

Look Up and Pay Attention

From Religion to Relationship...

The declaration Yahowah inspired Yasha'yah / Isaiah to convey to the world was extraordinarily critical. 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 has sunk your ship. For you, there is no Ark.

The prophet unequivocally revealed 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 irrational to the rational, from the faithful who inexplicitly cling to lies as if they were lifeboats, to atheists who denounce the notion of God by basing errant religious presumptions.

The myth promoted by misguided theologians and wishful multiculturalists that “we all worship the same god,” is also invalid, and it is wrong on all accounts. There is only one God, and He, Yahowah, is wholly unknown to the religious. He is the antithesis of every religious construct, including the fact that He does not want to be worshipped. In reality, the gods of religion exist only in the minds of those duped into believing in them, not unlike the Babylonians believing that 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 writs describing these imaginary characters differ in more ways than they agree, their depictions are even more inconsistent with Yahowah. And 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 some of this 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 conveyed thus far. He began by explaining that the family relationship He intended

had been 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. (1:2)

A cow, one who looks, sees what is around him, and views the world from the proper perspective, is aware of and recognizes his creator as the one who gave birth to him, and an ass, a stubborn domestic beast of burden, his Lord. Yisra’el, Individuals who Struggle and Fight with God, does not know and remains unaware. My people have failed to consider this connection and thus do not understand. (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, harmful, and evil children who corrupt and destroy, lacking 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, of Individuals who Engage and Endure with God. They have become strangers, alienating themselves, having gone backwards in the wrong direction. (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. (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, slashed, battered, and bruised with wounds associated with a devastating and deadly plague which are raw and rotten, they have not been cleansed nor medicated, they have not been bandaged, not even soothed with olive oil. (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 adversaries. (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 vehemently difficult stubble and chaff, like an awakened encampment preserved by the observant.’ (1:8)

If 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 and depressed habitation, we would be likened and compared. (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. (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 have literally and actually fulfilled, satisfied, and completed the uplifting offerings to rise associated with the male lambs. In addition, the lipid tissue of overfed fatlings and the blood of bulls, lambs, and goats, I do not want or desire. (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? (1:12)

You should not increasingly and habitually come, continuing to bring devastatingly worthless, completely invalid, and deceptively tributes and offerings. Incense is a detestable abomination to Me. I cannot comprehend, endure, or overcome the deceptive and disastrous falsifications associated with your oppressive and lifeless religious assemblies which hinder and withhold the benefits of the Time of Renewal and the Shabat, the calling out of the Miqra’ – Invitation to Meet. (1:13)

Your Times of Renewal, and your designated meeting times, My soul hates. They have literally become an annoying problem to Me. I am weary of enduring their duplicity. (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 rabbinic 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. (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 errant. (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 enquire 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. (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 'Adam, like crimson, they shall be like wool. (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. (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 אִיִּם has spoken it. (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. (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. (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. (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. (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.” (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 return the right way, justly causing them to become innocent and upright. (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* 1:1-28)

Religion misled the people, taking them away from God – not to Him. Rather than affirming Yahowah’s name and testimony, religious leaders had deliberately hidden one and purposefully corrupted the other. Rather than endearing the people to God, religious worship, holidays, and doctrine had estranged humankind, and in the process engendered animosity. Religion had caused mankind to rebel against Yahowah. Faith had become more important than thinking. Compliance was 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.

Yahuwdah / Judah enjoyed a century of peace and prosperity following *Yachizqyahuw* / 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 recognizing that Judaism as it is practiced today would not be known for another five or six centuries, the religious customs Yahowah was criticizing were Babylonian. They were, therefore, remarkably similar to those practiced by Christians today.

Furthering this line of reasoning, Yahowsha’ was not only *Towrah* affirming and observant, He became the living embodiment of *Pesach*, *Matsah*, and *Bikuwrym*, while the Set-Apart Spirit honored the promises of *Shabuw’ah* in 33 CE, 777 years after this wholesale indictment of religion was proclaimed through *Yasha’yah*. So when we consider Yahowah’s denunciation of religion and its effect on humanity’s attitude toward God in the opening chapter of *Yasha’yah*, it is the Plague of Death emanating from Paul’s poison pen that irks Yahowah more than any other in that it has sought to annul and then replace His *Towrah* / *Torah*, *Naby’*

/ Prophets, and *Mizmowr* / Psalms, His *Beryth* / Covenant, and His *Miqra'ey* / Invitations to Meet, with *babel* – the Babylonian propensity to confuse by corrupting.

That is not to say that Yahowah despises Islam any less, because even after the Philistine menace had been subdued, now serving as a metaphor for Muslims, 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*. We even find an overture associating Allah with Satan in the chapter, with Muslims shown mocking God and terrorizing His people.

When last we considered Yahowah's prophetic revelation through *Yasha'yah*, we had been 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, God affirmed that He would proceed with His plan. He would build His Home for His Children upon the place His Covenant was affirmed. 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 condition.

“This is the Word that relationally and beneficially *Yasha'yah* – Salvation is from Yahowah, son of 'Amowts – the Trustworthy and Steadfast, observed in the prophetic vision concerning *Yahuwdah* – Related to *Yah* and *Yaruwshalaim* – Source from which Instruction Flows Regarding Reconciliation. (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, 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]. (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 𐤏𐤃𐤁𐤀, to the House and Family of the God of *Ya'aqob*, in order for Him to fulfill His and teach and guide us by means of His ways so that we can choose to continually walk in His manner.

For indeed, because from *Tsyown*, the Conspicuous 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. (2:3)

Then He shall execute good judgment, being discerning 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 towards Gentile nations deploying weapons of war. They will no longer train or teach war ever again. (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 אֱלֹהֵינוּ. (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 like the Palishty, the foreign foes who invade the Promised Land, invoking fear, while separating and terrorizing, and with the offspring of foreigners, they clap hands and engage in the business of mockery and ridicule. (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. (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 homage and allegiance to that which they have made with their fingers. (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. (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 individuals. So approaching the set-apart aspect of Yahowah will be inaccessible in that day which is His day. (2:11)

Indeed, the day for the approach of Yahowah of the spiritual implements shall be a time of degrading diminishment against all of the arrogant and haughty elitists who have risen to positions of authority, those who have ascended to power, against the highest ranking and most prominent. (2:12)

And so against all the strong and established who whitewash and pave over, the highest ranking, most overbearing and haughty, and the exalted and

honored, also against all of the high and mighty, especially the religious worship of Allah as the Greatest of Bashan, the Serpent. (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 and honored. (2:14) I am against every official and exalted podium and pulpit and against every fortified and impregnable barrier and wall. (2:15) I am against all the ships of Tarshysh (as a metaphor for America), and against all of their vessels' coveted treasures. (2:16)

So then, the arrogant man shall bow down in submission after being brought down and humbled and then reduced in stature, and the rebellious nature and special dimensions of men shall be diminished. Therefore, approaching the set-apart aspect of Yahowah will be inaccessible in that day which is His day. (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. (2:18) And they will go into the caves in wastelands of rocks and into holes in the ground from the presence of their dread of אֱלֹהִים, and from the overwhelmingly impressive splendor of His majesty in His stand to inspire the Land. (2:19)

In 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, pontificating using words, while bowing down in worship, giving them to the rodents, dung-beetles, moles, and bats. (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. (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* 2:1-22)

Upon His return, Yahowah's ire is directed expressly at religious, political, economic, and military leaders. 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 provision to uphold life has been withdrawn.

“Indeed, behold, the Upright Pillar of the Tabernacle, אָפֿטאַק 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 3:1*)

It had been my intent to devote this entire chapter to the third chapter of *Yasha'yah* / Isaiah. But this is as far as we will get. The implications of Yahowah withdrawing His support and removing His provision 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 we get them back?

This much is certain. Yahowah's provisions to uphold life are presented in His *Towrah* / Teaching. 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 individuals who 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, the presence of religion causes God to withdraw His support and remove access to that which upholds life. When there is no one to communicate to who is willing to listen, and no one to work with willing to engage, apart from His *Tsyown* which point the way to His *Towrah*, the path to Yahowah is hidden. All those who would claim to speak for Him, mislead. For thousands of years, Humankind would stumble and die in a darkness of its own making.

As we have done in the past, let's deploy the power of observation to closely examine and carefully consider the words which 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 (יהוה) of the Spiritual Implements (*tsaba’* – of the command and control regimen of Heavenly Envoys), is removing (*cuwr* – is taking away, leaving and rejecting) from (*min*) **Yaruwshalaim** (*Yaruwshalaim* – Source from which Teaching and Guidance Regarding Reconciliation Flows) 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) and (*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), **all** (*kol*) **supplies** (*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 if from Yahowah / Isaiah 3:1)**

The relationship had completely soured. There was no longer any hope of reconciliation. Religion had run amuck. So Yahowah announced that He was withholding His “*mash’en* – support,” 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 that was set into foundation of the Tent of the Restoring Witness to enlarge and secure the Home God had prepared for His Covenant Family. The “*‘Edown* – Upright One” is Yahowah standing up for us as Yahowsha’ on Passover and UnYeasted Bread, upholding our lives through His sacrifice.

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 which leads and nurtures, assists and protects, us. Collectively the *mash’en* and *mashe’nah* provide the bread and water of life. From this perspective, while Yahowah is mentioned by name, Yahowsha’ represents the “*lechem* – bread” of life and the Set-Apart Spirit is the source of living and cleansing “*maym* – waters.”

Additionally, there were three shepherds, and thus three shepherd’s staffs, deployed by Yahowah to lead His sheep home: Moseh with the words of the *Towrah*, Dowd with the lyrics of the *Tsyown*, and Yahowsha’ as the living

embodiment of the *Miqra'ey*, including all things Yah, His name, character, purpose, word, guidance, and *Beryth* family.

While I've made a habit of translating יָרָבֵב as "'edown – upright pillar" rather than as "'adown – lord," for a host of compelling reasons every time it is used in relation to God, when presented as part and parcel 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 great affinity for the title, Father, the irreconcilable conflict between the kind of relationship manifest 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 specifically 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. Even the letters, when their graphic depictions are considered, convey Almighty God as our Father בָּ, opening the Door to His Home אָ, in order to protect and secure, while adding to and increasing י the lives of His children יָ.

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 be given the opportunity to know as clearly as His words allow precisely what comprises Yahowah's provision for life. 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 provision for life, and even the perspective to ascertain the basis for it, is likely found in this pronouncement's second word, *hineh*. So if you'll bear with me while we follow that hunch through 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 "behold" in this statement, conveys the idea of "looking up and paying attention." It once served as the name of the letter, הָ, which is the only character repeated in Yahowah's – הָיָהּ – name. The Hey is also found twice in the verb, *hayah* – הָיָהּ, "to be," which God used to convey His very existence when He introduced Himself to Moseh. In *hineh* – הָיָהּ 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 **נ** may be subtle and are often overlooked, little things are sometimes the most revealing.

Hineh is introduced in the opening chapter of the *Towrah*, in *Bare'syith* 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. (1:24) And God caused the living creatures of the earth to procreate within their species... And God saw that this was good. (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....’ (1:26) So God created man in His own image, in the image of God He created man, male and female He created them. (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....’ (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, they can 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 show 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 face** (*paneh* – the presence and before, appearing on the surface) **of the entire** (*kol* – of the whole) **earth** (*‘erets* – land, region, realm, and ground, material world), **and also therefore** (*wa ‘eth*), **every** (*kol* – the entirety of and ever kind of) **tree** (*ha ‘ets*) **whereby a blessing is provided, the means to an upright and elevated for those walking the correct way along the proper, path to abundant life** (*‘asher* – which beneficially to show 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*)

There would be redundant for God to restate that He provided plants which yield seeds and trees which bear fruit and reproduce after their kind since He said this very thing in 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, it was irrelevant, since unlike the instruction soon to be provided in *Bare'syth* 2:15-17, there was no reason behind or benefit to the instruction 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.” That is unless God was addressing something else, and simply using plants, trees, and seeds as symbols of something vastly more nourishing.

And 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 arrival to fulfil the *Mow'ed* in year 4000 Yah, and to help us spiritually distinguish between light and darkness, between the things of God and those of Satan, so that properly enlightened, we would choose to separate ourselves from the darkness and seek to be set apart unto the Light. 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 Satanic and 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 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 upon whether we become the offspring of the Covenant or a product of the seed of man.

This translation of *hineh* was fully amplified. That is to say most every connotation that could be derived from the word's use in the *Towrah*, *Naby*, and *Mizmowr* was conveyed in the definition. Each and every thought seems to apply. It is all true. *Hineh* alerts us to “pay attention, to behold something important, to notice that an insight is being accentuated, to 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 can change our perspective.” This was the very first time *hineh* was used, but there will be one thousand others. And this time it was deployed to encourage us to consider the implications within the context of what precedes and follows it in *Bare'syth*, and thereby recognize the symbolism and intent.

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, given, produced, and offered something, appointing it and placing it before you and on your behalf to facilitate your approach...” This alone should get our undivided attention. But this was reinforced and expounded upon by *'asher* – the very word that let me to Yah. It appeared twice in this sentence. 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 provision, His support which upholds life, all of which can be relied upon. Yahowah is using plants to symbolize His Word, trees as metaphors for His plan, and their seed to speak of offspring, of children and family.

Therefore... “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 given, produced, and offered something, appointing it and placing it before you to facilitate your approach, having provided on your behalf every plant producing seeds which beneficially show the way to the relationship, 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 right path to a blessed and prosperous life, stepping out and taking a stand with regard to this teaching and guidance on behalf of their stability, safety, and security, appearing before the entirety of the earth, which is the material realm, and also therefore, every tree which provides the blessing of an upright and elevated state, a joyful attitude and a content mindset to those walking the correct way along the proper, specific, and certain path to abundant life by embracing the beneficial relationship afforded those who pursue life the right way, with the fruit, offspring, and harvest of those trees sowing seeds, thereby producing descendants and conceiving a family. For your benefit and for you to approach, they exist for you to be consumed as nourishment, devouring them as a symbol of what is true, even unexpected, all surely and indeed serving as a marker of emphasis designating the goal and means to draw near unto it.”

𐤇𐤃𐤁𐤀

Hineh is used again in *Bare'syth* / Genesis 6:13, with Yahowah encouraging Noah to look up and pay attention because the land had become so overwhelmed with cruelty and violence. For there to be any hope of a relationship, He would have to have to eliminate the perpetrators and start again with the eight souls willing listen and respond to His life-saving instructions.

In that this story sheds light on the reason Yahowah was withholding His provision to sustain life in *Yasha'yah* 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 response to Yahowah's instructions.

God's message begins...

“Indeed, when the defilement and slaying, the profane nature, contemptible attitude, and disgraceful wounding of descendants of Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with them shooting arrows at one another within the area and before the presence of the descendants of Adam.

And daughters were born to them (6:1) and the sons of the Almighty saw that the daughters of Adam, indeed were 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. (6:2)

Then Yahowah said, ‘My Spirit shall not remain nor 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.’ (6:3)

There were for a limited period of time, the Nephylm, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met 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* 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** (*chahal* – 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 descendants of Adam** (*ha ‘adam* – mankind, humans with a *neshamah* – conscience) **came to literally 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 of the ground where Adam’s descendants lived, 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) **indeed** (*ky* – surely as a result and by way of comparison and contrast, truly was) **were desirable and beneficial** (*towb* – was 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 depicts the problem Yahowah was seeking to resolve. The vast preponderance of people, and most especially the descendants of Adam, and thus those with a *neshamah*, or conscience, were polluted with religious myths. Corrupt, they had become violent and deadly.

Ha 'adam can be translated “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 principle 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, and caused them to reflect the image of God, 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. It, like the Tree of the Knowledge of Good and Evil, can be used for good or bad. In this case, it was almost universally bad, making those equipped with it more vicious killers who desired such women because they would aid in the accumulation of possessions.

The “sons of the Almighty” refers to the relationship Yahowah had with ‘Adam and the intent of having his descendants join the Covenant. In this context, it depicts men with a *nashamah*, the only thing that conceived sons in our Heavenly Father’s likeness. These individuals are not 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 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*. In those days, sons supported their father’s ambitions.

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 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.

“Then (*wa*) Yahowah (𐤆𐤃𐤁𐤀) 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 nor abide (*lo’ duwn* – will not dwell nor 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 made 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 and for a limited period, that his time shall be (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 ran out for every man and woman with a *neshamah* – conscience, save Noah and the seven souls with him, circa 2968 BCE – Year 1,000 Yah. It will expire once again, this time for everyone who has not embraced the Covenant in 2033 CE, Year 6,000 Yah, exactly 5,000 years after the flood.

Yahowah’s Spirit is similar to light, and thus akin to 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 benefits of the

Covenant's empowerment and enrichment, 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, those impressed by expressions of human power and influence, will be forever estranged.

The primary meaning of *basar* isn't "flesh." Its verbal root, *basar*, reveals the actual reason Yahowah's Spirit will 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 mortality limitation of 120 years is still in effect. Even with all of man's scientific and medical advancements, the longest human lifespan is that of Jeanne Calment of France, a woman, not man, who died in 1997 at 122 years old. The second oldest woman, Susannah Jones, an American, died in May, 2016 at 116. The longest lived man in recorded history is Jiroemon Kimura of Japan, who died in 2013 at 116. While they are all dead, the oldest living man is Yisrael Kristal, a Yisra'elite living in Israel. He was born in September 1903. I'd be willing to be my right arm that he will pass away before the fall of 2023.

The number of conspiracy kooks who promote the myth that the Nephylm were "giant spiritual beings" who "mated with human women" is astonishing. Many use the book of Enoch, which is an outright fraud, to advance their case. The Nephylm 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 it serves as the basis of their name.

"There were (*hayah* – for a limited period of time, there actually and literally existed (qal imperfect) **the Nephylm** (*ha Nephylm* – 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, *Nephylym*, 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* depicts 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 Nephylym* 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 Nephylym* as “giants.” This error is a legacy of the Septuagint, one copied by the Latin Vulgate, and then passed along through the King James Version. Even *Strong’s*, while moronically attempting to justify the KJV as is their penchant, with “it translates as ‘giant’ three times, 1 giants, the Nephilim,” attributes *nephylym* to the verbal root *naphal*, acknowledging that it is “from 5307.” But 5307, *naphal*, is the antithesis of giant, of big, or of standing tall.

When we have concluded our evaluation of *Bare’syth* 6:4, we will use the errant rendering of *ha Nephylym* in English bibles as “giants” to explain how these errors originated and why these mistakes are seldom corrected, one *translation* to the next. It is a long and sordid tale, one that deserves our undivided attention.

Continuing to focus to what Yahowah just revealed in *Bare’syth* 6:4. What I find particularly interesting about this passage is what follows *ha Nephylym*, and yet it 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, 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 Nephylm, but instead, both traits continued to plague humankind in the civilizations which followed. And indeed, this was the case with Sumer, Babylonia, Assyria, the Hittites, the Canaanites, the Egyptians, the Minoans, the Phoenicians, the Carthaginians, the Greeks, Spartans, Romans, Persians, Byzantines, Ottomans, Indians, Chinese, Japanese, Aztecs, Incas, and Mayans, et all. Alone, man is bad, but in tribes, nations, and civilizations, he is far worse.

Not long ago, I was denouncing the savage and grotesquely immoral nature of Rome, calling them the most horrific civilization in human history, and 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 was 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 Nephylm. 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 Nephylm 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 in heaven.

And should you believe that I’m projecting my personal predilections through 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.

אִישׁוֹת

As promised, let’s use the propensity of English bibles to misrepresent *ha*

Nephylym as a prime example of why we should be suspect 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 Nephylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met 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'syith* 6:4)

In this case, as I suspected, the long litany of errors, and especially the notion of “giants,” began with either an unjustified translation or a careless copyists associated with the Septuagint. Brenton's Septuagint Translation of Genesis 6:4 errantly 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 Nephylym* to “giants.” And there is absolutely no value whatsoever of 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.

Moreover, 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 “existing in the region” than “were upon the earth.”

The phrase *wa gam 'achar ken* is trivialized by “and after that,” destroying the reason for its use in the text. Yahowah is telling us that the religious and vicious

tendencies of the *Nephylym* would continue to be manifest in other forms for quite some time.

Halak, whose primary meaning is “to walk,” is commonly deployed to convey “to go.” But *bow*, which was used here, means “to come or pursue.” Moreover, if the intent were to say “were wont to go” the verb would have had to have been written in the volitional mood, but it wasn’t. Likewise, *‘el* means “to.” Had God wanted to say “in to” 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. And yet *yalad* means “to conceive children.”

While *gibowr* can be rendered “mighty and powerful,” it does not mean “giants.” The most accurate translation in this context is instead “warriors and political leaders, prominent individuals with the ability to fight who prevailed in their quest for military and political power.” This depicts the point Yahowah was making in reference to the *Nephylym*, and the one He will confirm in the next verse. 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 I have evaluated of rendering a Hebrew statement in Greek, the Septuagint translator failed miserably. Either Hebrew concepts are difficult if not impossible to accurately 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, they universally hated Yahuwdym and their language, Hebrew.

The reason this is important is because English Bible “Old Testament” translations are a product of the Greek Septuagint as reflected in the Latin Vulgate. And as for Latin, the only people who could rival 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 nothing worse than Greeks with Greek and Romans with Latin.

As I had anticipated, rather than translating the Hebrew text, Jerome replicated the Septuagint’s mistake in the *Latin Vulgate* on behalf 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, I'll reveal the long and sordid history of English Bible translations, but before I do, I'd like to share what the earliest and most recent have to say regarding *Bare'syth* 6:4. Wycliffe, the first to translate the *Vulgate* into Anglo-Saxon, a precursor to English on behalf of the common man, dutifully rendered the Latin text into the language of his age: “Soothly giants were on the earth in those days, fosoother after that the sons of God entered in o 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).”

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 was claimed by Cloverdale, although he copied Tyndale word for word, both in Genesis 6:4 and Numbers 13:13.

Thereafter, we find the next four English “translations” slavishly returning to the familiar pattern of the *Vulgate*. Without exception, they all replicated the same mistake initially found in the Septuagint, and thereby echoed the words of Wycliffe. King Henry VIII's *Great Bible* reads “giants,” as does Queen Elizabeth's *Bishop's Bible*.

The resolutely Protestant *Geneva Bible*, demonstrating its adherence to the Latin text, 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 Wycliffe, 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 revised earlier translations of the Latin *Vulgate*, 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 bare *children* to them, the same *became*

mighty men which *were* of ole, men of renown.” They, too, were wrong.

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 were rendered one from another. To call them “translations” is to dishonor the word. They were copies.

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.

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 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 a shame that men sold this rubbish as the Word of God.

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 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 Nephilym* as “the Nephilym, would have been 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 moneygrubbing religious imbeciles perpetrated their fraud in the name of God. They ascribed their verbal diarrhea to the Creator of the universe.

They are all without excuse. They could have taken the time to examine the root of *Nephilym* as we have done, and could easily have created an accurate 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. Why?

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,” 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) completed his blending process in 405 CE, it’s the letter that he wrote to Pope Damasus before it began that should have obliterated the credibility of Christianity:

“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 *Qur’an* 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 that the despots who claim divine sanction don't like answering. Jerome's mission was to eliminate the opposition by forestalling criticism. They 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'awl'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 religion's most important individual relative to the documentation of its Scriptures, admitted that by the late fourth-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.”

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.

Apart from the Greek Orthodox Church and the Copts in Egypt, the *Vulgate* served as the foundation of Roman Catholicism and Christianity for over one-thousand years, and now we know that the text was an amalgamation of errors, the product of ignorance, the result of blunders. Those who promoted it cannot and should not be trusted. If you believe them, if your faith is based upon the message they maligned, you are a fool.

But I have even worse news – something also unmasked by Jerome's letter to Pope Damasus. By the late fourth-century, Greek copies of the “Christian New Testament” were so divergent from one another, not only had they already become unreliable, the only way to “fix” the problem was to distill the 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. As a result, He either allowed it to be corrupted or could do nothing to stop it.

While my last point is irrefutable, could Jerome resolve the inaccuracies and blunders in the Latin text of the New Testament by referring to the Greek

manuscripts? “No. Not a chance,” is the answer. The “New Testament” Greek copyists worked in the same places, for the same people, at the same time as did those who had butchered the Latin. They were equally incompetent. But 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 fifty years, sixty-nine extant Greek copies of the “Christian New Testament” have been recovered and published, all dating from the late first- through mid-fourth-century CE. And they are not only substantially different with respect to each another, there are over three-hundred-thousand variations between these early manuscripts and the *Textus Receptus* and *Nestle Aland*, the blended texts publishers claim underlie their English translations. No doubt the Latin texts were irreconcilably corrupt, but the Greek manuscripts were already in far worst condition.

Since the evidence in this regard is prolific and irrefutable, this realization completely obliterates Christianity’s credibility. Even if scribes of the third and fourth centuries had accurately maintained the texts they were given, it still would have mattered. A perfect copy of an imperfect document remains invalid. Half of the Christian New Testament was corrupt the moment the author’s pen stained the papyrus. Paul’s thirteen letters are un-Godly, invalid, and worse, demonic.

As for the few books that would have held merit, Mattanyah, Yahowchanan, and Revelation, they have been all but destroyed by translators and copyists. A glaring example of this would be 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 conceived in the eighth-century CE. There is no record of it in any of the many hundreds, if not thousands, of manuscripts composed between the first and eighth-centuries. Not one. The entire account was made up because Christians wanted their god to contradict the Torah.

Simply stated: the text of the Christian New Testament cannot be trusted. It has been in a constant state of degradation since it was first composed. This problem cannot be resolved or rationally refuted. And translations can be no more accurate than the underlying text, which is a jumbled mess of alterations.

If 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 your 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 second century to the beginning of the fourth (A.D. 100 – 300). We chose A.D. 300 as our *terminus*

da 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, they were no longer comparable.

If you or I were to dive into a swamp and grab a bucketful of alligator excrement, then dissect them, study them by amplifying them under a microscope, sharing every nuance that can be derived from a close and careful evaluation of said specimens, the fact remains that they are still alligator turds collected from a swamp. Nothing will ever change that, no matter how accurate and complete our rendition of the information conveyed therein becomes. No matter how one slices them, polishes them, or rearranges them, save the mention of alligators, such is the case with the Greek text of the Christian New Testament. Any attempt to accurately translate its words is akin to evaluating turds plucked from a swamp. As crude as this may sound, even shocking, it accurately depicts reality.

Now, as it relates to the actual Word of God, the *Towrah, Naby’, wa Mizmowr*, the evidence is nearly as damning – at least for Christian bible translations. Between those who created the Septuagint by translating the text from Hebrew into Greek, and those who copied their work, we know for certain that they were no more competent or inerrant. As proof of this, by the dawn of the third-century CE, discrepancies between the many copies of the Greek Septuagint had become so pervasive, they required better part of a lifetime to resolve – a resolution, however, that has been lost to time. Third-century Christian scholar, Origen (meaning: “Child of Horus”) Adamantius (meaning: “Adamant, Unalterable, and Unconquerable”) 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 it:

“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 Jerome’s evaluation of Latin texts. Discrepancies abound. 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 not represented in the Septuagint, 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, it was poorly regarded and seldom considered. He 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 created a single viable amalgamation from conflicting texts, his Hexapla was not available to 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 second-century CE, the Septuagint was a wholly unreliable resource.

And 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 nineteenth-century, when its contents were quickly dismembered and scattered around the world. It wasn't until the late twentieth-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 were they all the same?

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 wholly 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 known as the Latin Vulgate, only because there were no Hebrew or Greek texts available to him.

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, the pope had his bones dug up, crushed, burned, and then scattered. Even

worse, John Hus, one of Wycliffe's associates, for the crime of opposing the tyranny of the Roman Church, 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, the pope 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 of yourself.

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 to 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 precursor to intellectual fraud and financial 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 protagonist.

The moment he had mastered Latin to his satisfaction, he attempted to replicate 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 – albeit only to justify his Latin rendition of the Vulgate. So he included a Greek text to permit qualified readers to verify the quality of his Latin Vulgate. 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 was akin to Jerome's, the very 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 and very late 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 because it was so “erratic” and divergent from the more recent ones, and the inconsistencies were so numerous and extreme, they could not be reconciled. And in such places where the Greek of his pitiful manuscripts diverged from Catholic doctrine, he recrafted his text to comply by once again inverting the process, translating his Latin Vulgate 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 the 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. Thereafter, Erasmus translated Paul’s conversion experience from the Vulgate.

In subsequent editions, Erasmus actually used the *Complutensian Polyglot* to correct his text, particularly in Revelation, where he only had access to one very late, highly flawed, and incomplete copy. But 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 Vatican scholar named Sepulveda, informed Erasmus that the oldest Vatican manuscripts differed from his text in favor of the Vulgate, citing 365 material differences. There was only one place where Erasmus’s Greek appeared superior to the Vulgate by agreeing with Codex Vaticanus – a late fourth-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 backwards, not forwards. Sepulveda later accused Erasmus of altering his Greek translations to accommodate his rendition of the Vulgate, in essence saying that he was a fraud.

But undeterred, in the fifth and final addition, Erasmus’s cobbled together and errant Greek text stood alone, ultimately being claimed as the *Textus Receptus* – as being a perfect copy of the Greek New Testament as if received directly from God,

Himself. 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." When in actuality, it was a complete fraud, from conception to purpose, from execution to composition.

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."

And even with the inclusion of the Latin Vulgate in early renditions, Pope Leo X dismissed the project, saying: "the fable of Christ was quite profitable to him."

John Mill, an Oxford scholar, in 1707 launched an attack that should have sunk the *Textus Receptus* and Protestantism along with it. Using eighty-two manuscripts centuries older than the handful of 12th- through 15th-century fragmentary texts deployed to create the *Textus Receptus*, he systematically noted 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 from the 4th through 10th centuries, known as the *Nestle-Aland*, and the earliest witnesses, has grown to almost twice the number of words contained in the text itself. This problem is so enormous in scope and consequence; 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, the reliability of the "New Testament," the lone source of credibility underlying Christianity, would be destroyed.

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. His work was, of course, burned by the Roman Catholic Church as fast as they could be confiscated. The Church accurately, although hypocritically, claimed that it contained thousands of errors. Anyone caught hiding, holding, or reading one was executed. Only two copies are known to have survived the torch. Then Tyndale, himself, was ultimately betrayed by a fellow Christian. He was incarcerated and tortured by the King of England using the implements of the Roman Catholic

Church for 500 days, before he was burned 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 Tyndale’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 a 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, 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 is actually a word and it fits). The *Great Bible*, the first legal English translation, was then printed by this great 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 bible and burned Rogers and Cranmer at the stake in 1555. With every revolting step along the way to an acceptable English bible, the 13th chapter of Paul’s ode to the Romans is looking all the more suspect.

Thereafter, the aforementioned, Myles Coverdale, moved to Geneva rather than burn at the stake, and 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). And in conjunction with John Calvin, the theologian who got most everything wrong, especially predestination, 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. And 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. Each and every one claims that Adam named his wife “Eve,” when he actually called her, “Chawah.”

The *Geneva Bible* sought to revise the *Great Bible* specifically to spite the 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 kings and queens are not authorized by God. 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 positions.

The *Geneva Bible* became so popular that eventually King James was compelled to rebuff the damage done by its extensive marginal notes, leading to the *King James Bible* in 1611. And while we are getting ahead of our story, any comparison between them reveals that the KJV was little more than a revision of the *Geneva Bible*. It has more in common with it than any other source, save perhaps the *Bishop's Bible*, making it a revision six times over of Wycliffe's Old English rendering of the Latin *Vulgate*.

But still mired in the 16th-century, Queen Elizabeth, Henry VIII's daughter, because it was in demand, and better than anything else available, was compelled to reluctantly tolerate the printing and distribution of the *Geneva Bible*, so long as the marginal notes, which were vehemently opposed to the Roman Catholic Church, the Church of England, and monarchs in general, were toned down, becoming less derogatory. All the while, she was scheming to publish a bible of her own, the *Bishop's Bible*, to resolve that problem. This, the fifth English "translation," was little more than an edited variation of her father's, Henry VIII's, *Great Bible*. And while it was a failure with the public when it was introduced in 1568, scholars now recognize that it served as the "rough draft of the *King James Version*."

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. So 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 *Bishop's Bible*.

With the death of Queen Elizabeth, Prince James of Scotland became King James I of England. His claim of divine sanction to rule, however, was questioned as a result of the now marginalized marginal notes still contained within the popular *Geneva Bible*. With the failure of Queen Elizabeth's *Bishop's 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 popularity of the phrasing in the *Geneva Bible* would be usurped (we would call it plagiarized today) to enhance the *Bishop's Bible*, which along with Shakespearean phrasing and heavy doses of Elizabethan English would result in the *King James*

Version. The marginal notes would, of course, be discarded.

It is said that fifty scholars rallied to support the king's sordid agenda. They, by their own admission, began the process by first considering the phrasing of the *Tyndale New Testament*, the *Cloverdale Bible* (which included Tyndale's previously unpublished "Old Testament"), Henry VIII's *Great Bible*, the ever-popular and yet menacing, *Geneva Bible*, and, if you can believe it, the rival *Rheims New Testament*, to improve Elizabeth's *Bishop's Bible*, which served as the rough draft. This revision of the *Bishop's Bible* began privately 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 reviews were assembled into one text and published as *The King James Bible*. While the project had begun using the *Bishop's 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 accept the *King James Bible* exclusively 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.

The progression of revisions was now the Latin Vulgate to Wycliffe to Tyndale to Cloverdale to Cranmer (actually Henry VIII) and the *Great Bible*, to the Cloverdale-Foxe-Calvin *Geneva Bible*, followed by Queen Elizabeth's *Bishop Bible*. The sixth rendition, the *King James Bible*, like the *Great Bible* and the *Bishop's Bible*, had been published purely to serve the interests of British royalty.

The countless 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 the Latin *Vulgate* – Christendom's official bible for more than one-thousand years. With a veritable sea of deliberate alterations and mistakes, this fault-laden text served as the basis for the first English translation, that of Wycliffe. It was edited, augmented, and revised 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 a downward digression into a text that bears little resemblance to the Hebrew words Yahowah and Yahowsha' actually conveyed.

Fortunately, for those of us seeking to know God, it wouldn't matter. As a result of being able to correct the relatively minor corruptions found in the Masoretic Codex Leningradensis by using the Dead Sea Scrolls, we can deduce what Yahowah conveyed with a reliability exceeding ninety-five percent – all in the original language. And thankfully, Yahowah affirmed:

“Yahowah’s (יְהוָה) Towrah (Towrah – Teaching, Guidance, Instruction, and Direction) is complete and entirely perfect (tamym – without defect, lacking nothing, correct, sound, genuine, right, helpful, healing, beneficial, and true), returning, restoring, and transforming (suwb – turning around, bringing back, changing, and renewing) the soul (nepesh – consciousness). Yahowah’s (יְהוָה) everlasting testimony (‘eduwth – restoring witness) is trustworthy and reliable (‘aman – verifiable, confirming, supportive, and establishing), making understanding (hakam – educating and enlightening to the point of comprehension) simple for the open-minded (pethy).” (Mizmowr / Psalm 19:7)

Unfortunately, there is no such endorsement for the Christian New Testament. Sadly, Christian scribes were careless. There are no early credible manuscripts. They all differ from one another. And 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.

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. There is no surviving manuscript in the language Yahowsha' actually spoke. There is no credible codex to rely upon. So there is no solution to this problem. Choosing between and rearranging turds in a 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.

Thankfully, we do not need 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 towards 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 that is 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.

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 He had to say in the language He said it, nor did He have any role in creating the mistaken translations or subsequent errant copies. To believe otherwise, renders God 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 in minds and souls poisoned religion. It is the plague of death.

Almost as bad, when confronted by one of my translations 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 His Son’s name is Yahowsha’, 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 Clause. 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, this comprehensive assessment of the deplorable and unreliable state of their “Scriptures” won’t phase them. They will continue to believe as if nothing matters other than their faith.

While Yahowah gave man a “*nashamah* – conscience,” and thus the ability to think and reason, religions like Christianity nullify the intended benefits. Man has returned to the condition of the Nephlym. Five thousand years have passed, and

nothing has changed.

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Returning to the sixth chapter of *Bare'syth*, and to Yahowah's assessment of the human condition prior to offering His instructions to Noah regarding the means to uphold life, we find God further defining the most troubling and debilitating aspects of man's fallen nature. But now that we have been off 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 to that we consider what follows within the context of what preceded it.

“Indeed, when the defilement and slaying, the profane nature, contemplable attitude, and disgraceful wounding of descendants of Adam came to exist on an ongoing basis, it increased dramatically, growing to the point of being multiplied greatly in a myriad of ways, reaching into the tens of thousands with them shooting arrows at one another within the area and before the presence of the descendants of Adam.

And daughters were born to them (6:1) and the sons of the Almighty saw that the daughters of Adam, indeed were 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. (6:2)

Then Yahowah said, ‘My Spirit shall not remain nor 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.’ (6:3)

There were for a limited period of time, the Nephylym, those who prostrate themselves and are stillborn, falling in prayer, battle, and status, who were militaristic and thus met 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.” (6:4)

Which brings us to...

“So (*wa*) Yahowah (יהוה) 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)) that as a result (*ky* – that indeed, truly and surely, emphasizing and strengthening this statement) the depravity, wrongdoing, and calamity (*ra’ah* – the wickedness, immorality, and evil, the harmful, troubling, and destructive nature, the corrupting, misfortunate, and perverse attitude, the criminal, injurious, and disastrous behavior, even the miserable, distressful, and ruinous circumstances) of mankind, the very descendants of ‘Adam (*ha ‘adam* – humankind) was great and being exalted (*rab* – was enormous and excessive, 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 all of the ways issues are framed and character is defined, the way ideas are shaped and forged and plans are devised, prepared, and ordained, their very framework and purpose; from *yatsar* – to form, fashion, and frame ideas, premeditating and pre-ordaining) regarding his thoughts, inventions, musings, reasoning, and plans (*machashabah* – in association with his cognitive abilities and thinking, and the way he schemes, plots, and devises things, even the purpose of the things 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 effect his judgement 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 are undernourished and unhealthy, those who always seem to 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)

I have been doing this for a long time. I’ve led readers on many investigations as we have sought to understand something God had revealed along the way. And without exception, not only have our adventures in learning been rewarded, we have always found Yahowah affirming what we discovered, usually in His very next statement. But never 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 Nephylm, not just about the harmful nature of religion, but also about the inventions and schemes of man. The Christian New Testament 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 perspective from which to properly assess and appropriately 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 within the context of His revelation, recognizing that it would facilitate greater understanding. But did you expect that we would be rewarded this handsomely as a result? Appreciating God’s perspective on what ails man is as important as comprehending His 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.”

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” is רָעָה. And this brings up an interesting perspective on the way words are written in Hebrew. In “see,” man אָ is shown facing the ר, the first letter in “*ab* – אָב – father” and “*el* – אֱלֹהִים – god.” In “evil,” man אָ is forming his own perspective רָע on אֱלֹהִים humankind. And this perspective isn’t just limited to these words, but to almost every word containing a אָ. If the individual is facing a letter that is found in Yahowah’s אֱלֹהִים name or favorite titles, the word conveys positive connotations, whereas if we are shown looking away from God, with our back to Him, the implications are derogatory.

Ky, translated “as a result,” is important because it reveals that the deplorable situation Yahowah saw was a consequence of the ongoing legacy of the Nephylm 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 with reputations and recognizable names.” The notion that they were “valiant heroes” has been obliterated.

Equally important, by connecting cause and consequence with *ky*, Yahowah has just validated the lessons we learned by considering the root of *Nephylm*. 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, Nazis,

and 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” – the zombies we had 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.” An “abundance” of “criminal behavior” had become “overwhelmingly” “destructive.” And man’s “corruptions” were “prolific.”

“

.” (*Bare’syth* / In the Beginning / Genesis 6:6)

“

.” (*Bare’syth* / In the Beginning / Genesis 6:7)

“

.” (*Bare’syth* / In the Beginning / Genesis 6:8)

“

.” (*Bare’syth* / In the Beginning / Genesis 6:11)

“

.” (*Bare’syth* / In the Beginning / Genesis 6:12)

“

.” (*Bare’syth* / In the Beginning / **Genesis 6:13**)

“

.” (*Bare’syth / In the Beginning / Genesis 6:14*)

“

.” (*Bare’syth / In the Beginning / Genesis 6:15*)

“

.” (*Bare’syth / In the Beginning / Genesis 6:16*)

“

.” (*Bare’syth / In the Beginning / Genesis 6:17*)

“

.” (*Bare’syth / In the Beginning / Genesis 6:18*)

“

.” (*Bare’syth / In the Beginning / Genesis 6:22*)

✎

The declarations made by Yahowah throughout the first two chapters of Yasha’yah, demonstrate that the sole reason His provisions to sustain life were now being withheld was the pervasive and corrupting influence of religion. The birthplace of this crippling and deadly disease was “*Babel – Babylon*.” So let’s turn to that story now, especially attune to whether or not *hineh* enters the conversation.

“

.” (*Bare’syth / In the Beginning / Genesis 11:1*)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:2)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:3)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:4)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:5)

“

.” (*Bare’syth* / In the Beginning / **Genesis 11:6**)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:7)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:8)

“

.” (*Bare’syth* / In the Beginning / Genesis 11:9)

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While *hineh* does not appear in what follows, a synonym for *babel* does. And since it explains the Covenant’s lone prerequisite, let’s turn to that story now. In it, we are afforded the text of Yahowah’s initial conversation with ‘Abram as well as ‘Abram’s response to what Yahowah had requested.

“

.” (*Bare'syth / In the Beginning / Genesis 11:26*)

“

.” (*Bare'syth / In the Beginning / Genesis 11:27*)

“

.” (*Bare'syth / In the Beginning / Genesis 11:28*)

“

.” (*Bare'syth / In the Beginning / Genesis 11:29-30*)

“

.” (*Bare'syth / In the Beginning / Genesis 11:31-32*)

“

.” (*Bare'syth / In the Beginning / Genesis 12:1*)

“

.” (*Bare'syth / In the Beginning / Genesis 12:2*)

“

.” (*Bare'syth / In the Beginning / Genesis 12:3*)

“

.” (*Bare'syth / In the Beginning / Genesis 12:4*)

They would meet twice more in the land.

“

.” (*Bare’syth* / In the Beginning / Genesis 12:7)

“

.” (*Bare’syth* / In the Beginning / Genesis 13:14)

“

.” (*Bare’syth* / In the Beginning / Genesis 13:15)

“

.” (*Bare’syth* / In the Beginning / Genesis 13:16)

“

.” (*Bare’syth* / In the Beginning / Genesis 13:17)

אֵינִי

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:

“After these things, the Word of Yahowah came to ‘Abram, saying, ‘Do not fear, ‘Abram. I Am your protection, so your reward shall be extraordinarily great.” (15:1) To which, **“‘Abram replied, ‘What shall You give me, God, since I am childless? (15:2) You have given me no offspring. No one born into my family is an heir.”** (15:3)

So it is here, in reference to what the children of the Covenant inherit that God introduces *hineh* into the conversation: **“Behold, look up and pay attention (*hineh*),’ the Word of Yahowah came to him, saying...‘One shall come forth from your own body to be your heir.’ (15:4) And He took him outside and said, ‘Now look toward the heavens and consider the substance and magnitude of the stars, if you are able to comprehend them, so shall your descendants be.’ (15:5) Then he completed trusted and totally relied upon (*aman ba* – he displayed absolute confidence in) Yahowah, and He determined based upon this thinking (*chashab* – He decided based upon this consideration to impute) that he was right, considering him vindicated and righteous (*tsadaq* – declaring him innocent and thereby saving him).” (*Bare’syth* / In the Beginning / Genesis 15:1-6)**

If I may be so bold, this suggests that *hineh* provides the proper perspective to equip us to receive the benefits of the Covenant, by which we become heirs, the very sons and daughters of the living God, inheriting all that He has to give. It is by looking up to Yahowah and paying attention to His Word that enables us to know God and understand what He is offering. By doing so, we come to trust and rely upon Him, which in turn facilitates a correct response to the provision He has provided to perfect us and vindicate us, making us immortal by transforming us into His heavenly light so that we are akin to the stars.

Having now done this for many years, I’ve come to develop an aversion to summary presentations of Yahowah’s Word, especially on topics as vital as the Covenant. So while the specific answers we were seeking regarding the use of *hineh* in association with Yahowah’s provision have been addressed, I’m going to retranslate *Bare’syth* 15:1-6, because I suspect it will be worth our while.

“After (*achar* – following and pertaining to) these (*el-leh*) conversations (*dabarym* – communications), the Word (*dabar*) of Yahowah (𐤃𐤁𐤁𐤀) came to exist as (*hayah* – it [the Word] was, is, and will be (scribed in the third person masculine singular (He, addressing Yahowsha’ as the Word) and in the qal perfect, telling us that the Word of Yahowah is literally and completely) God unto (*el*) ‘Abram (*Abram* – the father who uplifts) in the form of (*ba ha*) a personal, visual, and illuminating manifestation which could be seen and experienced (*machazeh* – as a personal 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) to say (*la amar* – for the purpose of promising and answering, claiming and avowing): ‘Do not be awed (*al yare*’ – do not be frightened or intimidated) ‘Abram. I am (*anky*) a defender and shield, a protective covering (*magen* – surrounding you, shielding and delivering you from harm; from *ganan*, to defend and protect by surrounding and covering) for you (*la*

– on your behalf; written in the second person (you), feminine (and thus referring to the *Ruwach Qodesh* who represents the maternal aspect of God’s revelation)), **your exceedingly** (*ma’od* – your most ultimately empowering, energizing, facilitating, abundant, and) **great** (*rabah* – increasing and uplifting, making you more than you currently are, multiplicitous) **reward** (*sakar* – payment for passage, transit fee paid by a servant or shepherd, by a generous father and reliable doorkeeper).” (*Bare’syth / In the Beginning / Genesis 15:1*)

Demonstrating that it is perfectly appropriate to ask God questions, we read: **“And (wa) Abram** (‘*Abram* – the Uplifting Father) **said** (‘*amar*), **‘My Foundation** (‘*edonay* – my Upright One who represents the upright pillar of the tabernacle), **Yahowah** (𐤏𐤃𐤇𐤃), **what** (*mah*) **are you giving to me** (*nathan la*)? **I walk** (*halak* – journey) **childless** (‘*aryry* – without a son or daughter) **and the child** (*ben*) **who will inherit** (*meseq*) **my home and household** (*beyth* – my family), **he** (*huw’*) **is ‘Ely’ezar** (‘*Ely’ezar* - from ‘*ezer*, one who helps, ‘*el*, God) **of Dameseq** (*Dameseq* – defined in various places as a fine cloth on the edge of a resting place such as a couch or bed).” (*Bare’syth / In the Beginning / Genesis 15:2*)

“Abram said (‘*amar*), **‘Behold** (*hineh* – take note), **You have not given me** (*lo’ nathan* – you have not granted or provided) **seed or offspring** (*zera’* – a descendant (masculine, singular and absolute)). **Look, there is** (*hineh* – take note), **no son** (*ben*), **no family** (*beyth*), **and no heir** (*yaras*) **with me** (‘*ethy*).” (*Bare’syth / In the Beginning / Genesis 15:3*)

he man whose names, ‘*Abram* and ‘*Abraham*, incorporate “‘*ab* – father,” was like Yahowah prior to the Covenant. He had no children, no family, and no heirs.

Speaking to Abram as unambiguously and unceremoniously as Abram had spoken to Him, God replied: **“Now pay attention** (*wa hineh* – and behold), **the Word** (*dabar*) **of Yahowah** (𐤏𐤃𐤇𐤃) **came to him** (‘*el*) **to say** (*la ‘amar*), **‘This individual** (*zeh* – speaking of ‘*Ely’ezar*), **he shall not** (*lo’*) **receive your inheritance** (*yaras* – be your heir). **On the contrary** (‘*im*), **the relational** (‘*asher* – associated) **brand and owner** (*ky* – the mark and identity of ownership) **shall come forth** (*yatsa’* – shall be brought out and delivered) **from** (*min*) **your genitalia** (*me’iym* – organs of procreation). **He will be your heir** (*yaras*).” (*Bare’syth / In the Beginning / Genesis 15:4*)

The purpose of the Covenant Relationship is to bring God and man together.

God wants us to walk with Him, to talk with Him, and to explore the universe together with Him.

“And He took him (*yasa* – He relationally led him (written in the hiphil stem denoting the influence of this relationship)) **with Him** (*’ethw*) **to a place which is set apart** (*chuwts* – outside to a place which was an extension of the source). **And He said** (*’amar*), **‘Please** (*na* – I am encouraging you to), **look at and observe** (*nabat* – to gaze upon, consider, and regard) **the heavens** (*samaym* – the spiritual realm where God abides, the universe and stars within it) **and accurately relate to** (*capar* – make a written record of) **the light of the stars and heavenly power** (*cowcab* – the highest and brightest person and place) **if** (*’im*) **you are able to comprehend and understand** (*yakol* – capable of and succeed in recognizing the meaning of this information), **to** (*la*) **recount, record, and reveal the relationship in writing** (*capar ’eth* – communicate the corresponding message).’ **And** (*wa*) **He promised him** (*’amar* – He declared and answered him), **‘In this manner, here and now, and then** (*coh* – thusly, let Me focus your attention on the comparison I’m revealing) **He exists as** (*yhayah* – He literally was, He actually is, and He forever will be (qal stem imperfect conjugation (speaking of a genuine and unfolding relationship throughout time) third person masculine singular: He was, He is, and He will be)) **your seed** (*zera* – your descendant and offspring, your extended family (masculine singular)).” (*Bare’syth* / In the Beginning / Genesis 15:5)

“And (*wa*) **he completely trusted in and totally relied upon** (*’aman ba* – he displayed complete and total confidence in) **Yahowah** (אֱלֹהִים), **and so** (*wa*) **based upon this thinking and His plan, He credited and accounted** (*chashab* – He decided based upon this consideration to impute) **innocence and righteousness** (*tsadaqah* – being right, just, and vindicated) **to him** (*law*).” (*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.

We have learned that Abram walked with Yahowah to the place which was set apart. 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. 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 save 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, but now he was deemed perfect. He was right with God. This, more than anything else, is the gift of the Covenant—its inheritance. So yes, our salvation is a byproduct of the Covenant relationship.

Please be aware that the verb *'aman* speaks of “trust and reliance,” not “faith or belief.” It is used in reference to things which “can be known, understood, confirmed, and verified as being true and reliable.” It speaks of that which is “established and enduring.”

'Aman is therefore only possible in the aftermath of knowing and understanding. As a result, there is no *'aman* in absence of observation or consideration. And thus *'aman*, as “that which can be confirmed and verified” is the antithesis of “faith or belief.” They are only applicable when knowing isn't possible.

So 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 they forestall knowing and understanding, and 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.

As a result of these things, we should not be surprised that *chashab*, which was translated “based upon this thinking and His plan, He credited and accounted” is equally at home being rendered “to consider” or “to impute.” Trusting is the byproduct of thinking, just as vindication is the result of relying.

Also important, *chashab* was written in Yahowah's voice. This verb says that God now regarded Abram as being righteous, even vindicated, not only because of Abraham's decision to trust and rely upon Him, but because of what He had done for him, as rendering his innocent was part and parcel of God's plan, His thinking. Moreover, *chashab* was scribed in the imperfect waw consecutive, telling us that this action of making Abram perfect had already occurred—as in past tense. Therefore, the Towrah was fully functional and completely able to resolve the issues of sin, long before the arrival of the Ma'aseyah Yahowsha'.

Moseh, who documented this discussion in writing in the Towrah, was inspired to deliberately add all of these Hebrew tenses and pronouns to the text. They should not be ignored. God intended to communicate them so that we would better comprehend His Word. Therefore, it is essential that we come to appreciate the fact that Abram was saved (past tense) by his willingness to accept the terms and conditions of the Covenant and rely upon Yahowah's provisions delineated therein.

It is in this light that I would like to bring our attention back to the realization

that in the two words which facilitate our awareness of Yahowah's existence, "*hineh* – הִנֵּה" and "*hayah* – הָיָה," not only are there two הֵs, the letters set between them are equally revealing. In *hayah*, when Abraham and Sarah came together, they were both represented by one of the הֵs. They reached up to grasp hold of Yahowah's hand יָ, relying upon Him, and as a result of His provisions and by acting upon His instructions, they gave birth to the first child "*ben* - בֵּן" born into the Covenant family, "*Yitschaq* – Laughter," who is then depicted by the sperm וּ in *hineh*.

The very existence of Yahowah, and indeed, the basis of His name, is predicated upon the hope that His creation would 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. 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, י, 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.

Also, since it is the second of five conditions for participating in the Covenant, after Yahowah asked 'Abram to walk away from his country, which was *Babel* – Babylon, and from the family of man, in Bare'syth 12:1, here in Bare'syth 15:6, after listening to God, and accepting what God had said, 'Abram came to trust and rely on Yahowah and was considered right, vindicated, and righteous as a result.

וְיָצָא

The third, fourth, and fifth conditions which must be met to become part of Yahowah's Covenant Family are presented as part of their fifth meeting. During it, Yahowah's role in providing the substance of life is further advanced, and once again, we find *hineh* in the midst of this discussion. The conversation begins with Yahowah introducing Himself as God, Almighty.

“Now, when 'Abram was ninety-nine years old, Yahowah appeared to 'Abram and said to him, ‘Any 'El Shady - I Am God, Almighty, possessing the power to fulfill My promises. Choose of your own volition to walk towards My presence and come to exist eternally perfected, without defect, entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time (17:1) so that I can give, appointing, producing, and bestowing, My Family-Oriented Covenant Relationship between Me and you, and I will magnify you, increasing every aspect of you.’” (17:2)

At which point, **“Abram fell on his face. So God talked with him, saying,**

(17:3) **‘Behold, look up and pay attention (*hineh*). As it is for Me, My Family-Oriented Covenant Relationship is with you. So you shall be father of abundantly enriched and magnified but also a multitude of troublesome and uproarious Gentiles. (17:4) And no longer will your name be called out, ‘Abram, but your name shall come to exist as ‘Abraham, because of the contrast between the father of the abundantly enriched and magnified but also the multitude of troublesome and uproarious Gentiles, I have caused through you. (17:5)**

And I will enable you to flourish and to be fruitful to an extraordinary degree, to the highest point measured on any scale. Then I will allow and produce through you, accordingly, Gentiles, and also kings on your account shall come into being for a finite time.

I will take a stand to establish, to confirm, and to raise, therefore, My Covenant Family, for the purpose of understanding by making connections between Me and you and to promote an association with your offspring after you for their generations to approach by way of an everlasting Family Covenant Relationship, as your God and also for your offspring to approach after you.” (*Bare’syth* / In the Beginning / Genesis 17:1-7)

In this case, *hineh* was used to change ‘Abram’s perspective on Yahowah and the 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. So He asked ‘Abram to look up and pay attention to the Covenant He was offering.

Since we are already well down this road, and since I’m 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 is being shared by Yahowah for our edification in the 17th chapter of *Bare’syth*, the Towrah’s opening salvo, because He wants us *hineh*. Therefore, following His advice, I’d enjoy amplifying what He had to say for our consideration.

In these words, and during their fourth meeting, Yahowah not only described the means He had deployed to uphold life, He encouraged ‘Abram to take advantage of His provision by “choose of his own volition and of his own initiative to walk towards His presence and thereby enjoy becoming genuinely perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing throughout the whole of time.” The third condition of the Covenant 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*) **existed** (*hayah* – was (note: *hayah* is the

basis of Yahowah's name)) **as a son** (*ben* – a child) **of ninety-nine years** (*tesha' shanah wa teshah' shanah* – of ninety times of repetition and nine in the change of seasons), **then** (*wa*) **Yahowah** (יהוה) **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), **and He said to him** (*wa 'amar 'el huw'* – so He spoke, declared, and promised to him),

'I Am God Almighty (*'any 'el shady* – I am the God with the power and ability to honor and expansively fulfill My promises). **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)) **towards 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) **and 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)) **perfect, eternally without defect, continuously and entirely right, completely innocent, and totally 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*)

At least on this side of Yahowah's return, it is never too late. Noah was some forty years shy of six-hundred when Yahowah provided the instructions to build the Ark, rescuing he and his family as a foreshadowing of the Covenant. 'Abram was seventy-five when he and God first met. 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 was eighty when Yahowah introduced Himself and asked His stuttering liberator to lead His people through the Towrah to this very same Covenant. While apart from Yahowah and those who have come to know Him through these presentations of His Towrah, Naby', and Mizmowr, I'm irrelevant, but nonetheless, He introduced Himself to me when I was forty-six. But like

‘Abram, I would not come to know Him, or act upon the conditions of His Covenant, until I began translating His Towrah, which for me began at fifty.

And speaking of introductions, it was God, not man, who initiated each of these relationships, introducing Himself to these men. Yahowah chose Dowd, His most beloved. He also selected His prophets. Some even rebuffed His initial request, as was the case with Yirma’yah / Jeremiah. Yahowsha’ chose all twelve of His Disciples. As the Creator of the universe and the Author of life, it is Yahowah’s prerogative to choose and then 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 would seem that He created us for this purpose which would explain why His Covenant models the nature of a human family and why He invites us to celebrate seven festival feasts with Him each year.

Second, since He instigated the Covenant, it serves as His open and public invitation to engage in a relationship with Him. Consider it the outstretched hand of God. This may explain why it features five conditions and five benefits – one for each finger on both hands, ours and His.

Third, Yah is obviously selective. By choosing to approach and introduce Himself to one in a million, He has ostensibly chosen to ignore 999,999 other individuals. This suggests that there are certain personality profiles, certain aptitudes or attitudes, even preferences and passions that resonate with Yah. Based upon what we know about those God has chosen, these seem include a willingness to engage in conversation and act upon God’s guidance, a willingness to go where His words lead even when they necessitate walking away from popular human institutions, an open and inquisitive mind, a propensity for reason and a thirst for understanding, all engendering a passion for life.

Fourth, since freewill is sacrosanct, before Yahowah approaches us, He must already know how we will respond. That means that He has foreseen what the future will bring before it plays out in our lives.

Fifth, since almost every introduction begins when both parties share their names, Yahowah must want us to know His name. And indeed, He does, sharing it 7,000 times in His *Towah*, *Naby*’, and *Mizmowr*. Even here, in a subsequent meeting with ‘Abram, Yahowah revealed His name.

Sixth, since listening to and acting upon Yahowah’s guidance distinguishes the relationships with those who prevail from those individuals who fail, there must be definite, clearly communicated, and irrevocable conditions which need to be known and accepted for participation in the Covenant. So as we might expect, and are currently reading, these are found by observing the Towrah. Also interesting, while

accepting these conditions proved to be a baseline requirement, since every individual with whom Yahowah built a relationship remained flawed, they did not need to obey Him. ‘Abraham, Moseh, and Dowd serve as examples of those who were liberated rather than subjugated.

And seventh, while some of those God chose subsequently became some of the most famous and influential people who ever lived, there is not a single example of Yahowah introducing Himself to and 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 isn’t swayed 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 these from Him. While God is not impressed with 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 condition of those willing to engage, it is truly amazing that God not only enjoys our company, but that given the choice, He’d rather work with flawed implements than alone.

From 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 Almighty.” While this may seem subtle, it conveys a profound truth. Yahowah will not impose Himself on anyone. Moreover, He will not engender a relationship based upon fear. In fact, by all appearances, Yahowah is desirous of mitigating our differences.

The most accurate translation of “‘any *‘el shady*” is “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? If God said that His Towah, its Covenant, and His Invitations to Meet would endure unchanged throughout time, forever, why do so few accept Him on His Word? Why would anyone believe that He has contradicted, replaced, or annulled any of these things?

In this discussion, we are being provided a word’s eyeview of the fourth meeting between God and this man who would become His friend. During it, and this bears repeating, Yahowah not only recited the third condition for participating in His Covenant, He presented its benefits. Like the previous two conditions, the third codicil of the Covenant would be our choice and it was for our benefit. By conveying “*halak* – walk” using the hitpael stem and imperative mood, God requested, **“Choose of your own volition and of your own initiative to walk by yourself (*halak*) towards My presence (*la paneh ‘any*) and thereby (*wa*) enjoy becoming genuinely (*hayah*) perfect, eternally without defect, continuously and entirely right, completely innocent, and totally fulfilled, lacking nothing**

throughout the whole of time (*tamym*)..." (*Bare'syth* 17:1)

This invitation to avail oneself of the support Yahowah had offered was now being withdrawn in Yasha'yah 3:1. The first condition of the Covenant, which is to walk away from the "*babel* – confusing corruptions of nations" and the family of man, prepares us to embrace the second, which is to "trust and rely on Yahowah and be considered correct, vindicated, and righteous." 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* – 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, 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 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 poor. This is all accomplished by accepting the third condition of the Covenant and answering the Invitations to Yahowah's *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 collectively convey that this journey must be of our own accord, by ourselves, and of our own freewill. It's our choice and ours alone. No one is to interfere, accompany us, guide us, or assist us along the way. This is the antithesis of religion.

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 if they were designed to screen out those He'd prefer not 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 things.

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.”

In His own words, the reason God wants to impart this desirable result is...

“...so that (*wa*) **I can choose to actually and continually give** (*nathan* – I, of My own accord, can elect to genuinely and actually produce, always offering and bestowing (qal imperfect cohortative – literal interpretation of a genuine 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 Two Parties, My Marriage Vow; 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 teaching and instruction so as to use good judgement to respond properly throughout the long interval of time).

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

Yahowah is offering to adopt you into His family as His son or daughter. He is seeking to make connections which facilitate understanding. He wants to enrich and empower the lives of His children. In essence, should we choose to accept His offer and walk to Him along the path that He has provided, God is promising to let us live in His home as part of His family while He liberally supplies the provisions to increase every aspect of our nature. What this means is that we will be transformed from physical beings into spiritual energy in harmony with $E=mc^2$, thereby empowered by the square of the speed of light. This will enable Yah to simultaneously increase our dimensionality, liberating us in time while providing us with the capacity to enter and enjoy the fifth, sixth, and seventh dimensions – none of which we can currently envision and all of which promise infinite

empowerment.

The only things which stand in our way have been provided by the “*babel* – confusing corruptions” of religion which have been tossed there to distract us or trip us up. It is why the lone prerequisite of the Covenant is to walk away from Babel, from the confusion and corruption 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, to exercise good judgment, is to “*byn* – make the connections which lead to understanding.” If you have ever completed a dot-to-dot illustration or put the pieces together of a large and complex puzzle, you know what Yahowah is suggesting. It is only by making the proper connections, and putting the pieces in their appropriate places, that the 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 person 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, the 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 had words concerning him, putting him into action and changing his approach based upon what was said (piel stem and imperfect conjugation – the object, ‘Abram, suffered 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),” (*Bare’syth* / In the Beginning / Genesis 17:3)

“Pay attention and look 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 of 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 Two Parties, My Marriage Vow; from *beyth* – family and home) **is with You** (‘*eth atah* – is together with you and through you, is in association with you). **So** (*wa*) **you shall be** (*hayah* – you will exist as (qal – genuinely and relationally perfect – totally and completely for a finite period of time), **accordingly** (*la* – moving toward and approaching), **father** (‘*ab*) **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 and loud-mouthed) **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 had used *hineh* to tell us that He was withdrawing His support and provision for life. 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 stand up and 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 man.

The will of God, and the purpose of the Covenant, are revealed in the family of man. 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, they are demonstrating a wholesale disregard for His Covenant. And 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.

The lesson of *hineh* is one to behold. And here it was deployed expressly to encourage us to recognize that Yahowah is offering to include us in His Covenant Family.

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'*, in the singular, chosen by Yahowah to describe these Festival Feasts, was 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." Our response to these Invitations determines whether or not we are invited into our Heavenly Father's Home. And since it was negated here by *lo'*, the implication becomes that most will neither RSVP nor attend, thereby retaining the troublesome connotations of *hamown*.

“And (*wa*) no longer will be called out (*lo' qara' owd* – will not be invited or summoned again, should not be designated or proclaimed beyond this point, should not be read or recited nor be caused to testify, and as a warning should not be mentioned, conscripted, nor invoked as a witness in the Qur'an as a means to provide some credibility in a way which unfavorably alters the circumstances and adversely changes the future (nifal stem is the reflexive counterpart of the qal stem which establishes a genuine and literal relationship, whereby the nifal causes a reflexive action, where the subject both carries out and receives the action of the verb, sometimes passively and the imperfect addresses something which is ongoing, often continual and habitual, with unfolding consequences throughout time)) in association with (*'eth* – showing proximity to, through or by means of, or 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), but (*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 a *h* to *ruwm* – to lift up, *hamown* – to abundantly enrich or a large population of confused and uproarious individuals, or *racham* – merciful and loving), for the reason and to show a contrast (*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 loud-mouthed 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 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)

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 enriched and enhanced by the experience. A father engaged in *ruwm* increases the capability and aptitude, the 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.

Since *lo’ qara’ owd* suggests a negation of the *Miqra’ey*, and since it was deployed to depict a “*hamown* – multitude of confused, unrestrained, and uproarious” Gentiles, who would lay claim to ‘Abraham instead of ‘Abram, Yahowah could be “warning us that we should discard the witness of the Qur’an” – the Islamic holy book which derives its name from the Hebrew verb, *qara’*. *Lo’ qara’ owd* may be a “cautionary tale, telling us that we should not designate nor proclaim beyond this point” the wholly positive connotations of “‘*ruwm* – raise and lift up” as they are depicted in ‘Abram. The “Qur’an should not be read or recited, 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, nor 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.”

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 “to be willing to accept” aspects 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 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.” When applied to Yahowah, it reveals that our Heavenly “Father is willing to accept us and that He has announced His consent decree, 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 has 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*. It's affirming factors include connotations which perfectly depict Yahowah's role in the relationship. Also, the spelling is quite similar. The negating factor, however, is that the middle letter is a ch rather than simple h. *Racham* is “mercy, favor, and compassion,” even “affection and love.” If such was intended, the name would convey: “Announcing a Desire to be a Loving and Merciful Father.”

Rechem, which is spelled identically in Hebrew, is “a point of origin or womb,” suggesting that the Covenant relationship Yahowah is offering, hoping that we will accept, “originates” as an agreement, an accord for a harmonious relationship with our Father through *'Abraham*. To be born and received into the Family, we would pass through the “womb of *'Abraham*,” representing the “Merciful and Loving Father of the Covenant.”

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 “𐤀𐤁𐤀 – *hineh* – look up and behold, paying attention,” “𐤀𐤁𐤀 – *hayah* – to exist,” and “𐤀𐤁𐤀 – 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 hand, I strongly suspect that the initial 𐤀 represents *'Abraham* while the second 𐤀 represents Sarah – 𐤀𐤁𐤀, which as you'll note, when reading right to left, concludes with a 𐤀.

If this is the case, 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, being saved, taken away, delivered, 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 of men to spiritual and immortal sons 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 to 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.” When 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, subsequent actions, and ensuing relationship with Yahowah, Christianity and Islam came to embody every derogatory implication of *hamown*, thereby fulfilling the prophecy. As the beast that would grow out of Imperial Rome to tread upon the entire world, Roman Catholicism represents “a multitude of troublesome and uproarious individuals, who as a result of being confused, are especially loud-mouthed.” But no one is more “confounded or corrupted” than are Muslims, “a great number of whom are enraged, turbulent, and tumultuous, 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* and *Naby’* for our edification, recognizing His nature, and aware of the Covenant’s purpose, I am inclined to incorporate every possibility. I am cognizant of the fact that closely observing and carefully considering every aspect of the most essential relationship ever developed between two individuals, 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 father became a child of God, and by implication through him to us, our Heavenly Father promises...

“And (*wa*) I will enable you to flourish and be fruitful (*parah ‘eth ‘atah* – I will cause you to be productive and conceive offspring in abundance through you, creating a plentiful harvest in successive generations with you serving as a highly productive vine (*hifil* perfect – the subject, Yahowah, enables the object, ‘Abraham,

to totally and completely participate in the action in a manner similar to the subject for a finite period of time)) **to an extraordinary degree and to the highest point measured on any scale** (*ba me'od me'od* – by abundantly increasing capabilities while exceedingly empowering, mightily prolonging time to the greatest extent possible).

Then (*wa*) **I will allow and produce through you** (*nathan 'ath* – I will cause and appoint through you, bring to bear and place, give and permit through you (qal perfect)), **accordingly** (*la*), **Gentiles** (*gowym* – nations of people related by geography, ethnicity, religion, or politics comprised of heathens and pagans who are estranged from Yisra'el and whose ways are to be rejected), **and kings** (*melek* – rulers, political, religious, and military leaders) **on account of you** (*min 'atah* – from you and because of you) **shall come into being** (*hayah* – shall be produced and will exist, coming forth (qal imperfect)).” (*Bare'syth / In the Beginning / Genesis 17:6*)

Growth is essential to life and 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.

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 multiplicitous effect of multiplying infinity by infinity. And based upon 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 – increases our dimensionality, taking us from three dimensions to four, from four to five, from five to six, and from six to seven. Each step requires an infinite increase in power and capability.

On the positive side, the royal rulers Dowd and Yahowsha', are descendants of 'Abraham. But on the negative side, most all of the clerics and kings of Christendom and Islam would also claim their right to rule was appointed by God through the covenant he made with 'Abraham. Rather than being appointed by God, they came into being on account of this man.

The assertions I have made regarding the potential connections between *lo' qara' owd*, *hamown*, *gowym*, and the use of 'Abraham's name in the creation and spread of Christianity and Islam is 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, even *Yisra’el* / Israel, the descendants of Abraham through Yitschaq and Ya’aqob, but instead just his caricature of Ieuous Christu. 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.

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 Covnant. 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, 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 very assertion he was posturing.

Further, although Yahowah expressly states that He shared His Towrah Teaching with ‘Abraham, Paul contradicted God, 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 profound promises, was vindicated though faith rather than trusting Yahowah and relying on His Towrah Guidance and related promises. Paul’s argument was particularly preposterous, because Yahowah specifically declared ‘Abraham’s “*tsadaq* – vindication and righteousness” was predicated upon “*chashab* – determining through thinking and contemplation” that ‘Abraham had “‘*aman ba Yahowah* – come to completely trust and totally rely upon Yahowah, putting his absolute confidence in Yahowah.” (Bare’syth 15:6) As I’ve 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 most everything.

Muhammad was even more ridiculous in this regard. He had his caricature of Abraham arrive in Mecca to stack the stones that would become the Ka’aba’, and while doing so, smashing some of the smaller rocks with an ax, only to spare the largest idol, which became the Black Stone know as Allah. Making matters worse, Muhammad’s Qur’an 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. 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.

“And I will take a stand to establish, confirm, and raise (*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 understanding by making connections between Me and you and to 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 judgement 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) **to approach and exist as** (*la hayah* – for the purpose of being) **your God** (*la* ‘*atah la* ‘*elohym* – and for you to approach the Almighty) **and also** (*wa*) **for your offspring to approach** (*la zera* ‘*atah* – for your posterity and children to move toward the goal) **after you** (*'achar* ‘*atah* – afterward and subsequent to you).” (*Bare'syth* / In the Beginning / Genesis 17:7)

Yahowah took the stand implied by *quwm* on Passover and UnYeasted Bread, standing up for us so that we could stand with Him. By fulfilling the first four *Miqra'ey*, Yahowah established the means to provide all five of the Covenant's benefits. He thereby honored and validated the promises He had made to 'Abram, building His Covenant Family. And it is by making these connections between 'Abraham, Yahowah, and the *Beryth*, that we come to “*byn* – understand” the terms and conditions which bind us together.

A family is conceived through children. The same is true of the Covenant.

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 judgement to comprehend and respond properly throughout the long interval of time.”

It is 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.

✠

If I may underscore the singularity of the Covenant while affirming the need to closely examine and carefully consider what Yahowah requested and offered in return, let’s consider what Yahowah asked of ‘Abraham.

“So then (*wa*) God said (*‘amar* ‘*elohym* – the Almighty affirmed and declared, asking and making a request) 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), ‘**So as for you** (*wa* ‘*atah* ‘*eth* – in addition 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 which 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 to the offspring you conceive** (*wa zera*’ ‘*atah*) **following you** (*‘achar* ‘*atah* – after you) **to approach throughout their generations** (*la dowrym hem* – for them to draw near and reach the goal no matter when or where they live).**

This specific (*zo’th* – with regard to this singular entity being discussed as the (demonstrative singular feminine pronoun)) **Familial Covenant of Mine** (*beryth*

'any – My Family Agreement, My Household Accord (singular feminine, construct)), **which beneficially marks the way to the relationship** (*'asher*) **you should continuously observe, closely and literally examining, while carefully considering** (*shamar* – focus upon, look at and pay attention to, beware 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)), **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) **and for you to be perceptive and prudent regarding the association** (*wa bayn 'atah* – for you to make the appropriate connection after exercising good judgment). **So** (*wa*) **to form a thoughtful relationship and make an comprehensible connection between** (*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 (nifal infinitive absolute – the subject, you, both carries out and receives the benefit of the circumcision, which serves to intensify the effect of an actionable, or verbal, noun)), **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 17:9-10*)

With these requests, Yahowah presented the fourth and fifth conditions for participating in His Covenant. No one is allowed in by chance. Ignorance is not appealing to God. To enter Yahowah's Home, we must know the House rules. God specifically asks us to be observant, to closely examine and carefully consider His Covenant as He has presented it to us in His Towrah through 'Abraham so that we can be discerning and make an intelligent connection to understand Him, becoming perceptive and prudent regarding this association. Knowledge and understanding lead to trust and reliance, which is what brings us to God. Faith leads to believing lies, and thus to liars.

And speaking of liars, the most deadly deceiver in human history renounced circumcision, even though the fifth requirement for Covenant participation is clearly, unequivocally, and irrevocably stated as: “So to form a thoughtful relationship and make an comprehensible connection between your offspring following you, you should circumcise, accordingly, your every male to help them remember their status.”

That said and known, I would like to call your attention to four seldom considered points. First, this, like the previous two conditions, was provided to encourage understanding. Second, through the repeated use of *'achar 'atah*, we are being encouraged to follow 'Abraham's example, which is to listen to Yahowah's instructions, come to understand them, accept them, and then act upon them. Third, by stating this using the nifal stem, those who follow Yahowah's advice and circumcise their sons, personally benefit by doing so. And fourth, the purpose of circumcision is conveyed though *zakar*, which as a verb means "to remember."

It isn't a coincidence that *zo'th* is derived from *zeh*, meaning "lamb." Yahowah often refers to His Covenant Family as His flock. And it was Yahowsha', as the Sacrificial Lamb of God on *Pesach*, who made it possible for us to enter Yahowah's Home and live. So while Yahowsha' as the "*zeh* – lamb" serves "*zo'th beryth* – this covenant," it is Paul as the "*ze'eb* – wolf" who tried to tear it to shreds.

But it is amazing that Paul would demean and discard God's one and only Covenant relationship, replacing it with one of his own making, while going to war with God over the merits of circumcision. More amazing still, especially considering what we just read, is that some five billion people have been sufficiently ignorant and irrational to believe him.

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. Equally important, what follows undeniably and irrefutably destroys the credibility of the principle author and foundational premise of the world's most popular religion, a faith responsible for not only continuing to impede the essence of God's life-sustaining plan, but also one guilty of corrupting the substance of that provision while at the same time confusing those seeking answers. So long as Christianity endures and is epidemic, there will be no hope of understanding or life for the billions of souls inflicted by it.

“

.)” (*Bare'syth* / In the Beginning / Genesis 17:11)

“

.)” (*Bare'syth* / In the Beginning / Genesis 17:12)

“

).” (*Bare’syth / In the Beginning / Genesis 17:13*)

“

).” (*Bare’syth / In the Beginning / Genesis 17:14*)

אֵלֶּיךָ

During the sixth meeting between Yahowah and ‘Abraham, *hineh* is used not once or twice, but three times, all relative to Yahowah’s provision for life.

“

).” (*Bare’syth / In the Beginning / Genesis 18:1*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:2*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:3*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:4*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:5*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:6*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:7*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:8*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:9*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:10*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:11*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:12*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:13*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:14*)

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).” (*Bare’syth / In the Beginning / Genesis 18:15*)

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).” (*Bare’syth / In the Beginning / Genesis 18:16*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:17*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:18*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:19*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:20*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:21*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:22*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:23*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:24-26*)

“

).” (*Bare’syth / In the Beginning / Genesis 18:27-33*)

Hineh

“

).” (*Bare’syth / In the Beginning / Genesis 19:1-4*)

“

).” (*Bare’syth / In the Beginning / Genesis 19:14-26*)

אֵלֶּיךָ

There is yet another, perhaps even more profound, use of “*hineh* – look up and pay attention” which points to the provision for life Yahowah had offered to ‘Abraham, as a result of the Covenant relationship, but had now withdrawn from Yaruwshalaim, Yahuwdah. The story is one of the most revealing, and yet misunderstood, in Yahowah’s *Towrah / Guidance*. It is not only focused upon the Covenant, it reveals that the path we are invited to walk to enter the “*Beryth* – Family Covenant Relationship” is through the “*Miqra’ey* – Invitations to be Called Out and Meet,” beginning at *Pesach / Passover* – the Doorway to Life.

Yahowah wanted to make certain that ‘Abraham understood the terms and conditions of His Covenant, and that ‘Abraham was willing to act accordingly, while at the same time demonstrating what He, Himself, was willing to provide to sustain life – even where, when, and how He would do so. The purpose of this story is to associate “*Pesach* – Passover” with the Covenant, to affirm that its purpose is to sustain life, to explain Yahowah’s personal commitment to fulfill it, to introduce us to Yahowsha’ as the Sacrificial Lamb of God, to establish Mount Mowryah as the location upon which these things would transpire, and to communicate that it is our response to Yahowah’s instructions that entitle us to the benefits of the Covenant. So if we find *hineh* here, and we will, we can be certain that it affirms Yahowah’s provision for life as well as the proper approach and perspective to receive it.

While Yahowah appeared in a dream to ‘Abraham, and while the *Towrah* provides the text of two intervening conversations between the time they discussed Sodom and this meeting on Mowryah, what follows conveys the substance of their seventh and final meeting. It begins by confirming something extraordinarily profound.

“And it came to exist (*wa hayah* – so it literally happened with ongoing implications (qal imperfect)), **after these words** (*‘achar ha dabarym ha ‘eleh* – following these statements and conversations) **that the Almighty** (*ha ‘elohym* – that God) **attempted to ascertain the understanding and examine the appropriateness of the response by testing** (*nacah ‘eth* – wanted proof of the education, knowledge, and comprehension, and considering the consequences decided to evaluate the acumen, judgement, 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, suffers the effect of a complete test and is 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 said** (*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*)

This evaluation “came after these conversations” between Yahowah and ‘Abraham regarding the Covenant. And therefore, the test would be based upon: 1) how well ‘Abraham had listened, 2) how much he had retained and thus remembered, 3) to what degree he understood what had been conveyed, 4) whether he had acted appropriately in response to what God had said, and 5) whether or not his decisions had been correct and his reply sincere.

And he said, “HalaluYah.” This is music to my ears. I have been a lone voice calling out in the wilderness saying this very thing – especially regarding the conditions to the Covenant – for better part of a decade. Yahowah gave us His Towrah to teach us about Him and to guide us to Him. It is filled with vital information and instructions that we need to know, to understand, to accept, and to act upon if we want to engage in a relationship with God and receive His provision for life. Not only are there right and wrong answers, nothing is more important than responding correctly. And equally important, the answers to the test Yahowah was conducting were provided by Yahowah during His conversations with ‘Abraham. That is why what we have been reviewing is so astonishingly important.

Since faith is a substitute for knowing, it cannot be evaluated. Unless information and instruction leading to knowledge and understanding were the issue, there would have been no test. Moreover, if the criterion had been obedience to a set of laws, there would have been a trial based upon prior behavior rather than an evaluation of forthcoming actions. Therefore, Christianity is wrong as is Judaism.

Let me say this again: there is no objective test for faith, but there is for knowledge. There are right and wrong answers. Our prior actions can be tried and judged, but never tested. This was not a trial. It was a test. It was not based upon prior obedience or compliance.

We can also evaluate performance, determining whether or not a response is correct and whether the subsequent actions achieved the appropriate result. So by testing 'Abraham, God is affirming that there are right and wrong answers relative to our understanding to the Covenant's terms and conditions – and that being correct regarding how we opt to engage matters. Our reply to God's instructions is what God is evaluating, and there are appropriate and inappropriate responses.

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, judgement, 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, which in the piel perfect reveals that this occurred over a finite period of time, and that 'Abraham would not only suffer the effect of this comprehensive test, he would be totally influenced by the result.

So He said, literally expressing in words, genuinely calling out, and consistently saying to him, 'Abraham' Then He said, actually calling out as was His custom, 'Look up and pay attention to Me. Behold, here I Am. Look at Me and listen attentively to what I have to say. Focus on the details and the context of what you are about to hear. Stand up and be especially observant because I am pointing something out to you that is critically important and requires your immediate and undivided attention, this instant, here and now.’”

The operative verb, *nacah*, “to test and evaluate,” was written נִסָּה in Paleo Hebrew. The Chet, drawn to depict a fence, addresses separation – which is the

basis of the Covenant and of rational thinking. To be discerning, we must discriminate between that which is true and that which is false, separating fact from fiction so that we may accept that which is right and reject that which is wrong. Along these lines, everything important to Yahowah, including His Covenant is either “*karat* – cut and thus separated” or “*godesh* – set-apart and thus separated.” To engage in a relationship with God we must disassociate from religion. To walk to God, we cut ties with man. We can be part of man’s family or God’s Family, but never both. Therefore, in אֲנִי, we find that it means to become a child of the Covenant and inherit all that Yahowah has to offer is predicated upon separating ourselves from the family of man by being observant and properly determining what should be trusted and embraced what should be rejected and discarded.

Since my most useful contribution to humankind has been the recognition that there are five terms and conditions which must be known, understood, accepted, trusted, and acted upon to engage in a relationship with Yahowah, to enter His Home in Heaven, to become part of His Covenant Family, to receive His provisions for life, and to be enriched and empowered by Him, I have focused upon “*nacah* – the imposition of a test to determine what we know, evaluate what we understand, and ascertain the appropriateness of our responses” “‘*achar ha dabarym ha ‘eleh* – following all of the words which have been conveyed during these conversations” between Yahowah and ‘Abraham as they are recorded for our benefit in the Towrah. However, 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 had withdrawn as a consequence of religion. And here, we find the most insightful and reassuring deployment yet. This time following “*hayah* – to exist,” and in Yahowah’s voice, *hineh* is 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.”

Also relevant, Yahowah began this conversation by calling out ‘Abraham’s name. Relationship agreements are specific and the parties to them are identified just as the terms and conditions are specified. Moreover, this test, when applied to what we have come to know from the Towrah, determines what aspect of ‘Abraham’s name applies: “‘*ab* with a א-enhanced *ruwm* – father who raises and 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 Ishmael, the son he fathered by way of his wife’s Egyptian slave, Hagar. When ‘Abraham pleaded with God, trying to convince Him to include Ishmael in the Covenant, Yahowah said, “Absolutely not!” He was sent away from ‘Abraham’s family and out of Yahowah’s Land. And that left ‘Abraham and Sarah with Yitschaq.

While we are on this topic, there are a couple of insights I’d like to share. First, Ishmael was rejected and sent away for a number of 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 was not open to negotiation. It would be God’s way or go away. Man was not asked to change its conditions and man’s alterations were sternly and unequivocally rejected. Additionally, Hagar was a slave, and from Egypt, the impending realm of slavery. She 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, volition is a baseline requirement – which is why the volitional mood influences each of the verbs which follow. Further, slaves have neither liberty nor an inheritance, both of which are Covenant benefits.

The second reason I am willing to interrupt the flow of this discussion regarding Yahowah’s test regarding His Covenant, is to use a true – false test to prove that Paul should not be trusted. In Galatians, after errantly claiming that the Towrah could not make a person right with God, then misstating the reason ‘Abraham was considered right by Yahowah, Paul said that the Towrah’s Covenant enslaved because it was conceived through Hagar, the child of a slave. While these are just the first of countless lies, they are all lies. He was wrong.

“Then 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 to grasp hold of** (*laqah* – choose of your own accord to accept, receive, and take by the hand (qal imperative – a genuine expression of volition in the second person)) **your son of association** (*‘eth ben ‘atah* – your son accompanying you and son who is in accord 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), **and 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, the correct way to walk to step 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. So the question becomes, what does MWR convey? If it is the result of a contraction of *mowrash* or *mowrashah*, then the name means: the “Desire, Choice, and Possession of Yahowah,” or “Choose 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 would say: “Revere the Teaching of Yahowah” or “Respect Yahowah as the Teacher.” Also permissible, when Yah is combined with *mowr*, *Mowryah* would express “Yahowah’s Exchange.” In this case, He could be addressing the fact that He associated our sin with His soul, 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.

From the human perspective, everyone who is tested has chosen to be evaluated. This is for volunteers only. More than that, those being assessed have stepped forward, wanting God appraise the validity of their knowledge and understanding, as well as the appropriateness of their responses to the Covenant’s criterion. The answers are accessible, the test is open book, the requirements are not particularly challenging, very little is expected from us, our mistakes are overlooked, and the One doing the evaluation is exceedingly generous. This is all conveyed through the imperative mood, an expression of volition in the second person. All three verbs, grasp, walk, and ascend were presented as our choice.

From God’s perspective, while it is His desire that we do as He has asked, this is not an edict, a command, or 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 desire.” It conveys a “genuine regard and heightened sense

of concern” for the individual to whom it is directed.

In every instance, during each encounter, ‘Abraham listened to what Yahowah had to say and responded, 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 it with us in the opening book of His Guide to Life.

“**Therefore** (*wa* – so), **‘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) **got up early in the morning ready for action and 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* – the timber) **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*)

Both parties must contribute and participate for a relationship to be productive. 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. There is a lot He wants us to see and do together. Therefore, 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, 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*, conveys: to seek after information which leads to an appropriate response, to observe and be perceptive using the faculty of sight, 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, Yahowsha’ would ride upon a donkey on His way to His return to Mowryah. Splitting the timber was designed to draw our attention to the upright pillar upon which Yahowsha’s body would be sacrificed, serving as the Doorway to Life on Passover. There would be two young men, making three adolescent boys including Yitschaq, and four individuals, overall including ‘Abraham, reminding us that the benefits of the Covenant are fulfilled during Passover, UnYeasted Bread, Firstborn Children, and the Promise of Seven, with Yahowsha’s body fulfilling the first, His soul the second, and the Set-Apart Spirit the last two, all working in harmony to facilitate the five benefits promised the Covenant Family.

The theme of the concluding statement is clear. Yahowah wants us to “*quwm* – stand up” and “*halak* – walk” to the “*maqowm* – the place where He stood up for us to show the way home.”

They would walk for three days because the first three *Miqra’ey* – *Pesach*, *Matsah*, and *Bikuwrym* – occur over three days, the most important three days in the history of the universe. And even then, ‘Abraham would have to elevate his perspective in keeping with *hineh* to appreciate the implications of what lie before him.

“On the third day (*ba ha yowm ha shalyshy*), (*wa*) **‘Abraham** (*‘Abraham* – father who raises and lifts up those who stand up and reach up, father of the abundantly enriched, merciful father, or father of multitudes who are confused and troublesome) **raised his eyes, elevating his perspective** (*nasa’ ‘ayn huw’* – increased his perception and understanding, enhancing his vision), **and** (*wa*) **saw** (*ra’ah* – discovered and looked upon, viewed and considered, perceived and was delighted by (qal imperfect)) **the place** (*ha maqowm* – the site to take a stand to provide directions to the home which is the source of life) **from afar** (*min rachowq* – from a long distance away, still substantially separated).” (*Bare’syth* / Genesis /

In the Beginning 22:4)

Maqowm has been repeated because what it represents is an essential element of this story. On the summit of Mowryah the Covenant, representing Yahowah's Home and Family, would be confirmed. And in this same place, Yahowsha' 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 occur, 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 would fulfill His promises in this place.

I am often embarrassed by the inadequate and sometimes erroneous nature of my initial attempts at translation. And yet, even though I made my share of mistakes, and few copies of those translations survive, in retrospect, the end result was still considerably more thoughtful, consistent, accurate, and complete than those published elsewhere. Nonetheless, I've subsequently gone back over my previous translations, improving them while updated the commentary derived from them, many times, and have devoted years of my life to not only correcting my mistakes, but more importantly, to share 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 in 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 third, this next statement 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 has been correctly reflects each word's proper meaning, one of the most troubling New Testament misrepresentations is exposed.

“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'* – the boys with 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 them known on our own initiative** (*wa chawah* – by explaining our personal position on renewal, verbally declaring our commitment to continually grow, of our own accord and acting independently, providing our verbal pledge demonstrating our attitude and perspective on eternal life (hitpa'el 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, 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 turn to, to change, and to restore you forever)).” (*Bare'syth* / Genesis / In the Beginning 22:5)

The defining phrase in this sentence is predicated upon *'ad koh*, which you will find inadequately, and possibly errantly, translated “over there” in bibles published by religious institutions. That is perplexing because there is no question whatsoever about the primary connotation of the Hebrew adverb *'ad*. It means “into eternity or perpetuity, forever, and continuously,” and addresses “eternal existence, infinity in either space or time, being unlimited, or being without constraint.” *'Ad* is derived from its verbal root, *'adah*, which is “to advance and pass on, to pass through by the removal of constraints or by taking away any hindrance, often as the result of a unique garment or special form of adornment.” Also revealing, *'ad* is scribed identically to *'ed*, which means “eternal witness” and “everlasting testimony.” Both are related to *'uwd*, and are likely based upon it, which is relevant because *'uwd* speaks of “continually testifying about restoration and repeatedly bearing witness to eternal healing.” *'Ad*'s secondary connotations, “until, up to, as far as, or continuously,” are all derivatives of its primary meaning.

Koh is a compound of *ka*, which is typically translated “like, similar to, consistent with, akin to, analogous, or comparable,” and *huw*’, the pronoun conveying “he or she,” depending upon how it is written, or “it.” The combination is, therefore, often rendered “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 constrained its meaning to “here, there, or now.”

Having therefore studied the etymology of ‘*ad* and *koh*, the translation I have provided is an informed and thoughtful attempt to incorporate these factors. So while I’ve made mistakes in the past, while I’m a student and not a scholar, and recognizing that this may be inadequate, the rendering of ‘*ad koh* as “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,” is reasonably accurate and complete.

In the first person plural, the primary definition of *chawah*, which would be 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* is “to show, to interpret, to explain, to inform, to tell, and to declare.”

But according to God, and as recorded in *Bare’syth* 3:20, there is more to it than that. *Chawah* is written using the same three characters found in *Chawah*, the name of Adam’s wife – one which we are told is based upon the verb “*chayah* – to live.” I used 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, *chawah*, is presented as if it means “to worship” in the vast preponderance of bibles published by religious institutions. I suspect that this is a product of the Latin Vulgate, in which Jerome translated the Greek Septuagint into Latin, and ignored the Hebrew text. The first of the five English translations of the 15th and 16th centuries, leading to the KJV in the 17th century, were initially translated from the Latin Vulgate and then revised from one to the next, all trying to keep 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, virtually every lexicon available for our consideration was compiled by one of the principle bible publishers, and each, therefore, was prone to justify their own translations, regardless of their accuracy. 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 do not render any variation of *chawah* as "worship." To their shame, *Strong's* transliterates *chawah*, written, "ch-w-h" in the text, as "*chavah*" under their number 2331. This pronunciation is impossible, as the publisher is aware, because there is no "v" in Hebrew. Further, *Strong's* reveals that it should "be compared to 2324 and 2421," but 2324, while inexplicitly transliterated *chava'* as if the final letter was an Ayn versus a Hay, was written correctly in Hebrew. This error aside, their primary translation of 2331 is accurate: "*chavah*: verb 1 to tell, declare, show, make known. 2 to breath." The same is true of *Strong's* 2324: "*chava'*: verb corresponding to 2331; 1 to show, interpret, explain, inform, tell, declare."

My favorite lexicon, *Dictionary of Biblical Languages – Hebrew*, was initially correct: "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 wife is based upon *chayah*, there is every reason to support the connection to *Strong's* 2421: "*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, is witness to 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* should indicate that *chawah* is a "declaration" about "*chayah* – restoration and preservation of life."

Now that we know what the word means, and are aware of the religious corruptions, there are two additional considerations, the hitpa'el stem and the imperfect conjugation. With these in mind, I would propose 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 personal position on renewal, verbally declaring our commitment to continually grow, and of our own accord and acting independently, providing our verbal pledge demonstrating our attitude and perspective on eternal life, cognizant of the influence of the hitpael stem, whereby the subject of the verb, ‘Abraham and Yitschaq, are acting with respect to themselves, by themselves, and on their own initiative, while also reflecting the implications of the imperfect conjugation which reveals their ongoing commitment to continually making this declaration on eternal life, realizing that it will have ongoing and unfolding results throughout time.”

Getting this right should have been easy. God had said nothing to ‘Abraham about bowing down or worshiping Him, and in fact, asked him to do the opposite. So correctly prostrating himself could not have been part of any test. This was not Islam.

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 by Yahowah. *Chawah* would be ‘Abraham’s reply, his declaration of understanding, his announcement affirming his acceptance of God’s offer.

While that is a lot of information, before we return to the overall translation of *Bare’syth* 22:5, I would also like to call your attention to “*chowach* – thorn or thorn bush,” because it will eventually appear in this conversation in association with the means to life.

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 verb, appearing in the *Towrah*, *Naby*’, and *Mizmowr* just over 1050 times. And while there is no debate regarding the fact every connotation listed above applies, most translators truncate its meaning by limited their renderings to one of these concepts when they are all related and all apply.

With this in mind, we ought not lose sight of the fact *shuwb* was scribed in the first person plural, qal stem, imperfect conjugation, and cohortative mood. Therefore, at the very least, following ‘Abraham’s announcement on his intentions regarding the restoration and preservation of life, in the third person plural qal imperfect cohortative, *shuwb* should have been translated: “then we will choose of our own volition to return to, change, and restore you.”

This presentation of *wa shuwb ‘el ‘atah* could then be expanded to convey “additionally, 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 continuing to actually gather together in this way.” The qal stem, imperfect

conjugation, and cohortative mood, convey genuinely and actually, on a consistent basis with ongoing implications, desiring and choosing to return, to turn to, to change, and to restore you forever. Unless these ideas are brought together and seen not only as related, but as a progression from one to the next, the purpose of sharing *chawah* and *shuwb* is squandered.

We are told in Luke 23:32, “**And two others also who were criminals were being led away to be put to death with him.**” Some have sought to draw a comparison between the “two others” and the “two young men” in ‘Abraham’s story. But it is wrong to do so for several reasons. First, Luke’s statement was written as if all three were criminals, and as if all three were being led to their death. Yahowsha’ had not committed any crime and God cannot die. By way of contrast, three individuals accompanied ‘Abraham, making four in total. Not one of them was a criminal, and they were all being led to life, not death. Beyond this, if Yitschaq represents the son and thus Yahowsha’s body on Passover, if ‘Abraham as the father represents Yahowah’s soul on UnYeasted Bread, and if the witnesses who were estranged from the other two initially, but were then reunited, represent the Set-Apart Spirit on Firstborn Children and the Promise of Seven, the cast has been assembled and the order of their participation in the *Miqra’ey* has been revealed.

Additionally, the hearsay statement presented in Luke 23:44, who was not an eyewitness to this event, or any aspect of Yahowsha’s life, “**Truly, I say to you, today you will be with me in Paradise,**” can be discarded. This was not said and did not occur. There would have been no basis for the criminal’s “salvation,” paradise is a pagan concept, and Yahowsha’ wasn’t going anywhere on Passover. Even the following day, the *Shabat* of *Matsah*, His soul was destined for *She’owl* – a far cry from “paradise.”

One of the many reasons, therefore, that the story told in Bare’syth 22:5 is important is that it reveals 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 *Peach*, passed the test, and returned to the young men who had stayed below as instructed, sharing with them what they had learned. It would be another sixty years before ‘Abraham would enter Heaven at the age of 175. He would father five additional children. Yitschaq would out live his father and enter heaven 105 years thereafter.

According to Yahowah, 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 independently announce our intentions

regarding the continual restoration and preservation of life (*wa chawah*), then we will choose of our own volition to return to, change, and restore you (*wa shuwb 'el 'atah*).” (*Bare'syth* 22:5)

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

So why do you suppose, the *King James Version* published “**And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you?**” The *New International Version* is actually less accurate: “**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.’**” As for corrupting their intent, as I suspected the KJV got it from the Vulgate where the Latin “*adoraverimus*” was used to errantly infer that they were going “to worship.”

If nothing else, I hope this exercise in translation provides some useful insights into the process. There are right answers and wrong ones, and some are better or worse than others. Since God had never asked ‘Abraham to worship Him, this could not have been his expectation or the proper way to translate *chawah*. Further, by accepting a minimalist view of either ‘*ad koh* or *shuwb*, a profoundly important declaration is rendered irrelevant.

This is the most important story 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 this test. We have every incentive to get this right.

The wood in this case was written in the plural form, making “timbers” the most accurate English rendering. In Hebrew, we should envision the upright pillar upon which Yahowsha’s body was crucified, as well as the upright pillars and lintel which comprise Passover’s Doorway to Life. In this regard, ‘*ets*, written  in Paleo Hebrew, pictorially conveys: see the sign, with the *ts* serving 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.

“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) **obtained and grasped hold of** (*laqah* – collected and took hold of, accepting) **the 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* – Laughter), **his son** (*ben huw'*).

Then (*wa*) **he grasped hold of** (*laqah* – he selected, obtained, accepted and received (qal imperfect)) **in his hand** (*ba yad* – with the fingers of his hand), accordingly (*'eth*), the fire (*ha 'esh* -

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OFOT 10 Yasha’yah / Isaiah 3:2–12