails to remember to do this who does not know the proper way or the benefits of the relationship and is not circumcised, shall cease to exist.

The one who is unwilling to change his direction and priorities and make this binding promise to ward off the curse with regard to the flesh, who does not choose to be separated from those who preach and publish what mankind wants to hear through crafty counsel and cunning tendencies, will be excluded.

The one who accepts that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable, that soul shall be cut off and banished,

ceasing to be from her / Her (addressing the *nepesh* which is now severed from the *Ruwach Qodesh's* Covenant) family.

By way of association, they violated and broke My Covenant by creating two separate variations. They, thereby, dissociated themselves from My Family-Oriented Relationship.' (*Bare'syth* / Genesis 17:14)

God said to 'Abraham, 'So as for you, Saray (noblewoman and wife with status, leader and official offshoot or branch), your wife, you shall no longer actually call her by the name, Saray.

Instead, Sarah (to contend and strive, to engage and endure, to be empowered and persist, to exert oneself and persevere, and to be free as an upright leader with royal birth who is empowered by nobility and seen as an emancipator) shall be her name. (*Bare'syth* / Genesis 17:15)

Thereafter, I will choose to kneel down and bless her, greeting and providing favor, welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind through her.

Also, as a concession and to coordinate our relationships, I will literally give you a son from her.'" (*Bare'syth* / Genesis 17:16)

At the beginning of this, the fourth of seven conversations between Yahowah and 'Abraham, God presented the third of five conditions for participating in the Covenant. The fourth is presented in Yahowah's next statement. One would have to diligently search the Word of God to find a more important statement than what follows...

"So then (wa) God said ('amar 'elohym – the Almighty affirmed and declared, making a request (qal imperfect – literally with unfolding consequences)) to ('el)

‘Abraham (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of the multitudes who are confused and troublesome), **‘As for you** (*wa ‘atah ‘eth* – in addition and with regard to you), **you should continually examine and genuinely consider** (*shamar ‘atah* – you should consistently observe, always focusing upon, look at and pay attention to, learn from and care about, diligently and literally contemplating the details that comprise (qal imperfect – literal interpretation of the relationship with ongoing and unfolding consequences throughout time)) **My Family Covenant Relationship** (*beryth ‘any* – My Household Accord and Agreement).

In addition, so should the offspring you conceive (*wa zera’ ‘atah* – as well as your seed, descendants, and prodigy) **following you** (*‘achar ‘atah* – after you) **so that they might approach throughout their generations** (*la dowrym hem* – for them to draw near and reach the goal no matter when or where they live, for every age, period of time, lineage, race, or class of individual).” (*Bare’syth* / In the Beginning / Genesis 17:9)

If you were looking for the meaning of life, for the grand unification theory, for the answer to everything, you have found it: “*shamar beryth* – focus upon Yahowah’s family relationship” and everything you could ever imagine will be yours: eternal life, absolute perfection, adoption into the first Family, becoming enlightened, enriched, and empowered by a magnitude of infinity raised to the 7th power: Infinity⁷.

I am sure you noticed, there is only one Covenant, one Family, and one Home. The means to approach it remains the same, no matter when or where you live.

One of the most intriguing unanswered questions regarding the Towrah and its Covenant is now laid out before our eyes. When are we actually afforded eternal life,

when are we perfected, adopted, enriched, and empowered? Obviously, it does not occur as we initiate the ongoing process of disassociating ourselves from the *babel* of religion and politics and begin our walk to Yah. That simply makes it possible to take the next step.

The second condition, that we come to trust and rely on Yahowah, will vary based upon the degree to which we understand what God is asking and offering in return. If you recall in the case of ‘Abram, it was during their previous meeting, with the crescendo recorded in *Bare’syth* 15:6, that we find Yahowah declaring ‘Abram “*tsadaq* – right, vindicated, and righteous” based upon having come to “*aman* – trust and rely” upon Him after being shown his inheritance in the spiritual realm. He went from an accommodating dunderhead to a veritable genius over the course of that expedition into his future.

Therefore, in ‘Abraham’s case, the third condition of the Covenant, that he choose of his own volition to walk to God and thereby be perfected, which appears at the commencement of this meeting, must have been presented to acknowledge the path to perfection upon which ‘Abram had been taken. His journey with Yahowah to the spiritual realm necessitated walking through Heaven’s Door and across its Welcome Mat and into God’s Home, thereby experiencing *Pesach*, *Matsah*, and *Bikuwrym* with his Heavenly Father. As a result, this condition as cited in *Bare’syth* 17:1 was strictly for our edification, guiding us so that we would travel to Yah – to life, perfection, and adoption – along the same path.

But you’ll notice, it was immediately upon responding to the second condition, not the third, fourth, or fifth, that Yahowah declared ‘Abram “*tsadaq* – right and righteous” indicating that he would not have to wait until the next scheduled celebration of Passover, UnYeasted Bread, or Firstborn Children to receive the benefits prescribed through them.

This suggests that when it comes to Yahowah, and by implication, to His Covenant children, neither He nor we are confined by the ordinary and sequential flow of time. So since ‘Abraham would eventually answer Yahowah’s invitations and attend *Pesach*, *Matsah*, and *Bikuwrym*, and since he would soon accept and act upon the remaining three conditions of the Covenant, as a child of God, the benefits were afforded in advance. Time was no longer a constraint. It was unlimited in every direction and was now navigable.

After experiencing the first three conditions of the Covenant firsthand, actually accepting them by incorporating them into his life, ‘Abraham was then asked to “*shamar beryth* – observe the Covenant by closely examining and carefully considering that which can be known about Yahowah’s Family and Home.” Since he had already been there and done that, this specification was presented once again, this time for our edification.

To receive the same benefits, we need to do as ‘Abraham had done. And we can do so by *shamar towrah*, where we can go to the same place and see the same things. In fact, our perspective on our Heavenly Father’s Family and Home through the Towrah may be even better than the experience afforded ‘Abraham.

And although “*shamar* – observe” serves as the operative verb with respect to our participation in the Covenant, *shamar* is among the least understood words in the Towrah. It is almost always translated as “keep” in English Bibles even though etymologically *shamar* is based entirely upon the notions of “using our sense of sight to be watchful, carefully examining and scrutinizing that which can be seen,” of “being focused and visually alert by keeping one’s eyes open,” and of “viewing things from the proper perspective so as to be aware of what is occurring.”

The linguistic inference is that those who “carefully observe and diligently examine everything within their purview will come to understand what they witness,” and that “through this understanding, they will protect that which they value and those they love.” *Shamar* conveys the idea that “people should keep their eyes open, and that they should be focused, alert, aware, and perceptive.”

Therefore, *shamar* tells us to “observe” the terms and conditions of the Covenant by using our eyes to read, indeed, to focus upon what is written in the Towrah. God wants us to “examine and consider” the requirements and benefits of the Covenant as they are delineated in His Towrah so that we are secure, protecting those we love.

Shamar is related to *shama'*, “whereby we are encouraged to use our sense of hearing to listen” to what God has to say to us. Collectively then, the senses of sight and hearing enable us to know Yahowah and understand His Towrah by “*qara'* – reading and reciting” it. But there is more: by observing Yahowah’s Guidance, by listening to God’s Instructions regarding His Covenant, by coming to know and understand His Teaching regarding our salvation, we come to trust Yahowah and rely upon His Directions. Trust and reliance then become the Way, the means to our adoption and to our salvation.

What many miss, especially those who are religious, is that this statement from God is devastating to Judaism. Jews are told that the Torah should not be considered by anyone other than a rabbi, ostensibly because they won’t understand it. And even then, with rabbis it never takes precedence over the Talmud.

The same is true, albeit for different reasons, for those lost to Pauline Doctrine. Paul’s thesis, better known as the “Gospel of Grace,” is based upon the notion that ‘Abraham was saved, not because He closely examined and carefully considered what Yahowah had personally revealed to him

regarding His Covenant but, instead, because he “had faith.” According to Paul, ‘Abraham’s salvation was a product of believing and not knowing.

The singularity of the Covenant, and thus the Family and Home of God, is further reinforced with *zo’th*, which describes a “singular, unique, and specific entity.” It thereby negates the notion of one covenant for Jews, another for Christians, and a third for Muslims. Also relevant, the final condition of the Covenant is presented in conjunction with “*byn* – understanding,” thereby revealing the reason we ought to circumcise our sons.

“**This specific** (*zo’th* – this one and only, singular entity being discussed as the (demonstrative singular feminine pronoun from *zeh* – lamb and sheep)) **Familial Covenant of Mine** (*beryth* ‘*any* – My Family Agreement, My Household Accord, and My Home (singular feminine construct)), **which beneficially marks the way to the relationship** (*’asher* – which to show the way to this fortunate and joyful place that is found by walking the correct way, thereby revealing the steps which lead to life), **you should continuously observe, closely and literally examining, while carefully considering** (*shamar* – focus upon, look at and pay attention to, be aware of, learn about and remember, care about and cling to, retain for protection, diligently contemplate and in great detail evaluate (qal stem imperfect conjugation – literally and genuinely, consistently and continually, with actual and ongoing implications regarding the relationship)).

You should strive to be discerning and make an intelligent connection to understand Me (*bayn* ‘*any* – to pay attention while being observant and diligently join things together in a rational and prudent way which leads to perceiving, properly regarding, and comprehending Me). **This is for you to be perceptive and prudent regarding the association** (*wa bayn* ‘*atah* – for you to

make the appropriate connection after exercising good judgment).

To form a thoughtful relationship and make a comprehensible connection between (*wa byn* – to consider the instruction provided and make an intelligent association with) **your offspring** (*zera' 'atah* – your descendants and children, your seed and posterity, those you conceive who are harvested) **following you** (*'achar 'atah* – after you), **you should circumcise** (*muwl* – you should cut off and remove the foreskin, warding off a deadly and debilitating curse by way of this oath, changing priorities while making a binding promise to undergo the benefits of circumcision (scribed with the niphath stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, while the infinitive absolute intensifies the importance of the act, and in the imperfect conjugation, reveals that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)), **accordingly** (*la* – to facilitate their approach), **your every male to help them remember their status** (*'atem kol zakar* – every son of yours, every man and every boy to remember, memorialize, and honor the status and renown associated and implied with this celebration of the relationship).” (*Bare'syth / In the Beginning / Genesis 17:10*)

Not only was this request clear and unequivocal, not only does this affirm Yah's previous appeal, not only does it reinforce the uniqueness of the one and only Covenant, but it encourages us to be observant and to think so that we come to understand precisely what God is asking of us.

But also, this condition is additive, providing us with the fifth and final Covenant requirement: circumcise our sons so that we and they remember the Covenant. So, I ask, when Paul screamed out against circumcision in his letter to the Galatians, demeaning it while promoting a second

and different covenant, why did anyone believe him? Why have billions of souls been beguiled into trusting him?

Sometimes, if we dig deep enough, if we are especially observant and thoughtful, we learn something we would otherwise miss. Such is the case here. You see, “*muwl* – circumcise” was scribed using the niphral stem. The niphral, as the passive form of the qal, conveys three ideas. First, it is a relational stem, affirming the fact that circumcision is germane to our relationship with God. Second, it requires a literal interpretation of the testimony, meaning that these circumcisions are actual and not merely symbolic. And third, the niphral, as the reflexive counterpart of the qal, indicates that the subject, which is you and me as parents, receives the benefit of the verb’s action, which is circumcision.

Collectively then, when the niphral stem is used in conjunction with *muwl* in this context, we discover that by circumcising our sons, we as parents benefit from the act. It is as if we, ourselves, are being circumcised. And that is a very good thing, because circumcision is the sign of the Covenant. It affirms our acceptance, confirming our willingness to be cut into this relationship with God. We are in essence saying: we will raise our children to become Your children.

Along these lines, it is intriguing to note that, while the primary definition of *muwl* is “to circumcise,” the secondary connotation speaks to its purpose: “to ward off and incapacitate a curse with an oath.” Similarly, while the primary connotation of *zakar* is “male,” it is equally appropriate to consider it as a “memory aid – something that not only makes something known, but also helps us remember it.”

Through the repeated use of ‘*achar* ‘*atah*, we are being asked to follow ‘Abraham’s example. And the only way to do so is to listen to Yahowah’s instructions, come to

understand them, accept them, and then act upon them – just as ‘Abraham had done.

God has systematically presented the guidance and instructions necessary for us to know Him, for us to relate to Him, and for us to live with Him. After asking us to walk away from all forms of “*babel* – confusion,” including family traditions, national allegiances, and religious corruption, Yahowah encouraged us to trust and rely upon Him instead. He then asked us to walk to Him and become perfect in the process, with His Towrah providing the directions.

God’s fourth and fifth requests of us, indeed His requirements with respect to our participation in His Covenant Family, were presented in the previous two statements. He wants us to continuously and genuinely observe His Covenant, focusing upon and diligently considering the conditions and benefits of this relationship. He knows that when we come to appreciate what He is offering we will respond appropriately. And so now to demonstrate our understanding, to help us remember everything He has shared with us, God is asking us to circumcise our sons. Consider it a signature, a vow to accept and embrace this extraordinary gift – the opportunity to engage in a personal relationship with our Heavenly Father.

Written in the infinitive absolute, and followed by “*kol* – all,” there is no room for negotiation or interpretation regarding circumcision. We can either accept Yahowah’s terms or reject them – but we cannot alter them to suit us as Paul and Akiba have done.

Also noteworthy, it isn’t a coincidence that *zo’th* is derived from *zeh*, meaning “lamb or sheep.” Yahowah often refers to His Covenant Family as His flock. And it was Dowd, as the Sacrificial Lamb of God on *Pesach*, who made it possible for us to enter Yahowah’s Home and live

with Him. So, in this way, the Zarowa', as the "zeh – lamb," serves "zo 'th beryth – this Covenant."

We have found ample evidence to answer both questions we had sought to resolve in Yasha'yah 3:1, identifying the provision to uphold life that had been withdrawn as well as ascertaining the means to get it back. However, since religion was the sole reason Yahowah removed His support, God's next four statements to 'Abraham have become essential reading. They actually explain why the Covenant's benefits were no longer applicable in Yahuwdah.

What follows undeniably and irrefutably destroys the credibility of the principal author and foundational premise of the world's most popular religion, a faith responsible for not only continuing to impede God's life-sustaining plan, but also one guilty of corrupting the substance of His provision while at the same time confusing those seeking answers. As long as Christianity endures and is epidemic, there will be no hope of understanding or life for the billions of souls inflicted by this curse.

Yahowah wants us to "*muwl* – be cut off and separated from" our "*eth* – association with" our "*basar* – physical bodies and animalistic nature." To be associated with God, we must dissociate ourselves from man. Therefore, not only is the "*owth* – sign" of the "*beryth* – covenant" a reminder that we must walk away from Babylon before we can walk to God, but it signifies that, to be adopted into our Heavenly Father's Family, we must transition from physical beings with mortal, imperfect, limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

As we approach this next instruction, be aware that Yahowah used *muwl* to state that parents should circumcise their sons to help them remember the Covenant, but now has switched to *malal*. While they are both verbs, and while

both address the act of circumcision, the secondary and tertiary connotations of *malal* are especially revealing.

“And (*wa*) you all shall make a declaration by cutting off and separating (*malal* – you shall truthfully proclaim and speak about being circumcised, announcing the truth regarding the principle of circumcision as a sign, as a subtle means of communicating what it means to be set apart (the niphāl stem is used to convey the voice of genuine relationships where the subject, which is “you” as a parent, receives the benefit of the verb, which is circumcision, in the perfect conjugation designating that this instruction and resulting action should be accomplished and considered whole and complete, and in the consecutive associating it with our *basar* – flesh)) your foreskin’s (*‘arlah* – the fold of skin covering the conical tip of the masculine genitalia; akin to *‘aram* and *‘arak* – the tendency of people to gather together before the cunning and crafty, to be drawn in by the clever counsel and calculating tendencies which are conceived, arranged, set forth, ordained, and esteemed to appear comparable) association with (*‘eth*) one’s animalistic instincts and propensity to preach (*basar* – the physical body and animal nature but also separating from mankind’s propensity to proclaim and publish what the people yearn to hear).

And (*wa*) this will exist (*hayah* – this is and will be (scribed in the qāl perfect, signifying the relationship is genuine and that the act is only performed once and is considered complete)) as (*la*) the sign to remember (*‘owth* – the example to visually illustrate and explain, the symbol and standard, the pledge and attestation of the miraculous nature (singular, as in the one and only sign, construct form, linking the sign to)) the Family-Oriented Covenant Relationship (*beryth* – mutually binding familial agreement, household promise, relational accord, marriage vow based upon home and family (feminine

singular, scribed in the construct form, eternally associating the *beryth* – covenant with ‘*owth* – the sign of *muwl* – circumcision)) **between Me, for the purpose of making a connection** (*byn* – in concert with coming to know and understand Me as a result of being perceptive, prudently considering the insights which are discernible regarding Me) **and between you, promoting understanding** (*wa byn* – to cause you to be aware and to more readily comprehend the association).” (*Bare’syth* / In the Beginning / Genesis 17:11)

Yahowah established only one prerequisite and four requirements for participation in His Covenant. He asked His Children to walk away from Babylon (away from mankind’s political, religious, economic, and military schemes), to come to trust and rely on Him (which necessitates us coming to know Him and understand what He is offering), to walk to Him (along the specific path which He prepared in the Towrah through the Miqra’ey) so as to be perfected, to carefully and continually observe His Covenant, and then to show our consent, He asked that men be circumcised. And now He has explained why He has asked this specific thing of us.

“‘*Owth* – sign to remember” and “‘*uwth* – to consent and agree” are written identically in Hebrew. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in compliance with the conditions Yahowah has outlined. Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers – telling our Heavenly Father that we want our children to become His children. It says that we want our family to resemble His Family so that we become part of the same Family.

Speaking of signs, eight symbolizes eternity, which is why the symbol for infinity and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the seventh Invitation to be Called Out and Meet of *Sukah* | Shelters, which is symbolic of us camping out with God for all eternity.

Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” It is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, heals us, and cleanses us. The olive is not only native to Yisra’el, it is the region’s longest lived tree.

Also compelling, it is obvious that we were designed by the Author of this instruction, because the eighth day is the perfect time to perform this minor procedure. Excessive bleeding is minimized, as is infection, because human blood coagulates most effectively at this time.

“Therefore, with (*wa* – it follows that with) **a son** (*ben* – a male child) **of eight** (*shamonah* – from *shamen*, meaning olive oil, which is symbolic of the Spirit, of light, of being anointed, and of being rooted in the land) **days** (*yowmym*), **you shall circumcise** (*muwl* – you shall cut off and separate his foreskin (scribed using the niphath stem denoting a relationship which is genuine whereby the parents benefit from doing as God has requested, and in the imperfect conjugation which tells us that this must continue to occur over time because it is designed to produce ongoing results)) **with regard to your** (*la*) **every** (*kol*) **male to remember** (*zakar* – masculine individual; from *zakar*: to commit to memory, to remind, and to remember) **throughout** (*la*) **your dwelling places and generations** (*dowr* – your protected households and extended families, elevating and extending your lives), **those naturally born** (*yalyd* – those naturalized as a member of the extended family through natural childbirth) **in the home** (*beyth* – into the household and family (singular absolute)), **and also** (*wa*) **those wanting to be** (*kasap* – those desiring,

yearning, and passionately longing to be) **acquired and included** (*miqnah* – purchased and obtained; from *qanah* – to be redeemed (speaking of adoption)), **of (min) every (kol) son (ben – male child) of foreign lands (nekar – of places where they were not properly valued and appreciated, and yet who are nonetheless observant) who relationally** (*‘asher* – by way of making a connection) **are not (lo’) from (min) your seed (zera’).**” (*Bare’syth* / In the Beginning / Genesis 17:12)

Eight denotes eternity, which is why the symbol for infinity (as a line that never ends – ∞) and the numeral (8) itself are so similar. In the Towrah this association is celebrated on the eighth day of the *Miqra’* of *Sukah* | Shelters, which is symbolic of us camping out with God throughout eternity. Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” This oil is used as a metaphor for the Set-Apart Spirit because She enlightens us, nurtures us, anoints us, heals us, and cleanses us. The olive tree is not only native to Yisra’el, but also it is one of the world’s longest lived organisms.

This is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, although not exclusive to young boys, literally “*ben* – sons,” the reason for using *zakar* becomes obvious when we study the word’s etymology. Not only does *zakar* mean “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known,” it also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light.

Those who have read *Yada Yahowah* and *An Introduction to God* recognize that there are two different

ways to classify those who ought to be circumcised. This not only signifies that two distinct groups of people can become part of Yahowah's Covenant Family, but also speaks of adoption and redemption. 'Abraham's direct descendants, through Yitschaq and Ya'aqob (who became Yisra'el), are "*yalyd* – naturally born" into Yahowah's "*beyth* – family" once they accept the Covenant's conditions.

But since Yahowah has routinely promised that the benefits of the Covenant would also be available to "*gowym* – people from different races and places," He provided a provision for adoption. That is what "*kasaph miqnah* – those deeply desiring to be acquired and included" from "*nekar* – foreign lands" represents. These are adopted children – *gowym* – who are redeemed by the Messiah's fulfillment of the Mow'edym.

Hiding this vital insight, most English Bibles replicate a translation error found in the *Septuagint*, which was subsequently reflected in the Masoretic Text, where the *k-s-ph* root of "*kasaph* – longing" is pointed "*kesep / keseph* – money." So rather than "*miqnah kesep* – purchased with money," *kasaph miqnah* speaks of those who "genuinely want to be included" in Yahowah's Family as a result of "being acquired through the payment of a ransom." This is what it means to be redeemed.

And yet, while the "*kasaph miqnah* – wanting to be acquired and included" translation is more consistent with the Covenant and more informative, the *miqnah kesep* vocalization does address adoption and thus provides us with two distinct ways to be included in the Covenant: natural childbirth as a literal descendant of 'Abraham and by choice through adoption. Thus, both renderings are acceptable when viewed from this perspective.

By chance, should someone have an aversion to adoptive parents "purchasing" a child when they value that

child more than his or her natural parents, be aware that this is how Yahowah adopts us. His Son paid the price for us to live within his Father's Family. This is what Passover, UnYeasted Bread, and Firstborn Children represent.

We know that, when a word is repeated in Hebrew, it serves to substantially emphasize its importance. Such is the case with “*muwl muwl*” in this next passage. Also, while its primary definition is “to circumcise, to cut off, to separate, and to remove the foreskin,” you may be surprised by *muwl*'s secondary and tertiary definitions which are listed below. And because of what we learned about *kasap* versus *kesep*, the following translation includes both renderings, one following the other...

“He (*huw*’ – third-person masculine singular pronoun, addressing fathers) **should absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he can ward off a deadly and debilitating curse by way of this oath, promising to cease what he is currently doing by changing his priorities while making a binding promise to undergo circumcision (scribed with the niphil stem denoting the genuineness of this relationship while stressing the benefit accrued to the parent, in the infinitive absolute which intensifies the importance of the act, and in the imperfect conjugation, telling us that this instruction on circumcision will endure uninterrupted throughout time with ongoing benefits)) **of the naturally born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*beyth* – into your household and your family) **and also** (*wa*) **those desiring to be** (*kasap* – those wanting, strongly yearning, and passionately longing to be) **included** (*miqnah* – acquired, purchased, redeemed, and obtained) **as well as those who are acquired** (*miqnah* – purchased through adoption and included) **with your money** (*keseph* – your precious metals; born out of a deep longing and love for adoption).

This shall be (*hayah* – this was, is, and will be, existing as (qal stem denotes a genuine relationship between the subject and the action of the verb which is existence, in the perfect conjugation revealing an act that is complete, lacking nothing, when accomplished, in the singular conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and its sign, *muwl* – circumcision)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding familial agreement and relational accord), **in** (*ba*) **the flesh** (*basar* – physical realm with humanity), **serving as a means to approach toward** (*la* – to the goal of) **an everlasting and eternal** (*owlam* – forever existing and never-ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and promise, relational accord and marriage vow based upon home and family (feminine singular)).” (*Bare’syth* / In the Beginning / Genesis 17:13)

Everlasting means without end, and therefore, the notion of a “New Covenant” of any kind, much less one where circumcision is not required, is a nonstarter. Don’t believe anyone who tells you otherwise, and that includes Paul. It would be dishonest for God to say that His Covenant is everlasting and eternal and then replace it with a new one. And a god who lies cannot be trusted and should not be believed. This is a lose-lose scenario for Christianity, for which there is no rational resolution. It is one of many examples demonstrating why the religion is based upon faith rather than reason. Christians believe; they do not think.

Speaking of not thinking, if someone condemns “the flesh,” calling it evil, as Paul is wont to do as a result of his affinity for Gnosticism, please note that Yahowah’s Covenant was cut with us in the flesh. Unlike the hypocrite, Paul, who by his own admission was a sexual pervert

(Romans 7) and yet assailed sensuality, God is neither inconsistent nor a celestial prude. As men and women, we are His design. And I rather think He is an accomplished artist.

As we consider Yahowah's closing statement on circumcision, let's address some of the excuses that are commonly advanced in hostility toward it. Some say that God wouldn't keep an elderly gentleman out of heaven just because he wasn't circumcised.

Others protest that unless it's done by a priest, and on the eighth day, and in a certain and precise way, it doesn't count. And many simply side with Paul, bamboozled into believing that God authorized the self-proclaimed apostle to contradict Him – and not just on some random detail but, instead, with regard to the sole reason He created the universe and conceived life.

The “poor old guy” hypothetical isn't valid for a number of reasons, not the least of which is that it presupposes that there are a significant number of elderly individuals out there who have walked away from their religious and political affiliations late in life and who are now trying to observe the Towrah and walk to God along the path He has delineated, who would somehow lose their homes and starve to death if they had to pay for their own circumcision.

While I know scores of men who have been circumcised late in life for the express purpose of participating in the Covenant, they all managed to fund the procedure. So, a list of those who want it done but cannot afford it is so short as to be nonexistent. It's only postured to be argumentative – to present a case against God. Further, age is irrelevant. ‘Abraham was one hundred when he was circumcised. So Yahowah has already provided a provision for adults to be circumcised in this narrative.

The only significant obstacle I've heard of in this regard pertained to the son of a Covenant member. Born with an outstanding sense of values and character, the young man was challenged in other ways, precluding doctors from safely anesthetizing him, even though he wanted to become part of the Covenant Family. When his mother wrote, asking for advice, I responded by saying that our Heavenly Father would never want a mother to put her son at risk – it is not in His nature. I encouraged her to continue to share the Towrah with her son, knowing that somehow things would work out.

Within a week, her son was reevaluated, and rather than being a threat, his physicians prescribed circumcision to resolve a previously undiagnosed condition. They not only performed the procedure, but her insurance also covered the cost.

And it does not matter who performs the circumcision. Yahowah never tells us that the foreskin must be cut by a “Levite,” much less a priest, and there were no rabbis at the time. He does not say how much needs to be removed, or how the procedure is to be done. So, that argument is moot.

God's instructions have been all-encompassing and perfectly clear, especially on circumcision. He simply asked parents to circumcise their sons on the eighth day. The request is easy, safe, and inexpensive when done shortly after birth.

It is man who has complicated and convoluted this. Very few parents read the Towrah, much less consider its implications. Fewer still observe its instructions or share what Yahowah had to say with their children, as God has so often asked. And as a consequence, circumcision is one of many things which separates the preponderance of people from God.

As for Paul being authorized by God to contradict Him on a subject as essential as the Covenant and its sign,

circumcision, you'd have to be either indoctrinated, ignorant, or irrational to believe this occurred. Yahowah said one thing, and Paul said the opposite. One of them was not telling the truth.

Moreover, if God changed His mind, if He decided to do something new which was counter to His previous promises, He would then cease to be trustworthy. So, the entire notion of placing one's faith in a god prone to making exceptions to his instructions is indeed a fool's folly.

Yahowah is obviously serious about circumcision, which is why His next statement is as enlightening as it is unequivocal. And especially revealing, '*arel*, when fully amplified, explains the nature of those who are uncircumcised. But that's not even the half of it. '*Arlah* draws our attention to the connection between the human anatomy and human propensities in a way that is particularly descriptive.

And yet, it is *parar* that makes God's statement prophetic, attributing the breach to the creation of a second and different covenant. As a result, if you are a Christian, and are therefore Towrah-adverse, you are circumcised from God and thus from eternal life, salvation, and heaven. You may want to use this occasion to change your perspective and attitude before it's goodbye and good riddance.

“Therefore (*wa*), the uncircumcised (*'arel* – the stubborn, unresponsive, untrusting, and self-reliant, those unwilling to listen and those who are unobservant, those who are not separated and who are unwilling to be set apart) **male (*zakar* – man who fails to remember to do this) **who relationally** (*'asher* – by association does not know the proper way or the benefits of the relationship and) **is not circumcised** (*lo' muwl* – willing to change his direction and priorities and make this binding promise to**

ward off the curse (nifal imperfect – men who continually remain uncircumcised as a result of their inaction suffer the consequence)) **with regard to** (*'eth*) **the flesh** (*basar* – physical, human, and animal nature in addition to being separated from those who preach and publish what mankind wants to hear in association with) **of his foreskin** (*'arlah* – symbolic of *'aram* and *'arak* – man's propensity to be drawn together by crafty counsel, by cunning tendencies, and that which is conceived, arranged, set forth, ordained, and esteemed to appear comparable), **that soul** (*ha nepesh ha hy'* – speaking of what makes each individual unique, alive, aware, and conscious) **shall be cut off, be excluded, and banished** (*karat* – it shall be severed and cut down, it shall be uprooted and die, perishing and destroyed, ceasing to exist (nifal perfect – they will not only have caused their soul's banishment, they will suffer the effect of their exclusion as a result of this singular failure during their brief lives)) **from** (*min*) **her / Her** (*hy'* – addressing the *nepesh* which is now severed from the *Ruwach Qodesh's* Covenant) **family** (*'am* – people who are kin, related biologically or through a common language or experience).

By way of association (*'eth* – therefore as a result), **they violated and broke by creating two separate variations, thereby dissociating themselves from** (*parar* – they nullified the agreement and injured themselves by revoking the Covenant's promises, tearing asunder and thwarting the relationship's benefits, splitting away and harming themselves in the process by severing the agreement through the process of tearing into two parts (hifil perfect – their act of creating a new covenant led to their own demise such that neither they, nor their new covenant will endure)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement and promise, My relational accord and vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* –

covenant with God's 'am – family; written with the first-person singular suffix: My – reminding us that this specific and unique Covenant is God's)).” (*Bare'syth / In the Beginning / Genesis 17:14*)

There is an interesting *quid pro quo* here that is easy to miss. Those who are not circumcised from the human propensity to preach and publish what men and women are inclined to hear will be excluded from the Covenant Family, their souls ceasing to exist because their association with the notion of a second covenant nullifies their opportunity to participate in the original Covenant Family. This, therefore, is not only prophetic, revealing that man would promote a second covenant in a split from the Towrah, it is also condemning, nullifying the basis of the world's most popular, anti-Towrah, and anti-Semitic religion.

There are some other questions that were answered by this passage, so let's pause here and consider them one at a time. First, *karat*, like so many Hebrew terms, has a dark and light side. The word's divergent implications influence us differently depending upon the choices we make. On the bright side, *karat* was used by Yahowah to tell us that He has “*karat* – cut” a “*beryth* – agreeable deal” with us—one which separates those who accept it from those who do not.

But as for those who ignore Yahowah's Covenant, who reject it, or try to change it, creating a new one, they will endure the cutting and divisive side of *karat*. They shall be “cut off” from Yahowah's Family. They will be “excluded” from His Covenant. And they will be “banished” from His Home. Those who choose not to sign their name on Yahowah's Covenant by way of circumcision, those who are unwilling to “*muwl* – change their direction and priorities,” will be “*karat* – uprooted” from the land. They will “*karat* – die” and their souls will “perish, ceasing to exist.”

Second, while “*muwl* – circumcision” is a physical act in the flesh, our “*nepesh* – souls” are everything but physical. The *nepesh* represents our “consciousness.” While it is an essential part of our animal nature, as all animals have a “*nepesh* – soul, a unique personality, and an awareness of their environment,” consciousness has no physical properties.

It has no mass, and it is not matter. And yet, by failing to be circumcised, our soul dies because it is expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to a spiritual status.

Third, circumcision is not the means to redemption – in that it by itself does not guarantee a favorable result. But it can preclude salvation. While the vast preponderance of those who are circumcised will not be adopted into God’s Family, none of those who remain uncircumcised will be admitted into heaven.

An uncircumcised male is expressly excluded from Yahowah’s Covenant Family and Home. They may not attend Passover and thus are excluded from receiving its life-supporting benefits. God’s stance on this is unambiguous and unequivocal.

Fourth, we either agree to God’s terms or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, and no opportunity for a future revision to alter this rule. We either accept it or not. No circumcision, no Covenant. No Covenant, no relationship with God. No relationship with God, no salvation. And therein is why such souls die.

God is not about to compromise. He not only isn’t going to change the terms of His agreement, He cannot change them without becoming untrustworthy and

unreliable. There is a singular path to life, and we either walk to God along it without wavering, or our soul will cease to exist upon our mortal demise. There is no accommodation for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. It does not seem to matter to them that their beliefs are inconsistent with God's instructions because their faith is more important to them than God's directions. Contradictions, for them, become irrelevant.

For the religious, God is God no matter what you call Him. He loves everyone, thief and philanthropist alike. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to God.

Sure, Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be equally accepting. For them, mercy invokes a level of capriciousness that they do not see as either unjust or unreliable. Their god would not condemn them for getting some of the details, well actually almost everything, wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept the Covenant on His terms, or you are viewed as having rejected it and Him. Mankind is in no position to negotiate with God over something integrated into His very nature. We have everything to gain if we agree to His terms, and He loses nothing if we don't.

Fifth, the "*nepesh* – souls" of those who do not adhere to and rely upon God's instructions "*karat* – die, they perish and cease to exist." Throughout Scripture, this is the prevailing outcome for the vast preponderance of human

souls. At the end of most people's mortal lives, they will cease to exist because their souls will simply perish.

This is not a penalty or a Divine punishment. In fact, Yahowah has nothing to do with this eventuality. It is by “*karat* – dissociating from” God that this fate occurs naturally. That is because eternal life with God requires us to associate with Him in the specific manner He has delineated. If we don't accept His terms, if we don't avail ourselves of the path He has provided, then our souls, disconnected from the source of life, perish. Our individual consciousness will simply cease to exist.

Almost all religions, and most especially Christianity and Islam, seek submission by threatening eternal suffering and fiery tortures in hell for all who do not acquiesce to their god's edicts. But not one of these believers pauses to consider that a god who says, “Love me and submit to me or I'll see to it that you suffer forever,” could not be lovable. In fact, a god who would orchestrate such a scenario would be sadistic.

And that is why there is an alternative fate awaiting souls which is neither heaven nor hell, neither a reward nor a punishment. And yet, since such an outcome is neither something to be coveted nor feared, since ceasing to exist cannot be used to lure masses of people into submission, religious leaders almost universally deny the fact that God has such a provision.

That is not to say that there isn't a place of eternal separation – there is. But there are no fires blazing or physical tortures perpetrated therein. *She'owl* is a lightless place that exists only as a point in the dimension of time.

This place of confinement, which is akin to a Black Hole, was created for Satan, fellow demonic spirits, and those who lead others astray by associating with the Adversary. Those separated from God and His Covenant Family will be the most outspoken and notorious religious,

political, economic, military, media, and academic advocates. It is for those who victimize others, oppressing them and leading them astray.

While eternal separation from God is a penalty, having one's soul perish is not. Each individual is given the gifts of life and freewill in addition to a *neshamah* | conscience. The Towrah and its Covenant are available to one and all. Everyone can do with them as they please.

If a person chooses to avail themselves of Yahowah's *Beryth* as presented in His Towrah, and decides to walk away from Babylon along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully remove their guilt, to empower such an individual, to enrich them, and to adopt that soul into His Family so that he or she can spend an eternity in His presence.

But if we choose instead to ignore God's provision, to rely on a different scheme, to alter the deal He has cut with us, say by acknowledging a New Covenant as part of a New Testament, or simply reject it, we will be ignored by God and remain unaltered by His Covenant promises. It's ashes to ashes and dust to dust. Such souls don't know God and God does not know them. For them, death will be the end of life.

It is instructive to know that we can't blame any of this on scribal error. These specific passages on circumcision, *Bare'syth* 17:12-14 are not only extant among the Dead Sea Scrolls, they are unchanged. There isn't a single discrepancy between the oldest witnesses dating to the 2nd century BCE, and the Masoretic Text from *Bare'syth* 17:12 through the end of the chapter.

Simply stated, as the sign and our signature, demonstrating our desire to participate in Yahowah's Covenant, as men, we are to be circumcised. The covering of the male genitalia responsible for consummating a

loving relationship and producing children is to be “cut off and separated” – set apart. Our Heavenly Father’s Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

Unlike Islam where women are property and serve as sexual implements to gratify the carnal desires of men and to manufacture the next generation of jihadists, with Yahowah, women are full partners and participants in the Covenant Family. Unlike Christianity, where men lord over and control subservient women, Yahowah liberates and empowers – quite literally.

Then immediately after discussing circumcision...

“God (*wa ‘elohym*) **said to** (*‘amar ‘el* – spoke as the Almighty to (qal imperfect – stating literally and mentioning continually)) **‘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 the multitudes who are confused and troublesome), **‘So as for you** (*wa ‘atah ‘eth* – in addition and with regard to you), **Saray** (*Saray* – Noblewoman, Wife with Status, Leader, and Official Offshoot or Branch), **your wife** (*‘ishsah* – female individual, woman, mother, and source of warmth and light), **you shall not actually make a habit of calling** (*lo’ qara’* – you shall not continually invite or summon, nor literally read or recite, greet with or welcome (qal imperfect)) **her by the name** (*‘eth shem hy’* – her with the personal and proper name), **Saray** (*Saray* – Noblewoman, Wife with Status, Leader, and Official Offshoot or Branch), **but instead** (*ky* – rather) **Sarah** (*Sarah* – to contend and strive, to engage and endure, to be empowered and persist, to exert oneself and persevere, and to be free, an upright leader with royal birth who is empowered by nobility and becomes an emancipator) **shall be her name** (*shem hy’* – she shall be known as).”
(*Bare’syth* / In the Beginning / Genesis 17:15)

Names are important to Yahowah because they communicate something relevant about the individual. For example, Sarah, who serves as the progenitor of the Covenant and is symbolic of the *Ruwach Qodesh*, who is the mother of Yitschaq and the grandmother of Ya'aqob and is thus the womb of Yisra'el and Yahuwdah, was called, "an enduring liberator and empowered nobility."

She wasn't one to sit idly at home snacking on gefilte fish. She "engaged and persisted and thus persevered." Sarah manifests the "striving and engaging attitude" Yahowah enjoys – all of which is beneficial in a family setting. So, we should not be surprised that her name forms the middle portion of *Yisra'el*, a compound term comprised of "yish – individuals" who "*sarah* – strive and contend with, engage and endure with, persist and persevere with, who are liberated and empowered by" "'el – Almighty God." Yahowah not only put this woman on a pedestal and integrated her name into the moniker of His people, what she represents was incorporated into His name as well: Yahowah יהוה. She is the last person standing.

But it gets even better...

“And (wa) I choose to kneel down and bless (barak – I want to lower, diminish, and humble Myself out of love to commend and provide favor, greeting and welcoming her contribution to reconciliation and to a better and enriching circumstance for humankind (scribed in the piel stem thereby affirming that this blessing will come into being through and on behalf of Sarah, in the perfect conjugation, speaking of the total completion of this fortuitous act, and in the consecutive mood, implying that this is Yahowah's desire, His choice)) **through her** ('eth – in association with her (speaking of Sarah)).

And also (wa gam – moreover as a concession and in addition to coordinating our relationships), **I will literally give (nathan** – I will actually grant, produce, and bestow

for (qal perfect)) **you a son from her** (*min hy' la 'atah ben* – from her to you a son).” (*Bare'syth* / In the Beginning / Genesis 17:16)

This drives to the very heart of something Yahowah wants us to appreciate. God is inclined to lower Himself to lift us up. Having men and women bow down to Him is the antithesis of what God desires. It is actually offensive and counterproductive. And yet, the natural father and child response when attributed to God is unfathomable to the religious. They cannot wrap their heads around the fact that Yahowah is actually desirous of kneeling down before His children to raise us. This familial picture makes religious people very uncomfortable because they have been taught to fear their Lord and bow down to him in submission. Unable to appreciate this special aspect of life in the Covenant with our Heavenly Father, the faithful prefer to upend Yahowah's plan.

Man worshiping God is not only an insult to the character of our Heavenly Father, it serves no purpose. God is not so insecure, so inadequate, or so self-absorbed, that He created an inferior being for the purpose of prostrating themselves at His feet while ritualistically and repetitively telling Him how wonderful He is. Thirty seconds of such mindless drivel would be more than enough to make a sane individual so uncomfortable they would recognize their horrible mistake. They would walk away, saddened, shaken, and indeed diminished by having conceived such a foolish experiment.

But now imagine conceiving beings in your image and then getting down on your knees, diminishing yourself for a brief time to show them that you would like to engage in a genuine and loving relationship with them. And while on your knees before them, imagine revealing yourself to them, telling them all about yourself, so that they can come to know you and even enjoy your company.

Imagine showing them the way to your home and promising to adopt them, to enrich and empower them, even to save them from those who would mislead and abuse them. And all you tell them that you want in return is for some of them to choose to reciprocate your love so that you and they can grow together. That is the essence of the Towrah, and the nature of its Covenant Family.

Returning to God's statement, you may have noticed that while Yahowah is committing to bless Sarah, His initial blessing wasn't for Sarah, but was instead for us through Sarah. Along these lines, giving 'Abraham and Sarah a son wasn't just a concession, but as *gam* implies, it provided a way for everyone to be on the same page, to coordinate what they were doing – which was to raise and support a family.

Before we move on, it should be noted that through Ishmael we find a descendant of 'Abraham whose prodigy has become overtly hostile to the descendants of Yitschaq, and thus Yisra'el. And that is one of several reasons why Ishmael was expressly excluded from the Covenant. Of his descendants, God said, "They will be wild asses of men. Brothers will raise their hands against their brothers and they will live in hostility with the entire world." It is precisely accurate for most Muslims, today.

One nation arose through Yitschaq, but there are some fifty Islamic states whose people view Ishmael as their forefather. And yet, the Covenant is only available through Yitschaq, not Ishmael. So now with the benefit of hindsight, the reason becomes obvious; Ishmael, by giving rise to Muslims, produced those who are the most averse to Yahowah, His Towrah, His Covenant, His Chosen People, and His Promised Land.

While they claim a caricature of 'Abraham as their own, even pretending that he was a Muslim, in reality they despise 'Abraham's God and, therefore, 'Abraham

himself. Their religious *babel* inspires animosity and precludes reconciliation.

While there is an important genetic link from ‘Abraham to Yitschaq and from Yitschaq to Ya’aqob and thus Yisra’el, apart from this, Yahowah does not view us as different races with differing skin tones. From God’s perspective, men and women are either participants in the Covenant, ambivalent toward the Covenant, or in opposition to His Family.

Therefore, when we accept the Covenant’s conditions, our ethnicity as a *Yahuwdy* or *Gowy* becomes less important than what Yahuwd represents relative to our attitude toward God. What’s important is a person’s mindset, not always their genetic makeup – otherwise most of us could not be in the Covenant. The inverse is also true. Many, in fact most, of those in the genetic line of Yitschaq have excluded themselves from the Covenant as a result of their *Gowym*-based religious customs.

While many of us have known and celebrated this for some time now, just as there are five hands in Yahowah’s name 𐤅𐤏𐤍𐤃, and five fingers on each human hand, there are five conditions for participating in the Covenant and five benefits afforded to those who act upon them. We are asked to walk away from our country, from its politics, patriotism, and militarism, away from the *babel* of religion, dissociating ourselves from societal customs and the family of man while walking to God.

We are encouraged to trust and rely upon Yahowah, which necessitates coming to know who He is and understanding what He is offering. We are invited to walk to Yahowah along the path He has provided to become perfected through the Miqra’ey Dowd fulfilled. To achieve these things and capitalize upon what Father and Son are offering, God wants us to closely examine and carefully consider the terms and conditions of His Covenant. And

then to demonstrate to our Heavenly Father that we intend to raise our children to become His children, He asks us to circumcise our sons.

The five benefits of the Covenant are awarded to us as we observe His Mow'ed Miqra'ey. With Passover we become immortal. During UnYeasted Bread we are perfected. On Firstborn Children we are adopted into the Covenant Family. And then as a result of the Promise of Seven, we are empowered, enriched, and enlightened by the Set-Apart Spirit.

This is Yahowah's plan. It is His will that we avail ourselves of it. We have nothing to lose and everything to gain.

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10

Passing the Test

Responding Correctly...

There is yet another use of *hineh* which encourages us to “look up and pay attention” to the provisions for life Yahowah presented to ‘Abraham. This reference is found in one of the most revealing and yet misunderstood accounts in the *Towrah* – the story of ‘Abraham’s and Yitschaq’s journey to Mount Mowryah and subsequent meeting with Yahowah.

Throughout this presentation, *hineh* is used to direct our attention to the path we are invited to walk through the *Miqra’ey* | Invitations to the *Beryth* | Family, thereby revealing the way to engage in the Covenant. This association between the *Miqra’ey* and the *Beryth* established during the seventh and final meeting between Yahowah and ‘Abraham, culminates with a foreshadowing of *Pesach* | Passover, presenting it as the Doorway to Life.

While this connection may be the single most important God has made on our behalf, the integration of the Invitations with the Covenant is lost on most people. As few as one in a million contemplate the resulting implications even though they are a matter of life and death.

By sharing what occurred over the course of three days nearly 4,500 years ago, Yahowah was able to convey the test He has established to make certain His children understand the conditions of His Covenant, as well as the means to meet them, prior to demonstrating a willingness to engage accordingly. This assures that our response to

what God is offering is informed and rational, genuine and deliberate – and not a capricious act of faith. At the same time, Yahowah sought to reveal what He, Himself, was willing to do to sustain life – even where, when, and how He would act on our behalf.

This story is told for many reasons, including to overtly demonstrate how the three-day celebration of *Pesach*, *Matsah*, and *Bikuwrym* serves to provide the Covenant's benefits to those who meet its conditions. It also serves to affirm that the purpose of Passover is to sustain life. The events that transpired over these three days reveal the Messiah's personal commitment to fulfill *Pesach*, while introducing us to Dowd as the *Zarowa* | Sacrificial Lamb of God.

The account establishes Mount *Mowryah* | Moriah as the location upon which all of these things would transpire. But more than this, the story affirms that our response to Yahowah's instructions is what entitles us to the Covenant's benefits. Therefore, each time we find *hineh* in this story we can rely upon it to provide the proper perspective on how to capitalize upon our Heavenly Father's provisions for life for those who seek to enter His Home.

It isn't a coincidence that the following account chronicles the seventh and final meeting between Yahowah and 'Abraham. By acting upon God's instructions and passing the test God laid before him, 'Abraham affirmed his place in God's Family.

But this story isn't being told for 'Abraham's benefit. It is revealed for ours, and it begins by confirming something extraordinarily profound. So, let's review the narrative in summary form before turning on our etymological microscope and magnifying every word. As is the case with everything Yahowah communicates, the big picture is as relevant as the details that comprise it.

Moreover, passing the ensuing test unlocks heaven's door, making it especially important.

“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his education, knowledge, and comprehension, especially considering the consequences.

So, 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 involving a circumstance which would be challenging for him to respond properly.

So, He called out to him, “Abraham!’ Then He said, 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.’ (*Bare’syth* / Genesis 22:1)

Next, He said, ‘Please choose of your own accord to grasp hold of and take by the hand your son who is in accord with you, therefore making him your unique and very special child whom, for the benefit of the relationship and as a blessing to show the path which leads to life, you love, *Yitschaq* | Laugh and Play.

Then of your own volition walk so as to approach the Land of *Mowryah* | Revere the Teaching of Yahowah and choose to ascend with him there by way of an uplifting offering upon one of the mountains

which to show the way to an enjoyable state by walking the correct way toward life, I will explain to you.’
(*Bare’syth / Genesis 22:2*)

Therefore, ‘Abraham | Father who Lifts Up those who Stand Up and Reach Up got up early in the morning ready for action and eager to gain information at first light.

He saddled his donkey and he selected and brought along two of his young men with him, in addition to Yitschaq, his son. Also, he split, cutting into separate planks, the wooden timbers for the elevating offering.

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

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

‘Abraham said to his young men, ‘You should remain here with the donkey, and the boy and I, we will walk this way toward eternity and independently announce our intentions regarding the continual restoration and preservation of life.

Then we will choose of our own volition to return to you, to change and restore you.’” (*Bare’syth / Genesis 22:5*)

As you no doubt recognize, there is much more to this story. But before we get too far ahead of ourselves let’s make sure we more fully appreciate why Yahowah sought to frame His story in this manner. Therefore, through the

magnifying lens of the Hebrew lexicons, it's time to examine this witness more closely. It 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** (*nasah ‘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 said** (*‘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’syth / Genesis / In the Beginning 22:1*)

As the ultimate communicator, Yahowah recognizes that context provides a frame of reference that is essential to understanding. So, since He wants us to pass His test, He is telling us that His impending evaluation of ‘Abraham “came after the conversations” which had previously detailed every aspect of His Covenant. By implication, therefore, we are given the opportunity to consider everything Yahowah had to say regarding the Covenant, its conditions and benefits, prior to Him testing our understanding and acceptance.

And since God is consistent, we would be wise to recognize that His assessment of how effectively His guidance has resonated within us will be based upon: 1) how well we, like ‘Abraham, have listened, 2) how much we have retained and thus remembered, 3) to what degree we understood what has been conveyed, 4) whether we are willing to act appropriately in response to what God had said, and 5) whether or not our conclusions are correct and our reply sincere.

This is music to my ears. I have been a lone voice saying this very thing – especially regarding the conditions of the Covenant. I have come to recognize 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 that 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, but nothing is more important than responding correctly.

But that 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. That is why every aspect of every word God has conveyed in *Bare’syth* is so meaningful.

Of particular interest in this regard, we would be wise to note that faith as a substitute for knowing, cannot be evaluated. There could not have been a test unless God had previously provided the information and instruction which led to knowledge and understanding. 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 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.

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 relative to our understanding of the Covenant's terms and conditions. As was the case with 'Abraham, how we engage with God matters. Said another way, our response to God's instructions is what matters.

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, and 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 involving a circumstance that would be challenging for him to respond properly.

So, He literally expressed, “Abraham!’ Then He actually 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, “*nasah* – to test and evaluate,” was written  in Paleo Hebrew. The Samech was drawn to depict a sign conveying guidance – which leads to the Covenant and to rational thinking. To be discerning, we must read what Yahowah has to say, choosing His guidance over mankind's 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.” Therefore, to take the correct path to God, we must consider what He has written.

To engage in a relationship with God we must disassociate from religious ways and the signs depicting them

– the very thing which bonds us to our fellow man. By walking to God by following His signs, we sever 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. In 𐤎 𐤍𐤏, we find the way to become a child of the Covenant because the means to inherit all that Yahowah has to offer is conveyed by the letters comprising the word, telling us that the 𐤎 observant individual who reaches up to God after reading His Signs | 𐤍, is entitled to become a child | 𐤏 born anew into the Covenant Family. The observant individual, by listening to God, properly ascertains who should be trusted and embraced and what should be rejected and discarded.

I suspect that my most useful contribution has been the recognition that there are five terms and conditions 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 Covenant Family. I have long embraced the full implications of “*nasah* – 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 conveyed during these conversations” between Yahowah and ‘Abraham, I came to realize that there would have only been 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.

So, while God made this possible, He did not intend to make this easy. It is not in His interest or ours to let everyone into heaven. On the contrary, He wanted to “**test the validity of [‘Abraham’s] forthcoming actions**

during a situation involving a circumstance that would be challenging for him to respond properly.” Learning about Yahowah requires effort. He is not simple – nor is His Covenant. Relationships take time. For them to be meaningful, both parties must contribute. The Towrah is clear and complete, but it is neither superficial nor simplistic.

Beyond this, there is something else being conveyed here that drives right to the heart of our investigation. We have pursued *hineh* through the Towrah to determine the most reliable means to receive the support to uphold life that Yahowah withdrew from Yisra’el at large as a consequence of their affinity for religion. And here, we find the most insightful and reassuring deployment thus far. Following “*hayah* – to exist,” and in Yahowah’s voice, *hineh* was combined with ‘*any*, to say: “*hineh* ‘*any* – look up to Me and give Me your immediate and undivided attention. Behold, here I Am. Listen attentively to what I have to say, focusing on the details and the context. Stand up and be especially observant because I am pointing something out that is critically important and will provide the proper perspective to know and understand Me.”

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 Christians do, reject His Towrah and expect God to respond favorably. We cannot replace His Covenant with another one 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. Further, the terms and conditions are always specified.

Affirming this conclusion, this test, when applied to what we have come to know from the Towrah, determines what aspect of ‘Abraham’s name applies to us: “‘*ab* with a ♀-enhanced *ruwm* – father who lifts up those who stand up and reach up,” “‘*ab* and the positive aspects of *hamown* – father of the abundantly enriched,” “‘*ab* and *racham* – merciful, loving, and supportive father,” or “‘*ab* and the negative aspects of *hamown* – father of multitudes who are confused and troublesome, uproarious and hostile.”

In a previous meeting ‘Abraham asked Yahowah to consider ‘Ely’ezar initially, then Yshma’el, the son he fathered by way of Sarah’s Egyptian slave, Hagar. But when ‘Abraham pleaded with God, trying to convince Him to include Ishmael in the Covenant, Yahowah said, “Absolutely not!” He was sent away along with his mother and out of Yahowah’s 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.

While we are on this topic, there are some related insights worth sharing. First, Ishmael was rejected and sent away for other reasons. His conception and birth had been Sarah’s idea, one she persuaded her husband to accept. They wanted to produce the Covenant’s children their way, doing something that was common practice and familiar to them, but inconsistent with the family model of husband and wife serving to conceive and raise children as father and mother. So Yahowah rejected their way. Participation in the Covenant is not open to negotiation. It is God’s way or go away. Man’s alterations are sternly and unequivocally rejected.

Additionally, Hagar as an Egyptian slave did not love ‘Abraham. She was not asked to marry ‘Abraham. She did

not choose to have his child. As a slave, she had no choice. And with loving relationships such as the Familial Covenant, freewill is essential – which is why the volitional mood influences each of the verbs that follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits. Further, God’s way necessitates the repudiation of politics and religion, the very things that would enslave ‘Abraham’s descendants in Mitsraym for eight decades.

Lastly, the fact that Yahowah instructed ‘Abraham to accompany his son, Yitschaq, irrefutably demonstrates that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not save, then misstating the reason ‘Abraham was considered righteous by Yahowah, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar, the child of a slave. 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 instructed (qal imperfect)), **‘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** (*laqah* – 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 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* – 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 offering** (*la 'olah* – to rise and ascend by way of an acceptable sacrifice) **upon** (*'al*) **one of the mountains** (*'echad ha harym* – the one among certain prominent ranges or elevated terrain) **which to show the way to an enjoyable state upon taking a stand and the correct way to walk toward life** (*'asher* – for the benefit of the relationship and as a blessing), **I will explain to you** (*'amar 'el 'atah* – I will discuss and explain to you, consistently using words to convey instructions, promises, and answers (qal imperfect)).” (*Bare'syth* / Genesis / In the Beginning 22:2)

Mowryah is a compound of MWR and Yah. Therefore, the question becomes, what does MWR convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the resulting name is the “Desire, Choice, and Possession of Yahowah,” or from our perspective, the “Choice to Belong to Yahowah.” If it 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.”

Also possible, when Yah is combined with *mowr*, *Mowryah* expresses “Yahowah’s Exchange.” In this case, God could be addressing the fact that He transported our guilt on Dowd’s soul, with His Son paying our debt so that we could be ransomed. Or the message may be that our flawed and limited physical nature will be exchanged for eternal spiritual perfection.

Should you be concerned about being assessed by God, 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 an 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 the second person. All three verbs, grasp, walk, and ascend, were presented under the auspices of freewill.

While it is Yah’s desire that we do as He has asked, this is not an edict, not a command, and not an order. It is a request. It begins with “please.” This is not about obedience. It 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. In that the Covenant has been modeled after him, and recognizing that he passed God’s test, we would be well served to follow his example. It is the reason our Heavenly Father shared all of this with us in the opening book of His Guide to Life.

“**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 split** (*baqa’ – he cut into separate pieces, dividing*) **the wood** (*‘ets – timbers*) **for the elevating offering** (*‘olah – to ascend by way of an acceptable sacrifice*).

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), **He, the Almighty** (*ha 'elohym*), **had told him about** (*'amar la huw*) – He had provided instructions, expressing in words the way (qal perfect).” (*Bare'syth* / Genesis / In the Beginning 22:3)

We grow by doing things together. ‘Abraham affirmed his decision to partake in the Covenant by responding to Yahowah’s instructions and engaging, doing what God had asked. The same is expected of us. And upon arrival, God did what He had promised.

But more than this, ‘Abraham was up early, prepared, and eager to go. The universe the Creator wants to show us is large, so there is a lot to see and do together. The subtle implication here is that eternity would be a very long time to spend with someone who does not enjoy what God wants to do.

While I cannot say for certain, but if there is a connection between “*boqer* – morning,” a masculine noun, and *baqarah*, which is written using the same letters, but in the feminine form, then we can extrapolate and 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 and perceptive, of processing what is learned 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.

The donkey was saddled because in forty Yowbel, which would be Year 4000 Yah, as conveyed in the prophets, Dowd would ride upon a donkey on His way back to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which the Zarowa'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 Dowd's body fulfilling the first, his soul the second, and both the Set-Apart Spirit and the Father engaging on behalf of the children of the Covenant during the third and fourth, all working in harmony to facilitate the five benefits of participating in the Covenant Family. Similarly, we were provided four witnesses to these events between Mizmowr 22, 88, and 89 and Yasha'yah 53. Also, there will be two Witnesses on Mowryah heralding Dowd's return to fulfill the last of the Miqra'ey.

The other references to four would have been that it had been 400 years since the new beginning after the flood. And the fulfillment of the first four Miqra'ey would be in year 4000 Yah. Further, as a result of Pesach, Matsah, Bikuwrym, and Shabuw'ah, we as three-dimensional material beings are elevated four additional dimensions when we ascend to the Spiritual Realm.

Also relevant in this dress rehearsal foreshadowing the fulfillment of *Pesach*, the three-day journey would have them commence four days prior to celebrating Pesach upon Mowryah. It is here that 'Abraham represents Yahowah and Yitschaq plays the role of Dowd.

“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) **from afar** (*min rachowq* – from a long distance away, still substantially separated).” (*Bare’syth / Genesis / In the Beginning 22:4*)

Maqowm was repeated because what it represents is essential to this story. On the summit of Mowryah, the Covenant, representing Yahowah’s Home and Family, would be confirmed. And in this same place, Dowd would stand up for us on Passover, providing the substance of life, so that we could dwell with God.

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 here 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. And in this case, it would be forty Yowbel, from 1968 BCE to 33 CE, before Yahowah’s Son, our Messiah, the Zarowa’, would serve his people 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 made my share of mistakes, in retrospect the end result was still considerably more thoughtful and appropriate than those published elsewhere. Nonetheless, I’ve subsequently gone back over my previous translations, improving them while updating

the commentary derived from them, and have devoted years of my life to not only correcting my mistakes, but more importantly, to sharing what I've learned along the way.

I share this with you now for several reasons. First, in one book or another, with the notable exception of *Yasha'yah* 3:1, I've already translated virtually 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* – Family Covenant" and their fulfillment through the "*Miqra'ey* – Invitations to be Called Out and Meet" with God, my previous translations were so inadequate by comparison, much of what has been conveyed thus far in this chapter, I suspected, but could not confirm until now.

Second, if I'm 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. And if you do, you will grow just as I have grown. Each and every time you study Yah's Word you will learn something new.

And third, this perspective can change the way we are likely to see 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. So as children who are 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 thusly for an unlimited period of time, without any constraints on distance or direction traveled, conveyed to reveal an important transition and encourage 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 as “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,” associating the concept of “eternal and into perpetuity,” with the verb, making the action “continuous.” And as a noun, *‘ad / ‘ed* speaks of “the restoring witness of the eternal testimony.”

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

And as I have mentioned, *‘ad* is scribed identically to *‘ed*, which is used by Yah to depict His “eternal witness” and “everlasting testimony.” Both are related to *‘uwd*, and are likely based upon it, which is relevant because *‘uwd* addresses “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *‘Ad*’s tertiary connotations, “until, up to, as far as, or continuously,” are all 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 what appears to be profound by replacing it with something utterly mundane.

Turning to *koh*, it is a compound of *ka*, which is typically translated as “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw*, the pronoun

conveying “he, she, or it” depending upon how it is written. The resulting contraction is often rendered as “thus, in this manner, in this way, like this, or so far as.” 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 therefore studied the etymology of ‘*ad* and *koh*, when the most informed and thoughtful attempt to incorporate these factors into translation, the results are: “this way toward eternity, forever like this, in this manner continually throughout the entirety of space and thusly for an unlimited period of time, without any constraints on distance or direction traveled, which is being conveyed to reveal an important transition and encourage us to focus our undivided attention upon what is about to occur, especially as it pertains to infinity.” So, while I’ve made my share of mistakes in the past, and while I prefer to think of myself as a student of Yah’s Word and not a scholar, 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: “announce our intentions, making them known by explaining our position, verbally declaring our commitment, informing using spoken words.” *Chawah* / *chowah* means “to show, to interpret, to explain, to inform, to tell, and to declare.”

And yet, according to God, and as recorded in *Bare’syth* 3:20, there is 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 female companion. And God, Himself, tells us that her name is related to the verb, “*chayah* – to live.” Recognizing Yah’s propensity to define His lexicon early and often, it seemed 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 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 institutions present *chawah* as if it speaks of “worship” rather than “making an announcement regarding the perpetuation of life.”

I suspect that this mistake was initially manifested in the Latin Vulgate, when Jerome translated the 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 translated from the 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 never 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, they were all 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, didn’t 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* / *chowah* is indistinguishable from *Chawah*, or *Chowah*, depending upon your preferred vocalization, and in recognition of the fact Yahowah affirms that the name of ‘Adam’s companion is related to the verb *chayah*, there is 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 W, 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 hitpael 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.

Also, when we reflect upon the implications of the imperfect conjugation, we discover that they are expressing their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time. Therefore, the combination of the hitpael 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 them known on our own initiative, explaining our position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently of other influences, providing our verbal pledge demonstrating our attitude and perspective on eternal life.”**

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him, and in fact, had specifically asked him to do the opposite. So, prostrating himself could not have been part of any test Yahowah was administering. This was not Islam. Allah would not be misconstrued as a 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. From this perspective, *chawah* is ‘Abraham’s reply, his declaration of understanding, and his announcement affirming his acceptance of God’s offer.

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 1,050 times. While there is no debate regarding the fact every connotation I have shared applies, most translators truncate its meaning by limiting their renderings to only one of these concepts when they are all related and applicable.

With this in mind, we ought to be cognizant of the fact *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 have been translated: “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. This is 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. Therefore, it is only when each of these etymological and grammatical expressions is contemplated and applied that we come to appreciate the full implications behind ‘Abraham’s extraordinary declaration.

In that we are making comparisons between this prophetic portrayal and its ultimate fulfillment, let’s readdress the spurious statement found in Luke’s hearsay account: **“Two others also, who were criminals, were being led away to be put to death with him.”** (Luke 23:32) As we have come to recognize, while most Christians disdain connections between their “Old” and “New” Testaments, some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story.

Doing so is inappropriate for several reasons. First, Luke’s statement, **“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”** suggests that all three were being led to their death as a punishment for the things they had done. Dowd had not committed any crime and only his otherwise useless body died while serving as the Lamb.

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. Moreover, the story being foretold is all about the fulfillment of Passover by the Son of God – something that Paul’s publicist and propagandist seems to have missed entirely.

Additionally, the specious statement presented in Luke 23:43 must be discarded as invalid. Luke, who was not an eyewitness to this event, or of any aspect of Dowd’s second life, falsely attributed something to him 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.” **“Paradise”** is a pagan concept.

And Dowd's body wasn't going anywhere on Passover. Even on the following day, the *Qodesh Miqra'* of *Matsah*, his soul was destined for *She'owl* | Hell – a far cry from “paradise.” And if that were not enough to cancel one's subscription to the New Testament, this portion of Passover was fulfilled on Friday, April 3rd, 33 CE which is important because the Son would not see his Father again until Bikuwrym, the first day of the week, ‘Abyb 16, 4000 Yah / Sunday, April 5th, 33 CE.

Trying to preclude such myths from being accepted 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 sixty years before ‘Abraham would enter Heaven. He would father six additional children and live to 175. For Yitschaq, who represents Dowd in this story, it would be nearly 40,000 days after the sojourn to *Mowryah* before he would enter Heaven – hardly the same day.

This all demonstrates that the authors of the Christian New Testament were fundamentally ignorant regarding what occurred, when, where, by whom, and why. This is the central act of the greatest story ever told and they miscast the characters and misquoted their lines.

What is even more tragic about all of this is that there wasn't a Jew who knew any better, or who lifted a finger to explain what I have shared. This embarrassing failure to respond intelligently and ethically remains a deadly blight over Judaism.

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) and announce our intentions regarding the continual restoration and preservation of life (wa chawah), 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, but he also knew the subject of the test and was ready to deliver the correct answer. More than this, he not only knew that he would be returning with his son, but he also 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 Bible* 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 backward: **“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 was rendered irrelevant. All they got right is that there were a lot of asses – too many, actually.

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.



The Lamb

Behold, Here I Am...

As we move into the second act of this drama, let's reassess where we have been so that we might better appreciate where we are going. The prologue to the seventh and final earthly meeting between 'Abraham and Yahowah began...

“And it came to exist following these conversations that Almighty God attempted to ascertain the understanding and examine the appropriateness of the responses by testing ‘Abraham, because He wanted proof of his knowledge and comprehension, especially 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 involving a circumstance that would be challenging for him to respond properly.

He called out to him, ‘Abraham!’ Then He said 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.

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.’ (*Bare'syth* / Genesis 22:1)

Next, He said, ‘Please choose of your own accord to grasp hold of the hand of your son who is in accord with

you, therefore, your unique and special child, whom, for the benefit of the relationship, you love, *Yitschaq* | Laugh and Play.

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

Therefore, ‘*Abraham* | Father who Lifts Up those who Stand Up and Reach Up got up early in the morning ready for action and eager to gain information at first light.

He saddled his donkey and he selected and brought along two of his young men with him, in addition to, *Yitschaq*, his son. Also, he split the wooden timbers for the elevating offering.

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

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

So ‘*Abraham* said to his young men, ‘You should remain here with the donkey, and the boy and I will walk this way toward eternity and announce our intentions regarding the continual restoration and preservation of life.

Then we will choose of our own volition to return to you, to change and restore you.’ (*Bare’syth* / Genesis 22:5)

This leads us to...

“*Abraham* | Father who Lifts Up those who Stand Up and Reach Up grasped hold of the wooden timbers associated with the elevating offering and placed them upon Yitschaq, his son.

Then he grasped hold of and accepted in his hand the fire and the knife. Then the two of them walked together in one accord. (*Bare’syth* / Genesis 22:6)

And *Yitschaq* | to Laugh and Play said to ‘Abraham, his father, stating, ‘Father of mine.’

So, he responded, ‘Here I am my son.’ Then he asked, ‘Behold the fire and the wooden timbers, but where is the lamb for the elevating offering?’ (*Bare’syth* / Genesis 22:7)

‘Abraham responded, ‘God will reveal the proper perspective to understand how to approach Him by way of the lamb, thereby providing direct knowledge regarding the subsequent event which serves as a witness on behalf of the accused for the elevating offering, my son.’

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

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

Then he connected these things together with Yitschaq, his son, positioning him accordingly before

the altar in conjunction with the upward and ascending nature associated with the wooden pillars. (*Bare'syth* / Genesis 22:9)

Next, ‘Abraham stretched out his hand and grasped hold of the knife, moving toward sacrificing his son. (*Bare'syth* / Genesis 22:10)


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

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

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

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

As we consider Yahowah’s script for Act Two, we are introduced to “‘*ets* – wood.” It was written in the plural form, making “timbers” or “wooden planks” the most accurate English rendering of the Hebrew. As a result, we should envision the upright pillar and horizontal beam upon which the *Zarowa’s* | Passover Lamb’s *basar* | corporeal body was crucified, as well as the upright pillars and lintel which comprise *Pesach’s* | Passover’s Doorway to Life.

‘*Ets*, written  in Paleo Hebrew, pictorially conveys: see the sign. Of particular interest we also find *ts* in Yitschaq, the first child of the Covenant, *Tsyown*, the Signs Posted Along the Way, ‘*erets*, representing the

Promised Land, and *tsadaq* – vindication as a result of being right. The verbal root of *'ets* is “*'etsah* – to shut,” thereby depicting the function an operable door plays to keep unwanted influences at bay, thereby protecting the family inside.

But more interesting still, just as Dowd would have been forced by the savage Romans to carry the wooden beam upon which he would be attached following his march up Mowryah, Yitschaq would do the same...

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

Then (*wa*) **he grasped hold of and accepted** (*laqah* – he selected, obtained, and received (qal imperfect)) **in his hand** (*ba yad huw'* – with the fingers of his hand), **therefore** (*'eth*), **the fire** (*ha 'esh* – that which exists as radiant energy to provide light to see and warmth to comfort in addition to cooking food to make it edible and nourishing) **and that which is associated with the knife** (*wa 'eth ha ma'akeleth* – in addition to the implement used for cutting and separating; from *'akal* – to consume food or to devour and destroy).

So (*wa*) **the two of them walked together in one accord** (*wa halak shenaym hem yahdaw* – and so both of them journeyed in unity with each other, reciprocating with one another, united and alike in love; from *yachyd* –

begotten and beloved son (qal imperfect)).” (*Bare’syth / Genesis / In the Beginning 22:6*)

They were not only of one accord with each other on Mount Mowryah, but they served as a unifying reciprocal for what Yahowah and Dowd would do in this same place exactly two thousand years later in year 4000 Yah, a Millennial Yowbel in 33 CE on the Roman Pagan Calendar.

In a way, this is reminiscent of the conversation Yahowah and Dowd had in Heaven as they discussed how they would work together to fulfill the Miqra’ey.

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

This story serves as a preview of the single most important event in human history. On Mount Mowryah, in what would become Yaruwshalaim, Yahuwdah Yisra’el, circa 2000 Yah / 1968 BCE by Roman Pagan Church Accounting, we are witnesses to a preview of the fulfillment of *Pesach* | Passover on the 14th day of ‘*Abyb* / Nisan in year 4000 Yah – the 80th Yowbel. It would commence with dinner on a Thursday evening after sunset on April 2nd, 33 CE and conclude on Friday, April 3rd, 33 CE (Julian calendar). Then as the sun set, *Matsah* | UnYeasted Bread followed, when Dowd’s soul carried the guilt of his Family into She’owl. But that’s getting ahead of our story.

“**And** (*wa*) **Yitschaq** (*Yitschaq* – Laugh and Play) **spoke** (*amar* – communicated (qal imperfect)) **to** (*el*) **‘Abraham** (*Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly

enriched, merciful father, or father of multitudes who are confused and troublesome), **his father** (*'ab huw*'), **stating** (*'amar* – bringing to light and declaring (qal imperfect)), **'Father of mine** (*'ab 'any* – My father).'

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

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

There are a surprising number of Hebrew words for "lamb," each providing a nuance that is appropriate to the context and designed to enhance our understanding. In this case, at least based upon the most closely related words, *ha seh* draws our attention to "the brilliant witness comprised of light providing direct knowledge about this specific situation while teaching us about the subsequent event destined to occur in this same place who serves as an advocate and spokesman on behalf of the accused."

Yitschaq's question regarding the lamb, while seemingly subtle, affirms two profoundly important aspects of their adventure to Mount Mowryah. For him to have recognized that they needed a lamb to roast on the fire requires an understanding of the Towrah. 'Abraham had obviously shared it with him, even at an early age. And even more revealing, they were intending to celebrate Passover, just as the Messiah and Son of God did forty Yowbel later on this same mountain.

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

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

Especially wanton, during this time Sumerian and Egyptian lords, priests, and kings had countless servants, concubines, musicians, handmaidens, grooms, guards, and soldiers murdered because their clerics claimed that the dead would continue to serve their masters in the afterlife. Worse, the Phoenicians and Carthaginians sacrificed infants to their gods. In one cemetery alone, urns

containing the tiny bones of 20,000 ritualistically murdered children have been found.

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

There is sound justification for translating *‘olah* as “elevating offering” rather than as “burnt offering.” And yet, the latter is how it is rendered in virtually every English Bible. So, I’d like to explain why I have chosen a different approach. First, virtually every Hebrew noun is defined by its actionable root, and *‘olah* is based upon the verb “*‘alah* – to ascend and to go up, to be withdrawn and to be carried away.” In fact, *‘olah* and *‘alah* are written identically in the original Hebrew text: אָלַח.

Pictorially, the letters אָלַח encourage us to observe the perspective and purpose of the Shepherd if we want to stand with Him. Therefore, *‘alah* conveys the result of being Towrah-observant. We grow to appreciate what Dowd did on our behalf on *Pesach* and *Matsah*, enabling us as the Covenant’s children “*‘alah* – to ascend as a result of being withdrawn and then being carried away” by God.

Second, since the meat of the Passover lamb is consumed by the celebrants after it has been cooked above the fire, and is thus not “burned,” there is absolutely nothing associated with *‘olah* that would suggest a “burnt offering” or anything of value being offered in the fire. Burning the inedible portion of the lamb is no more a sacrifice than incinerating one’s garbage. Beyond this,

'olah has no etymological connection with burn, burnt, burning, or fire.

Therefore, in the context of its use, *'olah* presents a visual and symbolic portrait of what God's Son is offering to do for us – raising us up to Heaven – and not something we are sacrificing to Yah. We are being nourished and we grow as a result of consuming the lamb which we roast on the fire. It creates the kind of celebratory feast Yahowah intended for His Family's enjoyment. We are not only warmed by the blaze; its light is symbolic of what Yah has in store for us. Specifically, in the fire, decaying organic material is transformed into energy and light.

And as we witness the smoke rising up to the heavens we can envision “being withdrawn and carried away, ascending to” the home and presence of Yah. *'Olah* speaks of His offer to immortalize, perfect, and adopt us and it is His Son's sacrifice which makes this all possible. We are the beneficiaries of the Messiah's magnanimous offer. We are not giving Father and Son anything other than the opportunity to enjoy our company.

This next statement from 'Abraham suggests that this assessment is valid...

“**Abraham** (*'Abraham* – father who lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **responded** (*'amar* – promised, declaring (qal imperfect)), **God** (*'elohym*) **will actually and continually reveal the proper perspective to understand how** (*ra'ah* – will literally show by consistently making visible, providing the proper perspective to understand (qal imperfect)) **to approach Him by way of** (*la huw'* – on His behalf and in accord with Himself, concerning Him and to move toward Him, and in reference to the proper direction according to Him) **the lamb** (*ha seh* – the sheep (masculine); related to *sahed* – a

brilliant witness comprised of light providing direct knowledge about the situation and teaching regarding the subsequent event who serves as an advocate and witness on behalf of the accused) **for the elevating offering** (*la 'olah* – to approach by rising; from *'alah* – to ascend and go up, to be withdrawn and carried away), **my son** (*'any ben*).’

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

They continued to excel at every aspect of Yahowah’s test because they were following His instructions. ‘Abraham and Yitschaq had learned to trust that God would take care of them – guiding, instructing, teaching, and directing them to every relevant answer.

“When (*wa* – so) **they came to** (*bow' 'el* – they arrived at and entered into (qal imperfect)) **the place** (*ha maqowm* – the standing place, the site where one takes a stand, the home and office, the source of direction in life) **which bestows the blessings of the relationship that** (*'asher* – which provides the benefits of an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way which) **the Almighty** (*ha 'elohym*) **had told him about** (*'amar la huw'* – had asked him to approach (qal perfect)), **there** (*wa shem* – and for the name), **‘Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **built** (*banah* – engaged to establish the family and restore the

home, seeking to return to a prior state, to prosper and live abundantly, and to procreate a family, by constructing (qal imperfect) **an altar** (*'eth mizbeach* – a place to thank God and to show one's appreciation for the sacrifice of another), **and** (*wa*) **he arranged** (*'arak* – he placed in a specific pattern designed for a particular purpose, preparing the arrangement for the purpose of comparison (qal imperfect)) **the wooden planks** (*'eth ha 'etsym* – the pillars of wood).

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

The Almighty has told us about this place too, revealing in His Towrah that the benefits of the relationship are bestowed to those who walk the correct way along the proper path in recognition of what transpired on Mount Mowryah. And it is here that the ultimate altar to the Covenant will be built, the Home for God's Family, by none less than Yahowah, Himself. But first, His Firstborn Son would open the door to let us inside, something that he made possible upon an upright pillar of wood.

By connecting these things, we are properly positioned to ascend upward, just as was the case with 'Abraham and Yitschaq. All of this was arranged, staged if you will, to

provide a dress rehearsal for Passover so that we might understand the connection between the *Beryth* and *Miqra'ey*, and thereby capitalize upon Yahowah's provision and plan.

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

It would be the Hand of God, also known as Dowd, who would accomplish all of this for us. So...

"Next (wa), 'Abraham ('Abraham – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) stretched out (shalach – reached out (qal imperfect)) his hand ('eth yad huw') and grasped hold of (laqah 'eth – receiving, obtaining, and accepting (qal imperfect)) the knife (ha ma'akeleth – the implement for cutting and separating) to move in the direction of (la – to approach the idea of) sacrificing (shachat – offering to kill) his son ('eth ben huw')." (*Bare'syth* / Genesis / In the Beginning 22:10)

The last thing God wanted was for 'Abraham to end the life of the boy whose birth He had miraculously facilitated. He had already promised that His eternal Covenant would be established through Yitschaq. So 'Abraham recognized that God was going to intervene, just as He had on previous occasions. This was a test, nothing more, nothing less. The questions being resolved were whether or not 'Abraham and Yitschaq were willing to follow Yahowah's explicit instructions as they were articulated to them and if they trusted God to do as He had promised – even with their very lives.

Beyond this test, ‘Abraham and Yitschaq were being asked to play a dress rehearsal of the roles of Yahowah and His Son, Dowd, on Passover circa Year 4000 Yah at the commencement of the 80th Yowbel. It would be played out here, on Mount Mowryah, with the Zarowa’ serving as the Sacrificial Lamb on Passover while affixed to an upright pillar of wood.

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

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

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

If Yahowah wants to engage with us physically or to reveal Himself visually, He must set apart and diminish an

aspect of His nature. If His influence is to be known and felt personally, Yahowah accomplishes this by way of the *Ruwach Qodesh* | Set-Apart Spirit. And when God simply wants to become aware of a situation, convey a message, or protect His interests, He deploys His *mal'ak* – spiritual messengers and heavenly representatives.

Recognizing this, we are told...

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

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

Yahowah presented 'Abraham and Yitschaq bantering back and forth using “'amar – to speak, question, answer, respond, promise, and declare” throughout this narrative,

and always in the qal imperfect, suggesting a literal interpretation of something with unfolding consequences throughout time. But the first time Yahowah is shown engaging in the conversation the verb changes to “*qara*’ – to call out by name, to invite and summon, to meet and welcome.”

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

Names are essential to a relationship. If you do not know someone’s name, chances are, you don’t know them very well. This is especially true with Yahowah and the names of those He loves.

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

And so, it is through *hineh* that we are introduced to what this has been all about. By paying especially close attention to the details and by looking up to the One presenting this situation and narrative, we come to realize that ‘Abraham passed Yahowah’s test because he referenced, met, and acknowledged every condition and that this entire story has been presented regarding the One who would fulfill its promise: Dowd.

And while that is profound, the subtlety of “‘*al*’ *’asah*’ *la huw*’ *ma’uwman* – do not do anything which infringes

upon his freewill” is intriguing, to say the least. First and foremost, Yitschaq is a child of the Covenant, and in any loving relationship freewill is inviolable. Moreover, Yahowah is committed to perfecting His children, so He did not want ‘Abraham to do anything to defile his son.

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

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

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

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

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

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

Along these lines, there is another insightful connection that I don’t want you to miss. This is “*Har Mowryah* – the Mountain to Revere the Teaching of Yah.”

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

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

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



The third act in God’s story opens with these words...

“Then ‘Abraham | Father who Raises those who Stand Up and Reach Up lifted up his eyes and looked, becoming observant, inspecting, perceiving and

understanding what was being revealed, and acknowledging the situation regarding the One this was actually about and observed a ram, a perfect male lamb, the leader of the flock, serving as the framework of the doorway to the home, and thus as the source of empowerment was caught after this, subsequently in reference to another time, in a circle of intertwined thickets so as to bear the burdens of others by his horns comprised of brilliant rays of light from a supernatural source.

And ‘Abraham walked over and accepted the ram, grasping hold of the doorway, and he offered him up as an uplifting sacrifice in place of his son. (22:13)

So ‘Abraham designated and proclaimed, calling out the name of His place: ‘God Reveals.’ Showing the way to the benefits of the relationship, He spoke this day upon the mountain to observe, understand, witness, and experience the presence and perspective of Yahowah. (*Bare’syth* / Genesis 22:14)

The Spiritual Messenger, Divine Implement, and Heavenly Representative of Yahowah called out to ‘Abraham a second time from the sky above. (*Bare’syth* / Genesis 22:15)

And He said, ‘By Myself, with regard to Me, through Me, and because of who I am, I have made a promise and I have sworn an oath which I will uphold, and I am now affirming the trustworthy nature of My vow based upon seven fully aware that at a certain point in time I will carry out the oath I have made and will endure the implications associated with My promise,’ prophetically announces Yahowah, ‘because indeed, sincerely and deliberately for the benefit of the relationship, you have acted and engaged in accordance with the Word, consistent with these specific statements in this narrative which has been recorded and shared.

And therefore, you have not withheld your son, your unique, special, and beloved child. (*Bare'syth* / Genesis 22:16)

Therefore, I will kneel down in love to lift you up, enriching and blessing you and I will to an extraordinary degree magnify and multiply, and I will abundantly increase the importance and magnitude of your offspring in a manner similar to and consistent with the light of the stars, the luminous heavenly powers in very high places within of the spiritual realm, but also like the coarse sand demonstrating the enormity of the sorrow and writhing agony associated with circular reasoning and whirling swords which inflict torturous suffering which is upon the lips of the sea (and therefore addressing the encroaching and eroding nature of foreign foes).

And in addition, your offspring shall inherit and impoverish, accept and destroy, the thinking and reasoning, the monetary system and population centers of those in hostile opposition. (*Bare'syth* / Genesis 22:17)

But so long as they act independently and are not swayed by societal influences, people of every ethnicity on the earth will be blessed, that is individuals of every nation on earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism and without regard for peer pressure, will be rewarded and lifted up by way of your descendants.

This reward is a consequence and is merited because, unto the end of time, this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one embeds their heels to walk upright and unwavering as would Ya'aqob, is being given for the express reason to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking

the correct way along the proper and specific path to life in response to this guidance about pursuing the relationship the right way is a direct result of the fact that you actually listened to My voice.” (*Bare’syth* / Genesis 22:18)

While the heavenly chorus conducting the symphony upholding the lyrics of the Covenant has put down their instruments upon reaching this crescendo, it’s time we return to the opening statement of act three of this amazing drama. As the players return to their places, God defines the purpose of *hineh* “*nasa*’ ‘*ayn huw*’ *wa ra’ah* – he lifted up his eyes raising his perspective and he became observant by looking which resulted in him perceiving and understanding.”

This is what led to “*hineh* – acknowledging the situation regarding the One this was actually about.” It is by “paying attention while standing upright and looking up, noticing all of the details in this narrative and circumstance” that we come to understand what God is saying and offering, as well as what He is expecting in return. It is what Yahowah is encouraging all of us to do as well because of the inherent benefits.

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

And then (*wa*) **acknowledging the situation regarding the One this was actually about observed** (*hineh* – closely examining and paying attention while standing upright and looking up, noticing all of the details

in this overall narrative and circumstance, including the fact that right now at the present time, behold) **a lamb** (*'ayl* – a perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **after this** (*'achar* – following these things, subsequently in reference to another time) **was caught** (*'achaz* – was seized and held, was fastened to and attached, actually embracing for the purpose of providing an inheritance (nifal perfect – for a limited time the ram carries out and endures the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance)) **in** (*ba* – within, by, and among) **the intertwined thicket** (*sabak* – entwined, entangled, twisted, and interwoven circuitous and burdensome thorn bushes; akin to *sabyb* – circular, *sabab* – to turn things around, and *sabal* – by bearing the burdens of others) **by** (*ba*) **his horns** (*qeren huw'* – his brilliant rays of light from a supernatural source, his glowing and shining appearance as a result of emitting and radiating light, also his trumpet comprised of a ram's horn used to signal an important message).

And (*wa*) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **walked over** (*halak* – went over qal imperfect)) **and accepted** (*laqach* – grasped hold of, obtained, and received (qal imperfect)) **the lamb** (*ha 'ayl* – the perfect male lamb, the leader of the flock, the framework of the doorway, its doorposts and jam, and the upright pillar to support the home, the source of empowerment, vigor, and health, the noble and mighty one) **and** (*wa*) **he offered him up as an uplifting sacrifice** (*'alah huw' la 'olah* – he ascended, going up to lift him up as an acceptable solution for an uplifting offering (hifil imperfect – the actions of the

subject, ‘Abraham, cause the object which is the ram, to participate in the uplifting experience which would have ongoing implications throughout time)) **in place of** (*tachat* – instead of and during an orderly arrangement of time with one event reasonably and rationally following after another as an exchange on behalf of the relationship and for the sake of) **his son** (*ben huw’*).” (*Bare ’syth / Genesis / In the Beginning 22:13*)

Following “*hineh* – pay attention,” there are four exceptionally important words. The first is ‘*ayl*, representing “the perfect male lamb, who is the leader of the flock.” This is, of course, Dowd as the *Zarowa’* | Sacrificial Lamb of God. Moreover, on Passover, he is also “‘*ayl* – the framework of the doorway, including its doorposts and jam,” thereby representing the Doorway to Life. Additionally, Dowd would be counted among the “‘*ayl* – Upright Pillars supporting the Home” of Yahowah. As a result, he is part and parcel to our “‘*ayl* – empowerment, vigor, and health.” He is, of course, also, the *ben* | Son of God.

In the original alphabet in which the Towrah was written, we find ‘*ayl* scribed as $\text{J} \rightarrow \text{D}$. On this occasion, this also makes him the hand \rightarrow of the Almighty D and a Lamb who is shepherded J as part of our Father’s flock – which is clearly addressing Dowd.

Next, he was ‘*achaz*: Seized by the Romans, fastened and attached to an upright pole by the Beast, while actually embracing this horrific treatment because he realized that its purpose was to provide an inheritance on behalf of the Covenant’s children. Many of these special insights were brought to our attention courtesy of the nifal stem and perfect conjugation, whereby for a limited time the ram carried out and endured the effect of the verb, being seized, held, fastened, and attached to support this means to provide a comprehensive inheritance. It is amazing what we can learn when only we try.

And not to be overlooked, the “*sabak* – intertwined thorny thicket twisted into a circle” became the Crown of Thorns that was likely placed upon King Dowd’s head by the Romans on Passover in the Year 4000 Yah. But there is more to it than this because *sabak* is from and related to “*sabyb* – circular,” both depicting the crown placed mockingly upon him, but also indicative of the “circular reasoning” that caused the government of Rome to taunt God’s Chosen One in this way.

Nonetheless, he was there to “*sabab* – turn things around” so that his people might turn away from religion and politics, from patriotism and militarism and back to God. And most revealing of all, the root of *sabak*, *sabal*, reveals that Dowd intended to “bear our burdens.”

The “*sabal* – bearing burdens” root of “*sabak* – thorny thickets intertwined to form a circle” is used twice in *Yasha’yah* / Isaiah 53:1-12. So, with an eye to this portion of the narrative, I’d like to provide a summation of it here without completely disrupting the flow of the story. Then later, we will consider the prophecy again so that we might all better appreciate how promises made during this meeting between Yahowah, ‘Abraham, and Yitschaq were ultimately fulfilled.

While this is prophetic of the *Pesach* ‘*Ayl* | Passover Lamb, *Yasha’yah*’s presentation commences by asking two questions whose answers address what Dowd’s Herald is doing here today...

“Who (*my*) has affirmed and established, providing a verifiable accounting (*‘aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding) of our message (*la shemuwa’ah* ‘*anachnuw* – our report and announcement by having listened to us)?

And (*wa*) to whom (*‘el my*) has the *Zarowa’* | the Productive Shepherd and Sacrificial Lamb (*Zarowa’* –

the shepherd among the sheep, the ram leading the flock who is fruitful in his ways, accomplishing the mission by sowing the seeds of new life which grow while advancing the purpose of the Arm of God, of the Shepherd, and Sacrificial Lamb) of **Yahowah** (*YaHoWaH*) **been revealed and made openly known** (*galah* – exposed, displayed and disclosed)? (*Yasha 'yah* / Isaiah 53:1)

He will arise and be lifted up (*'alah* – he will ascend and grow by writing and recording what has happened and what will occur), **similar to** (*ka*) **the Sucker** (*ha yowneq* – the Shoot growing out of the rootstock of an old stump or fallen tree, a more recent and smaller branch akin to a *Choter*), **before His appearance to prepare in advance of His arrival** (*la paneh huw'* – in His presence), **much like** (*wa ka*) **the rootstock** (*ha shosh* – the source of nourishment which anchors the tree to the ground and the root of the family line) **of the Land after a long drought** (*min 'erets tsyah*).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or shallow two-dimensional sketch (*lo' to'ar la huw'* – what he delineates will not be predicated upon preconceived characteristics nor will he be distinguished based upon outward appearances because he will dig below the surface).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the perceived status of others, nor will he be majestically attired (*wa hayah lo' hadar* – he will not care about adornments, appearances, social status) **such that we would look to him** (*wa ra'ah huw'* – so that we would consider him, pay attention to what he is revealing, or perceive him as a witness).

There is nothing readily apparent (*wa lo' mar'eh* – so there is nothing phenomenal in the form of spectacle or is it by supernatural revelation or visions) **such that we**

would desire him, want to be him, or idolize him (*wa chamad huw'*). (*Yasha 'yah* / Isaiah 53:3)

He will be scoffed at and ridiculed, dismissed and discredited (*bazah* – he will be held in contempt and censored, he will be called uninformed, unimportant, viewed as vile, considered worthless, and perceived as despicable), **by a considerable number of individuals who** (*'iysh 'iysh* – by a great many people) **will try to stop him** (*wa chadel* – who will deliberately isolate and rebuff him, attempting to get him to cease and desist, rejecting and besmirching him to debilitate and incapacitate his efforts).

Even so, Yada will come to know, understand, and acknowledge (*wa yada'* – nonetheless, Yada will discover, comprehend, recognize, and disclose) **the cause and consequence of sorrow and suffering** (*mak'ob*) **of being plagued and afflicted by evil** (*choly* – of being sickened and weakened by a malevolent and malignant pandemic). **And as such** (*ka*), **from him** (*min huw'*), **the presence** (*paneh*) **is averted** (*masther* – is avoided).⁹

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'* – we will view him as vile, consider him worthless as we perceive him to be despicable, holding him in contempt), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'* – we will not think, and thus we will fail to consider the value of his account, we will not impute the proper credit to the reporting he is offering due to our collective failure to exercise good judgment).” (*Yasha 'yah* / Isaiah 53:3)

Transitioning from the *Basar*, while explaining his people’s adverse reaction to him, to the *Zarowa'* fulfilling Pesach and Matsah, the great prophet reveals...

“**Surely** (*‘aken* – it can be verified as accurate that indeed), **the malignant and malevolent pandemic of twisted perversions which plague and weaken us** (*choly ‘anachnuw* – the infectious and injurious diseases which sicken us and our religious maladies which mortally wound us by distorting the truth), **he will lift from us, accept, and carry away** (*huw’ nasa’* – he [the Zarowa’] will, himself, sustain on behalf of the relationship and remove at this moment in time, thereby forgiving).

The cause and consequence of our pain and suffering (*wa mak’ob ‘anachnuw’* – the questions which anguish us and make us miserable and the implications of our grief), **he will incur and bear them** (*sabal hem* – he [Dowd] will pull them away, initiating the process to bear them as if they were his burdens to remove).

And yet (*wa*), **we assess his overall contribution as** (*‘anachnuw chashab huw’* – we will think and consider him [the Zarowa’]) **poignantly inflicted** (*naga’* – demonstrably damaged, befallen, and plagued) **and** (*wa*) **stricken** (*nakah* – beaten and slain, made to suffer) **by God** (*‘elohym*), **in addition to being humiliated for his testimony and abused for his response** (*wa ‘anah* – even denied and mistreated for his [Dowd’s] answers and punished for his reply). (*Yasha’yah* / Isaiah 53:4)

He will be pierced through (*wa huw’ chahal* – it [Dowd’s corporeal body] will be fatally wounded by the penetration of sharp objects into the body, then profaned, defiled, desecrated, and dishonored) **for us breaching our relationship through religious and political rebellion** (*min pasha’ ‘anachnuw* – for our national, cultural, and societal revolt, our defiant crimes and insurgency against authority, casting off our former allegiance).

Then he will be separated and crushed under tremendous pressure (*wa daka’* – He [Dowd’s *nepesh* | consciousness separated from the body] will be placed

under tremendous compression and gravity) **for our guilt because we were wrong** (*min 'awon / 'aown 'anachnuw* – because we pervert and corrupt everything as a result of our immorality and depravity, twisting and distorting things).

So (wa) the punishment (*musar* – chastisement and rebuke, discipline and correction) **will be upon him** (*'al huw'*) **for our reconciliation** (*shalowm 'anachnuw* – our complete restoration, our wellbeing and benefit, our safety and salvation).

So, by his scourging blows (*wa ba chabuwrah huw'* – then with stripes from a whip which left him [Dowd's body] wounded with black and blue welts and deep bruising), **we will be restored, healed, and repaired** (*rapha' la 'anachnuw* – we will be mended and made whole; having all sickness and disease removed promoting renewal and restoration). (*Yasha 'yah / Isaiah 53:5*)

Collectively (kol), we ('anachnuw) are like sheep in a flock (*ka ha tso'n*), **mised and deceived** (*ta'ah* – errant and wandering away, staggered while betrayed, having been misinformed and lost without purpose), **with people ('iysh) turning (panah) his or her own way** (*la derek huw'*).

And so (wa), Yahowah (Yahowah) will cause the guilt associated with having twisted and distorted the truth and resulting punishment (*'eth 'awon / 'aown*) **of us all (kol 'anachnuw** – speaking to his fellow Yisra'elites and Yahuwdym) **to be associated with him** (*paga' ba huw'* – to impact him so that He can make intercession and intervene for us). (*Yasha 'yah / Isaiah 53:6*)

He will be exploited (*nagas* – he will be traumatized and burdened by a political tyrant, becoming the victim of the oppressors) **and he will respond by being afflicted while suffering humiliating abuse** (*wa huw' 'anah* – he will become the answer, allowing himself to be subjected

to browbeating and forced to kneel down while being struck, enduring pain and anguish while being mistreated).

And yet (*wa*), **he will not open his mouth** (*lo' patah peh huw'* – he will not respond by making a statement to free himself). **Like a lamb** (*ka ha seh*) **that is brought to the slaughter** (*la ha tebach yabal* – who is led and directed to being ruthlessly killed), **and like a ewe** (*wa ka rachel*) **that is silent** (*'alam* – is speechless) **before the presence** (*la pany*) **of its shearers** (*gazaz hy'* – those who cut off and fleece), **so he does not respond verbally** (*wa lo' patach peh huw'*). (*Yasha'yah* / Isaiah 53:7)

Away from (*min* – out of) **coercion and oppression, being restrained by religion and controlled by political authorities** (*'otser* – hindering limitations and vexing impositions imposed by human institutions to constrain the public and deprive them of freedom), **and from judgment** (*wa min mishpat* – from being condemned), **he has grasped hold and accepted** (*laqach* – he has selected, received, collected, and taken) **his future family lineage** (*wa 'eth dowr huw'* – the generations of his people and those who are related by birth or adoption, his household) **who give serious consideration to, question, and think deeply about, then speak to the profoundly important** (*my syth* – who, as a result of this information, diligently focus on this content to contemplate) **realization that he will be separated and cut off, ceasing to exist** (*ky gazar*) **as part of the land of the living** (*min 'erets chayym*) **for my people having breached the relationship through religious and political rebellion** (*pesha' 'am 'any* – for the national, cultural, and societal revolt of my nation, the defiant crimes and transgressions of my family, insurgency against authority, and casting off our former allegiance), **plaguing and afflicting him** (*naga' la huw'* – infecting and ravaging him). (*Yasha'yah* / Isaiah 53:8)

So then, he offered as a gift (*nathan* – he actually gave, actively allowed, and genuinely placed with

unfolding implications) **his internment in the depression of She'owl** (*geber huw'* – his grave cast off in the absolute darkness of the lowest depths of the pit, hidden from God and terrorized, among the souls of the deceased who are separated, restrained, and afflicted) **to be with the guilty and convicted who were evil** (*'eth rasha'* – with those who were condemned for having been wrong).

Even though he will have engaged in nothing violent, destructive, or unjust, he will act (*'al chamas 'asah* – although he will not have done anything to wrong) **in opposition to those who have accumulated a great many things and who have grown exorbitantly rich through exploitation and taxation** (*wa 'eth 'ashar*) **on his elevated place** (*bamah huw'* – on his mountain [a.k.a., Mount *Mowryah* | *Moriah*]).

No deceit or dishonesty, nothing misleading, beguiling, or betraying (*wa lo' mirmah*) **will be in his mouth** (*ba peh huw'* – will be spoken by him). (*Yasha'yah* / Isaiah 53:9)

And yet (*wa*), **it was the will and preference** (*wa chaphets* – it is the inclination and desire in this matter) **of Yahowah (YaHoWaH) for him to be wounded and endure this pressure** (*daka' huw'* – for him to be subjected to undergoing the intensely oppressive nature of extreme gravity).

He will suffer injury, be afflicted, and grieve (*chalah* – he will be sickened and suffer the debilitating disease of the plague), **when, as a concession, the Mother** (*'im / 'em* – surely in the larger context of an oath performed by the *'em* – Mother), **She will render** (*suwm* – She will direct and appoint, determine and place) **his soul** (*nepesh huw'* – his consciousness, his capacity to observe by seeing, hearing, and feeling and then responding) **to be a reconciling offer to pay the penalty for the culpability**

and resulting guilt (*'asham* – as a sacrifice to resolve the consequence and damage of poor decisions).

Then he will witness (*wa ra'ah* – he will see) **the result of what is sown, the offspring** (*zera'* – the seed, fruit, children, and posterity) **whose days he will prolong** (*'arak yowmym* – whose time He will lengthen and maintain). **Therefore, it is the will and intent** (*wa chephets* – so it is the pleasure and delight, the motivation and desire, the willingness and preference) **of Yahowah** (*YaHoWaH*) **to successfully accomplish this task, advancing the ability to prosper and thrive** (*tsalach* – push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case) **ba Yad huw'** | **with His Hand and influence** (*ba yad huw'* – by His direction and support). (*Yasha 'yah* / Isaiah 53:10)

Out of (*min* – as a result of and from) **the miserable circumstances and vexing challenges endured** (*'amal* – the hostile situation, the exceedingly unpleasant, grievous, and distressing ordeal experienced) **by his soul** (*nepesh huw'* – his consciousness, making him completely aware of his circumstances such that He is responsive to what he is enduring), **it will witness** (*ra'ah* – it will observe and see) **the light** (*'owr*), **thereby** (*wa*) **abundantly satisfying and completely fulfilling what was required** (*saba'*).

And through this knowledge and understanding of him (*wa da'ath huw'* – as a result of being perceptive and discerning regarding him, recognizing and acknowledging the information which leads to comprehension of the relationship with him) **and what he has done to justifiably vindicate and validate what is right** (*tsadaq* – to acquit and validate and verify what is correct), **My servant** (*'ebed 'any* – My coworker and associate), **the Tsadyq** | **One who is Right** (*tsadyq* – the means to acquittal by being correct), **will bear** (*huw' sabal* – will sustain and incur then drag off and carry away) **for many** (*la ha rab* – for a great number) **the guilt they derived from their**

distortions and perversions (*wa 'awon / 'aown hem* – their tendency to be wrong and the liability they incurred from their twisting and bending the truth). (*Yasha'yah / Isaiah 53:11*)

Therefore (*la ken* – this is right, honest, and verifiable that as a result), **I will allocate and disburse a share** (*chalaq* – I will apportion and assign, allot and distribute, a portion of everything through separation) **to him and through him** (*la huw'*), **for many in great abundance** (*ba ha rab*) **such that** (*wa 'eth*) **they will be empowered** (*'atsuwm* – they will be strengthened and able to accomplish their intended purpose).

He will share (*chalaq* – He will apportion, assign, and allocate, dividing and disbursing) **the valued property and possessions** (*shalal* – that which is gained and is of tremendous benefit) **in the orderly succession of events as a benefit of the relationship** (*tachath 'asher*).

To resolve the plague of death (*la ha maweth* – as a consequence of the pandemic disease which infects entire populations and at the point of death), **he poured out and exposed** (*'arah* – he left destitute and abandoned) **his soul** (*nepesh huw'* – his consciousness, projecting his ability to perceive, experience, and respond).

And therefore, with (*wa 'eth*) **the rebellious and revolting** (*pasha'* – the defiant and offensive, the indignant and disloyal), **it was numbered for a time** (*manah* – it [Dowd's soul] was assigned, appointed, and counted at this instance). **Thereby** (*wa*), **he lifted up and carried away** (*huw' nasa'* – he forgave) **many who had gone astray** (*cheta' rab* – numerous who had been wrong and missed the way). **For their transgressions** (*wa la pasha' hem* – to resolve their offenses and missteps), **he has interceded** (*paga'* – he has intervened to spare them).” (*Yasha'yah / Yahowah Saves / Isaiah 53:12*)

Poignant and profound. This is prophecy at its very best. And I am honored to have been presented by Yasha'yah as the one who would present this story of the Zarowa's fulfillment of Chag Matsah and then explain how it relates to 'Abraham and Yitschaq on Mowryah. And so, in the next chapter, we will delve back into the prophecy and scrutinize every word.

But for now, appreciate the fact that a father and his son would represent the ultimate Father and His Firstborn Son. The Towrah's portrayal served as a harbinger of things to come – all pointing to Dowd's fulfillment of the Miqra'ey on behalf of the Covenant. He is the Son who was given to us.

This is one of many prophecies that rabbis omit from their annual readings. They do so because it is so obviously directed toward Dowd, *ha Mashyach, Ben 'Elohyim, wa Zarowa'*. He has become an anathema to them based upon what Christians have done to transform the Passover Lamb into a false Messiah. However, by ignoring this prophecy, Jews forfeit the result of having Pesach fulfilled and thus eternal life.

As we return and contemplate the beauty of *Bare'syth* / Genesis 22:13, the "*qeren* – horns" of the Passover Lamb were comprised of "brilliant rays of light from a supernatural source which provided a glowing and shining appearance, emitting and radiating illumination." Further, as ram's horns, they were symbolic of *Taruw'ah*, when the *showphar* trumpet is blown to signal an important message from God.

As proof that *qeren* should be drawing our attention to Dowd, in the 89th Mizmowr, Yahowah says of him...

"Therefore (*wa*), My steadfast commitment to the truth (*'emuwnah 'any* – My trustworthiness and unrelenting honesty, the realization that I am reliable and dependable, unchanging and without contradiction,

resolute and unwavering; from *'emuwn* – My enduring truth and *'aman* – My support and willingness to confirm and uphold that which is trustworthy, consistent, and verifiable and My continuing commitment to confirm that which is correct and accurate) **and (wa) My unwavering love, determined devotion, and enduring favoritism, My ongoing affection and genuine favoritism** (*chesed 'any* – My commitment to a loving relationship, to generosity and kindness, in addition to the continuation of My merciful benefits), **are with him** (*'im huw'* – mark My association with him and are implied in My relationship with him).

In My name (*wa ba shem 'any* – in My personal and proper designation), **his light will radiate and enlighten and his brilliant horn** (*qeren huw'* – his glowing appearance on his summit and his ability to enlighten will be brilliant, even his ram's-horn crown, symbolic of his status and strength, and of his role as the protective ram among the sheep during Taruw'ah will be prominent, as will be his trumpet for signaling which emits light) **will be lifted up, raised on high, and exalted** (*ruwm* – will arise and act (qal imperfect)).” (*Mizmowr* / Lyrics to Sing / Psalm 89:24)

This was no ordinary occurrence, and these were not common individuals. The most important event in the history of man was being played out before our very eyes. So once again, we find a proclamation affirming that this was a dress rehearsal for the first *Miqra'* | Invitation to be Called Out and Meet with God...

“**So (wa) 'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **designated and proclaimed, calling out** (*qara'* – announcing the appointment of the welcoming encounter associated with the specified meeting to which he had been invited and

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

Showing the way to the benefits of the relationship (*'asher* – providing an upright, fortuitous, and elevated state, a joyful and happy attitude, and an encouraged and content mindset to those walking the correct way along the proper and specific path to a prosperous life, stepping out with regard to this teaching and guidance to pursue life the right way) **He spoke** (*'amar* – He promised and declared, providing answers (nifal imperfect)) **this day** (*ha yowm*) **upon** (*ba*) **the mountain** (*har*) **to observe and understand** (*ra'ah* – to see, look upon, view, and witness, experiencing and encountering then considering the presence which provides perspective and comprehension regarding (nifal imperfect)) **Yahowah** (*Yahowah* – an accurate transliteration of the name YaHoWaH, our *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation).” (*Bare'syth* / Genesis / In the Beginning 22:14)

Most English Bibles are wont to render *ra'ah*, which means “see, look, view, and observe using the perception of sight to reveal, offer perspective, perceive, and understand” as “provide or provides” in *Bare'syth* 22:14. And while He provided us with the perception of sight, the verb focuses exclusively on the result – “the ability to see and thus observe, perceive, and understand, which leads to exercising good judgment based upon obtaining the proper

perspective.” Therefore, in this context where Yahowah, Himself, was not “*ra’ah* – seen,” we are left with three equally viable options regarding this optical verb.

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

Second, we can view this entire encounter, the actions and the conversations of the participants, as well as the subsequent test, can be seen for what it is. ‘*Elohyim ra’ah* reveals that the means to view God as He actually is. It is to see what He is offering, to witness what He expects, and to observe how He honored His promise to uphold and sustain life.

Here on Mount Mowryah at this time in year 2000 Yah / 1968 BCE Pagan Calendar, God, Almighty, provided us with a word’s-eye-view of His Son’s then future, now past, fulfillment of the *Miqra’* of *Pesach* in year 4000 Yah / 33 CE Roman Pagan Calendar so that the observant individual would realize the proper place and perspective to view the enablement of the Covenant’s benefits. *Mowryah* is thus the place “God Reveals.” Yah spoke on this day upon the mountain where the observant can see and understand what Father and Son accomplished.

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

Said another way, the insights, clarity, and perspective provided by Yahowah’s witness facilitate a vastly superior

perspective on His nature, character, purpose, and plan than could ever be achieved by viewing a physical and diminished manifestation of Him. This story pertaining to what Father and Son would accomplish on behalf of the Covenant's Children paints a clearer picture of Yahowah's nature and intent than would be possible through any visible manifestation.

As proof, as His *Choter* | Secondary Stem and *Basar* | Herald, this *Nakry* | Observant Foreigner has come to know and understand Yahowah far better than anyone who accompanied Him during the *Yatsa'* | Exodus, save Moseh. They saw Him and heard Him but, nonetheless, rejected Him. And now that I have read about Him, and listened to Him, I have not only embraced Yahowah, I have come to serve Father and Son.

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

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

"The spiritual messenger, Divine implement, and heavenly representative (*wa mal'ak* – so the supernatural envoy and voice) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of YaHoWaH, our '*elowah* –

God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalom* – restoration) **called out** (*qara'* – summoned and invited, met with and welcomed, proclaimed and designated by name, announcing (qal imperfect)) **to** (*'el* – for the benefit of) **'Abraham** (*'Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **a second time** (*sheny*) **from the sky above** (*min ha shamaym* – from the spiritual realm, abode of God, or heaven). (*Bare'syth* / Genesis / In the Beginning 22:15)

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

“Indeed (*ky ya'an* – for the express reason that truly, sincerely, deliberately, and actually), **for the benefit of the relationship** (*'asher* – showing the way to the benefits of an upright and elevated state with a joyful attitude, and thereby encouraged those walking the correct way along the proper and specific path to a prosperous life to step up and out in response to this teaching and guidance about pursuing life the right way) **you have acted and engaged**

(*'asah* – you have exerted the energy, have endeavored to contribute, working and performing (qal perfect)) **in accordance with the Word** (*'eth ha dabar ha zeh* – consistent with these specific statements, this account and narrative which has been recorded and communicated).

And therefore (*wa*), **you have not withheld** (*lo' chasak* – restrained or spared, holding back (qal perfect)) **your son** (*'eth ben 'atah*), **your unique, special, and beloved child** (*'eth yachyd 'atah*).” (*Bare'syth / Genesis / In the Beginning 22:16*)

Yahowah would not withhold His Firstborn Son either. And that is the moral of this story.

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

And since Yahowah is dependable, reliable, trustworthy, and consistent, we can avail ourselves of the Covenant's benefits in exactly the same way. That is the reason that this story is being conveyed. It is why the Towrah exists.

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

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

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

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

And while Yahowah is offering to immortalize, perfect, adopt, empower, and enrich His Covenant children, most of the physical and even spiritual descendants of 'Abraham will be religious and thus as coarse as sand. The rhetoric flowing from their lips, replete with man's propensity for circular reasoning, will be the impetus for swirling swords and torturous suffering. And none will be more prone to coarseness, to whirling weapons, to inflicting agony, than the people of the sea: Greeks and Romans, and the European imposition of Roman Catholicism.

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

Before we consider Yahowah's concluding statement regarding His Covenant, as we have learned over the years, Hebrew stems exist to establish a relationship between the subject and object of a verb relative to the action of that verb. And while there is no direct English equivalent, a translation is substantially impoverished when the relational voice of these stems is ignored. That deficiency can run the gamut from slightly inadequate to missing the

point entirely. Such is the case with Yahowah's next statement.

So that we can better appreciate the ways Hebrew stems can influence a statement, let's assess the most popular of them. The depicted relationship can be simple, encouraging a literal interpretation of the action as is the case with the qal stem.

The hifil stem is used when the subject involves the object in the process, causing them to become an understudy, therefore experiencing the same result. With the piel stem, the object is simply put into action by the subject. And in the case of the nifal, the subject both carries out and is influenced by the nature of the verb. For example, the proponents of religion deceive and are deceived.

And while the nifal establishes a telling scenario, revealing cause and consequence, to my thinking, the most revealing of all Hebrew stems is the hitpael. As the reflexive counterpart of the piel stem, with the hitpael the subject of the verb acts upon and with respect to itself.

The object of the piel stem endures the effect of the verb based upon the subject's actions, but with the hitpael, the subject acts solely on his or her own initiative. He or she is shown engaging in a way that is wholly independent of any societal influence, especially the prevailing and compelling nature of religion, politics, patriotism, militarism, and societal customs. In the case of the hitpael, the subject is neither assisted by nor acted upon by any other individual or human institution.

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

“And so long as they act independently and are not swayed by societal influences, people of every ethnicity

on the earth will be blessed (*wa barak kol gowym ha 'erets* – therefore individuals of every nation on Earth who act on their own initiative unaffected by the indoctrination of religion, politics, or patriotism, without regard for peer pressure or any external influence, will be lifted up (the hitpa'el stem and perfect conjugation make it clear that the subject is not being acted upon or prejudiced by any prevailing societal influence and that at least for a period of time these individuals act without reservation on their own recognizance, thereby being lifted up based upon their own decision regarding the blessing which results in them being favored)) **by way of your descendants** (*ba zera' 'atah* – through your seed and offspring).

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

While there is only one Covenant, the benefits of this everlasting Covenant are available to everyone, regardless of the pigment of your skin or the place of your birth. The sole determining factor of who benefits and who does not is a willingness to act independently of societal influences and listen to God.

There are a number of ways to convey “because” in Hebrew, the most common of which is with “*ky* – for this

reason.” And yet, even having done this now for fifteen years, this is the first time I recall seeing *‘eqeb / ‘aqeb* being used in this way. And it was in trying to assess why Yahowah chose to express it at this time that I gained a greater appreciation for His affinity for Hebrew etymology.

‘Eqeb, which can just as accurately be transliterated *‘aqeb* or *‘aqab*, is a “reward which is merited.” The “beneficial result is a consequence of trusting the evidence which has been made conspicuously visible. This is a result of the path and which has been provided to encourage individuals who find it to walk along it, embedding their heels in the unwavering and upright manner of Ya’aqob,” whose name is actually predicated upon *‘aqab*. So, when *‘eqeb / ‘aqeb* is deployed in conjunction with *‘asher*, we are listening to an amazing symphony harmonizing before us.

Every word of this has been provided for the express reason...

“So long as they act independently and are not swayed by societal influences, people of every ethnicity will be blessed, that is individuals of every nation on earth who act on their own initiative, unaffected by the indoctrination of religion, politics, or patriotism and without regard for peer pressure. They will be rewarded and lifted up by way of your descendants.

This reward is a consequence and is merited because unto the end of time this beneficial result of trusting the evidence which has been made conspicuously visible along the path whereby one embeds their heels to walk upright and unwavering as would Ya’aqob.

It is being given for the express reason to show the way to the benefits of an upright and elevated state with a joyful attitude and to encourage walking the correct way along the proper and specific path to life in

response to this guidance about pursuing the relationship the right way is a direct result of the fact that you actually listened to My voice.” (*Bare'syth / Genesis / In the Beginning 22:18*)

Vivid, unmistakable, and powerful! Such is the Word of God.

✠✠✠

12

Knowing

It Has Been Revealed...

In the previous chapter, we were treated to a partially amplified presentation of the majestic prophecy foretelling the arrival and purpose of the Passover Lamb – albeit without the kind of supporting commentary that tends to advance more complete understanding. So, we are going to return to it because this word’s-eye-view of one of the fulfillments of two of the most important days in human history delineates the means by which the Children of the Covenant were saved. And as we know, it was chronicled in *Yasha’yah* / Isaiah 53:1-12, nearly eight centuries in advance of its fulfillment.

In the previous chapter, our invitation into the prophecy was a result of the connection between the “*sabal* – bearing burdens” root of “*sabak* – thorny thickets which were intertwined to form a circle” and the Sacrificial Lamb. At the time, we did not want to disrupt the flow of the discussion between Yahowah and ‘Abraham at the confirmation of the Covenant, so I presented a less amplified translation without commentary.

However, since this is one of the most maligned prophecies within the Masoretic Text, we will pursue it again, this time relying on the Dead Sea Scrolls as the basis for a more fully amplified translation. And in this case, it is worth noting that the differences are considerable between the Great Isaiah Scroll and the Masoretic Text throughout *Yasha’yah* 53. That is relevant because it strongly infers that rabbis deliberately altered the text sometime before the 12th century to dissuade Yahuwdym

from recognizing the Passover Lamb. This is a point we will emphatically drive home so as to expose and condemn the religious copyedits.

Without further ado, let's consider how Yahowah honored the promise He had made to 'Abraham. Introducing us to an event 777 years in his future, Yasha'yah wrote...

“Awake, become alert, be roused from your stupor and rise (*'uwr 'uwr*). Choose to become clothed and adorned (*labash*) in power which strengthens and protects, emboldens and equips, enables and empowers (*'oz*). *Tsyown | Signs Posted Along the Way (Tsyown)*, choose to be adorned (*labash*) in garments (*beged*) beautifying and honoring you, making you radiant (*tiph'arah 'ath*).

O *Yaruwshalaim* | as the Source from which Instruction and Guidance on Reconciliation Flow (*Yaruwshalaim*), the set-apart, special, and unique (*ha qodesh*) city (*'iyr*), it's true that (*ky*) never again (*lo' yasaph 'owd*) will the uncircumcised, or the stubborn, unresponsive, and forbidden (*'arel*), especially the defiled and impure who are religious (*wa tame'*) come and be included among you (*bow' ba 'ath*). (*Yasha'yah* 52:1)

Of your own initiative, apart from political and religious influences, shake off and keep away from (*na'ar*) the dirt, filth, and rubbish, these shades of grey about to be pulverized (*'aphar*), and arise, standing upright and restored (*quwm*). Stay, dwell, and endure (*yashab*) in *Yaruwshalaim* (*Yaruwshalaim*).

Free of all societal influences and of your own volition, release (*patach*) the bonds and shackles (*mowser*) upon your neck (*tsawa'r 'ath*), O captives who are politically and religiously controlled (*shabyah*). *Bath Tsyown | Restore and Rebuild the House and Family of*

the Signs Posted on the Way (*bath Tsyown*). (*Yasha'yah* 52:2)

Therefore, right here and now (*koh*),’ says (*‘amar*) **Yahowah** (*YaHoWaH*): ‘You have been betrayed, having surrendered yourself in exchange (*makar*) for nothing and for naught, without even the benefit of a rational argument (*chinnam*), and so those of you who are redeemed will be bought back (*ga'al*) without that which people value (*wa lo' ba keseph*).’ (*Yasha'yah* 52:3)

For thus says (*ky koh 'amar*) **Yahowah** (*Yahowah*), ‘In an earlier time (*ba ha 'ri'shown*), My people (*‘am 'any*) descended, going down to (*yarad*) **Mitsraym** | the Crucibles of Political and Religious Oppression (*Mitsraym*), to dwell there as strangers (*la guwr sham*). Then the Assyrian (*wa 'Ashshuwr*) oppressed and mistreated them, defrauded and exploited them (*‘ashaq huw'*), beyond measure and without cause (*ba 'ephes*). (*Yasha'yah* 52:4)

So, considering this (*wa 'atah*), why should I be concerned here (*my la 'any poh*),’ prophetically asks (*na'um*) **Yahowah** (*Yahowah*), ‘since (*ky*) My people (*‘any 'am*) are led away and accept this, grasping (*laqach*) for nothing, without a valid reason, and in vain (*chinam*)?’

Their orators, political and religious rulers, those who exercise governmental and clerical power and authority over them, their sages, those who are considered wise and whose pontifications have become notorious (*mashal huw'*), lack understanding and exercise poor judgment such that they simply cry and scream while failing to offer reasoned conclusions or warranted insights (*ya'al*),’ prophetically declares (*na'um*) **Yahowah** (*YaHoWaH*), ‘while every day, continually and constantly (*wa tamyd kol ha yowm*) My name (*shem 'any*) is despised, rejected, and treated with

contempt, spurned, devalued, and disrespected, avoided and disdained (*na'ats*). (*Yasha'yah 52:5*)

So therefore (*la ken*), My Family ('*am 'any*) will know and will make known (*yada'*) My name (*shem 'any*). As a result (*la ken*), in that day (*ba ha yowm ha huw'*), indeed (*ky*), I am He ('*any huw'*) who will declare (*ha dabar*), “Behold, look now and see, here I am (*hineh 'any*)!” (*Yasha'yah 52:6*)

How suitable and befitting, desirable and appropriate, especially pleasing (*mah na'ah*), upon the Mounts ('*al ha harym*) is the stance (*regel*) of the *Basar* | who proclaims the good news, serving as a Herald and Messenger in the flesh who announces (*basar*) on behalf of those who are listening (*shama'*) reconciliation, restoration, and renewal (*shalowm*), of the individual in the flesh who conveys this positive and uplifting message, publishing the report (*basar*) which is good and beneficial (*towb*) for those who listen, announcing and proclaiming (*shama'*) deliverance and salvation, liberation and freedom (*yashuw'ah*), and who speaks on behalf of ('*amar la*) *Tsyown* | the Signs Posted Along the Way (*Tsyown*), “Your God ('*elohym 'ath*) reigns and provides counsel (*malak*)!” (*Yasha'yah 52:7*)

The lone *Qowl* | Voice of a singular individual will actually choose to actively engage to literally articulate that which has been communicated by (*qowl*) your watchmen who have witnessed the future and revealed what is going to occur, arranging and laying out what they have seen before you (*tsaphah 'ath*).

They will lift up (*nasa'*) the Voice's proclamation (*qowl*) all together and in one accord (*yahdaw*) singing joyously (*ranan*). Indeed, this is because (*ky*) eye to eye ('*ayn ba 'ayn*) they will see (*ra'ah*) the return (*ba shuwb*) of *Yahowah* (*YaHoWaH*) to *Tsyown* (*Tsyown*) with

mercy, love, and compassion (*ba racham*). (*Yasha'yah* 52:8)

Choose to be serene while bursting forth (*patsach*), **shouting and singing for joy** (*ranan*) **all together as one** (*yachdaw*), **desolated places** (*charbah*) **of Yaruwshalaim** | **the Source of Teaching and Guidance on Reconciliation and Restoration** (*Yaruwshalaim*).

For indeed (*ky*), **Yahowah** (*YaHoWaH*) **has shown compassion and has comforted** (*nacham*) **His Family** (*'am huw'*), **and** (*wa*) **He has redeemed** (*ga'al*) **Yaruwshalaim** (*Yaruwshalaim*). (*Yasha'yah* 52:9)

Yahowah (*Yahowah*) **has exposed and drawn out by stripping off the bark to reveal** (*chasaph*) **that which is associated with** (*'eth*) **Qodesh Zarowa' Huw'** | **His Set-Apart and Special Sacrificial Lamb, His uniquely Productive and Protective Shepherd, even the one who separates unto Him by sowing His seeds which yield new life and grow** (*qodesh huw' zarowa'*) **before** (*la*) **the sight and perceptions** (*'ayn*) **of every gentile** (*kol ha gowym*).

Everyone, to the ends of the Earth, will witness the final (*wa ra'ah kol 'ephes ha 'erets*) **salvation and deliverance** (*yashuwa'ah*) **of our God** (*'elohym 'anachnuw*). (*Yasha'yah* 52:10)

Come, come, be removed by turning away (*suwr suwr*), **such that we are withdrawn from there** (*yatsa' min sham*). **But do not make contact with or be plagued by** (*'al naga'*) **anything unclean, polluted, or defiled** (*tame'*). **Choose to go forth and be withdrawn** (*yatsa'*) **from her midst** (*min tawek hy'*). **Those who lift up, carry forward, and advance** (*nasa'*) **Yahowah's** (*Yahowah*) **adornment** (*kaly*) **will be enlightened and illuminated** (*barar*). (*Yasha'yah* 52:11)

For (ky) you will not go out in hurried trepidation (lo' ba chiphazown yatsa'), nor walk as a refugee (wa ba manuwsah lo' halak), because (ky) Yahowah (YaHoWaH) will walk (halak) in your presence (la panym 'atem). The God of Yisra'el (wa 'elohym Yisra'el) will gather and receive you in the harvest ('asaph 'atem). He will be called (qara') the God of the entire Earth ('elohym kol ha 'erets). (Yasha'yah 52:12)

'Behold (hineh), My servant ('ebed 'any) will gain understanding, prudently offering sound teaching leading to the proper response, providing insights to successfully accomplish the mission (sakal).

Then he will be raised on high (wa ruwm), honored and supported (wa nasa'). He will be increased in dimensionality to the greatest extent possible while his capability and influence, even his title and position will be elevated (wa gabah ma'od). (Yasha'yah 52:13)

As a result, and for the benefit of the relationship (ka 'asher), many of the most repugnant and corrupt will actually (rab ken mishachath) be astonished and stupefied, even stunned as they are ravaged (shamem), by you ('al 'atah).

Comparatively, this individual's (min 'iysh) perspective, his comprehension and understanding (mare' huw'), and his dignified appearance (wa to'ar huw') will be well beyond the descendants of 'Adam (min beny 'adam). (Yasha'yah 52:14)

Accordingly (ken), he will choose to anoint (nazah) the most abundantly enriched of the gentiles (gowym rab). Because of him ('al huw'), the mouths of political rulers will be shut (qaphats melek peh hem).

Indeed, that which, for the benefit of the relationship (ky 'asher), he has recounted and itemized in writing about them (saphar la hem), they will witness

and be shown (ra'ah). And what they had not listened to (wa 'asher lo' shama'), will finally be understood (byn).'" (Yasha'yah / Salvation is from Yah / Isaiah 52:15)

As introductions go, this one was special. But that is what we should expect considering the importance of the prophetic account of Chag Matsah's fulfillment by the Zarowa' Dowd which follows. Yasha'yah 53 is one of only three eyewitness accounts revealing how the Messiah and Son of God, Dowd, fulfilled Pesach and Matsah, leading to Bikuwrym and Shabu'wah. The others include his own exquisitely detailed *Mizmowr* / Psalms 22 and 88. And while it reveals far more about Dowd generally than the Mow'edym specifically, we should never exclude the 89th Mizmowr or Zakaryah's prophetic portrayal from this list of essential revelations.

In particular, the first two portrayals are exceptional reading because Dowd wrote these Psalms in first person to describe what he would personally endure. Then to put an exclamation point on this collaborative effort, Yahowah inspired Dowd's Song – the 89th Mizmowr – which is essential reading regarding what Dowd means to his people and our salvation.

But as it relates to Yasha'yah, he tugs at our hearts and minds. As Yahowah's most prolific and thoughtful prophet, Isaiah not only presents Yisra'el's tumultuous sojourn from the estrangement of religion to the reconciliation of the relationship, but he does so knowing that there will be a Herald who will cause his message to resonate with his people just prior to the glorious return of Father and Son.

The Choter's role in explaining all of this to Yisra'el during the Last Days is so integral to the story that Yasha'yah introduced God's final Witness in his 11th chapter, speaking of how the seven *Ruwach* | Spirits of Yahowah would work with him to compose the *Nes* |

Banner God will lift up to call His People Home. Thereafter, the great prophet weaves this Witness' presence into his narrative, and that is particularly relevant considering what we are about to consider.

The opening statement in Yasha'yah 53 addresses the *Yada Yahowah* family of books, especially as Isaiah's prophecies are presented and explained within them. And that is why we commenced our investigation in the 52nd chapter. By having done so, we know the topic being addressed, the timing of the narrative, and we are aware of the *Basar* | Herald who will be explaining the Zarowa's story.

Thus far, most of the presentation has been in Yahowah's voice. God has been speaking to Yisra'el, trying to get His people's attention so that they embrace His Son and come Home before it is too late. And since He has deployed a *Basar* | Human Herald to announce what He and His Son would achieve, his role has become relevant. Yahowah wants His people to know that while the following prophecy was fulfilled, this prophetic announcement has remained misunderstood. And that would remain so until now, just a decade or so before His return. This is when He is deploying His final Witness to herald His message to His People.

And while the entire 52nd chapter was scribed in Yahowah's voice pertaining to the awakening of Yisra'el, that is about to change because in the next line, God will be sharing the stage with His prophet. Moreover, while He introduced us to the Zarowa' in the previous chapter, Dowd is the focus of what follows.

Equipped with this knowledge we are prepared to consider what God inspired Yasha'yah to write, especially in the recognition that the chapter break between Isaiah 52:15 and 53:1 is an artificial contrivance set into the text by man. In actuality, this is all part of the same

conversation and, thus, continues to identify the Herald making the connection between the Zarowa' and the Pesach 'Ayil, so that Yahuwdym will listen to him. His role is to communicate Dowd's contribution to our redemption.

Helping His people identify this individual, Yahowah and Yasha'yah ask...

“Who (*my* – an interrogative posing a who, where, why, or when question about a single individual) **has affirmed and established, providing a verifiable accounting** (*'aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding (hifil perfect active third-person masculine singular)) **of our message** (*la shemuwa'ah 'anachnuw* – our report, news, information, announcement, and revelation by having listened to us)?

And (*wa*) **to whom** (*'el my* – to whom, asking about one person [from 1QIsa as the MT has on whom]) **has the Zarowa' | the Productive Shepherd and Sacrificial Lamb** (*Zarowa'* – the prevailing and effective nature of the one with the strength to resolve challenges, the overall ability of the remarkably important and impactful individual of action who, as a liberator and leader is engaged as a shepherd among the sheep, akin to a ram leading the flock who is fruitful in his ways, accomplishing the mission by sowing the seeds of new life which grow while advancing the purpose of the Arm of God, of the Shepherd, and Sacrificial Lamb; from *zara'* – to sow seeds which grow and yield fruit) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our *'elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **been revealed and made openly known** (*galah* – she was uncovered and exposed, displayed and disclosed (nifal perfect third-person feminine singular))?” (*Yasha'yah / Yahowah Saves / Isaiah 53:1*)

These are extraordinarily profound questions, and yet they are seldom contemplated and rarely answered. Yahowah is speaking with Yasha'yah, so He is asking him these questions for our benefit, hoping that we will ponder the implications.

Frankly, I passed right by them when I first translated this chapter for *Yada Yahowah* and then for *Observations*. It wasn't until I found myself struggling to find a more comprehensive definition of *zarowa'* that I stumbled upon the reason for the questions and the answer.

Before we pursue the answer, I would like to share the most likely rationale behind these questions. Yasha'yah was an extraordinary prophet, and yet there is no evidence to suggest that his testimony positively influenced a single Yisra'elite during his lifetime.

This realization was underscored by the most poignant episode in his life, when in heaven and standing before Yah, God opened the door to His home and there was no one seeking admittance. To console His despondent prophet, who naturally blamed himself for this disappointing and inexplicable outcome, Yahowah revealed that it was simply a matter of time. He showed Yasha'yah that a complete copy of what he had written would be preserved and that it would be used to call Yisra'el and Yahuwdah home. And this time, they would respond.



Before we continue with *Yasha'yah* / Isaiah 53, we are going to explore the many ways Yahowah describes His *Zarowa'*. It is a provocative title; one I had become accustomed to rendering as the “sacrificial lamb” based upon its use in the Towrah. However, when translating

Yasha'yah 40 for the *A Voice* volume of *Coming Home*, that definition did not appear possible – and that there was more to *zarowa'* than the Towrah had stipulated. There were other telling attributes that needed to be explored. Among the most telling of these was identifying how the title applies to *Moseh* | Moses, *Dowd* | David, and to the Messiah's Herald. It was obvious that two of the three were shepherds and protective rams among the flock, but as it would transpire, one was actually all of these things and more.

Since the passage that had sent me off looking for explanations will enhance the way Yisra'el will perceive Yahowah, view Dowd, and ponder their testimony as it is translated and contemplated in these books, I'm going to interrupt our presentation of *Yasha'yah* / Isaiah 53 to present Isaiah 40 because of where it will lead God's people. Through the prophet Yasha'yah, Yahowah told Yisra'el...

“Choose to change your thinking and relent, and you will be comforted and consoled (*nacham nacham* – of your own freewill, by electing to reconsider, altering your opinions regarding what is true, you will find relief from your sorrows and distress and will be encouraged (piel imperative – your choices will cause you to experience this result)), **My people** (*'am 'any* – My family [therefore speaking of Yahuwdah and Yisra'el]), **promises your God** (*'amar 'elohym 'atem* – declares your Almighty).” (*Yasha'yah* / Isaiah 40:1)

That is *the* ISSUE. There is none more important. Yahowah cannot help His people until such time as His *'am* | family “*nacham* – choose of their own freewill to change their minds, their thinking, and their perspective such that they can be comforted and consoled.” By “*nacham* – electing to reconsider and altering their opinions regarding what is true, they will find relief from their sorrows and will be encouraged.”

This declaration personifies the necessity and purpose of the Covenant's lone prerequisite: walk away from your country, away from *babel* | religious confusion and Babylon, away from your father's family and thus the family of man, and away from societal norms, mores, and presuppositions. Until and unless this occurs, God remains unknowable and salvation unobtainable.

This “*amar* – promise” was made to Yahowah's “*am* – people, His family,” and not to an unknown Gentile Church. The seventy percent of Israelis and Jews worldwide who are not religious, who define themselves as secularists, are reachable in this regard. If you are counted among them, this message is for you...

“**Speak** (*dabar* – desire to communicate (piel imperative)) **from the heart, exercising good judgment** (*al leb* – with the proper intent and motivation), **on behalf of Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance regarding Reconciliation Flow).

Make an announcement, summoning her by reciting to her (*qara' el hy'* – call out an invitation to her, proclaiming the message to welcome her by reading to her), **that indeed (ky) her battles** (*tsaba' hy'* – her time of enduring the presence of deadly foes) **are finished** (*male'* – they are fulfilled and satisfied, and thus ended and over).

The consequence of her missing the way (*'awon / 'aown* – her propensity to be wrong by perverting and twisting the truth) **will be pardoned through restitution, causing her to be accepted, regaining favor** (*ratsah* – she will be reconciled because this will be resolved by making amends, compensation has been paid for her, leading her toward being in agreement as the relationship is restored at this moment) **because she has obtained** (*laqach* – she has grasped hold) **from the hand** (*min yad*) **of Yahowah** (*Yahowah*) **a double portion** (*kephel*) **for all of her** (*ba*

kol) **errant and mistaken ways** (*chata'* – offensive and perverted propositions).” (*Yasha'yah* / Isaiah 40:2)

Let's be honest with ourselves, trust our God, and be fair to His beloved Son. None of these things occurred circa 30 CE, and most are still ongoing. Therefore, the prophet is addressing God's Family – Yahuwdah and Yisra'el – at a future time when the people are no longer religious, and the nation's last battles have been fought and won.

Yisra'el has not changed her collective mindset toward Yahowah and the people have not been comforted. Her battles continue, with the worst occurring after Dowd's previous departure in 70 and again in 133 CE, both at the hands of Rome. Even recently, she was forced to fight for her survival as Europeans engaged in ethnic cleansing, a.k.a., genocide during the last world war – a double portion, indeed. She fought for her independence in 1948, and then for her very existence in 1967 and 1973. Further, she has enormous battles which remain – an all-Islamic war followed by a world war. Therefore, we can conclude with absolute confidence based upon *Yasha'yah* 40:2 that *Yasha'yah* 40:3 was not fulfilled 2,000 years ago.

God's nation and people are continuing to pay for having missed the way. So, since this prophecy coincides with a time after which Yisra'el has fought her final battles, and has suffered for the last time, and her relationship with Yahowah is restored, it was written to predict Dowd's Third Coming on Kipurym.

I was asked to announce that King Dowd will accompany Yahowah in the fulfillment of this prophecy...

“A Voice (*qowl*) **calls out** (*gara'* – reads and recites, calling out and welcoming to the Miqra'ey, inviting and summoning) **in the wilderness** (*ba ha midbar* – in the desolate and lifeless place where the word is questioned), **‘Turn around and choose to change your direction in life such that you are prepared for** (*panah* – walk away

from what you have been, electing to reject it, so that you are ready to face) **the Way (derek) of Yahowah (Yahowah).**

Of your own freewill, choose to become straightforward and correct so that you are prepared for (yatsar – choose to be direct, reliable, and steadfast, standing upright without wandering about, considering the unwavering nature of) the elevated walkway (masilah – the raised highway and ascending ramp, respecting the well-maintained gateway to proceed) through the dark and lifeless fabric of commingling and mixing together (wa ba ha ‘arabah – through the barren and desolate wasteland of unenlightened and unassociated nocturnal swarms of noxious pests, even through Arabia where the Towrah was revealed) to approach our God (la ‘elohy ‘anachnuw – to move toward and draw near the Almighty).” (Yasha’yah 40:3)

Yahowah is returning for His people and wants us to prepare as many individuals as are receptive to climb out of the mess man has made so that they can greet God. On behalf of the Messiah Dowd, the *Qowl* | Voice is summoning Yisra’el, inviting Yahuwdym home, calling them out of the mire and muck of human society, such that Yisra’el turns around, with a remnant prepared to embrace Yahowah’s Way. It is the only acceptable path home. Therefore, to bring an end to the nation’s battles, to conclude the people’s suffering, to be reconciled with God, Yisra’el and Yahuwdah must first “choose to change direction such that they are prepared for Yahowah.”

However, that is not easy since both Christians and Jews have deliberately replaced Yahowah’s name with either “the Lord” or “my Lord,” making it more likely than not that most will misconstrue and misappropriate the obvious. This is not the “way of the Lord,” or the return of “Jesus Christ,” but instead “the Way of Yahowah.” Without directly violating the Third Statement Yahowah

etched on the First of the Two Tablets, the one that warned us to never negate His name, this prophecy could not have been misunderstood or errantly interpreted, forestalling misguided Jewish and Christian claims.

The “*qowl* – voice” identified by the prophet Yasha’yah is of Yahowah’s choosing, and is, therefore, the Choter. He is being empowered, enlightened, and emboldened to set the record straight.

While the “Bible” is the most translated and broadly published book in human history, the translations are so erroneous, the world, including Yisra’el, has been “*ba ha midbar* – in a lifeless wilderness without the word” for a very long time. Far too few have asked the appropriate questions regarding the “*my* – who, what, why, when, where, and how” of the “*dabar* – message.” Fortunately, that is beginning to change, and you and I are part of this predicted and fortuitous transformation.

As we seek to better understand this prophecy, we find that there are many interrelated ways to render *mesillah*, especially recognizing that it is derived from “*salal* – to lift up and respect the ability” of Yah’s Way “to raise us out of” the “*arabah* – those who are unassociated, living in the darkness where life is squandered.” A *mesillah* is “a raised highway, an elevated ramp, a walkway and gateway, even a staircase.” Beyond this, *mesillah* speaks of “lifting up the upright conduct of one’s life to show the way up, revealing the gate to walk through to be lifted out of and above” the fray for those seeking “*la ‘elohy ‘anachnuw* – to approach our God.

Since Yahowah did not use *midbar* on this occasion and recognizing that it is the primary Hebrew term for “wilderness,” there must be a reason He revealed that the “*mesillah* – raised path” would go “*ba ha ‘arabah* – through the barren and desolate wasteland of unenlightened and unassociated Arabs, through the

nocturnal swarms of noxious pests, and within the gloomy fabric of commingling.”

While there are likely more, I suspect that there are at least three insights we can glean. The first is enlightening, the second is prophetic, and the third is pragmatic. Deprived of an accurate rendering of Yahowah’s testimony, the world is a dark place, one in need of the kind of light Yasha’yah is providing. Prophetically, the overwhelming preponderance of people surrounding Yisra’el are noxious Arabs in that they are corrupted by Islam. And pragmatically, this ascending path must go “through Arabia” which is where the Towrah was revealed to the Children of Yisra’el en route to the Promised Land.

When we consider the context of this prophecy, it becomes immediately obvious that Yasha’yah is predicting something extraordinary: Yahowah’s return and the Third Coming of Dowd. Its fulfillment transpires when Yahowah is obliterating the Gentile nations while reconciling His relationship with Yisra’el. This realization is extremely important, not only for Yisra’el’s survival but also for Christians – as they will soon become extinct.

The timing and the purpose of this invitation from our God is derived from the context that Yahowah’s prophet provided...

“Every depressed place (*kol gay’* – each depression) will be raised (*nasa’*) and each (*wa kol*) elevated place of illicit worship (*har wa giba’ah*) will be brought down (*shaphel* – will be leveled). And it will transpire (*wa hayah*) that the insidiously deceitful aspects of that which is not on the level (*‘aqob* – of that which is misappropriated and misconstrued to cause people to fall away and go astray) will be removed and flattened over (*la mishowr*) such that the uneven terrain of obstructionist conspiracies which have made the way impassable (*ha rekes* – the binding tethers of enticing

collusions which impede progress, these harmful schemes, even the intrigue treacherously blocking the path) **will be ripped apart** (*biqa'ah* – will be torn asunder).” (*Yasha'yah* 40:4)

No matter how one translates or interprets these words, this has not yet occurred. It could not, therefore, pertain to anyone circa 33 CE – including Dowd’s fulfillment of the *Miqra'ey*. We should expect that these miraculous events will transpire upon his return with Yah in year 6000 Yah / 2033 CE, commensurate with the reestablishment of Dowd’s kingdom.

I invite you to compare these insights to those squandered in English Bibles. It’s your decision: is God pushing mountains into valleys such that the Earth becomes uninteresting and flat, or is He preparing it for His return by ridding the world of illicit worship and insidious conspiracies – beginning with those that have served to impede the way of the *Miqra'ey*?

While it may be a stretch, could this refer to bringing down the most uplifted form of illicit worship on Earth, the most insidious and deceptive plot ever conceived: Christianity? Is Yahowah leveling a blow at those who have come to worship “Jesus Christ” who they still have nailed to the Roman implement of torture as their dead god on a stick?

Whether or not obliterating the insulting nature of this putrid cult, this rotten outgrowth of Roman culture, is the specific intent of this prediction, one thing is certain: every obstacle religious, political, conspiratorial, and militaristic men have placed over and around Yahowah’s Way will be obliterated.

Places of worship shall be brought down. Depressing places will become uplifting. Everything will be on the straight and level, such that the Way is no longer impeded

and impassible. We are being called to do our part in advance of Yahowah finishing the job.

On *Yowm Kipurym* | the Day of Reconciliations 6000 Yah, October 2nd, 2033, at sunset, guess who is coming for dinner...

“The overall significance (*wa kabowd* – the manifestation of power, the splendor and status, the actual persona and honorable nature, the abundance, value, and rewarding gift) **of Yahowah** (*Yahowah* – the proper pronunciation of the name of *‘elowah* – God as directed in His *towrah* – teaching regarding His *hayah* existence and our *shalowm* – restoration) **will be revealed, becoming more openly known** (*galah* – will be exposed, disclosed, and recognized).

And then every proclamation of the Basar | Human Herald (*wa kol basar* – each revelation by the one bringing the good news) **will reveal this** (*ra’ah* – will show this such that it is visible, observable, and perceptible) **altogether in its entirety** (*yachdaw* – completely and consistently at the right moment).

This is true and reliable because (*ky* – indeed surely, emphasizing this point) **the mouth** (*peh*) **of Yahowah** (*Yahowah* – an accurate transliteration of the name of *‘elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalowm* – reconciliation) **has spoken it** (*dabar* – has said it, communicating this message and declaring this statement).” (*Yasha’yah* 40:5)

Twenty-two years ago, when I began to serve as the Basar of Yahowah and Dowd, Yahowah’s name was deemed unpronounceable. It was not only unspoken, but there was also no recognition of Yahowah in Judaism, Christianity, Islam, or academia. *Yada Yahowah* has made a tremendous impact in this regard. It is among the Herald’s most important missions.

Considering these facts, why have so many Christians been led to believe that the prophecy foretold in Yasha'yah 40:3 pertained to the arrival of "Jesus Christ" when it undeniably and irrefutably declares that Yahowah's glorious presence shall be revealed and openly known? How is it that, when only a few thousand living in Yahuwdah saw Dowd at any one time, and no one recognized him, Christians have managed to ignore the fact that this prophecy will only be fulfilled only when every living creature will see Him the world over at the same time?

Are Christians ignorant of what God said, or are they hopelessly irrational? How does one believe those who claim to speak for God while contradicting Him, as was the case with Paul and every Pope after him? Is the Christian faith predicated on cognitive dissonance, their willingness to believe wholly inconsistent, incompatible, and incongruent ideas?

And may I ask the aficionados of Maimonides how it is that we will all see God if God is incorporeal? How is any religious Jew going to recognize or greet Yahowah when they eschew His name? Why are you longing for a Mashyach you do not know when the most famous Yahuwdy of them all is that man?

Speaking of cognitive dissonance, Christian pastors have a troubling propensity to remove Yasha'yah 40:8 from the context of this prophecy, citing it after quoting verses out of Paul's letters. They do so to imply that the false prophet's verbal diarrhea should be considered the Word of God which will endure forever when it is so obviously contradictory and adversarial to everything Yahowah conveyed to us.

Beyond showing their inability to think, little do Christians know that Yahowah answered Yasha'yah's question on what to "*qara*" – read and recite" by sharing an

allegory Dowd had composed three hundred years earlier in what is among his most inspiring *Mizmowr* | Songs, the 103rd. Yahowah shared His Son's *mashal* | word picture with Yasha'yah in the heart of this prophecy to reveal who He would be working with on this day.

Yahowah is the greatest communicator mankind has or will ever witness, and His favorite writer was the author of this allegory. For those of us who have come to appreciate Yahowah's style, which is to weave threads into the tapestry of His Word that we can pursue to the point of understanding, this affirms that Dowd was telling us the truth about the mutually dependent nature of his relationship with Yah.

“A *Qowl* | Voice urges (*qowl 'amar*), ‘Read and recite, choosing to be called out and welcomed (*qara*’ – of your own freewill issue an invitation and a summons, announcing a proclamation, read aloud and designate this by name and title (*qal* imperative)).’

So, I asked (*wa 'amar 'any* – and then I [Yasha'yah] said (*qal* perfect) [*'any* is from 1QIsa]), ‘What should I read and recite (*mah qara*’ – who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce)?’

‘Every proclamation of the *Basar* | Herald (*kol ha basar* – each message and the overall good news of the messenger in its entirety) is a place to dwell (*chatsyr* – an abode) which is entirely loving, providing all of the benefits of the relationship (*wa kol chesed huw*’ – is a place of unfailing kindness, devotion, and steadfast affection), akin to a gleaming flower blossoming and shining (*ka tsyts* – a beautifully adorned, sparkling, productive, and flourishing) while spreading across an open terrain (*ha sadeh* – growing within the pasture and overall environs). (*Yasha'yah* 40:6)

This dwelling place (*chasyr* – the abode), **he will be gone for a while** (*yabesh* – he will temporarily dry up (qal perfect)), **the blossoming and gleaming flower** (*tsyts* – the beautifully adorned and sparkling bud), **he will be treated with contempt at this moment** (*nabel* – he will be temporarily disrespected and disdained (qal perfect)) **because, truly** (*ky*), **the Spirit** (*ruwach*) **of Yahowah** (*Yahowah*), **She blows like the wind, dispersing and driving away forcefully through him** (*nashab ba huw'* – She moves within him and out of him like the wind at this time (qal perfect)).

Insightfully (*'aken* – truthfully, as a means to reveal causation), **the abode** (*chasyr* – the dwelling place) **is of the family** (*ha 'am*), (*Yasha'yah* 40:7) **because the Word** (*wa dabar*) **of our God** (*'elohy 'anachnuw*) **stands** (*quwm* – is established and confirmed) **forever** (*la 'owlam* – eternally and forevermore).” (*Yasha'yah* 40:7/8) [While there are several variations of Isaiah 40:7-8 among the scrolls, between the Masoretic Text and *Septuagint*, this captures every aspect of each with minimal redundancy.]

This prophecy begins by encouraging us to change our thinking so that we can be comforted and consoled by Yahowah. This means that the current religious and political approach will continue to estrange the wayward individual from God for all but the Covenant Family.

Yahowah has even asked us to speak from the heart, and thus dispense with tweets and posts, rote prayers and platitudes. And at this time, our focus should be on Yaruwshalaim as the Source of Teaching and Guidance on Reconciliation. This is Yahowah’s Home on Earth and it is where He will soon return.

The pronouncement that her battles are over takes us to Kipurym and Sukah in year 6000 Yah as we stand with Dowd. As a result, this is addressing what we are doing today – not something that occurred 2,000 years ago. The

worst of Jerusalem's battles raged throughout the century following the fulfillment of the first four Miqra'ey – and they are ongoing. It will get worse before it gets better. Moreover, it was 2,000 years ago that restitution was made and accepted so that Yahowah's Family could be pardoned today.

The *Qowl* | Voice calling out in a world where God's word is questioned conveys the same message as was stated at the onset of this prophecy by Yahowah. Change! What you have been doing and believing is invalid! Reject religion and accept the Covenant relationship so that you are prepared to approach Yahowah His way!

No more lies. This is the end of faith. Stop the politicking. The path to God is straightforward – through His Miqra'ey – and we must be as well if we are to find ourselves in His company. No more wandering about aimlessly. The path to Yahowah, this elevated walkway, cuts through and rises above the confounding commingling of religion and politics, through the dark fabric of man's lies.

During this amazing time between Kipurym and Sukah in year 6000 Yah, from October 2nd at sunset in Yaruwshalaim in 2033 through the Shabat of October 7th, and perhaps 8 days beyond, the Earth and Land will be transformed. Every trace of religion and the religious, as well as human governance, will be leveled as our world is restored back to the conditions experienced 6,000 years ago in *Gan 'Eden* | the Garden of Great Joy.

Between now and then, we will continually tout Yahowah's overall significance. He is worth knowing. And it is the *Basar's* greatest joy to proclaim His message, accurately and completely – in its entirety – bringing it all together for your consideration. Yahowah has promised no less and I'm not about to let my Father or His children

down. I will read and recite His message until the sheep come home.

For those checking English translations, you will read that “the glorious presence of the LORD will be seen by all flesh.” All flesh would be all animals, and that is neither possible nor desirable. Even if interpreted as all humans, most will be exterminated upon God’s return, so that’s no better. Moreover, by the time when He can be seen, there will be no reason to proclaim His message on how to prepare to approach Him. It will be too late for that.

Therefore, the only rational interpretation is the one that is consistent with the primary meaning of *basar* – a human herald will be proclaiming the message of Father and Son. This is also consistent with how Yasha’yah has been using *basar*. And in this case, every proclamation coming from the Herald will serve to reveal Yahowah’s overall significance – something he will accomplish in an integrated and amplified manner, conveying God’s message in its entirety, sharing the details that form the larger portrait of God.

Yasha’yah, who had been inspired to write these words, took Yahowah’s request personally – as is appropriate. So, he asked God, “*mah qara’* | what should I recite, who should I invite to be called out, who should I welcome, what should I offer to read aloud and announce?” Instead, Yahowah told him what to write because it was for another to recite.

Searching for the intended meanings of *chatsyt* and *tsyts* should have been easier than I have made it in the past. Both are defined by their actionable roots, as is the case with most Hebrew nouns. *Chatsyr* is “to dwell in a home or abode” and *tsuwts* is “to blossom and shine, to flourish and be productive.” This means that the *Basar*’s pronouncements pertain to God’s Home, letting us know that it comes replete with all of the benefits of the

relationship. Those invited inside blossom like flowers, shimmering and flourishing in our Father's light – not unlike the rising sun on the sea this morning.

And since that reads beautifully, the reason that the family home and budding flower will be gone for a while is that he and other Covenant members are going to be harvested during Taruw'ah, most likely in 2029. And since the *Basar's* message on behalf of Yahowah and His people is so contrary to that preached by the religious, in his absence, they will slander him. However, their disdain will be short-lived and ill-advised.

The *Basar* | Herald will return with 'Elyah on Passover in 2030, six months after his departure. And upon his return, Yahowah's Spirit will blow like a scorching wind, forcibly dispersing those who do not belong, driving them away. Considering the responsibility, I'm glad to hear that the Ruwach will be moving through him and, therefore, he will not be acting alone.

Also comforting, this prophecy affirms that the *Basar* | Herald will be harvested along with the rest of the Covenant Family, which will allow him to spend some quality time with Yah. He will get his *nepesh* recharged before re-engaging. It also seems to imply that the final Witnesses will be breathing Spiritual fire against Yahowah's antagonists, which is better than having to listen to the brainwashed cite their religious texts ad nauseam.

Yasha'yah's prophetic pronouncement concludes by affirming that our analysis has been correct. The *chatsyr* | dwelling place is for the Family of our God. Filled with His words, we will endure forevermore.

The reason that I did not repeat the statements Yahowah made as they are recorded in Yasha'yah 40:7-8, and went directly to His conclusion, is that the needless and distracting repetition does not exist in the Great Isaiah

Scroll – the oldest witness to this prophecy. The message is so much clearer in the Dead Sea Scroll than in the Masoretic Text that I’m celebrating its discovery.

If you care to look, and we will much later in *Coming Home*, Dowd composed this *mashal* | word picture and scribed it in his 103rd *Mizmowr* | Song three centuries before Yahowah shared it with Yasha’yah. And yet, nary a person has made the connection between this prophecy and the author of this remarkable allegory. And that is surprising because in the 5th *Mizmowr*, Dowd announced his role in this prophetic portrayal regarding Yahowah’s return.

Dowd’s literary genius is woven throughout all of this. For example, these words all have a dark and light side. In this regard, the word for “grass,” *chasyr*, also conveys an “abode or dwelling” and thus was used to paint a verbal portrait of the bodies in which our souls reside. And should you have missed the connection, both Dowd and Yahowah affirm it by directly associating people with this dwelling which is akin to dried-out hay deprived of water – a point made brilliantly in the 103rd *Mizmowr*.

Further, while *tsyts* can be rendered as “flower,” it can also be translated as “a written inscription on a shining memorial plaque like those found at a gravesite” or as “an engraved trophy memorializing some prior accomplishment.” This becomes especially relevant when we realize that the verb, *nabel*, denotes something that “loses its sheen and wears out, degrading and decaying, because it is disdained as foolish and seen as stupid, senseless, and contemptible.”

These are all concepts God would rightly convey His disdain for by attributing them to man’s memorial plaques and trophies, but not to flowers. Expecting us to be able to read what the words actually say, and thus render them correctly, is why the nature of the *chasyr* was explained but

not the *tsyts*. Yahowah, and His Son, Dowd, clearly see us as more capable than we are prone to act – or at least superior to our current translations or thinking. Religion has dumbed us down and politics has homogenized us.

Dowd’s original choice of words is telling because we humans remember those who have passed away, honoring their lives by engraving our sentiments and their names on gravesite memorial plaques. But man’s wishes and remembrances will not only fade away and be forgotten, upon the arrival of the Spirit, such religious and patriotic platitudes will be seen as foolish and contemptible.

As an interesting aside, the best-known memorial, with the most flowery and beautiful inscriptions, The World Holocaust Remembrance Center, is that which commemorates and seeks to remember the mass murders associated with man’s greatest act of inhumanity, an ode to Dowd’s people’s worst experience.

By taking us directly to Tsyown in the heart of Yaruwshalaim, we ought to be reminded of who lived there with Yahowah and what he had to say about establishing a Father/son relationship with God. We should be motivated to consider what happened there and what it means to us.

It is material to know where God is returning and to whom. We should ponder who He is bringing along with Him as well. But most do not because Yahowah’s prophetic testimony through Yasha’yah undermines their belief that “the Lord Jesus Christ” is their savior, and that he is returning to them and for his “Church” as part of his “Second Coming.” And rabbis show very little regard for the one Yahowah chose instead of them.

It is essential to our wellbeing that we know where God is returning and to whom. We should also consider who He is bringing along with Him and why...

“Your desire is to ascend (*‘alah* – You want to rise (qal imperative second-person feminine singular [addressing the Ruwach])) **upon the elevated and exalted mountain** (*‘al har gabah* – toward the high and exalted mount). **For You** (*la ‘ath* – feminine singular) **enable the Herald to bring the message** (*basar* – empowering the witness to convey the positive proclamation, publishing and announcing the glad tidings (piel participle feminine singular – a verbal adjective which explains how the subject, which is the Spirit, facilitates the conveyance of the message)) **of Tsyown | the Signs Posted Along the Way** (*Tsyown* – the written directions posted on the path).

Powerfully and with this authority (*ba ha koach* – mightily with all of this capability and potential, forcefully and in a robust nature, productively with considerable prowess), **choose to raise your Voice** (*ruwm qowl ‘ath* – of your own volition lift up your vocalizations and verbal pronouncements (hifil imperative – the qowl is engaged by the Ruwach such that they are united in their actions and inclinations)) **as a Basar | Bringing the Good News as a Herald** (*basar* – proclaiming this positive and uplifting report, publishing and announcing the glad tidings, conveying this message (piel participle – a verbal adjective which is demonstrative and enables the city to respond)) **to Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance, Instruction and Direction regarding Reconciliation Flow).

Lift up on high (*ruwm* – of your own volition raise up to an even higher elevation, exalting, even increasing the importance of (hifil imperative)) **and choose to proclaim** (*‘amar* – of your own freewill, announcing and saying (qal imperative)), **‘Fear not, no longer be intimidated, anxious, or apprehensive** (*‘al yare’* – do not be frightened or afraid (qal imperfect jussive)) **cities** (*‘iyr* – the towns and populated places) **of Yahuwdah** (*Yahuwdah* – the Beloved of Yah, those who Relate to Yah and are Related to Yah).

Behold, look up now and see (*hineh* – pay attention at this moment and notice that here is) **your God** (*'elohy 'atem*).” (*Yasha'yah* 40:9)

It is as obvious as words allow: Yasha'yah wants Yisra'elites to know that the *Ruwach* | Spirit is empowering and enabling a *Qowl* | Voice to *Basar* | Herald this message to Yahuwdym so that his people are prepared for God's arrival. And central to this mission will be to proclaim the message associated with *Tsyown* | the Signs Posted Along the Way.

Just as the *Ruwach* | Spirit was presented as vital to the Choter's performance, She is seen here as the active force behind the Basar, enabling him.

As a result, he will affirm that Yahowah's focus has been directed toward Signs Posted Along the Way of Tsyown upon Mount Mowryah, in Yaruwshalaim, as part of Yahuwdah and Yisra'el. This remains so right up to and including the moment of His return. Therefore, there is no hint of, indeed no room for, Tluste, Ukraine and the Kabbalistic diatribes of Baal Shem Tov, a church in Rome, a capital in Washington, or a mosque in Mecca (actually Petra, but that's another story). God is returning to and for His people: Yahuwdym in Yaruwshalaim. Period. End of conversation.

This *Basar*, however, is unique because he will speak *ba ha koach* | with the power and authority of Yahowah about *ha koach* | the potential for restoration. This *Basar* | Herald will *ruwm qowl* | raise his Voice so that it is heard in Yaruwshalaim and throughout Yahuwdah. And what he proclaims should be sufficiently confident and bold to free God's people from being intimidated by Progressive activists or Haredim pacifists. This is the last opportunity to break free of the juggernaut of religious and political control and embrace Yahowah's return – just ten years from this edit on the cusp of Taruw'ah in year 5990 Yah.

Yasha'yah continued with yet another *hineh*, Yahowah announces...

“**Behold** (*hineh* – pay attention and notice, right here and right now), **Yahowah** (*Yahowah* – an accurate transliteration of the name of ‘*elowah* – God guided by His *towrah* – instructions regarding His *hayah* – existence and our *shalown* – reconciliation), **the Upright One** (‘*edown any* – the Upright Pillar of the Tabernacle), **will arrive** (*bow*’ – will actually come, genuinely returning with the intent to remain (qal imperfect)) **with an intense and resolute Herald, with the loud blast of a trumpet, and with a courageous and empowered Leader** (*ba chazaq* – with the sounding of a *showphar*, with an enabled and passionate person who is mentally disciplined and unwavering, and with an able ruler who is ready to fight, one who is intensely prepared to defend, who embodies the right character, appropriate status, and vocal strength to fortify the people by guiding appropriately, who is also a courageous leader with a firm and strong hand who clearly knows how to lead in the proper direction).’

And so (*wa*) **His Zarowa’ | Capable Arm Sowing the Seeds which take root and grow** (*zarowa’ huw’* – His strong arm who is fruitful in His ways, accomplishing the mission, especially when cultivating new life and a productive harvest, and who encourages the offspring of His Sacrificial Lamb) **will vividly communicate** (*mashal* – the *zarowa’* will explain the proverbs and parables while sharing the wisdom of the prophets, speaking in memorable ways by making comparisons, drawing pictures with words, providing a narrative on the witness while also ridiculing that which deserves contempt while wisely exercising authority over individuals and governments using words) **regarding approaching Him** (*la huw’* – concerning Him).

Look up and pay attention (*hineh* – behold the details and be observant) **to him** (‘*eth huw’*) **because the**

reward for his work and the compensation for what he is offering (*sakar huw'* – the just return and remuneration offered for his services and steadfast devotion, in response to the merit of what is being rendered) **and** (*wa*) **as his recompense, the just due for his considerable effort** (*pe'ulah huw'* – a return on his investment, payment for that which he has accomplished), **is before him** (*la paneh huw'* – is approaching him and facing him, in his very presence, appearing before him).” (*Yasha'yah* 40:10)

This prophecy has been focused on the events of our day, presenting what will occur at this time to prepare Yisra'el and Yahuwdah for the return of Yahowah and Dowd on Yowm Kipurym in year 6000 Yah. And so Yasha'yah is announcing the arrival of a Voice who will call out to God's people as a Herald in advance of this Family reunion.

In the previous pronouncement, the Basar was proclaiming the message of Tsyown. And it was there that we learned that the Witness had been appointed by God, and that his powerful message regarding restoration would be particularly robust – and, thus, anything but meek.

The Qowl of the Basar will proclaim Yahowah's arrival in the skies above Jerusalem. And because God wants this remnant of Yisra'el to embrace him, the Voice is telling God's people that there is no reason for apprehension.

So then as we move from the 9th statement to the 10th, we find Yasha'yah Yahowah is arriving *ba chazaq* – which could mean any or all of the following: 1) with an intense and resolute Herald, 2) with the loud blast of a trumpet and sounding of a *showphar*, and/or 3) with a courageous and empowered Leader who is ready to fight, who embodies the right character, appropriate status, and sufficiently courageous to lead with a firm hand, who clearly knows the proper direction. Either the Herald or the Leader will be an

enabled and passionate individual who is mentally disciplined and unwavering, one who is intensely prepared and ready to provide a strong defense, with vocal strength to fortify the people by guiding them appropriately.

The trumpet blast would be indicative of the Herald and of Taruw'ah where the showphar is blown to arouse God's people and garner their attention. Taruw'ah is all about providing a warning and conveying good news.

If this is the intent of *ba chazaq*, then the *zarowa'* is the capable arm sowing the seeds which must take root and grow for there to be new life on this day and a productive harvest. *Zarowa'* would then address the fact that the Herald and Voice has been fruitful in God's ways, accomplishing the mission, by being productive, especially when cultivating new offspring for the Sacrificial Lamb.

Therefore, should the Basar, Qowl Chazaq, and *Zarowa'* be the same individual who was chosen and equipped to convey this message, then we would expect him to *mashal* | communicate vividly and poignantly. He would explain the proverbs and psalms while sharing the wisdom of the prophets. He would speak in memorable ways and provide insights by making comparisons. He would also draw pictures with words, providing a narrative on government and religious authority. And he would, of course, speak of how to approach Yahowah.

If, however, the Chazaq is Dowd, then *Zarowa'* should be rendered Sacrificial Lamb. Also, while *mashal* speaks of everything presented in the previous paragraph, if Dowd is the subject, then *mashal* would be more indicative of good governance than being a wordsmith – especially at this time. However, it would be awkward for Dowd to be both the focus of our attention upon his return and the one announcing it.

While Yahowah wants His people to listen to His Basar, which is the reason he is mentioned in prophecies

such as this one, the Voice is calling attention to Father and Son, and not to himself. Therefore, it would have been more comfortable if *sakar* | reward were a verb rather than a noun because, as it is, *sakar huw'* speaks of "his reward, the compensation for the work he had done." And while God is desirous of remunerating His coworkers, providing a return on their investment in His people, I would have preferred that this read more like, "Pay attention to him because what he is offering is rewarding."

However, since that is not the way this was written, we would be wise to read it as we have with all of the benefits Yahowah has afforded Dowd. Since God is consistent, what, almost everything He has given His Firstborn Son, each member of the Covenant Family will receive. So, if the Basar is to be rewarded for his contribution to the Family reunion, then so will all of those who attend.

One of the reasons that we are addressing God's intended compensation for a job He must consider well done is that *pe'ulah* is a different word saying the same thing. Either Dowd or his Herald is going to be *pe'ulah* | recompensed for his effort and provided a return on his investment, which is payment for what he has accomplished.

The realization that this is all *la paneh huw'* | before him suggests one of three things. Either his job is done, and he is being awarded his gold watch, so to speak, his reward is being with Yahowah and Dowd, or his compensation is counted in the attendees who are enriching the celebration of Yowm Kipurym. By having contributed to the size and quality of the Covenant Family, the Basar has enriched many lives, including his own.

In the context of vocally announcing the timing and place of Yahowah's return, while preparing an unreceptive people for this extraordinary event, it is hard to discount the message voiced throughout *Yada Yahowah*. After all, if

the intent were to ascribe any of this to Dowd, why wasn't he mentioned? Since his name appears over 1,000 times, when God wants us to picture Dowd in a pronouncement, He tells us so.

That is not to say that Dowd has to be delineated by name to be the subject of prophecy. Yahowah has afforded him the titles of Messiah, Son of God, King, Shepherd, Branch, Firstborn, Chosen One, and Prophet, in addition to Zarowa', while also telling us that he was preferred over all others, anointed, and enveloped in His Spirit. Additionally, it is Dowd who will be returning as king at this time and Yahowah wants us to recognize and appreciate him for fulfilling the Miqra'ey and saving them.

Such may be the case with this next sentence. Yahowah called Dowd to shepherd His flock and Dowd called Yahowah "my Shepherd." God has strong and capable arms and He selected three Zarowa', two profoundly important and the other to see to it that the seeds they sowed are properly cultivated so that they take root and grow in time for the harvest. So, who is the Zarowa' in this next statement?

To ascertain his identity, we know that after the announcement has been made by the designated Voice, Yahowah will return with Dowd. So, it is time to get down to business. But are God and King gathering and shepherding the flock or are they delegating this opportunity to another Covenant member? Is Yasha'yah addressing the Shepherd or one who is acting in the role of a shepherd while figuratively seeking to corral the wayward sheep?

“Like (*ka*) a shepherd (*ra'ah*), he will tend (*ra'ah* – care for the needs of, leading, feeding, and protecting (qal imperfect – actually, literally, genuinely, and continually)) his flock (*'eder huw'* – those who need his assistance).

He will gather (*qabats* – he will collect and obtain (piel imperfect)) **the lambs** (*taleh* – the young and vulnerable kids, the recent offspring of the adult lambs) **in his capable arms, shepherding, guiding, and protecting them** (*ba zarowa' huw'* – with all the resolve and overall ability he can muster while engaged within the flock he will nurture the sheep and be productive, having sown the seeds which advance new life for his Sacrificial Lamb).

He will guide, leading (*nahal* – he will direct, sustain, and nurture, caring for and helping (piel imperfect – the consistent guidance will benefit the sheep)) **those who are being nursed** (*'uwl* – the recently born and youngest sheep being suckled by their mothers), **lifting them up** (*nasa'* – raising and carrying them, honoring and respecting them) **in his lap** (*ba cheq*)." (*Yasha'yah* 40:11)

The prophet has provided a more expansive understanding of *zarowa'*, surrounding it with words we would readily appreciate. And considering the exceedingly provocative introduction to *Yasha'yah* / Isaiah 53, it is why we have embarked on this journey through *Yasha'yah* / Isaiah 40. Here the *zarowa'* is a "*ra'ah ra'ah 'eder* – shepherd tending" God's "flock." Clearly, based upon the 23rd *Mizmowr* / Psalm, we know that Dowd was the Shepherd's shepherd. But if we are to see the Messiah in these words, why would the prophet suggest that he would be acting *ka* | like a shepherd when he was the genuine article? Why not mention his name?

Therefore, I'm inclined to look for other options, especially within this context. And in particular, since this *zarowa's* job will be to *qabats* | gather, collect, and obtain *taleh* | the lambs, it is more consistent with the mission of the Basar at this time. This cannot be Dowd's responsibility because the last gathering of sheep will occur before he returns.

Then we discover that after he has gathered God's flock in concert with His return, this *zarowa'* will be tasked with the responsibility of nurturing the youngest of them. And from this perspective, as we enter the 1,000-year celebration of *Sukah* | Camping Out with God, there will be some distinctions between individuals. Some number of thousands will be spiritual beings who have returned following the Taruw'ah harvest. And yet, the stars of this day will be the acclaimed remnant of Yisra'elites and Yahuwdym who were appropriately prepared for Yahowah's return. While now included within the Covenant Family, they will retain both physical and spiritual qualities throughout the prolonged *Sukah* Shabat. None of these people, however, will need to be led because they will all have come to benefit from Yahowah inscribing His *towrah* | guidance within them.

The latter group, as physical beings, will conceive children, and it is they who will need guidance, even as they are weaned by their mothers. They will have been born with freewill, and therefore, they will need to hear the *Towrah* recited to them to determine whether or not they want to accept it or reject it. And that is the job being assigned to this *zarowa'* to nurture them in this way.

However, while guiding infants is rewarding and enjoyable, it would not likely be the responsibility of Yahowah or Dowd, because if they were to intervene in this way, their very presence would be so impressive, it would make a mockery of freewill. The prophet is, therefore, likely speaking of the one announcing their return because he is already serving as a teacher and guide.

Under the auspices of full disclosure, while I do not yet fully appreciate the ramifications, for some and for a while, there may be two additional classes of people. Those who demonstrated no animosity toward Yahowah or Yahuwdym may be allowed to enter the Millennial Shabat. Also, there will be recompense for the worst of the

offenders, with those who abused Jews, forcing them to serve them in the most menial of capacities – and thus enduring the kind of humiliation they perpetrated. They will need corraling and guidance too, another task which may be assigned to the little z. Rumor is that he tends to be a workaholic.

In this regard, I'd like to impugn a lingering myth about living with Yahowah. We will not be lounging around getting fat, eating bonbons. God values work, and so we will be given the opportunity to serve alongside as we care for one another and the universe. This realization runs throughout His narrative with humankind, from the Garden to the Ark, from the Exodus to God's relationship with His Son, Dowd.

These thoughts have served to expand our appreciation of the title *Zarowa'*, particularly as part of Yasha'yah's vernacular, recognizing that this is the second mention of this remarkable word in the past two statements. And here, the most reasonable option, considering the context and what has been foretold regarding this moment in time, is that the individual who is announcing Yahowah's and Dowd's return is the little z, a capable arm serving to gather and guide the flock by sowing the seeds God has provided and then cultivating them – thereby increasing the harvest. If so, Yasha'yah's *Choter* is serving as this *zarowa'*.

It is also possible that Yasha'yah is projecting anthropomorphic attributes on God – even though in this circumstance, with Him returning with His Light undiminished, it seems a bit out of character. We have every reason to conclude that Yahowah will not change His approach upon His return, and He has consistently chosen to work with and through those He has selected and equipped to achieve what He wants accomplished. Therefore, to be consistent, this *zarowa'* is a Covenant member whose voice served to announce what we are witnessing.

With this in mind, we have learned that according to the prophets, there will be three *Zarowa'*, and each will serve God's purpose. Moseh liberated the Yisra'elites, leading them away from religious and political oppression and to the Promised Land. He was also the voice of the Towrah and a conduit for God's greatest gift. Dowd was the ultimate Shepherd, nurturing and protecting Yahowah's sheep, bringing them together and guiding them within their home. Then in his second of three lives, he served as the Sacrificial Lamb, opening Heaven's Door, making him the most complete embodiment of this title. And as we now know, Yasha'yah spoke of a third and final *zarowa'* who would call God's people home.

With all of the acclaim directed at the Towrah, with his soaring prophecies regarding Dowd, and his compelling portrayal of the Passover Lamb, Yasha'yah is cognizant that there have been two great *Zarowa'* whose contribution to the lives of God's people has been essential – absolutely irreplaceable. And yet, because his focus is on Yahowah's return and the role this prophetic announcement will play in shaping what we will soon witness, the final, albeit less significant, *zarowa'*, is of great fascination to this prophet. His interest in the little *z* is also heightened because he will be proclaiming the prophet's words to garner the desired result.

Broadening our horizons regarding the implications of *zarowa'*, we should look to the Towrah for clarity. Based upon its use in *Shemowth* / Exodus 6:6, 15:16, *Bamidbar* / Numbers 6:19, and *Dabarym* / Deuteronomy 4:34, even *Mizmowr* / Psalm 77:15 and *Yasha'yah* / Isaiah 33:2), *zarowa'* symbolically conveys the Sacrificial Lamb's ability to shoulder our burdens in association with Passover – but not always. It becomes evident that *zarowa'* is based upon *zera'* | to sow seeds and, thus, denotes the ideas of “being productive and fruitful in conceiving new life which

takes root and grows, producing offspring while contributing to a productive harvest.”

Most Hebrew dictionaries define *zarowa*’ as “arm,” but that usage is quite rare, occurring in just over a dozen of some ninety references. But to be fair, the “arm” and “shoulder,” like the “hand,” in Hebrew are almost always presented symbolically, conveying an individual’s “influence and capability,” their “power and strength,” their “ability to be productive, to get things done, and to prevail.”

Similar to the symbolic usage found here in *Yasha’yah* 40, while also being deployed during prophetic references to the Last Days, we find *zarowa*’ used in *Mizmowr* / Psalm 98:1 and *Yasha’yah* / Isaiah 51:9, 52:10, 63:5 – all addressing Yahowah and Company’s ability to vanquish His enemies upon His return.

Then in *Yasha’yah* / Isaiah 63:12, Moseh was presented as a *zarowa*’ for his contribution during the Exodus, whereby this remarkable ram, and also a shepherd, led Yah’s sheep, the Children of Yisra’el, out of captivity in Mitsraym. Thereafter, he returned to the role of shepherd, tending to the needs of the flock.

When investigating the full ramifications of *zarowa*’, we ultimately find ourselves in Solomon’s company, contemplating his use of *zarowa*’. And it is his speech that influenced the very words you are reading. In *Dabry ha Yowmym* / 2nd Chronicles 6:32, Dowd’s son, Solomon, announced the future arrival of the *Nakry* | Observant Foreigner pursuant to the same role being addressed in this prophecy. And in both presentations, we find *Zarowa*’, just as we do in *Yasha’yah* / Isaiah 53:1. So, when searching for answers, we must also include the narrative of the man considered the wisest who ever lived.

The words we are about to read were spoken by *Shalomoh* | Reconciliation | Solomon, Dowd’s son, upon

the completion and dedication of Yahowah’s Family Home – such that the subject and timing are apropos. At the seminal moment in the life of a united Yisra’el, standing atop Mowryah with the recently completed Home of God gleaming in the background, the man noted for his wisdom, *Shalomoh* | Solomon, delivered his “Sermon on the Mount.” He was dedicating the building Yahowah had designed to showcase the Ark of the Covenant, the Tablets of Stone, along with the original autograph of the Towrah Moseh had scribed.

With Ya’aqob’s descendants gathered before him, and speaking of the promises Yahowah had made to his father, Dowd, while desirous of guiding his people’s footsteps, Solomon used another title, *Nakry* | Observant Foreigner – a discerning person from a distant place and time speaking a different language, who, as a result of exploration and consideration would come to understand in conjunction with *zarowa’* to tell the Children of Yisra’el how they should respond to the words this individual would write on their behalf.

After describing the importance of the Ark of the Covenant now placed in the center of God’s Home, Solomon reiterated many of the wonderful things which would benefit Yisra’el if the people continued to observe the Towrah. But knowing they would not, and recognizing that they would need someone to redirect their attention and bring them back Home, he said the following...

“Therefore (*wa gam* – also and in addition), **regarding someone else, the observant and discerning foreigner from a different ethnicity and geographic location who will come to understand** (*ha nakry* – this individual from a distant place and culture, speaking a different language, who, having paid attention will comprehend; from *nakar* – someone who, by being attentive and astute will come to be acquainted, recognize, and acknowledge something which deserves our highest

regard and respect), **who, to show the way to the benefits of the relationship** (*'asher* – who, to reveal the correct and restrictive path to walk to get the most out of life) **is not of your people** (*lo' min 'am 'atah*), **this Yisra'el** (*Yisra'el huw'*).

He will come (*wa bow'* – he will arrive and enter the scene) **from a distant country in a distant time** (*min 'erets rachowq* – out of a land a great distance from Yisra'el and following a long interval of time) **for the express purpose of being a Witness and providing answers regarding** (*lama'an* – for the sake of responding and replying to, providing testimony as an observant and conversant individual with the express intent and purpose of revealing) **Your** (*'atah* – Yahowah's) **surprisingly important** (*ha gadowl* – tremendously empowering and distinguished, growth-promoting and magnifying, and astonishingly great) **name** (*shem* – personal and proper designation, renown, and reputation), **the influence of Your hand** (*wa yad 'atah* – Your ability to accomplish the mission, especially Your *yad*, the first letter in Your name which as an open hand reaching down and out defines Your role in our lives, denoting Your ability to engage and accomplish the task at hand [used to describe how Yah would work through Dowd]), **the powerful and passionate ruler who is prepared to lead** (*ha chazaq* – the very strong and influential individual with a fighting spirit who is ready and able to protect his people from those who would otherwise seek to harm them, the one who is intensely prepared and resolutely capable of encouraging, repairing, and defending his extended family, the one who embodies the right character, appropriate status, and speaking ability to govern appropriately with a firm hand who clearly knows how to lead in the proper direction [speaking of the Messiah and King Dowd]), **and** (*wa*) **the Protective Ram and Sacrificial Lamb** (*zarowa' huw'* – the prevailing and effective nature, the strength, resolve, and overall ability of this remarkably important and

impactful individual of action who, as a leader and fighter is engaged as a shepherd among his sheep, who is fruitful in his ways, accomplishing the mission, especially when sowing the seeds which take root and grow, enabling new life, personal growth, and an abundant harvest, all while denoting and advancing the purpose of the Strong Arm of God, of His Shepherd and Sacrificial Lamb [addressing Dowd as the Pesach ‘Ayil] **whom You have extended** (*‘atah ha natah* – through whom You have stretched and reached out).

When (*wa*) **he arrives on the scene and chooses to pursue this** (*bow*’ – when he comes, conveying these associations, wanting to clarify the proper direction toward the ultimate goal which is to enter and be included (qal perfect consecutive – literally and genuinely, during this moment in time, and of his own volition)), **then** (*wa*) **he will help interested parties reconcile their relationship by providing those who exercise good judgment with the information and justifications needed to make a correct and reasoned decision** (*palal* – he will intervene in the relationship by providing an accurate assessment, enabling thoughtful individuals to come to an agreement, and by foreseeing future events he will provide persuasive arguments which are assured to deliver the expected results) **regarding this familial relationship** (*‘el ha beyth ha zeh* – pertaining to and concerning God’s home and family). (*Dabarym ha Yowmym* / Words of the Days / 2nd Chronicles 6:32)

When you hear it out of the heavens, coming from the atmosphere (*wa ‘atah shama’ min ha shamaym* – listen to what comes out of the spiritual realm by way of the sky (from radio waves and especially satellite-based broadband internet connections, perhaps)) **within the location where you live** (*min makown yashab ‘atah* – within the place you are located and dwell), **then** (*wa*) **engage and act accordingly, doing everything** (*‘asah ka*

kol – under the auspices of freewill, endeavor to expend the considerable effort required to receive all the benefits, doing everything consistent with the example and pattern he has set (qal perfect consecutive)) **which, to show the way** (*‘asher* – that, to reveal the proper path to get the most out of life and receive the benefits associated with the relationship), **the observant foreigner from a different ethnicity and geographic location who understands** (*ha nakry* – this man from a distant place and culture, speaking a different language who is uniquely discerning) **has invited you to read** (*qara’ ‘el ‘atah* – has proclaimed and offered to you about God, has recited to you, summoning you to it, calling you out to meet with and be welcomed by God (qal imperfect)), **for the express purpose of being a witness, who provides answers such that** (*lama’an* – for the sake of responding, providing testimony with the express intent and purpose of revelation such that) **all peoples of the Earth** (*kol ‘am ha ‘erets* – everyone, every family and nation of the material realm) **will have a genuine and ongoing opportunity to become familiar with Yada’, to know, acknowledge, accept, and understand** (*yada’* – will be shown and find, becoming aware of Yada’ and familiar with as a result of the revelation and have the means to comprehend (qal imperfect)) **Your name** (*‘eth shem ‘atah* – therefore, Your proper designation and actual reputation), **coming to respect and revere You** (*wa la yare’ ‘eth ‘atah* – once revitalized, approach Your awesome nature) **simultaneously along with** (*ka* – concurrently with) **Your people** (*‘am ‘atah*), **Yisra’el** (*Yisra’el* – Individuals who Struggle and Wrestle or Engage and Endure with God).

And also so that (*wa la*) **they may know** (*yada’* – they might acknowledge, accept, and understand) **that, truthfully** (*ky* – assuredly), **Your Family and this House** (*‘al ha beyth ha zeh* – that Your home), **which to reveal the correct path to walk to give life meaning that** (*‘asher* – to show the way to benefit from the relationship) **I have**

built (*banah* – I [Shalomoh] have constructed for the generations, for the son and the son’s son), **are designated and called** (*qara*’ – is summoned and received, proclaimed and appointed, and especially called out and welcomed) **by Your name** (*shem ‘atah* – by Your proper designation, Your reputation and renown).” (*Dabarym ha Yowmym / Words of the Days / 2nd Chronicles 6:33*)

Solomon’s impassioned plea for Yisra’el’s survival serves as a prophetic endorsement of *Yada Yahowah*. It is, therefore, long past time that the world, especially Yahuwdym, listens to what Yahowah inspired His Witness to convey.

The ability for everyone the world over to listen to someone whose words and voice come out of the sky was not possible until very recently, coinciding with the time we began during Taruw’ah in 2001. Advancing technology, communication satellites, broadband internet, and eight billion smartphones have made it possible for almost everyone to listen simultaneously along with Yisra’el.

Other than Yahowah speaking directly to all humanity in His own voice, which isn’t possible in this context because He’s not a *nakry* | foreigner and He promised otherwise, imagine the wonderment in the minds of those listening to Solomon three thousand years ago, trying to ascertain how this could even be possible. Since God is not the Voice out of the sky, then how would everyone on Earth be able to listen and benefit concurrently? And why, they may have wondered, would God want to speak through a foreigner to Yisra’el and Gowym concurrently, from outside of Yisra’el, and in a language other than Hebrew? Fortunately, the answers to those questions have become evident as we have explored the Towrah, Naby’, wa Mizmowr.

The preamble to this prophecy is amazing, and yet now, since this capability is so integrated into our lives, with the average individual spending seven hours a day listening, looking, and reading from the cloud, the fulfillment appears almost mundane. But still, consider the unlikely intersection of someone thousands of years and thousands of miles from Yisra'el, a complete stranger in a distant place and time, becoming so enthralled with Yahowah's words that he would compose fifteen thousand pages of insights on the Towrah, Miqra'ey, and Beryth, all gleaned by translating Yahowah's Word into the lingua franca of the world – the language spoken by more Yahuwdym than Hebrew – somehow stumbling upon the realization that Dowd is the *Zarowa'* | Sacrificial Lamb who fulfilled the Miqra'ey, the Firstborn Son of God, Yahowah's Chosen Mashyach and Melek, which is why he is the one returning.

At the same time, what was the likelihood of him figuring out that Moseh and Dowd are mighty *Zarowa'*, while producing seven thousand internet-based audio programs to share what he had learned so that Yisra'el could engage with Yah by listening to him explaining what Moseh had written and Dowd had done?

As is the case with the *Choter* | Secondary Branch and Sucker from the Old Root composing the *Nes* / Banner, a prophecy we'll consider in a subsequent volume of *Observations*, this isn't because this *Nakry* | Observant and Discerning Foreigner is special, because he, unlike those whose words are vital, remains mostly anonymous. He is simply doing what Solomon did on this day – citing the promises Yahowah made to Moseh and Dowd on behalf of Yisra'el.

Three thousand years ago Yahowah revealed that He would use a Gentile to reach His people and call them home. He would even endorse what he would write and say, telling His people to do as he said, recognizing that

this *Nakry* would “*nakar* – come to know Him by being observant, that he would come to understand Him by being discerning,” then base everything he would write and say on what he “*nakar* – observed by closely examining and carefully considering” the *Towrah* and *Naby’* | the Guidance and Prophets. He would even Yada’ Yah! – focus on the importance of knowing and understanding Yahowah’s name and Dowd’s acclaim.

So now we know why Yah wanted His message written in English, why the proper recognition of Moseh and Dowd was so important to God, as well as why Yahowah would have to turn to a *nakry* known as Yada to awaken Yisra’el. This may be the one and only time that Yahowah asked His people to engage based upon something a foreigner had to say.

Yet it was said of this *nakry* that he would serve as a *Lama’an* | witness, as someone “*lama’an* – who provides answers,” which can be “*qara’* – read and recited” on behalf of people the world over, especially Yisra’el. Beyond the written translations and insights found in *Yada Yahowah, An Introduction to God, Observations, Coming Home, Babel, and Questioning Paul*, beyond the reach of Yah’s Word recited throughout *Yada’ Yah Radio* and *Shattering Myths*, might this also be inferring that Yada’ will be invited to serve alongside ‘Elyah as the second Witness during the Time of Ya’aqob’s Troubles (*Malaky* / Malachi 4:5 and *Zakaryah* / Zechariah 4:14)?

There is but one rational reason the *Nakry* | Observant and Discerning Foreigner in a faraway place and time would have been introduced and authenticated by Yahowah during the dedication of His Home in conjunction with knowing His name and the identity of His Zarowa’. Yahowah wants Yisra’el, and the world at large, to consider what he has translated and shared because the information, insights, and perspective are relevant and credible, valid and reconciling, indeed dependable and

trustworthy because he has thoughtfully considered what He revealed through the likes of Moseh, Dowd, and Yasha'yah. By engaging in something others were unwilling to do, the *Nakry* became so uniquely relevant to knowing Yahowah, to appreciate what He is offering, and to recognize what He is asking in return, that God saw fit to validate his witness to the *Towrah, Naby', wa Mizmowr...and Zarowa'*.



Now that we are better prepared to answer the question Yahowah asked of Yasha'yah, let's return to the 53rd chapter...

“Who (*my* – an interrogative posing a who, where, why, or when question about a single individual) **has affirmed and established, providing a verifiable accounting** (*'aman* – as a singular male individual has presented trustworthy and reliable evidence to confirm, confidently upholding (hifil perfect active third-person masculine singular)) **of our message** (*la shemuwa'ah 'anachnuw* – our report, news, information, announcement, and revelation by having listened to us)?

And (*wa*) **to whom** (*'el my* – to whom, asking about one person [from 1QIsa as the MT has on whom]) **has the Zarowa' | the Productive Shepherd and Sacrificial Lamb** (*Zarowa'* – the prevailing and effective nature of the one with the strength to resolve challenges, the overall ability of the remarkably important and impactful individual of action who, as a liberator and leader is engaged as a shepherd among the sheep, akin to a ram leading the flock who is fruitful in his ways, accomplishing the mission by sowing the seeds of new life which grow while advancing the purpose of the Arm of God, of the Shepherd, and Sacrificial Lamb; from *zara'* – to sow seeds

which grow and yield fruit) **of Yahowah** (*Yahowah* – the proper pronunciation of YaHoWaH, our ‘*elowah* – God as directed in His *ToWRaH* – teaching regarding His *HaYaH* – existence and our *ShaLoWM* – restoration) **been revealed and made openly known** (*galah* – she was uncovered and exposed, displayed and disclosed (nifal perfect third-person feminine singular))?” (*Yasha’yah* / Yahowah Saves / Isaiah 53:1)

In this context, every positive attribute we have considered fits Yahowah’s three *Zarowa’*: Moseh, Dowd, and the last Witness – the Voice calling God’s people home. They were each uniquely important while serving as the Hand of God. They were empowered, capable, forthright, and protective on behalf of God’s people, consistently prevailing when fighting to save His flock.

And this time, *zarowa’* is used to identify a unique individual. Based upon what follows in *Yasha’yah* 53, he is the one who would reveal the identity of the Passover Lamb while explaining the benefit of Dowd fulfilling Chag Matsah. And that person, my friends, is identified throughout the prophets – beginning with Solomon’s commencement speech when dedicating Yahowah’s Home.

Turns out that, while the Nakry correctly conveyed the proper pronunciation of Yahowah’s name, revealed the five conditions of the Covenant, and explained how its benefits were provided through the *Miqra’ey*, all while presenting an accurate portrayal of God’s timing, his ultimate discovery would be disclosing Dowd as the *Zarowa’* | Sacrificial Lamb, in addition to the Messiah and Son of God. And it is this realization that enables us to properly assess *Yasha’yah* | Isaiah 9, 40, and 53. It is the reason the questions were asked in the first place.

It is one thing to know that the Lamb of God accepted the guilt of His people. It is another to properly identify the

Zarowa’ | Sacrificial Lamb and then explain when, where, why, and how this all occurred. And for that, there is only one place to turn – to the presentation of what Moseh, Dowd, and Yasha’yah revealed in *Yada Yahowah*.

The initial question posed in *Yasha’yah* / Isaiah 53:1 is intriguing for many reasons, one of which is that there is nothing equivalent to these questions anywhere else in the Prophets. And in this regard, there are only a couple of options regarding *shemuwa’ah* ‘*anachnuw* | our message. This is either Yahowah bringing Yasha’yah into the conversation, telling us that they are in agreement, or “our” is inclusive of Father and Son, Yahowah and the *Zarowa*’, since this is about his role in our salvation. It is also possible that ‘*anachnuw* addresses both prophets and every prophet – going all the way back to Moseh, the initial *Zarowa*’.

Recognizing that “our” speaks of a unified position regarding the role of the *Zarowa*’, *my* ‘*aman* asks Yisra’elites to identify a single individual who is actively and publicly promoting an accurate and verifiable account of the *Zarowa*’s’ identity and purpose. Based upon the way the question is phrased, the Herald is not a prophet but, instead, someone correctly conveying their message.

So, while it is interesting to note that there would be and now is just one person among billions publishing an accurate rendition of Yahowah’s testimony along with a principled approach to Yasha’yah’s revelations, the second question is even more specific. The individual correctly affirming Yasha’yah’s prophetic revelations, publishing a consistent portrayal of Yahowah’s overall intent, is the only one to whom the identity of the *Zarowa*’ | Protective Shepherd and Sacrificial Lamb has been revealed such that it is his job to make it openly known to Yahuwdym and Gowym.

God's prophetic pronouncement is, of course, correct. After 2,700 years of no one doing either, today, just ten years prior to the fruition of Yasha'yah's prophecies and the return of the Zarowa', there is someone doing both of these things. And while that is very significant in and of itself, when these questions are posed before the most descriptive presentation of what would be achieved by the Zarowa', the implications are profoundly important.

Two of the most interesting insights into *zarowa'*, other than the word's versatility, are that it is based upon *zara'*, which speaks of sowing seeds that take root and grow, conceiving new life, which is productive, leading to an abundant harvest as well as the realization that the title is feminine. This should not be surprising for two reasons. First, Dowd's *nepesh* | soul, which is also feminine, is the principal agent involved in the fulfillment of the Miqra'ey. The Zarowa's *basar* | corporeal body, while masculine, was discarded and is largely irrelevant. In addition, many of God's favorite titles, from *'elowah* to *towrah*, from *beryth* to *ruwach* are feminine. So, while identification is aided by gender, truth is not binary.

While there are three *Zarowa'*, Moseh as a Productive Shepherd, Dowd as the Sacrificial Lamb, and a little *a z* sowing the seeds that have encouraged life, growth, and productivity within the Covenant, Isaiah 53 is devoted to telling Dowd's story. And yet, even with Dowd bearing the titles of Firstborn Son of God, Anointed Messiah, King of Yisra'el, and *Zarowa'*, the entire 53rd chapter is rejected throughout Judaism, with rabbis skipping over Yasha'yah 53 in their annual reading schedules. Since it clearly predicts that the role of the Passover Lamb would be fulfilled, along with the purpose of UnYeasted Bread, this prophecy undermines the Jewish religion.

Christian pundits claim Isaiah 53 for their misnomer, Jesus Christ, and yet somehow fail to acknowledge the sacrificial lamb's association with Passover. It is as if they

can read the words and yet remain clueless as to what they reveal.

Indeed, there have been a host of commentaries written on Isaiah, and yet, apart from *Yada Yahowah*, none of these has sought to accurately explain the prophet's testimony or advance the connection between the Zarowa' and its fulfillment. And none of these were composed by someone specifically addressed within the prophecy itself. Further, no one apart from the *Yada Yahowah* series has identified one, much less all three Zarowa' – at least since Yasha'yah did so 2,700 years ago.

Also interesting, Isaiah's introductory language is similar to that used in Yasha'yah 11 to present the Choter. There he was shown to be a sucker emerging from the original rootstock which brought forth the Branch known as Dowd...

“He will arise and be lifted up (*'alah* – he will ascend and grow by writing and recording what has happened and what will occur (qal imperfect active third-person masculine singular)), **similar to** (*ka*) **the Sucker** (*ha yowneq* – the Shoot growing out of the rootstock of an old stump or fallen tree, a more recent and smaller branch), **before His appearance to prepare in advance of His arrival** (*la paneh huw'* – in His presence), **much like** (*wa ka* – being comparable to) **the rootstock** (*ha shoresh* – the source of nourishment which anchors the tree to the ground, the root of the family line) **of the Land after a long drought** (*min 'erets tsyah* – of the Earth deprived of rain, from a barren landscape which is solitary and alone, apart from Yah).

His approach will not be perceived as particularly pleasing because he will not provide a superficial outline or shallow two-dimensional sketch (*lo' to'ar la huw'* – what he delineates will not be predicated upon some preconceived physical characteristics nor will he be

distinguished based upon outward appearances because he will dig well below the surface).

He will not hold a high office, be a nobleman or king, he will not ascribe any value to the perceived status of others, nor will he be majestically attired (*wa hayah lo' hadar* – he will not care about adornments, appearances, social status, heads of state, royalty, or being glorified, and he will not seek acclaim [from 1QIsa]) **such that we would look to him** (*wa ra'ah huw'* – so that we would consider him, pay attention to what he is revealing, or perceive him as a witness (qal imperfect)).

There is nothing readily apparent (*wa lo' mar'eh* – so there is nothing in plain sight or easily seen, nothing phenomenal in the form of spectacle; from *mah* – to ponder the who, what, why, when, and how of *ra'ah* – what is seen, perceived, and considered, or is it by supernatural revelation or visions) **such that we would desire him, want to be him, or be pleased by him** (*wa chamad huw'* – so that we would covet him, idolize him, or express our gratitude toward him (qal imperfect)).” (*Yasha'yah / Yahowah Delivers / Isaiah 53:2*)

Apart from his translations, insights, conclusions, and guidance, the little *z* is nobody special. He is as Yahowah has described him. Even now, he is as inconspicuous as possible, disassociated from the seats of power in his tropical attire and flip flops and isolated in his study overlooking the Caribbean Sea.

However, it is apparent that the *Choter* | Sucker is a quick study and deep thinker because he is able to correctly interpret Yasha'yah's prophecies while most have failed. And the *Nakar* | Observant Foreigner is inspired by God, consistent with what was revealed regarding the Sucker in Yasha'yah 11, such that he can accurately convey the prophet's testimony. With Yahowah's Seven Spirits enriching this message, the result is beyond compare, even

if it is disregarded by those who prefer more glittery affairs which can be measured in popularity, votes, and bank accounts.

Of value to the Covenant Family, the *Basar* | Herald is being lifted up as a *Yowneq* | Shoot growing out of the *Shoresh* | Rootstock of the Promised Land. Yahowah's *Mal'ak* | Messenger will arise from a barren landscape, a solitary *Qowl* | Voice after a long drought. The specified mission of the final *Zarowa'* | Sower of Seeds is to prepare Yisra'el in advance of Yahowah's appearance and Dowd's fulfillment of Yowm Kipurym.

Beyond this, this Sucker is a pretty ordinary fellow. You'd be hard-pressed to pick him out of a crowd. He is not a politician, acclaimed theologian, superstar, or societal influencer. He is not particularly well-dressed or trying to impress anyone. And no one will impress him because he has a complete disregard for authority. He is not seeking acclaim or a following and will deflect gratitude to where it is deserved. And it is certain that he isn't going to sugarcoat the message to attract a crowd.

The prophecies pointing to God's final Messenger are prolific and obvious and yet so unexpected that countless theologians have read right past them. Had we not been earnest in our desire to understand, diligently pursuing prophecies within their full context as we have here, creating accurate and amplified translations in the process, we may have remained unaware.

Our ignorance was, however, not acceptable because it would have resulted in countless unfulfilled prophecies, calling the validity of everything God revealed into question. So, we found them, just as the prophets had foretold. And we are doing as they expected.

Therefore, while Yahowah is correct in saying that the Witness is typically overlooked, he is not hard to find. All

one has to do to discover the truth is to be as committed to learning as God is to teaching.

This known, what Yahowah inspired Yasha'yah to write about the Choter, this individual now presented as a Herald and Voice, is consistent with someone who is impressive by God's standards, not man's. He, like Dowd, will tend to be verbose, *lo' to 'ar* | never dumbing it down with a superficial outline. But unlike Dowd, his Herald *lo' hadar* | is not a nobleman or king. The Witness to the Zarowa' would differ from the One who was bequeathed with every imaginable accolade in that *lo' mar'eh* | there would be nothing readily apparent about him that would *chamad huw'* | inspire reverence or respect to the point of expressing one's gratitude as is appropriate for Dowd.

To his credit, however, the Basar does not "seek accolades or to be honored." Frustrating to many, "*lo' hadar* – he shows no partiality and does not ascribe to any form of human authority, nor does he value status." In nothing more than casual attire, "he is not adorned to appear royal or to enhance his position among men." Even with an entire chapter devoted to how Yahowah would equip and use the Choter in Yasha'yah 11, the Zarowa's Herald has gone largely unnoticed.

God's final Witness lies behind the words of the prophets and lets them speak for themselves. His credibility is derived from what Yahowah inspired other individuals to write 2,400 to 3,400 years ago. There is nothing phenomenal about what he has done, other than he responded as Yahowah asked and foretold. At 10 to 12 hours per day, six to seven days a week, 50 weeks a year, for 22 years without monetary compensation and while being threatened by the religious, political, and patriotic, and especially the conspiratorial, there isn't much "*chamad huw'* – to covet or desire" about the mission – albeit he loves it.

Considering the scarcity of candidates and the importance of the message, Yahowah has sought to overcome the unimpressive nature of this man by mentioning him in this way, expecting that, by doing so, more people would listen. After all, why would Yahowah pose these two probing introductory questions after providing the answer in the previous chapter?

“He will be scoffed at and ridiculed, dismissed and discredited (*bazah* – he will be held in contempt and censored, he will be called uninformed, unimportant, viewed as vile, considered worthless, and perceived as despicable (nifal participle – with those who demonstrably and actively disrespect and despise him will be perceived as disgusting)), **by a wide variety and a considerable number of individuals who** (*‘iysh ‘iysh* – by a great many people) **will try to stop him** (*wa chadel* – who will deliberately isolate and rebuff him, attempting to get him to cease and desist, rejecting and besmirching him to debilitate and incapacitate his efforts; from *chadal* – to stop, cease, desist, forego, and leave unfinished in the end [while *chadel* is not suffixed as a verb or with a pronoun, that is the only way to properly convey its primary meaning, which is to stop]).

Even so, Yada will come to know, understand, and acknowledge (*wa yada*’ – nonetheless, Yada will become familiar with, comprehend, and recognize, discover and disclose (qal noun participle active – actually, genuinely, and literally as a verbal adjective descriptive of an individual making the process of evolving from knowing to understanding to acknowledging active and demonstrative) [from 1QIsa^a – the Great Isaiah Scroll unearthed above Qumran – where *yada*’ is active versus passive in the Masoretic Text]) **the implications of sorrow and suffering** (*mak’ob* – the cause and consequence of being harmed and grieving by pondering the impetus behind the anguish of emotional reactions and being

traumatized; from *mah* – to consider the reasons behind *ka'ab* – agony and angst) **of being plagued and afflicted by evil** (*choly* – of being sickened and weakened by a malevolent and malignant pandemic, mortally injured by the malady of holiness; from *chalah* – to weaken and sicken by an infectious disease, *chuwl* – to twist and distort, and *chalal* – to profane by making common and thus to corrupt via the invasive nature of religion and government).

And as such (*ka* – accordingly and as a result), **from him** (*min huw'*), **the presence** (*paneh* – the appearance and facing it is turned away) **is averted** (*masther* – is avoided (hifil participle active)).

We will censor him, slandering him as uninformed, unimportant, and disreputable as we scoff at and ridicule him, dismissing and discrediting him (*wa bazah huw'* – we will view him as vile, consider him worthless as we perceive him to be despicable, holding him in contempt (nifal participle – with those who demonstrably and actively show disrespect and despise him will be seen as disgusting) [from 1QIsa where the verb was scribed with the subject written in the second-person plural, we, rather than third-person singular, he, and then suffixed with *huw'* | he as the object]), **because** (*wa*) **we will not properly assess his contribution by contemplating what he has composed** (*lo' chashab huw'* – we will not think, and thus we will fail to consider the value of his account, we will not impute the proper credit to the reporting he is offering due to our collective failure to exercise good judgment (qal perfect – when we were actually afforded the opportunity to reconsider, we did not think)).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:3)

Very little has changed since the days of Noach, or since Jews revealed their animosity toward God during the Exodus. The reason that those who speak for Yahowah are *bazah* | scoffed at and ridiculed is because God is opposed

to mankind's preferred control mechanisms – religion and politics. Moseh and Dowd were not exceptions, because Jews turned against both of them.

I know this all too well in that I've been the brunt of countless thousands of slanderous assessments and death threats by belligerents who barely know enough to be dangerous. So, in this regard, the little *z* has greatly outpaced the two mighty *Zarowa'* when it comes to *bazah* – although it is a privilege I have come to cherish. While there is no joy in being despised for one's own mistakes, it is a sense of satisfaction that comes from being rebuked for sharing Yahowah's testimony with His people.

This prophecy states that there will be *'iysh 'iysh* | a wide variety and a considerable number of individuals who will try to *chadel* | stop Yahowah's messenger. Only one man, Pharaoh, tried to stop Moseh and two, Sha'uwI and 'Abshalowm, opposed Dowd. So, once again, the little *z* is unique among his brethren. Whether it is Muslims who want him dead, Christians who want him silenced, religious Jews who want him to *shabat* | cease and desist, or Progressives who are prone to suspend his access to their internet platforms, Yahowah's *Basar* is familiar with being besmirched and censured.

Recently, as the YadaYah.com website develops in functionality and the bookshelf fills, and as social media prevails in disseminating the message, I am garnering the rebuke of religious Jews. And just as Yahowah foretold, among their biggest complaints is that we air our Shabat Towrah Study on Shabat – the day the religious make a religion out of doing nothing so that they don't have to think about the God they know nothing about.

Personally, I'm pleased to see that Yahowah is acknowledging that His witness will need to have a backbone and thick skin to persevere. Not only is overcoming adversity necessary to develop the character

and courage needed to go against the crowd, but it is also how we develop empathy and compassion. It is what made Dowd's life and lyrics so exemplary.

These realizations should also cause readers to recognize that there is no reason to be envious. I would not want Dowd's job knowing the pain and suffering that comes with it, and you should not want mine unless you are immune to criticism.

Yada' is presented as a participle noun. This means *Yada'* is actively engaged in pursuing *mak'ob* and *choly* | the implications of the trauma and suffering inflicted as a result of the plague we know as religion. This topic is pursued throughout *Yada Yahowah* and, particularly, in *An Introduction to God, Observations, Coming Home, Babel, Questioning Paul*, and *Prophet of Doom*. It is the most prevalent theme in the Mizmowr, and discussed vociferously in *Yasha'yah*, *Yirma'yah*, and *Howsha'* – and this rebuke of man's way is pervasive throughout the Towrah. *Mak'ob wa choly* is advanced from the opposite perspective in *Dany'el* and *Yachezq'el* – books we have covered in great detail.

Also interesting is the correction from the passive to active voice found in the Great Isaiah Scroll (1QIsa^a) in this context. It means that *Yada'* | the knowledgeable individual depicted by the verbal noun is aggressively seeking to comprehend the cause and consequence of sorrow and grief while acknowledging the evil associated with the malady of holiness. These things are not being done to him as would be the case in the passive voice. Therefore, we have not yet reached the portion of *Yasha'yah's* prophecy pertaining to the sacrifice of the Passover Lamb. While that depiction will follow, the prophet is still instructing his readers about the Herald who will be explaining these events rather than enduring them.

Mak'ob is telling in this regard. If God had wanted to say that Yada was going to be harmed and suffer, not only would *yada'* have to be passive, *ka'ab* | agony and anguish would have sufficed. There would have been no reason to augment it with *mah* | to question the who, what, where, why, when, and how implications of sorrow and suffering.

Choly, which is often transliterated as *holy*, is addressing the source of afflictions Yada is investigating. *Choly* is the malady of holiness, the plague of evil known to the world as religion. It is the most infectious pandemic to infect humankind. And so, while all three Zarowa' spoke out against religion, none were plagued as a result of being religious. Moreover, this is a cerebral exercise, whereby *yada'* | we come to know and understand, to recognize and acknowledge that the Witness will assess the cause and consequence of being harmed by the malevolent and malignant pandemic of religion.

This prophecy, much like the one attributed to the "son" in *Yasha'yah* / Isaiah 9, is so integrated into Christian mythology, the realization that the opening lines are focused upon the Herald who was chosen to report what occurred when the Zarowa' fulfilled Passover, rather than "Jesus" in an unfamiliar role will be difficult for many to accept. And so, this is among the reasons *Yasha'yah* conveyed his portrayal of the sacrifice as the Passover Lamb in this manner, beginning by telling us that the little *z* will be introducing the primary Zarowa'.

Yahowah, through His prophets, and in particular Moseh, Dowd, *Yasha'yah*, *Yirma'yah*, *Howsha'*, and *Zakaryah* foretold what He was going to do for His people. He provided prophecies delineating when, where, and how Father and Son would honor the promise to redeem *Yisra'el* – even explaining His Son's motivations in addition to His people's renunciations. Ignoring all of this, on 'Abyb 14 through 16 in the 80th Yowbel, year 4000 Yah / the 3rd through the 5th of April, 33 CE, when the Zarowa'

did exactly what he had avowed, no one recognized him. Exacerbating the problem, the religions of Judaism, Christianity, and Islam would arise because of His people's collective failure to appreciate what had transpired. And they would all promote false messiahs to counter the truth.

Two thousand years later, little has changed. Jews parade around under the star of a false Messiah, deny the fulfillment of the Miqra'ey, treat Dowd as a pariah, prefer their onerous religion to a liberating relationship, and go apoplectic at the mention of Yahowah's name. Christians have systematically robbed the Zarowa', Ben 'El, and ha Mashyach of his every accolade and achievement to prop up the absurd myth that Jesus Christ replaced the Miqra'ey with Babylonian holidays. As for Muslims, the Islamic Era began immediately after the Satanic Verses with Muhammad's ill-fated attempt to convince Yathrib's rabbis that he was the awaited Messiah. Making matters worse, he would go on to protest that Issa | Jesus was not actually killed but had only faked his death.

So, credit Satan for turning the degradation of Dowd and ignorance of his role as the Zarowa' into a quagmire of highly virulent religious buffoonery. And while we will do our best to expose the perpetrators and turn back the damage, for most it will be too late.

I have said this before and will say it again. God's criteria for choosing a prophet or herald are unlike man's, something He affirmed when He chose Dowd. His ambassadors never boast impressive academic credentials, theological training, societal standing, or political position (except Dowd) that would impress anyone. We are either too young or too old to be taken seriously. And we are typically discounted for being exceedingly confident and zealous. We are familiar with the pain of broken families and the frustrations associated with being continually misquoted, misconstrued, and slandered.

Introductions made, let's press forward into the heart of the prophecy. In his own voice, *Yasha'yah* | Isaiah, the prophet, revealed what Dowd, as the Zarowa', Mashyach, and Bakowr would do for the Beny Beryth...

“**Surely** (*'aken* – it can be verified as accurate and true that indeed), **the malignant and malevolent pandemic of twisted perversions which plague and weaken us** (*choly 'anachnuw* – the infectious and injurious diseases which sicken us and our religious maladies which mortally wound us by distorting the truth), **he will lift from us, accept, and carry away** (*huw' nasa'* – he [the Zarowa'] will, himself, sustain on behalf of the relationship and remove at this moment in time, actually forgiving (qal perfect third-person masculine singular active)).

The cause and consequence of our pain and suffering (*wa mak'ob 'anachnuw'* – the questions which anguish us and make us miserable and the implications of our grief; from *mah* – to consider the reasons behind *ka'ab* – agony and anguish), **he will incur and bear them** (*sabal hem* – he [Dowd] will pull them away, initiating the process to bear them as if they were his burdens to remove (qal perfect)).

And yet (*wa*), **we assess his overall contribution as** (*'anachnuw chashab huw'* – we will think and consider him [the Zarowa'] (qal perfect)) **poignantly inflicted** (*naga'* – demonstrably damaged, befallen, and plagued (qal passive participle)) **and** (*wa* – [from 1QIsa]) **stricken** (*nakah* – beaten and slain, made to suffer (hofal passive – the beatings were imposed upon him in a vivid and demonstrable way)) **by God** (*'elohym*), **in addition to being humiliated for his testimony and abused for his response** (*wa 'anah* – even denied and mistreated for his [Dowd's] answers and punished for his reply (pual participle passive participle – the object suffers the effect)).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:4)

With both Pesach and Matsah, the sacrificial victim is burdened with the guilt of those who benefit from his ordeal. And in this case, the Zarowa', Dowd, chose to redeem his brethren by accepting the consequence and penalty they would otherwise have been due.

The first Zarowa', Moseh, would explain the purpose of Passover to the Children of Yisra'el, recording their experience and Yahowah's Instructions in the Towrah. The second Zarowa', Dowd, would serve as the prophetic eyewitness to reveal what he would experience as he fulfilled Pesach and Matsah on behalf of Bikuwrym and Shabuw'ah. The third Zarowa' would serve as a Herald to bring this to the attention of Yisra'el before Dowd's return to fulfill Yowm Kipurym.

There are two familiar terms in the previous declaration – *choly* and *mak'ob*. However, this time, the verbs pertaining to them are different than what we experienced in the previous statement. With the fulfillment of Passover and Matsah, we are '*aken* | assured that the *choly* | religious perversions which have plagued us have been *nasa'* | lifted from us and taken away by the Zarowa'. Likewise, the *mak'ob* | religious nature of mankind's pain and suffering was *sabal* | inflicted upon Dowd's *nepesh* | soul as part of his sacrifice.

In addition, there is a reoccurrence of the verb, *chashab* | to assess, but this time it is not negated, and it is directed toward *naga'* and *nakah* | inflicted and stricken. This indicates that the Jewish people would wrongly assume that the Pesach 'Ayl suffered because God saw fit to punish him for his sacrifice – which is a very disturbing perversion of the truth. And yet, so much of Jewish history is stained by the people's collective failure to appreciate the role Dowd played as the Passover Lamb.

Especially intriguing is the inclusion of '*anah* at the end of the sentence. Relative to the sacrifice of the Pesach

‘Ayil, ‘*anah* has long been one of my favorite words because its light and dark implications are so fitting. ‘*Anah*’s primary definition is to reply, respond, and answer, as well as to provide testimony. As such, Yahowah encourages us to ‘*anah* | reply to His *Miqra*’ey | Invitations to Meet. The implication is that those who ‘*anah* | respond to God in this way will be welcomed into His Home and Family. Therefore, Yahowah allowed His Son’s *nepesh* | consciousness to be ‘*anah* | afflicted and abased on Pesach and Matsah so that we could respond to his gift and celebrate by ‘*anah* | availing ourselves of the result on Bikuwrym and Shabuw’ah. Those who ‘*anah* Yahowah are not ‘*anah* by God from the perspective of the word’s most positive and negative connotations.

“He will be pierced through (*wa huw’ chahal* – it [Dowd’s corporeal body] will be fatally wounded by the penetration of sharp objects into the body, then profaned, defiled, desecrated, and dishonored (polal passive participle – the one suffering endures the effect in an uncommonly brutal manner)) **for us breaching our relationship through religious and political rebellion** (*min pasha*’ ‘*anachnuw* – for our national, cultural, and societal revolt, our defiant crimes and transgressions, our insurgency against authority, and casting off our former allegiance; from *pasa*’ – pervasive missteps (pual passive participle)).

Then he will be broken apart and crushed under tremendous pressure (*wa daka*’ – He [Dowd’s *nepesh* | consciousness separated from the body] will be placed under tremendous compression and gravity [corrected by referencing 1QIsa]) **for our guilt because we were wrong** (*min ‘awon* / ‘*aown* ‘*anachnuw* – because we pervert and corrupt as a result of our immorality, iniquity, depravity, and resulting punishment; from ‘*awah* – to bend and twist, to distort and pervert).

Therefore (*wa* – in addition [from 1QIsa]), **the punishment** (*musar* – chastisement and rebuke, discipline and correction, the shackles and chains) **will be upon him** (*‘al huw’* – will be on him [the Zarowa’s *nepesh* | soul]) **for our reconciliation** (*shalowm ‘anachnuw* – our complete restoration, our wellbeing and benefit, our tranquility and peace, our safety and salvation; from *shalam* – restitution and recompense, payment for restoration).

So, by his scourging blows (*wa ba chabuwrah huw’* – then with stripes from a whip which left him (Dowd’s body) wounded with black and blue welts and deep bruising; from *chabar* – to league and ally together, to unite and be bound), **we will be restored, healed, and repaired** (*rapha’ la ‘anachnuw* – we will be mended and made whole; having all sickness and disease removed promoting complete renewal and restoration).” (*Yasha’yah / Yahowah Liberates / Isaiah 53:5*)

Had this prophetic portrayal of our salvation through the fulfillment of Pesach and Matsah not included the two references to the Zarowa’, we would not have known that Yasha’yah was speaking of what Dowd would accomplish on our behalf. But with these acknowledgments, we can appreciate how this prophecy dovetails with the 22nd, 88th, and 89th Mizmowr – completing this portrait of our salvation. In the first, Dowd describes his Pesach sacrifice. In the second, he details what he would endure fulfilling Matsah. And in the third, Dowd is proclaimed as the Zarowa’. So, it is by making these connections that we come to understand.

Chalal was chosen because it is the perfect word for the occasion. *Chalal* means: “to pierce,” and speaks of “the penetration of sharp objects into the body which wound, harm, and kill.” *Chalal* tells us how Dowd’s *basar* | body proclaiming this message for all to hear would suffer unto death. It describes the means of inflicting the specific form of capital punishment used by the Roman occupiers of

Judea – crucifixion – the torturous murder of the lamb painstakingly detailed by Dowd in his 22nd Song and by the Prophet Zakaryah.

Chalal also means “to be defiled, profaned, desecrated, and dishonored.” Accepting our sin was costly. The purest was rendered impure. The Most Set Apart became common. It was the penalty the Messiah’s *nepesh* accepted and paid to redeem us.

Having made the transition from the Herald explaining this prophecy, to our Savior who endured it, we see how Father and Son worked collaboratively to fulfill Pesach and Matsah so that we might enjoy Bikuwrym and Shabuw’ah. Thankfully, Yahowah loves His Family more than He hates our perversity or this depiction of our reconciliation and redemption would not have been possible. The Zarowa’s willingness to endure my punishment to cure me, as undeserving and flawed as I had been, is the ultimate gift. And since He endured it, the least we can do is accept his generosity gratefully.

There is a subtlety here which is highlighted by “*daka*’ – crushed.” Dowd, in the 22nd *Mizmowr* / Psalm, makes it clear that his body was bruised and bloodied, even pierced, by the Romans but it was not crushed. Further, based on the opening line of the 22nd *Mizmowr* / Psalm, we realize that Yahowah’s Set-Apart Spirit separated from His Son prior to his last breath. The Lamb’s body died, was placed in a sepulcher, and then was incinerated later that night.

Therefore, while the Zarowa’s *basar* | body was not “*daka*’ – crushed,” and could not have been pressured to fulfill Passover, it was necessary for Dowd’s *nepesh* | soul to endure the immense gravity of *She’owl* | Hell to redeem us during Matsah. And it was all to resolve “*min pasha*’ *’anachnuw* – our individual and collective propensity to bend and twist, to distort and pervert” the Word of God. The Zarowa’s *nepesh* | soul would endure the “*musar* –

punishment we deserved” for our revolt against the very means to salvation he was enabling.

In this way, the relationship with Yahowah “*shalowm* – was reconciled.” Father and Son did what was required to *shalowm* | restore us for our wellbeing. His method was through “*shalowm* – restitution and recompense – a ransom payment for reconciliation and restoration of the relationship.”

To appreciate what God is revealing, the religious will have to disregard what man is promoting. Christians will tell you that they revere, to the point of worship, their “Jesus Christ,” and yet, their misnomer not only mimics the myths associated with Tammuz, Osiris, and especially, Dionysus, it bears little resemblance to the Messiah and Son of God who walked out of the pages of the Towrah to honor the promises of the Miqra’ey. So Yahowah is right; those who are fixated on the religious god-man not only prefer their myth to their Maker, but they actually despise God for nullifying their religion.

To verify Yahowah’s prophetic claim for yourself, just cite any of the thousands of statements God made in opposition to religion generally and Christianity specifically, or against Paul and His New Testament, and see how they respond to what God actually said. Or share any of God’s statements on behalf of the enduring nature of His *Towrah*, *Beryth*, *Miqra’ey*, or *Shabat* and watch their expression become overtly hostile. The faithful must “devalue” Dowd and “despise” what he said and did in order to promote the misconception of “Jesus.” And for this reason, Yahowah’s predictions regarding them are precisely accurate.

By way of example, Christians are incapable of accepting what this entire prophetic portrayal was designed to convey: Dowd’s *basar* | corporeal body made a proclamation by fulfilling *Pesach* as the *Zarowa’* |

Sacrificial Lamb. Then his *nepesh* | incorporeal soul was laden with the guilt of his people, which he carried with him into the darkness of *She'owl* on *Matsah*, which fell on a Shabat in year 4000 Yah / 33 CE. Having left the prior and future guilt of his people there, it would never be seen again, thereby perfecting the Children of the Covenant.

And as we know on *Bikuwrym*, Dowd was released from *She'owl* and was reunited with his Father – becoming Yahowah's Firstborn. In so doing, he made it possible for now immortal and perfected Children of the Covenant to be reborn as light and enter God's presence.

With the entire pageant playing out in these words for all the world to see, religion blinds the faithful, causing them to not only neglect this witness but to disdain what it represents. Just imagine being so derelict that the faithful completely reject what the Messiah accomplished during Passover and UnYeasted Bread resulting in *Bikuwrym* and *Shabuw'ah*, preferring instead to advance the worthless deception that god died and, worse, that Jews killed him.

This is the story of body and soul, of *Pesach* and *Matsah*, of life and perfection, and of being adopted as Yah's children on *Bikuwrym* and then enriched during *Shabuw'ah*. The former is counterproductive without the latter. And yet, Christians have their god dying on "Good Friday," not recognizing that the body of the Sacrificial Lamb was offered on Passover's Doorway to Life so that we might live. Then for them, it is as if the Shabat, upon which *Matsah* fell when it was fulfilled, was irrelevant. For them, it is as if "Jesus'" soul went into hiding when his bludgeoned body was buried, with man actually killing the persona of god. Just blame the Jews. It's easy if you try.

Apart from his depiction on a cross, the Christian Jesus is always happy and accommodating. Moreover, the notion that the mythical Jesus "*mak'ob* – suffered mental anguish" doesn't fit the faithful's profile, largely because they don't

want to acknowledge the fact that the actual Messiah was repulsed by most people, frustrated by their ignorance of the Towrah with an affinity for religion. Since there was no hope of reasoning with them, Dowd remained silent as this prophecy portrays.

The fact is, neither Rome nor torture provides a path to life. Passover is the lone doorway to God's home and to eternal life. And yet, even if Christians disassociated their faith entirely from their observance of the "Last Supper," from "Good Friday," from their rejection of the *Shabat*, and especially from "Easter Sunday," while all steps in the right direction, they would still be only marginally better off than they are now.

This vicious and agonizing form of Roman torture was seldom if ever performed on a device akin to the appearance of a Christian cross. The upright pillar of wood upon which it was performed was set into a hole that had been hewn into a rock and it was left there – a taunting reminder to a subjugated population of what would happen to them if they opposed Roman tyranny.

The horizontal beam upon which the victim's arms were affixed was the only part of the device, which was removed, albeit simply recycled, to accommodate each new victim. It was set on top of the post, however, not nailed precariously or wastefully beneath it, thereby creating the appearance of a capital T.

Those perceived as threats to Roman sovereignty were stripped naked and scourged with Roman flagellums wielded by beasts of men. The condemned would have then been required to carry the horizontal beam, upon which his wrists would be nailed, out of the city center where he had been bludgeoned to the location of the awaiting upright pole, set directly below the summit of Mowryah along the road to Damascus.

And while this accurately depicts the events of the afternoon of *Pesach*, 14 'Abyb, 4000 Yah (Friday, April 3, 33 CE (Julian calendar)), Passover is part of a three-day celebration of the provisions for living offered by Yahowah. At sundown on Friday, April 3rd through sunset on Saturday, April 4th, Matsah was observed as Dowd's soul was "*daka*' – put under tremendous pressure, crushed, pulverized, and diminished." His soul was now in She'owl, the equivalent of a black hole, being "*daka*' – slandered, harassed, and humiliated" on our behalf.

As for God's people, they are like sheep following the wrong shepherds. They have become an unruly flock of stubborn goats, feasting upon the rubbish of religion and politics – the *mitsraym* of man. Through self-delusion and the purposeful deception of rabbis, they have stumbled, walking away from God. The consequence of "turning to the way of man" is judgment, resulting in either punishment or death. And foremost of their misconceptions revolve around this prophecy, where, even now, very few Jews understand Dowd's role in their salvation by having fulfilled *Pesach* and *Matsah*.

“Collectively (*kol* – all together), we (*'anachnuw*) are like sheep in a flock (*ka ha tso'n* – similar to a herd of goats and migrating animals in a collective), misled and deceived (*ta'ah* – errant and wandering away, staggered while intoxicated, betrayed, having been misinformed, lost without purpose or goal (*qal perfect*)), with humankind (*'iysh* – people) turning (*panah* – changing direction and turning) his or her own way (*la derek huw*”).

And so (*wa*), Yahowah (*Yahowah* – a transliteration of אֱלֹהִים, our '*elowah* | God as directed in His *Towrah* | teaching regarding His *hayah* | existence) will cause the guilt associated with having twisted and distorted the truth and resulting punishment (*'eth 'awon / 'aown* – with the revolting crime and resulting liability of rejecting the proper guidance for our lives, especially our tendency

to bend and twist, pervert and distort reality) **of us all** (*kol 'anachnuw*) **to be associated with him** (*paga' ba huw'* – to impact him so that He can make intercession and intervene for us (hifil perfect)).” (*Yasha'yah* / Yahowah Saves / Isaiah 53:6)

This is the synthesis of the Towrah's promise as our salvation is provided through the Miqra'ey and by the Zarowa'. And that is why the message presented within *Yasha'yah* 53 is so vital for us to understand.

Mankind's problems are collective rather than individual. As lone sheep, we can be good or bad, playful or mischievous, alert or oblivious. But as part of a flock, we are a horrible lot. The history of civilization is tragic. The more people that are brought together by religious practices, political ideology, economic schemes, cultural rites, or conspiratorial notions the worse we become. Our history is plagued with despots and dictators, oppression and slavery, murderous wars and senseless destruction. Gang mentality has brought out the worst in man, such that the larger the herd, the more we are deceived and misled. And that is the reason Yahowah inspired *Yasha'yah* to write: “Collectively, we are like sheep in a flock, misled and deceived, wandering away betrayed and misinformed.” Collectively, man is Mitsraym because of our propensity to be lost in Babel.

The rationale behind Pesach and Matsah is to allow Yahowah, through the sacrifice of Dowd as the Zarowa' to remove the yeast, symbolic of religion, which has corrupted our souls so that we are prepared to live in our Father's Home and Family.

The worst of this was not that it happened, because Dowd, as a prophet, was fully aware of what Rome would do to torture him. It's that no one would respect his devotion or recognize his sacrifice for the next 2,000 years. Not one among his people would appreciate what he had

done for them, and the Gentiles would claim that he was still rotting in his grave so that they could credit another. As great as the anguish of flogging, crucifixion, and a trip to hell would have been, the denial and disregard of Yisra'el and the grievous chicanery of the gowym hurt far worse.

And yet, in spite of the fact that Yahuwdym, like sheep walking away, have turned their collective hind ends toward God, the Zarowa', nonetheless, "*paga'* – interceded for us." Not only was he right in recognizing that most of humanity is wrong, but he was right to resolve humankind's propensity to be wrong about God. Therefore, it is by correctly assessing what God revealed to 'Abraham, Moseh, Shamuw'el, Dowd, and Yasha'yah that we become right with Him, which is our entrée into His home.

We are reconciled with God through the payment of a ransom. It is the only way for God to forgive us, to vindicate us, without being unjust and capricious. Therefore, His beloved Son served our sentence. Dowd's soul endured *She'owl* so ours would not experience it. He was afflicted so that we wouldn't be afflicted. His body died so that we might live. He paid the price to ransom us from captivity.

“He will be exploited (*nagas* – he will be traumatized and burdened by a political tyrant, becoming the victim of the oppressors (nifal perfect passive)) **and he will respond by being afflicted while suffering humiliating abuse** (*wa huw' 'anah* – he will become the answer, allowing himself to be subjected to browbeating and forced to kneel down while being struck, enduring pain and anguish while being mistreated, subjugated and oppressed in response (nifal participle)).

And yet (*wa*), **he will not open his mouth** (*lo' patah peh huw'* – he will not respond by making a statement to

free himself). **Like a lamb** (*ka ha seh*) **that is brought to the slaughter** (*la ha tebach yabal* – who is led and directed to being ruthlessly killed), **and like a ewe** (*wa ka rachel* – similar to a sheep) **that is silent** (*'alam* – is speechless) **before the presence** (*la panyim* – facing and in the presence) **of its shearers** (*gazaz hy'* – those who cut off and fleece), **so he does not respond verbally** (*wa lo' patach peh huw')*.” (*Yasha'yah* / *Yahowah Delivers* / *Isaiah 53:7*)

As we know, the Romans crucified those who opposed their authority, anyone who might inspire people to revolt against them and seek freedom. *Yasha'yah* predicted as much, telling us 777 years in advance of it occurring that the Passover Lamb would be “*nagas* – exploited and traumatized by a political tyrant – becoming the victim of his oppressors.” And that is what occurred at the hands of Imperial Rome.

The story of Pontius Pilate capitulating to the plot of rabid rabbis and washing his hands of the affair is religious propaganda – an incongruent fairytale conjured by anti-Semitic Christians to justify Replacement Theology. For the past 2,000 years, Jews have been traumatized by Christians who have falsely accused them of perpetrating a crime that the Romans were guilty of committing.

Yasha'yah correctly presented what would transpire and it played out just that way. For the past 2,000 years, Jews have been accused of perpetrating the wrong crime. They did not plot to kill *Dowd*; their crime was to deny his death!

Imperial Rome forced the King of *Yisra'el* to bow down before them as they beat him to the precipice of death, torturing the Messiah with their metal-studded whips. They were not only the embodiment of Babel – they were the most monstrous incarnation of the Beast the world had ever known.

One of my favorite insights in this prophetic portrayal of the *Zarowa* | Sacrificial Lamb fulfilling Chag Matsah is that it portrays the Messiah's silence. He would not address those butchering him. He would neither plead his case nor theirs. There would be no conniving plots, no mock trials, no debate, no Q&A between the potentate de jour and King of Kings. Dowd would say and write nothing, providing no explanation whatsoever to reveal who he was or what he was doing. A thousand years earlier, he said everything we needed to know.

This realization is the antithesis of the fraudulent narratives found in the Christian New Testament where "Jesus" is tried twice, once by "high priests" and then by Rome's procurator, defending himself on both occasions. So, while the mythical misnomer wrapped in Dowd's accolades opened his mouth, the actual *Zarowa*, Mashyach, Ben, and Melek, was silent. The reason he did not respond to them should shake the Gentile world to its fabricated core while piercing the hearts and minds of Jews.

Dowd had already provided his people with a word's-eye-view of the whole affair, and so had his Father's prophets. We were told exactly who he was and precisely why he was there. After all, why do you think *Yasha 'yah* / Isaiah 53 was written?

The Messiah, himself, revealed the exact day he would arrive and then explained in excruciating detail what would be done to him. But far more than this, rather than wasting his breath on those who were ignoring him, or on the enemy poised to rob him of his sacrifice by misappropriating his renown, the Son allowed his Father to speak for him, prophetically presenting the benefits of what they would accomplish. It was the only sensible solution given the mindset of his people and the belligerence of the Romans.

Unlike Dowd's first life, where his contemporary, Shamuw'el, wrote vociferously about him, and where Dowd augmented this portrait with a hundred Mizmowr and Mashal – telling his story in his words – there would be no contemporaneous prophetic portrayal of his fulfillment of the first four Mow'edym in year 4000 Yah / 33 CE. There were no *naby'* | prophets by this time and there were no prophecies to convey. The Zarowa' was fulfilling them, not issuing them!

This explains why there is such an overwhelming discontinuity between Yahowah's Towrah, Naby', wa Mizmowr and the incongruous and contradictory rubbish we find in the Christian New Testament and the Jewish Talmud. Those who spoke for Yahowah were prophets who demonstrated that their revelations could be trusted by accurately portraying future events. And they drew our attention to what was separating mankind from God so that we might come to appreciate what would reunite us, thereby directing our focus to Dowd and the fulfillment of the Miqra'ey on behalf of the Beryth.

The Christian New Testament is little more than an internally contradictory and historically inaccurate, hearsay portrayal of religious mythology crafted and augmented by those allied with the empire torturing the Lamb – who just so happened to be the Messiah and Son of God.

Dowd was exploited and afflicted by Rome. As the *Zarowa'* | Lamb, he was butchered by the Beast which would become the Roman Church and the European Union. He had nothing to say to them. They were and remain the enemy. And ultimately upon his return, he will annihilate them. So why waste one's breath on such a vicious and pervasive anti-Semitic fungus?

By contrast, what really mattered was for Yahowah's prophets, particularly Dowd and Yasha'yah, to boldly

proclaim what would transpire during the four most important days in human history. Yasha'yah had introduced Dowd by name in the 9th chapter, revealing that he was the child who was born, the Son who was given, the great Gibowr who would serve as the living incarnation of the Word of God. Now, after affirming that the Choter, who is Dowd's *Basar* | Herald, would bring this message to God's People prior to the Son's return, Yasha'yah is explaining what the Zarowa' would experience and achieve. And as is the case with everything Isaiah revealed, it played out exactly as he foretold.

What follows describes the benefits of Pesach and Matsah as an integrated whole rather than an independent option for what is plaguing humankind. Therefore, it is Father and Son who are facilitating our freedom and exoneration...

“Away from (*min* – out of) coercion and oppression, being restrained by religion and controlled by political authorities (*’otser* – hindering limitations and vexing impositions imposed by human institutions to constrain the public and deprive them of freedom), and from judgment (*wa min mishpat* – from being judged and condemned [corrected through 1QIsa]), he has grasped hold and accepted (*laqach* – he has selected, received, collected, and taken (pual perfect – with his people receiving the result, which is to be taken away from these things at this moment)) his future family lineage (*wa ’eth dowr huw’* – the generations of his people and those who are related by birth or adoption, his household) who give serious consideration to, question, and think deeply about, then speak to the profoundly important (*my syth* – who, as a result of this information, diligently focus on this content to contemplate, inquire about, and discuss (poel imperfect)) realization that he will be separated and cut off, ceasing to exist (*ky gazar* – acknowledgment that for an exceptional and valid reason, he will be divided into two

distinctly separate entities as part of the plan and thus excluded (nifal passive perfect)) **as part of the land of the living** (*min 'erets chayym* – away from the Earth and realm of biological life) **for my people having breached the relationship through religious and political rebellion** (*pesha' 'am 'any* – for the national, cultural, and societal revolt of my nation, the defiant crimes and transgressions of my family, insurgency against authority, and casting off our former allegiance; from *pasha'* – rebellious and revolting nature), **plaguing and afflicting him** (*naga' la huw'* – infecting and ravaging him [1QIsa reads *nakah* – smiting, subjugating, chastising and punishing him while the MT has *naga'* – assaulting and traumatizing him]).” (*Yasha'yah* / Yahowah Liberates / Isaiah 53:8)

Yahowah is affirming that the purpose of Pesach and Matsah. They were conceived to “*min* – remove us from” “*'otser* – being restrained, oppressed, coerced, and controlled by others.” Father and Son are committed to liberating their people from “*'otser* – the vexing impositions and restrictions imposed by governments.” God is pro-life and pro-choice as a libertarian.

Dowd’s sacrifice, through the fulfillment of Chag Matsah, delivers us from “*mishpat* – judgment.” The Covenant’s children are acquitted and vindicated, seen as right before God and thus not subject to trial because of what the Messiah achieved.

There are two things above all others that Yahowah wants us to observe in His Towrah: the “*mishpat* – means to justly resolve disputes” and the “*mitswah* – terms and conditions of the Covenant” so that we benefit from them. *Mishpat* appears here because that is what this prophecy is all about. The *Mishpat*, which are made possible through the fulfillment of the *Miqra'ey*, comprise the means Yahowah has established to vindicate the guilty and redeem the liable. We are literally ransomed out of

captivity, with God's Son paying the penalty to exonerate us.

With the *Mishpat* and through the *Miqra'ey*, Yahowah honors His promises to deliver the Covenant's benefits. Without compromising, the dying are granted life. Without being unjust, the imperfect are perfected. Without being unreliable, the estranged are adopted. By being steadfast, the weak are empowered. While being true to His word, the impoverished are enriched. His plan is genius. It enables God to be fair, just, dependable, honorable, and true to His word, while wiping our slate clean of all offenses, past, present, and future, big and small.

This is the payoff line of *Yasha'yah* / Isaiah 53. The Zarowa' Dowd offered his body and soul to remove the stench and stigma of religion and politics from the Beny Beryth so that we would be able to join our Heavenly Father's Family. Our Savior grasped us by the hand and brought us through Heaven's Door.

All of this, from Bare'syth to Mal'aky has been presented so that those who give serious thought to what the prophets have shared might be redeemed. We have come to realize and accept that the Zarowa' was cut off from the living and separated into She'owl so that we might live in harmony with God. Having breached the conditions of the Covenant, we are restored into fellowship in this way. Through his affliction, we are afforded the opportunity to respond to our Father's invitation and come Home.

The second Zarowa' came to save the Children of Yisra'el, just as had the first Zarowa' nearly 1,500 years earlier from Mitsraym. This was a family affair, still focused upon Yisra'el. Far from justifying the claims made on behalf of the Christian "Jesus Christ," this prophecy is eviscerating them. It is equally destructive to Judaism, so even if the Haredi could read this, they ought not gloat.

And speaking of religious nonsense, their Bible publications would have us believe that *my*, which they correctly translated as an interrogatory in the opening statement of this prophecy, suddenly became a pronoun in Isaiah 53:8. Nonetheless, *my* asks the question: “How is it, and why is it, that he is continually considered and spoken of as divisive, cutting things in two, then excluded from what was decreed and from the realm of the living because of the rebellion and defiance of My people, stricken and killed for this?”

And yet, this is the foundational claim of Pauline Christianity. *Sha’uwl* | Paul hoodwinked billions into believing that “Jesus Christ” divided things into two parts, with an Old Testament and New Testament. Then he claims that the Old was discarded, considered obsolete and excluded. Even worse, Paul would claim that rebellious and defiant Jews were responsible for God’s death – as if God can die or that Rome didn’t crucify the Lamb of God. It was all a paper-thin lie, one devoid of a shred of truth, and so Yahowah is asking this question: Do you really believe he was assaulted and afflicted for this?

“No,” is the answer. The Passover Lamb came to reconcile the relationship between Yahowah and Yisra’el, not destroy it. His mission was to save his people from the likes of Rome and Roman Catholics, not hand them over to them to “*otser* – coerce and control.”

What follows is markedly different than what you will read in a Bible published by religious institutions. Most have altered God’s words to coincide with their perversions. In particular, Christians would have us believe that their “Jesus” died among thieves but was buried with a rich man.” Neither is true, including the absurd conversation between criminals whereby one is told that he will be in paradise with “Jesus” on this day. The truth is far more compelling.

There are three options as to who is doing the *nathan* | giving in this next statement. In 4QIsa as well as in the MT, we find “he gave.” In 1QIsa, we read “they gave.” Finally, the LXX presents “I gave.” Unless the speaker has changed and God is now conveying this in first person, the *Septuagint*’s rendering is not plausible. “They gave” is also problematic, because if this is still being presented in Yahsha’yah’s voice, “they” would be the Romans. He would have used “we” to address his fellow Jews. According to the New Testament lore, “Jesus” was “buried” by a Pharisee and attended to by his mother and the women in his entourage – all Jewish.

In keeping with the context and the prophet’s intent, the only sensible conclusion is that the one who would be given is the Zarowa’ Dowd, making this his gift. And this being the case, then we should translate *qeber* consistent with how it is presented in *Mizmowr* 88 where Dowd’s Psalm was written to specifically address the soul’s journey into She’owl to fulfill Matsah. This assessment is cogent because there, *qeber* | grave is used synonymously with *She’owl* | Hell – the darkness of the pit of death for those separated from God and forgotten. This would not only be the most revealing way to present *nathan* in conjunction with *qeber* in this context, it cannot be rendered as “tomb” or “sepulcher” because there would be no point to the prophecy.

“So then, he offered as a gift (*nathan* – he actually gave, actively allowed, and genuinely placed with unfolding implications resulting from the gift over time (qal imperfect active third-person masculine singular)) his internment in the depression of She’owl (*qeber huw’* – his grave cast off in the absolute darkness of the lowest depths of the pit, hidden from God and terrorized, among the souls of the deceased who are separated, restrained, and afflicted there because they were corrupted and polluted by the abomination of religion [translated based upon the two

appearances of *geber* in Mizmowr 88 which details this very moment]) **to be with the guilty and convicted who were evil** (*'eth rasha'* – with those who were condemned for having been wrong, wicked, and in violation of the standard, with bad people and unGodly souls).

Even though he will have engaged in nothing violent, destructive, or unjust, he will act (*'al chamas 'asah* – although he will not have done anything to wrong or plunder anyone, he will be) **in opposition to those who have accumulated a great many things and who have grown exorbitantly rich through exploitation and taxation** (*wa 'eth 'ashar* – so among the people who have amassed wealth by taking a tenth of the productivity; from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence [derived from treachery and deceit in *Yirma'yah* 5:27, presented as unredeemable in *Mizmowr* 49:6, and potentially condemnable in *Mashal* 28:20] [from 1QIsa^a which refers to rich people versus a wealthy individual in the MT]) **on his elevated place** (*bamah huw'* – on his mountain, hill, mount, and ridgeline [a.k.a., Mount *Mowryah* | Moriah]).

No deceit or dishonesty, nothing misleading, beguiling, or betraying (*wa lo' mirmah* – nothing fraudulent, feigned, or false) **will be in his mouth** (*ba peh huw'* – will be spoken by him).” (*Yasha'yah* / Yahowah Delivers / Isaiah 53:9)

When *Yasha'yah* received this prophecy from Yahowah, he would have been keenly aware of what Dowd had written in Mizmowr 22 and 88, collectively explaining what would occur on these two days. And it is obvious that *Yasha'yah* is expecting the same from those seeking to understand his narrative.. With this approach, we not only come to appreciate exactly what the prophet is describing, we actually witness the journey of Dowd's *nepesh* | soul into She'owl because the Mizmowr provide an extraordinary presentation of Matsah's fulfillment.

Qeber, as mentioned previously, is used in the 88th *Mizmowr* / Psalm to depict “the place where” Dowd’s “soul approached *She’owl*.” In the Song, *qeber* represents the location and time where “his soul was troubled, and his life was drawn to *She’owl* to be reckoned among those who go down to the pit.”

This is Dowd’s ultimate gift to his people. He took their guilt with him into *She’owl* | Hell and left it there, never to be seen again. The man who was proclaimed *tsadaq* | right with God, and thus vindicated, would endure Matsah with the most evil among us to find the best in us.

And in contrast to those who would exploit God’s people, becoming rich in the process of misleading them, Dowd would remain as honest as he was forthright, talking the talk and then walking the walk. As a prophet, everything he said would come true.

Chag Matsah is the most important of the Miqra’ey. It is why Dowd, alone, was qualified to fulfill it. The initial three Mow’edym provide the means for Father and Son to perfect the Covenant Family, where, by working together, they remove the stain, stench, and stigma of religion from our souls. There is no alternative, and without this gift, eternal life is served in *She’owl*. This makes Pesach counterproductive without Matsah.

To best understand the relationship between the initial Miqra’ey, recognize that the consequence of religious and political rebellion, which is death, is resolved during Passover by the Zarowa’s redemptive sacrifice. And then the penalty for leading others astray and away from Father and Son, which is eternal incarceration in *She’owl*, is remedied by UnYeasted Bread. The Messiah endured that sentence in our stead, perfecting our souls in the process.

This explains why *nathan* | He placed Dowd’s *nepesh* | soul in *qeber* | the lightless depression of *She’owl* where those who advanced the corrupting influence of religion are

detained forevermore. The Messiah's consciousness was incarcerated among the convicted and condemned even though he was carrying our guilt.

'Eth 'ashar is not a positive thing. It was used to condemn the Roman Empire and not to acknowledge one wealthy individual with an empty tomb on his hands who was looking for a short-term rental. *'Ashar* depicts the people who had "accumulated a great many things and had grown exorbitantly rich through exploitation and taxation." It is derived from *'ashar* – to gain riches and *'ashaq* – through exploitation, oppression, and crushing violence. Further, 1QIsa^a affirms that it is addressing rich people versus a wealthy individual, thereby spoiling the Christian plot.

Continuing to miss the point, Christian Bibles render *bamah* as "death" to create the impression of another fulfillment, claiming that he was crucified between thieves. But *bamah* means "elevated place, a mountain, or ridgeline" and was, therefore, addressing the location which was on Mowryah.

As for *lo' mirmah* | nothing misleading or beguiling being spoken by him – such cannot be said of the Church which stole everything from Dowd to justify its existence. However, to be fair, religious Jews are no closer to the truth. They deny what Father and Son have done for them, too – albeit not to the same extent.

What would transpire, and now has been fulfilled, is the result of Yahowah honoring His promise through His Son. Here, we find Yasha'yah speaking for Yahowah to state that it was God's preference and will to resolve His people's guilt in this way. And in the Mizmowr, Dowd states that the decision was mutual, with Father and Son being of like mind and in total accord. And yet, no one seems to care about what either wanted or achieved.

There is no denying the realization that Yahowah supported His Son's choice to serve as the *Zarowa'* | Sacrificial Lamb. They realized that through the momentary affliction of one, the guilt of many would be resolved forevermore.

“And yet (*wa*), it was the will and preference (*wa chaphets* – it is the inclination and desire in this matter (qal perfect)) of Yahowah (*YaHoWaH* – an accurate presentation of the name of *'elowah* – God as guided by His *towrah* – instructions regarding His *hayah* – existence) for him to be wounded and endure this pressure (*daka' huw'* – for him to be subjected to undergoing the intensely oppressive nature of extreme gravity).

He will suffer injury, be afflicted, and grieve (*chalah* – he will be sickened and suffer the debilitating disease of the plague as he is weakened throughout the travail), when, as a concession, the Mother (*'im / 'em* – surely in the larger context of an oath performed by the *'em* – Mother [*'im* – if and when and *'em* – mother are written identically in Hebrew]), She will render (*suwm* – She will direct and appoint, determine and place (qal imperfect third-person feminine)) his soul (*nepesh huw'* – his consciousness, his capacity to observe by seeing, hearing, and feeling and then responding) to be a reconciling offer to pay the penalty for the culpability and resulting guilt (*'asham* – as a sacrifice to resolve the consequence and damage of poor decisions, as well as the resulting impairment suffered from being offensive).

Then he will witness (*wa ra'ah* – he will see, inspect, view, and observe (qal imperfect) [from 1QIsa]) the result of what is sown, the offspring (*zera'* – the seed, fruit, children, and posterity) whose days he will prolong (*'arak yowmym* – whose time He will lengthen and maintain (hifil imperfect)).

Therefore, it is the will and intent (*wa chephets* – so it is the pleasure and delight, the motivation and desire, the willingness and preference (qal perfect) [from 1QIsa]) **of Yahowah** (יְהוָה – a transliteration of *YaHoWaH* as instructed in His *towrah* – teaching regarding His *hayah* – existence) **to successfully accomplish this task, advancing the ability to prosper and thrive** (*tsalach* – push forward making progress with overpowering force, sweep in suddenly and victoriously winning the case, being profitable and prosperous) ***ba Yad huw'* | with His Hand and influence** (*ba yad huw'* – by His direction and support).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:10)

With Pesach, Matsah, and Bikuwrym working in unison to provide the benefits of the Beryth, this connection was affirmed when the living embodiment of the Covenant, Yahowah’s Chosen One, volunteered to fulfill the first three Miqra’ey over three successive days. With his Father’s support, Dowd, as the Zarowa’, offered his *basar* | corporeal body as the Pesach ‘Ayil on the 14th of ‘Abyb in year 4000 Yah / Friday, April 3rd, 33 CE.

It was then the will and desire of Yahowah for His Son’s *nepesh* | soul to serve as our Savior. After Dowd’s body was wounded on Passover, his soul endured the extreme gravity of She’owl, experiencing the enormous pressure and responsibility of carrying the guilt of every Child of the Covenant with him into the equivalent of a black hole and depositing it there never to be seen again.

As a tangible expression of his Father’s support, the *Ruwach Qodesh* | Set-Apart Spirit, our Spiritual Mother, took Dowd’s soul from Mowryah to She’owl on the 15th of ‘Abyb, year 4000 Yah to accomplish the mission. Ladened with our guilt, and particularly the plague of religion, his *nepesh* would suffer grievously in Hell during UnYeasted Bread on behalf of our reconciliation. He paid our penalty, rendering us innocent and, thus, perfect in the sight of God.

On the third day, the 16th of ‘Abyb, *Bikuwrym* | Firstborn Children on the Towrah’s calendar, the Firstborn of his Father was released from She’owl by the Spirit and returned to Shamaym, where he witnessed the result of what he had achieved. The lives of his people would be prolonged.

More than this, it was the will and intent of Yahowah to assure that the beneficiaries of what His Son had sown, would prosper and thrive, achieving victory over guilt and death. As a result of the Zarowa’ being deployed as the *Yad* | Hand of God, the mission was accomplished and the benefits of the *Beryth* | Covenant were successfully delivered.

Should anyone question the validity of these conclusions pertaining to *Yasha’yah* / Isaiah 53:10, I would encourage them to consider the 89th *Mizmowr* / Psalm where each of these connections was made. There, Yahowah said...

“I have established, cutting through separation (*karat*) the *Beryth* | Covenant for the Family and Home (*Beryth*) through My Chosen One – the person I prefer and have decided upon (*la bachyr* ‘any). I have sworn an oath, and I will affirm this promise seven times over (*shaba’*) to Dowd (*la Dowd*), My Authorized Agent and Coworker who serves on My behalf (*‘ebed* ‘any). (*Mizmowr* / Psalm 89:3)

Forevermore, as an Eternal Witness to the Restoring Testimony (*‘ad ‘owlam*), I will prepare and establish (*kuwn*) your offspring and that which you sow (*zera’ ‘atah*). In addition, I will construct a home (*wa banah*) for your throne and seat of honor (*kise’ ‘atah*) on behalf of all generations throughout time (*la dowr wa dowr*).’ *Selah* | Pause now and contemplate the implications (*selah*). (*Mizmowr* 89:4)

Beside You, and on Your behalf (*la 'atah*), the Zarowa' | Protective Shepherd and Sacrificial Lamb (*zarowa'*) with tremendous power, courage, character, and awesome ability (*'im gabuwrah*) will be Your strong hand (*'azaz yad 'atah*) elevated high (*ruwm*) at Your right side (*yamyn 'atah*). (*Mizmowr* 89:13)

I have raised up and exalted (*ruwm*) the Chosen One (*bachar*) from (*min*) the people (*'am*). (*Mizmowr* 89:19) I discovered and then made known, encountered, experienced, and exposed (*matsa'*) Dowd (*Dowd*), My Coworker (*'ebed 'any*).

Out of (*min*) My Set-Apart Oil (*shemen qodesh 'any*), I have anointed him (*mashach huw'*) (*Mizmowr* 89:20) so that, to show the way to the benefits of the relationship (*'asher*), My hand and influence (*yad 'any*) will be established and steadfast, authenticated and unwavering (*kuwn*) with you (*'im 'atah*).

In addition (*'aph*), My Protective Shepherd, Strong Arm, and Sacrificial Lamb (*zarowa' 'any*) will empower and embolden you, strengthening you, while enabling your growth (*'amets 'atah*). (*Mizmowr* 89:21)

Therefore (*wa*), My steadfast commitment to the truth (*'emuwnah 'any*) and (*wa*) My unwavering love, persistent devotion, and enduring favoritism (*chesed 'any*) are with him (*'im huw'*).

'In My name (*wa ba shem 'any*), his light will radiate and enlighten, and his brilliant horn, symbolic of his status and strength, and of his role as the protective ram among the sheep during *Taruw'ah* (*qeren huw'*) will be lifted up, raised on high, and exalted (*ruwm*). (*Mizmowr* 89:24)

He, himself, will call out to Me and welcome Me, announcing (*huw' qara' 'any*), "You are my Father (*'ab 'any 'atah*)!" (*Mizmowr* 89:26) I (*'any*), also (*'aph*), will bestow him as a gift, appointing and making him

(*nathan huw*) **My Firstborn** (*bakowr 'any*), as **'Elyown | Almighty God, the Highest and Uppermost** (*'elyown*) in comparison to the kings and rulers (*la melekym*) of the Earth (*'erets*). (*Mizmowr 89:27*)

And I will establish (*wa sym*) **his seed, that which he sows, and his offspring** (*zera' huw*), as an eternal witness forever (*la 'ed | 'ad*). **And** (*wa*) **his position of honor** (*kise' huw*) **will be equated to the days of heaven** (*ka yowm shamaym*). (*Mizmowr 89:29*)

Accordingly (*wa*), **My unwavering love, unmitigated favoritism, affection, and generosity** (*chesed 'any*), **I will never revoke, disassociate, or remove from him** (*lo' parar min 'im huw*).

I will never betray who I am by communicating something which is misleading or untrue, nor will I ever contradict or undermine (*wa lo' shaqar*) **My steadfast commitment to uphold the truth and remain accurate and reliable** (*ba 'emuwnah 'any*). (*Mizmowr 89:33*)

I will never dishonor or betray (*lo' chahal*) **My Covenant Family** (*beryth 'any*), **nor will I ever alter, disguise, or change, rearrange, or modify** (*wa lo' shanah*) **that which has gone forth from** (*mowtsa*) **My lips** (*saphah 'any*). (*Mizmowr 89:34*)

There is Only One (*'echad*) **to whom I have affirmed the truth by having made a promise, thereby validating My commitment which will be affirmed seven times** (*shaba'*) **by My uniquely Set-Apart nature** (*ba qodesh 'any*). **If not to, through, and regarding** (*'im la*) **Dowd | the Beloved** (*Dowd*), **I am delusional and will be proven a liar** (*kazab*).” (*Mizmowr / Psalm 89:35*)

Always, and without exception, the most appropriate way to interpret the Word of God and reflect upon Yahowah's metaphors is by comparing related prophetic pronouncements. The 89th Mizmowr is essential to understanding Yasha'yah 53.

On previous occasions we inferred it, but now we know it. The *Ruwach Qodesh* | Set-Apart Spirit, who is the *Mala'kah* | Maternal Counselor, our Spiritual 'Em | Mother, was tasked with the responsibility of “*suwm* – rendering” Dowd’s *nepesh* | soul onto She’owl. She did as directed because Father and Son had agreed to provide an “*asham* – reconciling offer to atone for the culpability and resulting guilt” we had derived from our prior religious and political affiliations.

Throughout this presentation of the fulfillment of the initial three Miqra’ey in the first year of the 80th Yowbel, I have consistently written Pesach and Matsah leading to Bikuwrym because that is how they work. When we enter the doorway to life during Passover and cross the threshold of perfection during UnYeasted Bread, we are ready to be adopted by our Heavenly Father and Spiritual Mother on Firstborn Children. And this is the very transition being recognized by the concluding statements of Yasha’yah 53:10. The *Ruwach Qodesh* | Set-Apart Spirit releases Dowd’s *nepesh* | consciousness from She’owl during *Bikuwrym* | Firstborn Children, allowing the Son to return to *Shamaym* | Heaven.

From that perspective, the Zarowa’ will witness the result of what he has accomplished. He has sown the seeds which will produce a thriving and growing Family whose days will be prolonged forevermore. This was God’s intent from the beginning, a mission He predicted 777 years prior to His Son’s fulfillment. Those who answer His Invitations to be Called Out and Meet during Passover and UnYeasted Bread, with an appreciation of what Father and Son have accomplished will be adopted into the Covenant Family.

In the *Mow’ed* | Appointments volume of *Yada Yahowah*, we witnessed this all play out through the eyes of the Prophet *Zakaryah* | Remember Yahowah. He revealed...

“Yahowah (YaHoWaH) will rescue and deliver, save and protect (yasha’), Yahuwdah’s (Yahuwdah) homes and households (‘ohel) first and foremost, and in the initial phase (ba ha ri’shown), so that (la ma’an) the honor and glory (tiph’areth) of the House (beyth) of Dowd (Dowd) and the splendor (wa tiph’areth) of the inhabitants of (yashab) Yaruwshalaim (Yaruwshalaim) are not surpassed by (lo’ gadal) Yahuwdah (Yahuwdah). (Zakaryah 12:7)

On that day (ba ha yowm ha huw’), Yahowah (𐤏𐤃𐤏𐤃𐤁𐤎) will defend (ganan) the inhabitants of (yashab) Yaruwshalaim (Yaruwshalaim) and have their backs (ba’ad). So, it will exist (wa hayah) that the wavering and weak-kneed (kashal) among them (ba hem) on that day (ba ha yowm ha huw’) will be likened unto (ka) Dowyd (Dowyd), and the House of Dowyd (wa beyth Dowyd) will be like God (ka ‘elohym), similar to a spiritual implement and heavenly messenger (ka mal’ak) of Yahowah (Yahowah) in their appearance (la paneh hem). (Zakaryah 12:8)

‘And it will come about (wa hayah) at that time (ba ha yowm ha huw’) that I will seek to hold responsible and thus accountable, thereby choosing (baqash) to decimate and exterminate (la shamad), all of (kol) the Gentiles (ha gowym) who will have come against (ha bow’ ‘al) Yaruwshalaim | Source of Guidance on Reconciliation (Yaruwshalaim). (Zakaryah 12:9)

And (wa) for a time, I will pour out (shaphak) upon the House (‘al beyth) of Dowd (Dowyd), and upon (wa ‘al) those who dwell in (yashab) Yaruwshalaim (Yaruwshalaim), the Spirit of compassion and acceptance (ruwach chen) for those requesting mercy and clemency (wa tachanuwn).

Then (wa), they will be able to look (nabat) to Me (‘el ‘any) accompanied by the one who (‘eth ‘asher) they

had reviled and pierced (*daqar*), **and** (*wa*) **they will lament** (*saphad*) **over him** (*'al huw'*) **just like** (*ka*) **one cries** (*misped*) **over the most uniquely special child and valued life** (*'al ha yachyd*), **anguished and infuriated** (*wa marar*) **over him** (*'al huw'*), **consistent with** (*ka*) **the anguish suffered over** (*marar 'al*) **the firstborn** (*ha bakowr*).” (*Zakaryah* / Remember Yah / Zechariah 12:10)

Our Father offered His Son on Pesach. Our Spiritual Mother rendered his soul unto She'owl on Matsah as an act of compassion so that we would become acceptable. Then on Bikuwrym, God's Firstborn took his rightful place at His Father's side.

Now that Dowd's soul has been rendered as a guilt offering on our behalf on the *Miqra'* of *Matsah*, it's time to celebrate *Bikuwrym* with its spiritual reunification and relational reconciliation with the Father. In so doing, we find ourselves in the company of the foremost Zarowa', Yahowah's Son, the returning Messiah, Dowd.

“Out of (*min* – as a result of and from) **the miserable circumstances and vexing challenges endured** (*'amal* – the hostile situation, the exceedingly unpleasant, grievous, and distressing ordeal experienced) **by his soul** (*nepesh huw'* – his consciousness, making him completely aware of his circumstances such that He is responsive to what he is enduring), **it will witness** (*ra'ah* – it will observe and see (qal imperfect)) **the light** (*'owr* – the brilliant illumination and enlightenment [from 1QIsa – not in MT]), **thereby** (*wa* – as such [from 1QIsa and 4QIsa]) **abundantly satisfying and completely fulfilling what was required** (*saba'* – content to have overwhelmingly exceeded what was necessary (qal imperfect)).

And through this knowledge and understanding of him (*wa da'ath huw'* – as a result of being perceptive and discerning regarding him, recognizing and acknowledging the information which leads to comprehension of the

relationship with him; from *yada'* – to know in a relational sense, to be familiar with and acknowledge (qal active infinitive construct – actively, literally, and continually learning about Him throughout time [written as presented in 1QIsa])) **and what he has done to justifiably vindicate and validate what is right** (*tsadaq* – to acquit and validate and verify what is correct), **My servant** (*'ebed 'any* – My coworker and associate [from 1QIsa]), **the Righteous One** (*tsadyq* – the means to acquittal by being correct), **will bear** (*huw' sabal* – will sustain and incur then drag off and carry away (qal imperfect)) **for many** (*la ha rab* – for a great number) **the guilt they derived from their distortions and perversions** (*wa 'awon / 'aown hem* – their tendency to be wrong and the liability they incurred from their twisting and bending the truth).” (*Yasha'yah* / Salvation is from Yah / Isaiah 53:11)

This is profound, because not only is *She'owl* akin to the lightless realm of a Black Hole, but when Dowd's soul was freed from its imprisonment and reunited with the *Ruwach Qodesh*, he was transformed into a spiritual existence, becoming “*'owr* – light,” the most telling and accurate analog for Yahowah's nature.

And it is Yah's light that provides us with “*saba'* – an overflowing abundance” of life, “fulfilling every need,” and “satisfying every desire,” while “nourishing every aspect of our nature.” When we are adopted into Yahowah's Family on *Bikuwrym*, we become “*'owr* – luminaries,” sons and daughters of the Father of Light. It is what makes us immortal, perfect, children of God, empowered, enriched, and enlightened. The Covenant's promises are delivered upon a rainbow of light. Little wonder then that it was the first sign of the *Beryth* seen by Noah aboard the Ark.

The stories of Noah and 'Abraham have been shared for this reason, as is also the case with the story of the Sacrificial Lamb. More than anything, Yahowah wants us

to “*da’ath* – know, understand, and acknowledge” what His “*’ebed* – Servant” accomplished to make us “*tsadaq tsadyq* – right and upright, declared absolutely acquitted and totally vindicated, completely innocent and in perfect accord with the standard.” By way of the *Mishpat* and through the *Miqra’ey* as a result of the work of Yahowah’s associate, we are “justly pronounced not guilty, becoming totally right with God.” It is the reason the Zarowa’ “*sabal* – bore” our “*’awon* – guilt.”

Matsah leads to Bikuwrym just as the Spirit leads the soul back Home – from the darkness to the light. Reunited with Yahowah, Dowd’s *nepesh* completed what was intended, having fulfilled what was required to redeem the Covenant’s children.

Yahowah wants us to be aware of what His Son has done to save us so that we are properly positioned to capitalize upon the blessings offered through Passover, UnYeasted Bread, and Firstborn Children. However, his sacrifices are for naught so long as his people remain unaware of what he has provided. And it is for this reason that we translate these prophecies, contemplate their meaning, and then share their intent with God’s people.

Typically, when we see *tsadyq* | right, righteous, and upright describing an individual, it is addressing Dowd. And so, it is once again, directing our attention to the Zarowa’s *nepesh* – which is seen animating the Passover Lamb and fulfilling UnYeasted Bread. And by being *tsadaq* | right, Dowd became the perfect choice.

With the transition from the darkness to the light, the *’ebed* | associate and servant God wants us to *da’ath* | appreciate, the One who has done what was required to vindicate his people from their *’awon* | religious distortions and political corruptions, is Dowd’s *nepesh*. This means that the Zarowa’ is our Savior.

Leading the flock astray, the *Jewish Publication Society Tanakh* perpetuated the Masorettes' deception with a translation that is completely disconnected from the actual text: “Out of his anguish he shall see it,” removing “soul” and “light.” Hebrew scholars know that *nepesh* is “soul,” not “his,” as “his” is *huw'*, but it is apparent that they don't much like the notion of a soul because it suggests that God can project it into a human, corporeal form.

This was Yahowah's HalahuYah moment. All of the planning and suffering had borne fruit. By fulfilling Pesach and Matsah, with His beloved Son, the one He had called *Tsadaq* | Right, was now *Bakowr* | His Firstborn – just as He had promised. Yahowah had saved mankind with the man He most loved.

It is a result of Dowd's brilliance, by seeking to comprehend his life and lyrics, that we come to appreciate what this remarkable man means to Yahowah. God would have done it all for His Chosen One, alone! Dowd was the be-all, do-all, and for-all of Yahowah's Family, defining what it means to be *Yahuwd* | Beloved of Yah. He is the lone individual Yahowah said, “He is my son (*ben 'any*) and I am his Father (*wa 'any 'ab huw'*).”

God anointed him *Mashyach* | Messiah on three occasions. Yahowah chose David to be *Melek* | King of Yisra'el and then to return as King of Kings. He is the *Ra'ah* | Shepherd's Shepherd – the ultimate *Zarowa'* | one who leads and protects the flock while sowing the seeds of truth, laying down his life for his sheep as the Sacrificial Lamb.

As the *Yad* | Hand of God, Dowd began defending His people when he was eight – slaying the foulmouthed and uncircumcised Philistine with a single stone. He matured into the *Tsemach* | Branch through whom we would all grow and become productive. He was Yahowah's foremost

'*Ebed* | Servant because he was the epitome of what it means to be *Tsadyq* | Right.

Yes, there are three Zarowa', all important in their own way, but the man in the center of Yahowah's world is *Dowd* | His Beloved. And that is why God announced 300 years in advance of this prophecy, 1,000 years prior to its fulfillment, that Dowd would be His *Bikowr* | Firstborn. In this role, *Dowd* | David has rightfully earned a disproportionate share of the inheritance Yahowah is offering to the Children of His Covenant. And therefore, God is celebrating the moment His promise to His Son became a reality.

This declaration in Yahowah's voice may suggest that it will be another, someone in a different time, a student of Dowd, who will bring this exclamation point to His people so that they too will understand. If so, he is likely the same individual introduced at the beginning of the prophecy. His mission is being fulfilled.

This is the crescendo of the most important event in our lives. We become right with God and are vindicated based upon who and what we know and understand. Coming to recognize, appreciate, and accept what Yahowah and Dowd did for us on Passover, UnYeasted Bread, and Firstborn Children leads to our acquittal. Dowd's soul endured She'owl on Matsah to remove our '*awon* | every mistake, making us *tsadaq* | right and thus vindicated.

Returning to first person, the Father draws a connection between His Son and the inheritance provided to the Children of the Covenant...

“Therefore (*la ken* – this is right, just, honest, true and verifiable that as a result, assuredly), **I will allocate and disburse a share** (*chalaq* – I will apportion and assign, allot and distribute, a portion of everything through separation (piel imperfect)) **to him and through him** (*la*

huw' – at his direction during his approach), **for many in great abundance** (*ba ha rab* – with a significant number of enriched individuals) **such that** (*wa 'eth*) **they will be empowered** (*'atsuwim* – they will be strengthened and potent, able to accomplish their intended purpose).

He will share (*chalaq* – He will apportion, assign, and allocate, dividing and disbursing) **the valued property and possessions** (*shalal* – that which is gained and is of tremendous benefit, the plunder and spoils taken when the enemies of Yisra'el and Yahowah are vanquished) **in the orderly succession of events as a benefit of the relationship** (*tachath 'asher*).

To resolve the plague of death (*la ha maweth* – as a consequence of the pandemic disease which infects entire populations and at the point of death), **he poured out and exposed** (*'arah* – he left destitute and abandoned) **his soul** (*nepesh huw'* – his consciousness, projecting his ability to perceive, experience, and respond).

And therefore, with (*wa 'eth*) **the rebellious and revolting** (*pasha'* – the defiant and offensive, the indignant and disloyal), **it was numbered for a time** (*manah* – it [Dowd's soul] was destined, assigned, appointed, and counted at this instance (nifal perfect)). **Thereby** (*wa*), **he lifted up and carried away** (*huw' nasa'* – he forgave (qal perfect)) **many who had gone astray** (*cheta' rab* – numerous who had been wrong and missed the way [plural in 1QIsa]).

For their transgressions (*wa la pesha' hem* – to resolve their offenses and missteps [for the misled in 1QIsa versus those who mislead in the MT]), **he has interceded** (*paga'* – he has intervened to spare them (hifil imperfect – he enables their ongoing reconciliation)).” (*Yasha'yah / Yahowah Saves / Isaiah 53:12*)

If, somehow, someone missed what Yahowah had announced previously regarding the way He and His Son,

the Zarowa', would provide the benefits of the Covenant, God has summarized the process. We will inherit our share of the universe because Dowd resolved our guilt. He was counted among the religious in She'owl so that we might enter Shamaym. He interceded on our behalf, going down so that we could be lifted up.

There are those who believe that this statement says that the unnamed individual, who is obviously Dowd based on the description, timing, title, and context, will receive the largest share of "a spoil." But the spoiled are gone. Moreover, while Dowd will inherit the Earth, he is going to share it with every brother and sister in the Covenant. We are Family. It is the Covenant's purpose to enrich Yahowah's children. It is among the benefits of the relationship.

Moreover, Dowd is the ultimate gift. He is the Messiah and Savior his people have been seeking. The Beloved is the benevolent leader the world has long sought. His Mizmowr are replete with the right answers. And he is going to return, clean house, remove the trash, restore the land's former grandeur, and welcome us all back home.

This will occur at the proper time, predetermined to coincide with the fulfillment of *Yowm Kipurym* | the Day of Reconciliations in year 6000 Yah (October 2nd, 2033). It is then that the days will be prolonged as we sail past year 7000 Yah and into infinity – just as the seven-plus-one formula of Sukah suggests. All the while, we will be camping out with our Heavenly Father.

For this return to 'Eden to occur, the "*chata' rab* – erroneous nature of the many missing the way" must be expunged from the Earth. And it is the great defender of His People that Yahowah had designated for the job – the greatest of the Zarowa'.

Yahsha'yah's soaring prophecy explains what would occur on Passover, UnYeasted Bread, and Firstborn

Children. The fate of one's soul rests on these events and one's willingness to accept the resulting benefits.

These revelations prove that Yahowah inspired His prophet. His eyewitness account explaining what would occur was written seven centuries before the events described were manifest. The specificity of the prophecies, and the exactitude of their fulfillment, reveal how we should interpret unfulfilled predictions. God is precise and He selects His words with great care so that they reveal profound truths.

When we view Yahowah's Word as a whole cloth, we come to understand that there is just one story – that of God facilitating a relationship with mankind. The seven Festival Feasts, the Invitations to be Called Out and Meet, provide the way Home, a journey that Father and Son personally enabled at a tremendous cost. Observe Passover and UnYeasted Bread so that your soul is included in the harvest of Firstborn Children.

Early and often, Yahowah reminded 'Abraham that there was a wonderful inheritance associated with His Covenant. That is what is being affirmed here. As a result of what Yahowah has done through His Son our inheritance awaits. As a result, every benefit of the Covenant is delineated in this prophecy. Our lives are prolonged, and we are perfected. We become Family, inheriting every privilege associated with being God's children. And then as light, our lives are abundantly empowered and marvelously enriched.

Our apportionment of the universe, and our name on the grant deed to Yahowah's home, our unlimited lease on time, our infinite empowerment, are all provided "*tachat* – sequentially, based upon an orderly plan which is rationally arranged." This prophecy just described the first four steps along that way.

The first is *Pesach* | Passover, providing the Doorway to Life. The second is *Matsah* | UnYeasted Bread, serving as the welcoming threshold of Yahowah's Home, cleansing and perfecting us before we walk inside. We enter on the third day, on *Bikuwrym* | Firstborn Children, becoming members of our Heavenly Father's Covenant Family.

Then as you would expect, as part of our fourth step, on *Shabuw'ah*, as God's sons and daughters, we are empowered, enriched, and enlightened. This is the “‘*asher* – the means to receive the benefits of the relationship, the route to an upright and elevated state, to a joyful attitude and encouraged mindset for all those walking the correct way along the proper path to a prosperous life.”

Even more than this, our Heavenly Father and Spiritual Mother are committed to protecting their children. As loving parents, to the greatest degree possible, at least without making a mockery of freewill or depriving us of the character overcoming life's challenges provides, we are “‘*arah* – spared the destructive vulnerabilities associated with” the “*maweth* – plague of death” associated with religion generally and Pauline Christianity specifically. By “‘*arah* – exposing” this myth and “‘*arah* – stripping away” the preposterous notions promoted by Paul, we are afforded a considerable level of protection. By absorbing a steady diet of truth coupled with a revealing exposure to the lies that permeate our world, we are inoculated.

The fifth step is *Taruw'ah* where we are afforded the opportunity to herald Dowd's role as our Savior. We are invited to tell misguided Yahuwdym that this is their last call to come home – a far cry from the Jewish New Year. And this is all so that God's people do not forego their second chance at redemption when Dowd returns to fulfill *Yowm Kipurym* | the Day of Reconciliations.

If you are among those who are listening, if you are counted among the final remnant of Yisra'el eagerly

anticipating the return of Father and Son, the seventh step along the way brings us back to ‘Eden and the opportunity to camp out as Family during *Sukah*.

This is the most wonderful story ever told. It is God’s story. And we play a starring role in it.



Before we move on and return to Yahowah’s prophetic testimony as it is recorded in the third chapter of *Yasha’yah* | Isaiah, there are a couple of loose ends we would be wise to tie up. The first is to confirm that Yahowah actually shared His *Towrah* | Guidance with ‘Abraham, revealing His Instructions five hundred years before He had Moseh inscribe the entirety of the *Towrah* for our benefit.

This is important because while Yahowah’s test is open book, we still need to know where to look for the right answers. Also, by verifying that this actually occurred, the opening salvo of God’s most prolific adversary, Pauline Christianity, is torn asunder, and along with it, the mystique of the rabbinical Talmud and *Mishnah*.

Second, since everything we need to know to participate in the *Beryth* | Covenant Family is presented in Yahowah’s *Towrah* | Teaching, this would be an excellent time to reinforce His instructions regarding His foundational text.

Therefore, to verify that ‘Abraham was *Towrah*-observant, we turn to *Bare’syth* / In the Beginning / Genesis 26:3-5. It just so happens to be the first of fifty-six times that Yahowah communicated the title *Towrah* in the written record of His *Towrah* | Teaching. This is especially relevant because throughout His Word, God consistently defines His most essential terminology with the word’s first appearance.

Yahowah is speaking to Yitschaq, ‘Abraham’s son, when He says...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you. And indeed, I will kneel down in love to bless you, diminishing an aspect of Myself to lift you up.

For your benefit and to approach, and on behalf of your offspring, accordingly, I will provide access to every realm of the Almighty.

And I will take a stand, establish, bring into fruition, thereby confirming, the solemn promise and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties, which to show the way to the benefits of the relationship, I swore to ‘Abraham, your father. (*Bare’syth* / Genesis 26:3)

And I will grow and thrive, increasing and becoming greater by rearing children and by remaining with and alongside your descendants in connection with the highest and most illuminated spiritual realm of the heavens.

In addition, I will give to your extended family everything associated with these Godly realms. So, through your descendants every race on the earth will be blessed with favorable circumstances. (*Bare’syth* / Genesis 26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to an upright and elevated state, and to demonstrate that by walking the correct way along the proper path, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities,

My directions and conditions regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, as well as My *Towrah* | Teaching, Guidance, Instruction, and Direction.” (*Bare'syth* / Genesis 26:3-5)

This is one of the most insightful and important, indeed vital, statements in the whole of the *Towrah* relative to our relationship with Yahowah. Let's dissect it one word at a time.

“If you choose of your own volition to dwell as a guest (*guwr* – as a dependent child, if you want to genuinely explore and reside (in the *qal* imperative this is genuinely Yitschaq's option to travel throughout and live)) **in** (*ba*) **this land** (*ha 'erets ha zo'th* – this specific realm and region), **then** (*wa*) **I will choose to be** (*hayah* – I will actually exist (scribed in the *qal* relational stem denoting reality, imperfect conjugation, telling us that Yahowah will continue to be present, and in the cohortative mood, expressing God's strong desire to endure)) **with you** (*'im 'atah* – near, beside, in a relationship with, and in association with you).

And indeed (*wa ky*), **I will kneel down in love to bless you** (*barak 'atah* – I will diminish and lower Myself to greet and favor you, creating a better circumstance through you, and I will enrich you by reconciling the covenant relationship for your benefit (with the *piel* imperfect the subject, Yitschaq is being engaged and empowered by Yahowah in this manner with unfolding consequences over time)).

To you, and for you to approach (*la 'atah*), **and on behalf of** (*wa la*) **your offspring and the seeds you have sown** (*zera' 'atah* – your seed, posterity, and descendants

based upon what you sow), **accordingly** (*'eth*), **I will give** (*nathan* – I will grant as a gift, bestow and entrust (qal imperfect – literally and genuinely, consistently and continuously)) **all of** (*kol* – the entirety of) **God's** (*'el* – the Almighty's) **realms** (*ha 'erets* – land and territories).

And (*wa*) **I will take a stand, I will establish and bring into fruition, confirming** (*quwm* – I will stand upright, completely fulfill, accomplish, and validate that which is enduring (in the hifil perfect, Yahowah will completely engage Yitschaq such that he becomes like Yahowah)), **therefore** (*'eth*), **the solemn promise** (*ha shabuwa* – the truthful witness of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the contractual agreement between the two parties), **which to show the way to the benefits of the relationship** (*'asher* – providing an upright and elevated state, a joyful attitude, and an encouraged mindset to those walking the correct way along the proper path to a prosperous life, and to make a connection and build an enduring association), **I swore** (*shaba* – I promised and affirmed in a binding oath based upon seven and the Shabat) **to** (*la*) **'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), **your father** (*'ab 'atah*).” (*Bare'syth* / In the Beginning / Genesis 26:3)

Here, not only are these “*'erets* – realms” “*'el* – God's,” this is one of the few times we see it in the plural form, thereby depicting “God's realms,” and therefore no longer limited to the Land of Yisra'el. Our Heavenly Father is saying that He intends to give the entire universe to those who wish to live with Him.

As is the case with every loving father, Yahowah is always eager to kneel down to greet His children, to love them, to bless them, to lift them up, and to give them

everything He has to offer. He is so devoted to our wellbeing, He has promised to stand up for us, to establish and validate us, all so that we might endure.

If God had intended to remind Yitschaq that He had “spoken to” ‘Abraham, or that He had simply engaged in a “conversation” with him, He would have used *dabar* or ‘*amar*, but instead He used *shabuwa*’ and *shaba*’, both of which speak of a sworn and binding promise in association with the number seven. Every aspect of the *Beryth* | Family Covenant Relationship as communicated to ‘Abraham and recorded in the Towrah, therefore, is a sworn oath and solemn promise from the Creator to His creation. The notion that God would annul the vows He made regarding it, alter His commitments, or replace what He has affirmed with something new and different, renders God a liar and charlatan. And yet, this is what Christianity and Judaism require with their New Testament and Talmud.

As for seven, these aspects of *shabuwa*’ and *shaba*’ serve to reinforce the *Beryth*’s association with the seven *Miqra*’ey which play out over the course of seven thousand years. Yahowah honored every aspect of “*ha shabuwa*’ ‘*asher*’ *shaba* – His solemn promise to show the way to the relationship which [He] swore” to ‘Abraham by “*quwm* – taking a stand to bring into fruition and confirm the means to become right, validating that which is enduring and establishing” on behalf of the Covenant’s children.

Beyond the fact that Yahowah is always true to His word, never reneging on any promise, developing this relationship with Yitschaq was in God’s best interest. Our Heavenly Father grows through the relationships He develops with His children. It is what makes Him infinite – a condition that requires continual growth. It explains why we exist. It reveals why He allowed His beloved Son to sacrifice so much to make this relationship possible. And while this realization is something most people will have a

difficult time accepting, God, Himself, affirmed it by writing...

“And (wa) I will grow and thrive (rabah – I will increase, becoming greater by rearing offspring, continuing to remain (hifil perfect)) with (’eth – alongside) your offspring (zera’ ’atah – seed, descendants, and extended family) in connection with (ka – corresponding to and suitable for) the highest and most illuminated (kowkab – speaking of the light emanating from stars in the loftiness of (from kabar – to be multiplied and enriched in abundance)) spiritual realm of the heavens (ha shamaym – of the abode of God in the seventh dimension).

In addition (wa), I will give (nathan – I will bestow and deliver, I will grant a gift, I will offer and hand down (qal perfect)) to (la – to facilitate the approach of) your offspring (zera’ ’atah – extended family and descendants) everything (kol) associated with (’eth) these (ha) Godly (’el) realms (’erets – regions).

So (wa), through (ba – with and by way of) your descendants (zera’ ’atah – your seed, offspring, and extended family) every (kol) people and race (gowym – ethnicity and place) on the earth (ha ’erets – of the realm and land) will be blessed with more favorable circumstances (barak – will be greeted, lifted up, commended, and adored).” (Bare’syth / In the Beginning / Genesis 26:4)

While the benefits of the Covenant are overwhelming, this relationship with God isn’t a one-sided affair. Yes, we individually gain far more than He does, but collectively, He is the biggest beneficiary of all. Think about it: what good is the entire universe if you don’t have anyone with whom to explore it, share it, or enjoy it?

Yes, it cost God more than we can imagine to exonerate us, but it costs Him nothing to enlighten, empower, and enrich us – and in fact, He gets tremendous

pleasure out of doing so. And His children, equipped with His eternal energy, everlasting light, and unmitigated power, are free to explore an unlimited universe and enjoy its incomprehensible wealth in the company of our Heavenly Father.

Few have recognized that Dowd served as the means to bless every race. And therefore, his contribution is only relevant within the context of the Beryth's benefits he was enabling through the Miqra'ey he fulfilled. And these are only known through the Towrah. Therefore, there is a related, and equally influential way in which this prophecy was brought to fruition through the revelation of the *Towrah, Naby', wa Mizmowr* – all of which were scribed by Yitschaq's descendants. Moreover, since the Towrah is specifically referenced in the next statement, and since the Towrah is the sole source of every one of Yahowah's blessings, it is what Yahowah was predicting.

The reason Yahowah has chosen to bless certain individuals, indeed, the only reason He can bless His children, is stated in *Bare'syth* 26:5. It is by choosing to listen to our Heavenly Father and observing His *Towrah* | Guidance that we benefit from what He has to offer.

“This is because (*eqeb* – this is the reason for and the end result of, it is the cause and consequence of, it is the merit of and reward for trusting the detectable and visible trail of evidence; from *'aqab* – to embed and dig in one's heels, leaving footprints which are straightforward and steadfast, unwavering (the basis of Ya'aqob's name)), **to show the way to the benefits of the relationship** (*'asher* – to reveal the path to an upright and elevated state, a joyful attitude, and an encouraged mindset, to demonstrate walking the correct way along the proper path to a prosperous life, and to make the connections which lead to building an enduring, close, and beneficial association), **‘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), **listened to** (*shama'* – for a period of time he heard, he used his ears and the perception of hearing to completely process audible information so as to totally understand (qal perfect – literally but not continually)) **My voice** (*b-qowl-y* – the way I speak, to the sound of My call, to My audible instructions and guidance; related to *quwm* – to arise, take a stand, and establish and *qara'* – by way of an invitation and summons, an offer to meet and be welcomed, to be called out by reading and reciting) **and he visually observed and carefully considered** (*shamar* – he habitually kept his eyes focused upon, literally and continuously closely examining and diligently evaluating, paying attention to the details so that he would understand, thereby protected by caring about, prioritizing, and watching over (qal imperfect – literally and continually)) **My requirements and My responsibility** (*mishmereth* ‘any – My verbalized expressions regarding My mission to provide safeguards and My obligation to them; from *mashal* – vivid and easily remembered proverbs and parables providing wisdom through representation and comparison and *shamar* – to observe), **My directions and conditions of the contract** (*mitswah* ‘any – My binding instructions regarding My contractual agreement and My authorized directions regarding the codicils of the relationship), **My inscribed and clearly communicated prescriptions for living** (*chuqah* – My engraved and thus written statements which have been chiseled in stone to communicate how one should respond to be cut into the relationship; from *chaqah* and *choq* – to carve out a share of something and cut someone into a relationship by inscribing a portrayal of the nourishing thoughts behind it and akin to *cheqer* – addressing that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding (written *cheqowthy* in the text)), **and My**

Towrah (*Towrah* ‘any – My Source from which My Teaching, Guidance, Instruction, and Direction Flow).” (*Bare’syth* / In the Beginning / Genesis 26:5)

God mentioned nothing even remotely related to “faith.” He did not say, nor did He infer, that the benefits of the Covenant occurred because “Abraham believed Him.” And as such, you can and should trash the book of Galatians and all of the other Pauline epistles along with it. The author of the Christian New Testament attempted to bypass the Towrah by claiming that ‘Abraham’s righteousness was the result of his “faith,” and that it had nothing to do with his willingness to listen to Yahowah’s requirements and responsibilities nor observe the conditions of the Covenant as they are presented in His Towrah.

In other words, when it comes to participating in the Covenant, Yahowah’s means to engage in this relationship is the antithesis of Paul’s. Considering their relative status and the credulity of their testimony, who do you suppose is right? And with a question this easy to answer, why are there 2.5 billion Christians and just one thousand or so Covenant members today?

And yet, there is another religion destroyed by this statement: Judaism. There is only one Towrah. It is not comprised of Laws. And it is from Yahowah, not rabbis.

With so much at stake, almost every word in *Bare’syth* 26:6 has been corrupted in English Bibles to lead the faithful astray. For example, over the millennia, religious advocates have deliberately sought to dupe the unsuspecting by errantly rendering *shama’* as “obey,” creating the impression that the “God of the ‘Old Testament’ is a fearsome and demanding Lord” whose punishments for non-compliance could only be avoided through their intervention and dictates.

But no matter how many English “translations” claim otherwise, *shama*’ does not mean “obey.” It only means “to listen.” And if you believe that “listening” and “obeying” are the same thing, I suspect that you have never been married, raised children, or managed a business. In actuality, Hebrew does not even have a word for “obey” because the notion of “obedience” is counter to Yahowah’s nature and plan.

Therefore, this assessment of ‘Abraham’s response to Yahowah’s voice is best understood when we accurately acknowledge that listening is a cerebral concept. Sound waves are processed in the brain, and in the case of an audible voice, the message is interpreted and given meaning. This leads to knowing and understanding what has been conveyed. When God is speaking, we must listen to Him and then think about what He has to say if we want to benefit from His guidance and instruction. It does not matter what anyone believes. What matters is what Yahowah actually said.

You may have noticed that “*shama*’ – listen” was scribed in the qal perfect, indicating that while this assessment of ‘Abraham’s response to Yahowah is to be interpreted as “genuinely, actually, and literally” hearing what God was saying, even processing every last word “completely and totally,” it was over a finite period of time and thus not continuous. That is to say, if we want to experience what it will be like to communicate without mouths and ears, then while we still have them it’s in our interest to shut one and keep the other open.

That was not the case, however, with the verb *shamar*. Those who listen to what God has to say will remain observant. When it comes to the Towrah, by closely examining and carefully considering it, we gain the right to eternally explore the universe Yah created for our enjoyment.

As was the case with *shama'*, *shamar* has been corrupted to create a false impression. *Shamar* means “to use one’s eyes to focus upon, closely examining and carefully considering that which can be observed.” It is the second of two ways humans, like most animals, are equipped to learn. While the senses of touch, taste, and smell contribute to our development and wellbeing, knowledge and understanding come by way of listening and observing. It is hard to imagine trying to communicate with and educate someone who is both blind and deaf. And yet, that is what religion does to those it infects, ostensibly precluding believers from listening to Yahowah by observing His Towrah.

Unfortunately, however, *shamar* is the victim of religious malfeasance. It does not mean “keep,” especially in the sense of submitting to or complying with a set of laws. Those who claim to be “keeping the Torah,” as is the case with Rabbinic Jews and neo-Messianics (a hybrid religion commingling Judaism and Christianity), are misguided to the point of being delusional. The Towrah cannot be kept in the sense of comprehensively or consistently doing what it asks of us.

For example, see what happens to you if you bring a live lamb into your home four days before Passover and then slit its throat in the presence of your family. And that is nothing compared to preparing the menu for *Shabuw’ah*. Or try to comply with *Qara’* / Leviticus 22:24 and ask your butcher to inspect the animal’s testicles for damage prior to offering the meat for sale. And speaking of genitalia, just imagine parents trying to “bring forth the tokens of their daughter’s virginity unto the elders of the city” in accord with *Dabarym* / Deuteronomy 22:15.

Rather than seeking a divorce through the legal process should you suspect your spouse of infidelity, what do you suppose would happen if you killed your spouse and partner instead? Similarly, the consequence of stoning your

neighbor to death for picking up sticks on the *Shabat* would be devastating and wholly counterproductive. Stop paying taxes to your government as a means to protest its duplicity and see how long you remain at liberty to do so before your savings and freedoms are confiscated. Or simply try to bring some wool and wood into Yahowah's storehouse since it no longer exists.

Better yet, try to apply the provisions of the Yowbel, and tell your bank that your loan has been forgiven and that the collateral property cannot be foreclosed because it belongs to Yahowah. And then, put your family's life in your hands by trying to pitch your new tent on *Sukah* anywhere on the ridgeline of Moriah in Jerusalem. And speaking of Yaruwshalaim, how would one go about doing anything associated with the Tabernacle and Temple since neither currently exists? Or just try to find a Levite to assist in this regard.

So, while much of the Towrah cannot be kept, all of it can be observed. Just as children grow up by listening, Yahowah wants His children to do the same.

The first thing we are told that 'Abraham literally and continuously observed was Yahowah's *mishmereth*. The word speaks of "requirements and responsibilities – especially from the perspective of focusing upon them, carefully observing them, and being protected by trusting in them." And since *mishmereth* was suffixed in the first-person singular with 'any, this statement affirms that 'Abraham showed the way to the blessings of the Covenant by not only focusing upon Yahowah's requirements, of which there were five specific conditions which must be accepted to participate, but also by considering Yahowah's responsibilities, of which there are many.

God is not only responsible for providing the five promised benefits of the Covenant, but He must also honor His commitment to facilitate them by allowing His Son to

fulfill the *Miqra'ey*. As with every relationship, there are requirements and responsibilities. That is the nature of every beneficial agreement.

In this light, *mishmereth*, as a compound of *mashal* and *shamar*, conveys that Yahowah's "vivid and easily remembered proverbs provide wisdom through representation and comparison which when observed and considered are seen as verbalized expressions regarding His mission to provide safeguards because He is obligated to honor His responsibilities." And while that is a lot to digest, I respectfully submit that the salient aspect of this analysis is the "representations and comparisons" regarding Yahowah's requirements and responsibilities. It is by recognizing what is intended by Yahowah's instructions that we come to know, and it is by making connections through comparison that we come to understand.

Speaking of Yahowah's requirements, *mitswah* is the synthesis of *towrah* and *beryth*, providing "authorized and authoritative instructions and directions regarding the terms and conditions of the relationship." God's "prescriptions provide an inheritance and thus an allocation of benefits." The *mitswah*, therefore, are Yahowah's "instructions and directions," His "terms and conditions" regarding "participating in His Covenant agreement."

The next word on Yahowah's list of things 'Abraham observed to benefit from the Covenant suggests that God's "*chuqah* – clearly communicated prescriptions for living were inscribed in writing and chiseled in stone to communicate how we should respond to be cut into the relationship." That is to say, Yahowah memorialized His instructions in writing and 'Abraham was literate.

Chuqah, which is misrepresented as "statutes" in most Bibles, is from *chaqah* and *choq*, which speak of "carving out a share of something and cutting someone into a

relationship by inscribing a portrayal of the nourishing thoughts behind it in writing.” The word’s relationship with *cheqer* explains why, because it “addresses that which can be discovered, explored, probed, and examined to gain information through a determined and comprehensive search to provide comprehension and understanding.”

In spite of what rabbis would claim, the Towrah’s prescriptions for living are clearly communicated. In spite of what the wannabe apostle Paul would convey, ‘Abraham had access to a written copy of Yahowah’s Towrah – at least according to one of the participants, an individual whose credibility and credentials are impeccable.

Yahowah’s Source of Guidance and Teaching was the last item on the list ‘Abraham closely examined and carefully considered to convey the benefits of the Covenant. Having studied this essential title for many years, I’ve come to realize that Towrah is a compound of *tow* – God’s signed, written, and enduring, *towrah* – way of treating people, *tuwr* – giving the observant the means to explore, to seek, to find, and to choose, *yarah* – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* – provides answers that facilitate an individual’s restoration and return based upon their response and reply to that which is *towb* – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes a soul to be loved, to become acceptable, and to endure, *tahowrah* – purifying and cleansing, *towr* – so as to provide everyone with the opportunity to change their thinking, attitude, and direction.” There is absolutely no aspect of Towrah whatsoever that could possibly be rendered as “law.” Other than to control people by deceiving them, there is no explanation for this repetitive error throughout biblical literature.

Getting this right is important because one mistake leads to another. The definitions of *shama’* and *shamar*

were convoluted to become “obey” and “keep,” both in the sense of being “compliant,” to accommodate the religious connotations of *mishmereth*, *mitswah*, *chuqah*, and *towrah* as “orders,” “commandments,” “statutes,” and “laws.” These overt deceivers did so, because when *shama’* and *shamar* are correctly translated, their tortured and invalid definitions of *mishmereth*, *mitswah*, *choqah*, and *towrah* become laughable. Let me explain by way of a few *mishpat*...

Listening and observing are sensory and cerebral processes, not actions. Therefore, should your boss speak to you about the importance of visiting a particular client, he or she will not overlook your failure to do so because you were a good listener. If in response to a general’s order to lead a charge, a private sits down and tells his or her superior officer that, instead of charging ahead, he or she is going to closely examine and carefully consider the implications of the instruction, the private is in serious trouble.

Imagine going into a courtroom after having been caught purchasing heroin. What would happen if you declared that you were not accountable because you were unaware of the prohibition against doing so? Would the possibility that you did not understand that the law applied to you spare you? Or in the inverse, if guilty of the crime, will a person’s prior or subsequent observance of the law exonerate them?

The fact is, commands, orders, statutes, and laws are either obeyed or there are consequences. Being a good listener is essentially irrelevant in such cases. Orders and laws dictate obedience and compliance. It does not matter how closely and carefully a person has examined and considered any of these edicts when they are indicted for having failed to comply. The verbs listen and observe are at best tangential to the dictates of commands, orders, statutes, or laws.

And yet here, Yahowah was affirming His promises to Yitschaq because ‘Abraham had not only listened to Him, but he had also observed His requirements and responsibilities, the terms and conditions of His agreement, the written prescriptions which lead to being cut into His relationship, and His Towrah Teaching and Guidance. These sensory processes used to gather and evaluate audible and visual information regarding what Yahowah conveyed verbally and in writing were sufficient in and of itself because knowing led to understanding and understanding equipped ‘Abraham to pass Yahowah’s test. In one brief conversation, Yahowah affirmed the means to receive the benefits of His plan while at the same time undermining the credibility of the world’s most popular religion.

The moment God said that the reason the Covenant’s blessings were being provided was because ‘Abraham had observed the Towrah, He completely undermined Pauline Doctrine and destroyed Christianity. You see, the argument Paul all too cleverly, albeit dishonestly, deployed against Yahowah’s Towrah in an attempt to annul it was to falsely claim that the Towrah did not exist during ‘Abraham’s life. While that is not true, had it been accurate, it could not have been the Towrah that made ‘Abraham righteous. He then surmised that, since ‘Abraham’s salvation could not have had anything to do with the Towrah, ours shouldn’t either. This led Paul to opine that it was ‘Abraham’s belief in God which caused him to be right with God. And if this were the case with ‘Abraham, faith in God would then be the means to save the rest of us. Collectively, this invalid proposal became known as “Salvation through Faith in the Gospel of Grace.”

Only one problem with this theory: it is completely inconsistent with Yahowah’s testimony. And that means that Paul built his religious edifice on a faulty foundation when he claimed to speak for the God he was consistently

contradicting. Unlike Paul, ‘Abraham listened to Yahowah and observed His “*towrah* – instructions and teaching.” And so, while Paul is cursed, ‘Abraham was blessed.

We turned to this passage because we were interested in affirming the Towrah’s role with regard to the Covenant. And not surprisingly, God answered our every question. He said that the Covenant’s blessings are the result of listening to Him, which is accomplished by observing His Towrah. After all, the Torah is the one and only place where the Covenant is explained and where its requirements are delineated. It is the one and only place where Yahowah’s terms and conditions are presented in their entirety. It is the one place where we find all of God’s prescriptions for living. So...

“If you choose of your own volition to dwell as a guest and explore in this land, then I will choose to be with you. And indeed, I will kneel down in love to bless you, diminishing Myself to lift you up.

For your benefit and for you to approach, especially on behalf of your offspring, I will provide access to every realm of the Almighty.

I will take a stand and establish, bringing into fruition while confirming, the solemn promise and truthful witness of the plan of seven, the binding pledge of the Shabat, and the affirmation of the sworn testimony regarding the agreement between the parties which, to show the way to the benefits of the relationship, I swore to ‘Abraham, your father. (*Bare’syth* / Genesis 26:3)

I will grow and thrive, increasing and becoming greater by rearing children and remaining with and alongside your descendants in conjunction with the highest and most illuminated spiritual realm of the heavens. In addition, I will give to your extended family everything associated with these Godly realms. So,

through your descendants every race on the earth will be blessed with more favorable circumstances. (*Bare'syth* 26:4)

The reason for this straightforward consequence is because, to show the way to the benefits of the relationship, revealing the path to walk the correct way, ‘Abraham listened to My voice and he visually observed and carefully considered My requirements and My responsibilities, My directions and conditions regarding My relationship agreement, My inscribed and clearly communicated prescriptions for living which I have engraved in writing and chiseled into stone to communicate how one should respond to be cut into the relationship, and My *Towrah* | Teaching, Guidance, Instruction, and Direction.’ (*Bare'syth* / Genesis 26:5)

Many bright days and dark nights have come and gone since this was spoken, but the path to life and the light remain the same.

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