

Mah Shem – What is His Name...

These volumes are not religious. This message does not portend to be popular either. One of the more limiting factors in this regard will be the unfamiliar vocabulary promoted throughout this book. I avoid many of the terms you are accustomed to hearing, even though using them would attract a much larger audience. God does not combat deception with lies, nor shall I.

Therefore, in the closing pages of the Prologue, I'm going to methodically destroy the credibility of the following names, titles, and words: Lord, Jesus, Christ, Christian, Bible, Old Testament, New Testament, Gospel, Grace, Church, and Cross. And in their place, I'm going to communicate the Divine Writ.

The reasons this must be done are many. It is vital that people have the opportunity to know that they have been deceived by the very people who have preyed upon their devotion. God wants us to stop trusting people, especially those who teach, preach, and pontificate, so that we might choose to rely on Him. It is important that people are given valid reasons to jettison political and religious deceptions so that they can clean their mental slate, preparing the way for them to know the truth, and thereby enabling Yahowah to communicate using the names, titles, and words He chose. Further, there is a lesson in every human deception and vital insights in every divine revelation.

Therefore, in *Yahowah*, and eventually throughout *Yada Yahweh*, you will find Yahowah's name properly written, which is unfamiliar to most of you, all of the 7,000 places He cites it in the Torah, Prophets, and Psalms, rather than "LORD," even though that's what you are accustomed to reading. Lord is synonymous with Ba'al, which is Satan's title throughout Scripture. It describes the Adversary's ambition, which is to rule over God, to lord over men, and to control the messages pontificated by cleric and king, so that the masses submit to him. After all, the nature and ambitions of a lord are the antithesis of a father.

God's aversion to being called "the Lord" is why Yahowah revealed that upon His return, on the Day of Reconciliations when the Covenant is finally renewed, He will never again tolerate its use. **"And it shall be** (*hayah* – will exist) **in** (*ba* – at, with, and on) **that** (*ha huw'* – or His) **day** (*yowm* – speaking of His return on the Day of Reconciliations), **prophetically declares** (*ne'um* – predicts, reveals, and promises) **Yahowah** (YaHoWaH), **you shall call** (*qara'* – read and recite, summon and invite) **Me as husband** (*'yshy* – as your marriage partner, Me as extant, present, and in existence as an individual, even as a man in your midst); **and** (*wa*) **not** (*lo'*) **call Me** (*qara'* – summon Me or read aloud) **'My Lord'** (*ba'aly* – my Master, the one who owns and possesses me) **ever again** (*ly 'owd* – now or forevermore). **For I will remove** (*suwr* – come and reject, separating Myself from, and revolt against, renounce and repudiate) **the Lords'** (*Ba'alyim* – the masters, owners, possessors, and false gods) **names** (*shem*) **out of** (*min* – from) **her mouth** (*peh* – speaking of the lips and language of Yisra'el), **and** (*wa*) **they shall not be remembered, recalled, or mentioned** (*lo' zakar* – proclaimed or be brought to mind) **by** (*ba*) **their name** (*shem*) **ever again** (*'owd* – any longer)." (Hosea 2:16-17 / 18-19)

Ba'al isn't the only Hebrew title for "Lord." There is another. It is *'adown* (אָדוֹן). But since the word was commonly used to describe ambitious and covetous men engaged in politics and religion, as well as merchants and military leaders who have schemed to "lord over" the masses and be their "master," the arrogant and oppressive human title was pointed to read *'adoni* and *'adonay* so that it could be used to replace Yahowah's name the seven thousand times YHWH appears in the Covenant Scriptures.

But there is more to the story than this. You see, the commonly contracted form יָדָן in the Torah, Prophets, and Psalms, can be pointed to read *'eden* (יָדָן) or *'adon*. An *'eden* is an “upright pillar rising up from an established foundation.” It is used to describe the upright, strong, and reliable nature of Yahowsha’s legs in the Song of Solomon 5:15. In Yowb – Job 38:6, *'eden* is the “foundation” upon which the “cornerstone is laid”—a reference to Yahowsha’ being the cornerstone of Yahowah’s Tabernacle. *'Eden*, which is more accurately transliterated *'edon*, emphasizes something which is “firm, strong, and solidly reliable,” as in a “well designed and constructed foundation.” As such *'eden* / *'edon* is used to depict the “base into which tent pegs were inserted to hold the upright pillar of the Tent of the Witness, whereby the tent, which is symbolic of Yahowah’s home and of Divine protection, is enlarged and held up by the upright pillar, which is symbolic of Yahowsha’, whose work and words make it possible to enter into God’s protective custody. You will find the Hebrew letters יָדָן vocalized *'eden* fifty-seven times in the Tanakh (a Hebrew acronym for Torah, Prophets, and Psalms), with all but the two instances referenced above describing an aspect of the Tabernacle of the Witness—and all in the Torah.

Once the Torah, Prophets, and Psalms are scrubbed of the most obvious Masoretic copyedits—that of writing *'adownay* above YH and YHWH some 6,873 times, you will find *'adownay* on 434 occasions in the Masoretic Text. However, a comprehensive review of the Dead Sea Scrolls reveals 127 places where religious Rabbis simply erased Yahowah’s name and scribed *'adownay* in its place. Once these are removed, the context dictates that the first common singular suffixed variation of יָדָן, which is יָדָנָא, should have been vocalized *'edownay*, and translated “Upright Pillar,” “My Upright One,” or “My Foundation,” all 307 times it applies to Yahowah.

As evidence that *'adown* is descriptive of men, not God, it shares the same root as *'adam*, the Hebrew word for “man.” Further, all 335 times *'adon* appears in the Tanakh, it applies to men, with two thirds of these translated “lord,” and one third rendered “master.” Strong’s defines *'adown* and its contracted form *'adon*, as “a reference to men” who are “owners, strong lords, and masters.” They suggest that it may be derived from an unused root meaning: “to rule.” As such, it also describes the Adversary’s ambition: to be called Lord by men, to rule over them and to be their master, to control, intimidate, and overpower men—to own their souls.

Therefore, it is completely appropriate to attribute the Torah’s definition of *'eden* / *'edon* to Yahowah. He is the “Upright One,” the “Foundation,” and the “Upright Pillar of the Tabernacle.” He stood up for us so that we could stand with Him. But, it is not appropriate to associate Satan’s ambitions with Yahowah. Our Heavenly Father is not our “Lord.” His Covenant is based upon an entirely different kind of relationship. The bottom line to all of this is that Lord is inconsistent with both freewill and family.

Now that God has affirmed that He does not like being referred to as the “Lord,” and now that you understand why, let’s consider His name, and whether we can and should pronounce it. The most telling passage in this regard is found in the book Yahowah entitled *Shemowth* – Names. You may know it as “Exodus.”

“And Moseh said to God (*ha 'elohym* – the Mighty One), ‘Now look, if (*hineh*) I go (*bow*’ – come) to the Children (*ben* – sons) of Yisra’el (*yisra’el* –those who strive and struggle with, persist and endure with, individuals who persevere with and are empowered by God), and say (*amar*) to them, “The God (*'elohym* – Almighty) of your fathers (*'ab*) sent me out (*salah*) to

(*el*) you (*atem*), and they ask (*amar* – question) me, ‘What (*mah*) is His (*hu*) personal and proper name (*shem*),’ what (*mah*) shall I say (*amar*) to (*el*) them?’” (Shemowth / Exodus 3:13) While God would give Moseh a direct answer, He didn’t do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and others, and Yahowah, than just a name. Yahowah is for real. He actually exists.

By revealing the basis of His name, Yahowah answered the most important question we can ask: yes, there really is a God. **“God (*elohym*) said (*amar* – answered and promised) to (*el*) Moseh, ‘*ehayah* (הָיָה אֲשֶׁר) ‘*asher* (אֲשֶׁר) ‘*ehayah.*’ (הָיָה אֲשֶׁר) – ‘I Am Who I Am.’”** (Shemowth / Exodus 3:14) In His response, God conveyed: “I Exist.” “I was, I am, and I always will be.” “I am God.” “I am responsible for your very existence.” “I am the source of your continued existence.” “I am exactly who I say I am (and not what men say of me).”

So that you know, *ehayah* is the first person singular of *hayah*, meaning: “I exist, I am, I was, I will be.” *Asher* denotes a “relationship, an association, or linkage,” and is often translated “with, who, which, what, where, or when.” By using these words, Yahowah told us: 1) He exists, 2) that our continued existence is predicated upon Him, 3) that relationships are of vital interest to Him, and 4) how to pronounce His name (Yahowah from *hayah*).

“He said (*amar*), ‘Tell (*amar*) the Children (*ben*) of Yisra’el (*yisra’el* –those who strive and struggle with, persist and endure with, individuals who persevere with and are empowered by God), ‘I Am (*ehayah* – first person singular of the verb *hayah*, meaning I exist) has sent (*salah*) me to you.’” (Shemowth / Exodus 3:14) There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only God who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt—the most oppressive religious, political, and military power man had yet conceived.

Those who promote the myth that God’s name isn’t known, that it isn’t important, and that it cannot and should not be pronounced, stop reading at this verse. But God was not finished speaking... **“God (*elohym*), moreover (*owd* – besides this and in addition), said (*amar* – declared) to (*el*) Moseh, ‘You shall say (*amar*) this (*koh*) to (*el*) the Children of Yisra’el (*yisra’el* – individuals who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), ‘Yahowah (יְהוָה), God (*elohym*) of your fathers (*ab*), God of Abraham, God of Yitzchaq, and God of Ya’aqob, sent (*salah*) me (*any*) to (*el*) you (*atem*).’” This (*zeh*) is My (*any*) personal and proper name (*shem*) forever (*la ‘olam* – for all time and into eternity). This (*zeh*) is My (*any*) way of being known and remembered (*zeker* – My way of being mentioned and recalled, My commemoration and memorial, the inheritance right, symbol, sign, and signature) in all dwelling places, homes (*dowr*) times, and generations (*dowr*).”** (Shemowth / Exodus 3:15)

So, pray tell, how does anyone justify calling God “Lord” when God said as clearly as words allow: “My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you.” Know it, say it, remember it.

Now that we have allowed God to resolve the myth that He has many names, some of which are too sacred to be spoken, what about the myth that no one knows how to pronounce the “Tetragrammaton,” or “four consonants” which comprise His signature.

To begin, Yahowah's name is comprised of vowels, not consonants. Flavius Josephus, the most famous of all Jewish historians, wrote in the 1st-century CE, in his *The War of the Jews*, Book 5.5.7: "...the set apart name, it consists of four vowels." Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: "Long before the introduction of vowel signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Waw (ו), He (ה), and Yod (י) were used to represent long vowels."

In actuality, the easiest way to dispense with the "consonant" myth in early Hebrew is to examine the thousands upon thousands of words which contain the letters Waw (ו), He (ה), and Yod (י), and consider how they are pronounced. Almost invariably, the Waw (ו) conveys the vowel sounds "o," "oo," or "u." In this regard it is similar to the vowel form of the English W, pronounced "double u." The He (ה) is pronounced "ah" and to a significantly lesser degree, "eh." The Yod (י) communicates an "i" sound, and is otherwise similar to the vocalization of the vowel form of the English Y. In reality, these three vowels, in conjunction with the Hebrew Aleph (א) and Ayin (ע), made it possible to pronounce every Hebrew word several millennia before the Sheva System was developed or vowel points were introduced by the Masoretes.

With this in mind, let's examine the three vowels which comprise Yahowah's name. Perhaps the most familiar Hebrew word known to us today beginning with the letter Yod (י) is "*yada*' (יָדָא), meaning "to know." You often hear it repeated: "*yada, yada, yada*." Indirectly, we know the Yod sound from Israel, which is a transliteration of Yisra'el. But it is also the source of the vowel I/i in: Isaiah (Yasha'yah), Messiah (Ma'aseyah), Zechariah (Zakaryahuw), Hezekiah (Chazayah), Nehemiah (Nachemyah), and Moriah (Mowriyah).

Those who have sung "kumbaya (*quwmbayah* (stand with Yah))" or "hallelujah (*halaluyah* (radiate Yah's light))" know this Yod (י) (eht rof dnuos lewov eht sedivorp י eHT .llew sa dnuos (common Hebrew words *yad* – hand, *yadah* – to acknowledge, *yatab* – good, and *yahad* – becoming united).

There are literally thousands of Hebrew words where the Yod (י) is pronounced just like the Y/y is in the English words: "yes, yet, yield, yarn, yaw, yawn, yawl, yea, yippee, year, yearn, yeast, yell, yellow, yelp, yeoman, yesterday, you, young, yolk, yonder, and yummy. And just like Hebrew, in English, the letter Y is often a vowel. Consider: "myth, hymn, my, fly, and cry." In fact, according to the Oxford Dictionary, "the letter Y is probably more often used as a vowel. And in this role it is often interchangeable with the letter I." This similarity to Hebrew is not a coincidence, because Hebrew served as the world's first actual alphabet—a word derived from a transliteration of the first two letters of the Hebrew alphabet: Aleph and Bet.

The second and fourth letter in Yahowah's name is the Hebrew He (ה). Curious as to how Yahowah's name could be based upon *hayah* (הָיָה), which begins and ends with ה, and yet most often be transliterated "Yahweh," where the first He is pronounced "ah," and the second is pronounced "eh," I examined every Hebrew word inclusive of the letter ה – especially those words concluding with He. What I discovered is that just like *hayah* and *'elohym* (meaning "God," from *'elowah*) the Hebrew ה is almost invariably pronounced "ah." In fact the ratio of "ah" to "eh" was nearly one hundred to one. So in *hayah*, Yahowah told us how to pronounce all but one letter of His name.

And yet, in the definitive statement "'elowah hayah – God exists," all of our questions are answered. We can simply look to the title Yahowah selected for Himself in this revealing

discussion, “*‘elohym* (אלהים) – God,” to ascertain how to properly pronounce the Hebrew vowel Waw (ו). You see, *‘elohym* is the contracted, and thus less formal, plural, and thus more inclusive, form of *‘elowah* (אלוה) – “God Almighty.” And it is in *‘elowah* (אלוה) that we find definitive proof of how to properly communicate the Hebrew ו. Similarly, the title Rabbis pointed with the first common singular suffix to read *‘adoni* and/or *‘adona(y)*, so that they could replace Yahowah’s name with a title commonly ascribed to men, was derived from *‘adown* (אדון).

But there is another, perhaps even better known, Hebrew word which can assist us. Scripture’s most often transliterated title, “*towrah* – Torah,” meaning “instructions,” provides all the direction we require to properly pronounce the Hebrew Waw (ו) specifically, and YHWH generally. In the Divine Writ, this title for “law, instruction, and prescription” is written TWRH (right to left as: תורה), where the “o” sound is derived from the ו. In addition, the most oft’ repeated Hebrew word over the last one hundred generations has been “*shalowm* (שלום) – peace,” where once again, we are greeted with the means to properly pronounce the Hebrew ו.

Other familiar Hebrew words which are pronounced similarly include: *gowym* – people (specifically Gentiles), *yowm* – meaning day, *‘adown* – master, *‘owy* – alas, *‘owr* – light, *‘owth* – sign, *qowl* – voice, *towb* – good, *‘acharown* – last days, and of course *‘elowah* – God, in addition to the names: Aaron, Jonah, Job, Judah, Moriah, Zion, and Jerusalem from *‘Aharown*, *Yownah*, *Yowb*, *Yahuwdah*, *Mowriyah*, *Tsyown*, and *Yaruwshalaym*.

Beyond *towrah* and *‘elowah* (God’s revealed instructions and title), there are forty extremely important reminders conveyed throughout the Torah, Prophets, and Psalms which serve to affirm that God’s name was pronounced Yahowah, not Yahuweh or Yahweh. While two of these, *Yowb* – Job and *Yownah* – Jonah, were shared previously, I omitted their meanings and etymology. Virtually every credible lexicon affirms that the “Yow” sound in both names is a contraction of “Yahow.” As such, *Yownah* – Jonah means: “Yahowah is the Dove (a symbol for the Spirit of God).” *Yowb* – Job is: “Cry Out to Yahowah.” But there are more.

The most famous of these is *Yowceph* – Joseph, meaning “Yah Unites and Multiplies.” The most important is *Yowbel* – Jubilee, designating the year after seven Shabat of years, where “Yah’s Godly Lamb” frees us by forgiving our debts. Every important fulfillment on Yahowah’s calendar commences not just on Yowbel years of Freedom and Redemption, but on multiples of forty Yowbel. These include 1968 BCE (2000 years after the expulsion of Adam from the Garden) when Yahowah affirmed His Covenant with Abraham on Mount Mowriyah. Forty Yowbel thereafter (in 33 CE) Yahowsha’ fulfilled Passover, Unleavened Bread, and First Fruits on the same mountain. And finally, forty Yowbel removed from His sacrifice (upcoming in 2033), Yahowsha’ will return to Mount Mowriyah on the Day of Reconciliations in anticipation of celebrating the Festival Feast of Shelters for one thousand years during the Millennial Sabbath.

Names which continue to echo “Yahow” today include: *Yow’ab* – Joab (Yah is our Father), *Yow’ach* – Joah (Related to Yah), *Yow’achaz* – Joahaz (Grasp Hold of Yah), *Yow’el* – Joel (Yah is God), *Yowb* – Job (Cry Out to Yah), *Yowchanaan* – Johanan (Yah is Merciful), *Yownah* – Jonah (Yah’s Dove), *Yownatan* – Jonathan (Yah Gives), *Yowceph* – Joseph (Yah Unites and Multiplies), *Yowram* – Joram (Yah Uplifts), and *Yowtham* – Jotham (Yah Perfects).

Therefore, the obvious pronunciation of YHWH, written right to left in Hebrew si ,י ה ו ה YaH•oW•aH. Mystery solved.

Since it bears repeating, the reason I occasionally write Yahweh in my commentary, and why the seven-volume tome I'm introducing here with *Yahowah*, remains titled *Yada Yahweh*, is access. The overwhelming majority of people who use search engines to find accurate information about God type "Yahweh," because Yahowah is unfamiliar to them. So if I did not intersperse this spelling along with the more precise transliteration, far fewer people interested in knowing Yahowah would have access to these insights. Further, since Yahowah routinely uses contractions of His name, including Yah, Yahow, Yahuw, and Yow, His Towrah affirms that He is not the least bit bothered by an incomplete or inexact pronunciation. What He is concerned about is that we know He has but one name, that we know what that name is, and that we use it.

Now that we understand the most important name in the universe, let's turn our attention to the second: Yahowsha' – or sometimes transliterated Yahuwshuwa', or simply Yahushua and even Yahshua. (The alternative ending (*shuwa'* versus *sha'*) is derived from Deuteronomy 3:21 and Judges 2:7, where we find יהושוע, as opposed to יהושע.) This name is as equal parts an identity designation as it is a mission statement. As a compound of Yahowah's name and *yasha'*, the Hebrew word for "salvation and deliverance," Yahowsha' tells us that Yahowah Himself is engaged in the process of saving us.

As for the name "Jesus," which is more familiar to you, it is important to note that it cannot be found anywhere in God's Word. As a matter of fact, there was and is no J in the Hebrew alphabet—nor one in Greek or Latin. The letter was not invented until the mid 16th-century, precluding anyone named "Jesus" existing prior to that time.

The letter J was first introduced by the Italian Renaissance humanist and grammarian, Gian Giorgio Trissino, who, while studying Latin texts in 1524, wrote *Trissino's Epistle about the Letters Recently Added in the Italian Language*, to advocate the enrichment of Italian by using Greek characters to better distinguish between various sounds. His recommendations were universally ignored, save the modern distinction between the U and V as well as the letter I versus what would eventually become a J. In the aftermath of Trissino's writings, his J was pronounced similarly to the Y in yet. But by the 17th-century, first in France (with the word *junta*), then in Germany and England, a new, harder sound, similar to the J in jet emerged, some say in association with Trissino's Epistle.

The first English book to make a clear distinction between the I and J was published in 1634, where the new letter debuted on loan words from other languages, specifically Hallelujah rather than Halleluyah. (For those who relish dates, you may have noticed that 1634 is twenty-three years after the first edition of what was then called "*The King James Bible*" was printed in 1611. In it, Yahowsha' was called "Iesous.")

As such, we can say for certain that no one named "Jesus" lived in the 1st-century CE. "Jesus" is a falsified and manmade 17th-century forgery. More troubling still, "Jesus" is most closely allied linguistically with "Gesus," the savior of the Druid religion (still practiced throughout England), wherein the "Horned One" was considered god.

There are a plethora of Christian (a title we will refute momentarily) apologists who errantly claim that "Jesus" was a transliteration of the Greek Iesou, Iesous, and Iesoun. The problem with that theory is four fold. Yahowsha' wasn't Greek; He was Hebrew. The Greek Iota is pronounced like the English I, rather than the come-lately J. The "u," "us," and "un" endings were derivatives of Greek grammar, without counterpart in Hebrew or English. And most importantly, you won't find Iesou, Iesous, or Iesoun written on any page of any first-, second-,

third-, or early fourth-century Greek manuscript. As stated previously, Divine Placeholders were universally deployed (without exception) by the Disciples to convey Yahowah's and Yahowsha's name. Simply stated: it is impossible to justify the use of "Jesus." It is wrong.

Yahowsha', as a compound of "Yahowah" and "*yasha'* – salvation," means "Yah Saves." Yahowsha' tells us that Yahowah manifest Himself in the form of a man, and that as a man, He Himself delivered us. Yahowsha' explains who He is and it defines His purpose.

And let there be no dispute: in the Torah, Prophets, and Psalms, you will find Yahowsha' (יהוֹשֻׁעַ) written 216 times—first in *Shemowth/Exodus* 17:9. The Savior's name was written Yahowshuwa' (יהוֹשֻׁוּעַ) twice (Deuteronomy 3:21 and Judges 2:7). Yashuwa' was scribed in the revealed text on 30 occasions. And Yashuw'ah, pronounced similarly to Yahowsha', appears another 78 times. Collectively, these 326 Scriptural witnesses of the descriptive name and title of God's implement and mission tell us that Yahowah is personally the source of our Salvation.

There are many Messianic Jews, countless rabbis, and otherwise misinformed pseudo-intellectuals who choose to ignore the Scriptural pronunciation of Yahowsha' (even though it is written 216 times in this form and twice as Yahowshuwa') in favor of Yeshu (which was never written in the Torah, Prophets, or Psalms). The earliest undisputed extant occurrence of Yeshu is found in five brief anecdotes in the Babylonian Talmud (a collection of rabbinical discussions constituting Jewish Oral Law circa 500 CE). Yeshu is cited as the teacher of a heretic (in Chullin 2:22-24, Avodah Zarah 16-17), as a sorcerer scheduled to be stoned on the eve of Passover (in Sanhedrin 43a), as a "son who burns his food in public" (in Sanhedrin 103a), as an idolatrous former rabbinical student (in Sanhedrin 107b), and as the spirit of a foreigner who is an enemy of Israel (in Gittin 56b and 57a). Yeshu is also used in the Rabbinical Tannaim and Amoraim as a replacement for Manasseh's name (Hezekiah's only son, who at twelve assumed the throne and instituted pagan worship in direct opposition to his father) (Sanhedrin 103s and Berakhot 17b). The earliest explicit explanation of the Rabbinical term "Yeshu" is found in the mediaeval Toldoth Yeshu narratives which reveal that Yeshu was an acronym for the curse "*yimmach shemo vezikhro*," which means: "may his name and memory be obliterated."

Affirming the correct transliteration and pronunciation, Yahowah provided us with the basis of His name, *hayah*, and then presented his name 7,000 times, Yahowsha's name 218 times, and 260 other Hebrew words, names, and titles all based upon "Yah," most all of which have been affirmed in the Dead Sea Scrolls. Then in opposition we have rabbis who universally despise Yahowsha' advocating Yeshu for religious reasons. So it seems reasonable to me to devalue their conflicting testimony in favor of Yahowah's preference for Yah, not Ye, when addressing the Ma'aseyah.

During their Babylonian captivity in the 6th-century BCE, Yahuwdym (known as Jews today) developed a number of bad habits. As a result of being demeaned and mocked under the slang epithet "Yahoos," they developed an aversion to all things "yah." To minimize this irritation, Yahuwdym made it a crime to actually say Yahowah's name. But they went even further, and purposefully misapplied their Sheva System, where the short e vowel was added to words comprised exclusively of consonants. And so long as the Sheva System only added this vowel to words without an Aleph, Ayin, Yod, He, or Waw, that would have been fine. But they decided to assign an "e" following every occurrence of Yod ((, irrespective of the fact that the ' is a vowel, and is most often followed by another vowel, usually He (ה), and thereby altered the existing and proper pronunciation of the most important names, titles, and words found in the

Torah, Prophets, and Psalms, including the spelling of God's name. And while it sounds judgmental, this inconsistent application of their rule was done to keep people from knowing or saying: "Yah."

While we are on this subject, it is particularly telling that Sheva is from *shav'* (שוא), the Hebrew word for "vanity," in the sense of "failed and for naught." *Shav'* is "false, worthless, and lying speech which leads to emptiness and nothingness." The fact that these deceivers labeled their revisionist system "false speech" is devastating to their credibility, and thus to the appropriateness of modern Hebrew vocalizations. But with some due diligence, it gets even worse. There was no "v" in the Hebrew language, so *shav'* itself is a product of linguistic manipulation. Comprised of Shin-Waw-Aleph (שוא), this word was originally pronounced *showa'*, and it meant: "to ravage, destroy, and devastate, creating a desolate, lifeless, wasteland." Such is the result of removing Yahowah's name from our collective consciousness, and for changing not only the way it is spoken, but also the relationship between it and other words, titles and names associated with Yah.

By altering the existing and accurate paleo-Hebrew (Scriptural) pronunciation of the vowel following every Yod (י), to "eh," even when a Yod is combined with He (ה), which is pronounced "ah," as in *hayah*, and by changing the Waw (ו) from the vowel sound "o," "oo," or "u," to the consonant "v," all four letters in Yahowah's name (יהוה) were compromised. Further, while *showa'* (שוא) and *shuwa'* (שוו), were written differently in the text, because they are transliterated similarly, by implementing the Sheva System, Yahowshuwa' of the Torah has now been associated with "false speech" by these deceivers—the same Scriptural manipulators later known as Masorettes. They are the ones who brought us the Masoretic Text and the corruption of Yahowah and Yahowshuwa'. They are the ones who promoted the myth that no one knows how to pronounce the name of God. They are the ones who would have you believe that Yehshu and Yehshua are accurate representations of the Hebrew name of the person known to us as "Jesus." Do you suppose it was all coincidence?

These things known, the second most misleading myth has been lampooned. The human manifestation of Yahowah, the corporeal implement God would use to do the work required to save us, is Yahowsha', or Yahowshuwa', depending upon which pronunciation you prefer. This name, as a synthesis of Yahowah and *yasha'*, the Hebrew word for "salvation," says: "Yahowah is our Savior."

Moving on to the next religious deception, if "Christ" was Yahowsha's title, and it's not, there would still be no justification for writing or saying "Jesus Christ," as if "Christ" was His last name. Moreover, without the definite article, "Christ Jesus" is also wrong. Should "Christ" be valid, and again it is not, the only valid use of the title would be as "the Christ." But what we discover is that Classical Greek authors used *chrío*, the basis of "Christ" to describe the "application of drugs." A legacy of this reality is the international symbol for medicines and the stores in which they are sold—Rx—from the Greek Rho Chi, the first two letters in *chrío*. So those who advocate "Christ," and its derivative, "Christian," are unwittingly suggesting that Yahowsha', and those who follow Him, are "drugged."

Christians who protest that "Christ" is simply a transliteration of Christos, Christou, Christo, and Christon, either are not aware, or don't want you to know, that you will find only one place in the whole of the Greek text prior to the mid 4th-century where any variation of *chrío* is

actually written—and it does not apply to Yahushua. All references to the Ma’aseyah’s title were presented using the Divine Placeholders XΣ, XY, XΩ, and XN.

The only time we find a derivative of *chrío* in God’s voice is when the Ma’aseyah Yahowsha’ toys with the Laodicean Assembly (representing Protestant Christians living in today’s Western Democracies) in His seventh prophetic letter. To appreciate His sense of humor, and to fully understand the point He was making, it is important to note that the Laodiceans were wealthy and self-reliant. They made a fortune promoting their own brand of ointment for the ears and eyes known as “Phrygian powder,” under the symbol “Rx.” So referencing their healthcare system, Yahowsha’ admonished: **“I advise that you...rub (*egchrío* – smear) your eyes with medicinal cake (*kollourion* – a drug preparation for tired and sore eyes known as the cake which glues together) in order that you might see.”** (Revelation 3:18) Therefore, in the singular reference to *chrío*, the root of *christo*, in the totality of the pre-Constantine Greek manuscripts, Yahowsha’ used *chrío* to describe the application of drugs.

To further indict “Christ” and “Christian,” even if the tertiary definition of *chriso*, “anointed,” were intended, it still describes the “application of a medicinal ointment or drug.” But even if we let go of the word’s pharmaceutical baggage, we’d still be left with other insurmountable problems.

First, the Scriptural evidence strongly suggests that Yahowsha’s title was not “*ha Mashiach*,” which means “the Anointed,” but instead “*ha Ma’aseyah*,” which translates to “the Implement Doing the Work of Yah.” (More on this in a moment.)

Second, “*ha Ma’aseyah*,” as a Hebrew title, like the name Yahowsha’, should have been transliterated (presented phonetically) in Greek and also English, not translated. For example, the titles Rabbi, Imam, Pharaoh, Czar, Sheik, and Pope were all transliterated, not translated.

Third, there is no justification for using Hellenized nomenclature when addressing a Hebrew concept. And since Yahowsha’ did not communicate in Greek, that language is nothing more than a translation of what He actually said.

And fourth, the textual evidence suggests that the Divine Placeholders XΣ, XY, XΩ, and XN were not based upon *Christos*, *Christou*, *Christo*, or *Christon*, as those who have an aversion to all things Hebrew would have you believe. Consider this: Writing about the great fire which swept through Rome in 64 CE, the Roman historian Tacitus (the classical world’s most authoritative voice) in *Annals* XV.44.2-8, revealed: “All human efforts...and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestucians (*Chrestuaneos*) by the populous. *Chrestus*, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired.”

But there is more, the *Nestle-Aland 27th Edition Greek New Testament* reveals that *Chrestus* (χρηστός) was scribed in 1 Peter 2:3, not *Christos*. Their references for this include Papyrus 72 and the Codex Sinaiticus, the oldest extant witnesses of Peter's (actually of Shim'own Kephas') letter.

In Shim'own's epistle, one attested by both ancient manuscripts, the Disciple and Apostle tells us: “**As a newborn child, true to our real nature** (*logikos* – genuine, reasonable, rational, and sensible), **earnestly desire and lovingly pursue** (*epipotheo* – long for, showing great affection while yearning) **the pure and unadulterated** (*adolos* – that which is completely devoid of dishonest intent, deceit, or deception) **milk in order to grow in respect to salvation, since we have experienced** (*geuomai* – partaken and tasted, have been nourished by) **Yahowah** (ΚΣ) **as the Useful Implement and Upright Servant** (*Chrestus* – the Upright One who is a superior, merciful, gracious, kind, and good tool).” (1 Peter 2:2-3) The fact that we find *Chrestus* written in the Codex Sinaiticus, and the placeholder ΧΡΣ written in P72 in the same place in this passage, we have an early affirmation that the Divine Placeholder representing the title “Ma’aseyah” was based upon the Greek *Chrestus*, not *Christos*.

And while *Chrestus* isn't Yahowsha's title, it is at least an apt translation of it. *Chrestus* means “useful implement,” and “upright servant,” as well as “merciful one.” It was used to “depict the good and beneficial work of a moral person.” So rather than being “drugged,” a Chrestucian is a “useful implement, an upright servant, and a moral person working beneficially” with Yah.

With a second and third myth resolved, let's turn our attention to Yahowsha's actual title. To begin, let's consider the issues of consistency and relevance. Most every important name, title, and word associated with Yahowah and our *yashuw'ah* / salvation, bears God's signature: “Yah.” So as you think about the following examples cited from Scripture, please consider the likelihood that Yahowah's most important title would not be included in this list. And at the same time, I would encourage you to ponder the collective message communicated by these names, while at the same time contemplating the consequence of their religious corruptions.

Starting with the Savior *Yahowsha'*, and salvation, *yashuw'ah*, these words, titles, and names include: *yahab* – Yah Gives and Yah Provides, *yahuwd* – Yah Knows and Loves, *Yahuwd* – the Place Yah Knows and Loves (Judah), *Yahuwda'y*, *Yahuwdy* and *Yahuwdym* – Related to Yah (Jew and Jews), *Yahuwdiyth* – Yah's Language (Hebrew), *Yahuchanan* – Yah is Merciful (John), *Yahuwyada'* – Yah Knows (Jehoiada), *Yahuwyakyn* and *Yahuwyaqym* – Yah Establishes and Uplifts (Jehoiachin and Jehoiakim), *Yahuwnatan* – Yah Gives (Jonathan), *Yahuwtsadaq* – Yah Vindicates (Josedeck), *Yahuwram* – Yah Uplifts (Jehoram), *Yahuwsheba'* – Yah's Promise of Seven (Jehosheba), *Yahuwshaphat* – Yah Judges (Jehoshaphat), *'Abiyah* and *'Abiyahuw'* – Yah is my Father (Abijah and Abihu), *'Edonyah* – Yah is the Upright Pillar (Adonijah), *'Uwryah* – Yah is Light (Uriah), *'Achazyah* – Yah Grasps Hold (Ahaziah), *'Achyah* – Yah's Familial Relationship (Ahijah), *'Elyah* – Yah is God (Elijah), *'Amatsyah* – Yah is Aware and Capable (Amaziah), *'Amaryah* – Yah Speaks (Amariah), *binyah* – Yah's Son (building), *Banayah* – Yah Builds Up and Establishes (Benaiah), *biryah* – Yah Nourishes (meat), *Berekyah* – Yah Kneels Down to Bless (Berechiah), *gadyah* – Yah's Lamb (kid), *Gadalyah* and *Gadalyahuw* – Yah Grows (Gedaliah), *gawyah* – Yah's Deceased Body (corpse (speaking of Passover)), *Gamaryahuw* – Yah Completes (Gemariah), *dalyah* – Yah's Branch (branch (a Ma'aseyah metaphor)), *Howsha'yah* – Saved by Yah (Hoshaiah), *Zabadyah* – Yah's Gift Endows (Zebadiah), *Zakaryahuw* – Remember Yah (Zechariah), *Chagiyah* – Yah's Festival Feasts

(Haggiah), *Chizqyah* – Yah Strengthens and Prevails (Hezekiah), *chayah* – Live with Yah (life), *Chilqiyah* – Share with Yah (Hilkiah), *Chananyahuw* – Yah’s Merciful (Hananiah), *Chashabyah* – Yah’s Plan (Hashabiah), *Towbiyah* – Yah is Good (Tobiah), *Yakda’yah* – Acknowledge Yah (Jedaiah), *Yachizqiyahuw* – Yah Strengthens (also rendered Hezekiah), *Yariyahuw* – Yah is the Source of Instruction (Jerijah), *Yirmayahuw* – Yah Lifts Up (Jeremiah), *Yasha’yahuw* – Salvation is from Yah (Isaiah), *Mow’adyah* – Yah’s Appointed Meetings (Moadiah), *Mowriyah* – Revere Yah (Mount Moriah), *michyah* – Yah Preserves Life (preserves life), *Machceyah* – Yah’s Shelter (Maaseiah), *Malkiyah* – Yah Rules (Malchiah), *Ma’aseyah* – Doing Yah’s Work (Maaseiah), *Ma’aseyahuw* – Implement of Yah (Maaseiah), *Miqneyahuw* – Redeemed by Yah (Mikneiah), *Mashelemyahuw* – Yah’s Visible Likeness (Meshelemiah), *Mattanyah* and *Mathithyahuw* – Yah’s Gift (Mattaniah and Matthew), *Nachemyah* – Yah Consoles and Comforts (Nehemiah), *Ne’aryah* – Yah’s Young Servant (Neariah), *Neriyahuw* – Yah’s Lamp (Neriah), *Nathanyahuw* = Yah Gives (Nethaniah), ‘Obadyah – Work With Yah (Obadiah), ‘Adayah – Yah’s Pass Over Adorns (Adaiah), ‘Uziyahuw and ‘Uziya’ – Yah is Mighty (Uzziah), ‘Ananyah – Yah Appears (Ananiah), ‘Anayah – Yah Answers and Responds (Anaiah), ‘Azaryahuw – Yah Supports and Assists (Azariah), ‘Asayah – Yah Does the Work (Asaiah), ‘Amacyah – Yah Carries Our Burdens (Amasiah), ‘Athalyahuw – Yah’s Splendid Choice (Athaliah), *Padayah* – Yah Ransoms and Redeems (Pedaiah), *Palatyahuw* – Yah Saves and Sets Free (Pelatiah), *Tsidqiyahuw* – Yah’s Justice Vindicates (Zedekiah), *tsaphiyah* – Observe Yah (examine), *Tsaphanyahuw* – Treasure Yah (Zephaniah), *tuwshiyah* – Yah’s Wisdom (wisdom), *Tsaruwyah* – Be Bound to Yah (Zeruiah), *Qowlayah* – Listen to the Voice of Yah (Kolaiah), *Ramalyahuw* – Be Raised by Yah (Remaliah), *ra’yah* – Yah Loves (love), *Shobyah* – Yah’s Branch and Staff (Shachia), *Sherebyah* – Yah’s Scepter (Sherebiah), *Sarayah* – Persist and Persevere With Yah (Seraiah), *Raphayah* – Yah Heals & Restores (Rephaiah), *Shakanyahuw* – Settle and Dwell with Yah (Shechaniah), *Shelemyah* – Yah Provides a Peace Offering (Shelemiah), *Shama’yah* – Listen to Yah (Shemaiah), and *Shamaryahuw* – Closely Observe Yah (Shemariah).

Reading this list, it becomes evident that the prophets and disciples, *Yasha’yahu* (Isaiah), *Zakaryahuw* (Zechariah), *Chizqyah* (Hezekiah), *Yirmayahuw* (Jeremiah), ‘*Elyah* (Elijah), *Nachemyah* (Nehemiah), *Mathithyahuw* (Matthew), and *Yahuchanan* (John), told us to *Shama’yah* (listen to Yah) in *Yahuwdiyth* (Yah’s Language) regarding a *Yahuwdy* (Jewish) *yashuw’ah* (Savior) who arrived in *Yahuwd* (Judah) named *Yahuwsha’* as the ‘*Edonyah* (Upright Pillar), as the *Ma’aseyah* (Implement of Yah), as *binyah* (Yah’s Son), as *gadyah* (Yah’s Lamb), as *daliyah* (Yah’s Branch), *berekyah* (as Yah kneeling down and diminishing Himself to bless us), *banayah* (establishing) the *Towrah* (prescriptions for living) on Mount *Mowriyah* (Revere Yah) on the *Chagiyah* (Yah’s Festival Feast), the *Mow’adyah* (Yah’s Appointed Meeting Time), of ‘*Adayah* (Yah’s Passover) to *Padayah* (ransom and redeem us to Yah) to *Palatyahuw* (have Yah save us and sets us free), with *Tsidqiyahuw* (Yah’s justice vindicating us) so that we might *chayah* (live with Yah), *Shakanyahuw* (settling down and dwelling with Yah). Or in conclusion: *Zakaryahuw Yahuchanan Yahsa’yahuw* (Remember Yah is our Merciful Savior), the *Ma’aseyah Yahowsha’* (the Implement Doing the Work of Yahowah which provides Salvation).

But perhaps, Yah had a senior moment, and after conveying 265 essential names, titles, and words bearing His signature, including *Yahowah* and *Yahowsha’*, on the most important title of all relative to our salvation, He got distracted, lost interest, and failed to seize the opportunity to associate Himself with the *Ma’aseyah*. Or maybe, just maybe, the same Masoretes who corrupted

Yahowsha's name, giving us Yehshu, also corrupted Ma'aseyah, giving us Mashiach, and thus Messiah.

The second insight I'd like you to consider relative to the validity of Ma'aseyah versus Mashiach and Messiah is the number of times one versus the other appears in God's Word. You may be surprised to learn that we know for certain that Ma'aseyah and Ma'seyahuw were written twenty-three times throughout the Prophets and Writings (in Yirmayahuw/Jeremiah, in 1&2 Chronicles, in Ezra/Ezrah, and in Nachemyah/Nehemiah). Mashiach, on the other hand, may have been scribed twice, both times in Dan'el/Daniel. (The reason I wrote "may" will become evident in a moment.)

Third, the textual spelling from which Ma'aseyah and Mashiach are vocalized is identical save the last letter. Throughout Yah's Word in paleo-Hebrew (twenty-three times in five different books), Ma'aseyah concludes with He (ta dnif ew sa dnuos "ha" emas eht gnidivorp ,(ח the end of Yahowah's name. But in the book of Daniel, the only one originally scribed in both Aramaic and Babylonian Hebrew, we find a Het, conveying the hard "ch" sound. And while these letters would never have been confused in paleo-Hebrew, they are so similar in Babylonian Hebrew (ח vs. ה), that once a scroll has been unfurled and handled a number of times this minor distinction (the length of the left leg) would be lost.

Since the evidence is our guide to the truth, be aware that there are eight partial manuscripts of Daniel in the Dead Sea Scroll collection. These were copied between 125 BCE and 50 CE. It should be noted that all four scrolls containing material from the first eight chapters of the book, begin with Babylonian Hebrew, switch to Aramaic in the midst of chapter 2, verse 4, and then revert back to Hebrew at the beginning of the eighth chapter. (Along these lines, it is also interesting to note that the longer Roman Catholic version of Daniel, with the Prayer of Azariah, the Song of Three Men, Susanna, and Bel and the Dragon, isn't supported by any Qumran manuscript.)

None of the eight scrolls found in the Qumran caves provide any text between Daniel 7:18 and 10:4. And unfortunately, the two passages with references to the Ma'aseyah or *ha Mashiach*, Daniel 9:25 and 9:26, are right in the midst of this void. That means that the oldest manuscript attesting to this minor difference (the length of the left leg on the concluding letter) with major implications (Ma'aseyah or Mashiach) was written by rabbinical Masoretes in the 11th-century. So it is in this manuscript, known as the Codex Leningradensis (dated to 1008 CE and published in 1937), that the rabbinical agenda, openly stated in the 3rd of Maimonides' 13 Principles of Judaism (God is incorporeal) strives to distance the Rabbinical Mashiach from Yahowah—a G-d whose name rabbis will neither write nor speak. As such the evidence on behalf of Ma'aseyah is strong and on behalf of Mashiach is weak.

Fourth, every Scriptural name and title, from Isaiah to Zachariah, from Mount Moriah to the Messiah, which is transliterated "iah" today, is actually "yah" in the revealed text. Just as Qumbayah and Halleluyah speak volumes to those with an ear for Yah's Word today, so does the legacy of "iah" at the end of "Messiah."

Fifth, Ma'aseyah provides a perfect depiction of how Yahowah used Yahowsha'. As Ma'aseyah, He was "Yah's Implement, Doing the Work of Yah." It even serves as the perfect complement to Yahowsha', whereby we are told that "Salvation is from Yah."

Sixth, Ma'aseyah helps illuminate Yahowah's First Written Instruction: "*Zakar/Remember the Shabat/Sabbath.*" After using two of Hebrew's three words for "doing work," *'abad* and *'asah*, (the other being *ma'aseh*) Yahowah asks us not to do any *mala'kah*. Recognizing that *mala'kah* is based upon *mal'ak*, which is "a supernatural being, God's servant, a theophanic manifestation tasked with the job of delivering the heavenly message," it becomes evident that we are being asked not to do the work of the Ma'aseyah, because He is the "Implement Yahowah has Tasked to Do His Work." In other words: Yah can save us, but we cannot save ourselves.

Seventh, now that we know that the Divine Placeholders used in the Greek text to represent the Ma'aseyah were based upon Chrestus, not Christos, we find a perfect match. Both words convey the same message: Yahowsha' is Yah's "Useful Implement," His "Upright Servant," who does "Good, Moral, and Beneficial Work." And that is better than being "Christ/Drugged."

It is therefore reasonable for us to conclude that Yahowah assigned the title Ma'aseyah to Yahowsha'.

Moving on to the next corrupt term, a modicum of investigation leads to the inescapable conclusion that "Bible" is derived from the name of an Egyptian goddess. Especially incriminating, *biblos* was not used to describe "Scripture" until the fourth century CE, coterminous with the formation of Constantine's Roman Catholicism. And that is because *biblion*, or in the plural *biblia*, simply denoted the material upon which the words were written. At best, this is not unlike calling the Torah "paper."

The papyrus reeds which grew along the Nile in Egypt were imported into Asia by way of the Phoenician port known as Byblos by the Greeks. Priests taught that the city was founded by the Phoenician sun deity Ba'al Chronos, "the Lord of Time," according to the scholarly tome *Mythology of All Races*." As such, it was the seat of Adonis (the Lord). But more incriminating still, according to *Ausfuhrliches Lexicon of Grecian and Roman Mythology*, "the ancient city of Byblos in Phoenicia was named after Byblis in Egypt, which was in turn named after the sun goddess Byblis, also known as Byble. Byblis was the granddaughter of Ra, and was eventually inducted into Roman mythology as a descendant of Apollo." According to *Bell's New Pantheon*, "Byblia was also the name of Venus," and thus "must be equated with Ishtar," the Babylonian Queen of Heaven and Mother of God. This connection is affirmed in *An Illustrated Dictionary of Classical Mythology* and *Crowell's Handbook of Classical Mythology*. Therefore, "Bible" is a horrible designation for God's Word.

Compounding this mistake, God did not reveal anything even remotely akin to an "Old Testament," or "New Testament." The perpetrator of this fraud was Marcion, a raging anti-Semite who rejected Yahowah and the entirety of His testimony. In the early 2nd-century CE, He became the first to refer to the Torah, Prophets, and Psalms as the "Old Testament." The reference was intended to demean it as a document which contained the will of a now deceased deity. In its place, he promoted his "New Testament," a canon comprised of his heavily edited versions of Paul's epistles, Luke, and Acts—in which everything prescribed in the Torah was removed or demeaned. In the process, Marcion established a division which had not previously existed, and he created the notion that the Torah was now obsolete, having been replaced by the "Gospel of Grace." Anything which didn't support this view was either erased or ignored. It was a transition in perspective from which Christianity would never recover.

In support of this, Paul, in his letters to the Galatians and Romans, wrote of "two covenants," and said that the one formalized in the Torah on Mount Sinai, was of the flesh and

thus evil, a cruel taskmaster, that had not, could not, and would not save anyone. And while I've already quoted Yahowah's perspective on this to prove otherwise, what about the notion of a "second, new and different" Covenant? Didn't *Yirmayahuw* / Jeremiah predict the advent of a "New Covenant?"

At first blush, the answer seems to be yes, at least if you don't read too far. Yahowah did speak of eventually "renewing the Covenant," and of this "Renewed Covenant" "not being exactly the same as" the existing one. But the context is Yisra'el's and Yahuwdah's reconciliation with Yahowah, which has not yet occurred. And that means the Covenant has not yet been renewed. Further, anyone who considers Yahowah's explanation of how His Renewed Covenant will differ from His current Covenant, discovers that "Yahowah will give [His] Towrah, placing it in their [Yisra'el's and Yahuwdah's] midst, writing upon their hearts that [He] shall be their God, and they shall be [His] children." So this is not about Gentiles, the Church, or a replacement of the Torah with Grace. Indeed, it is just the opposite.

Since foundationally, it is vital that we come to understand that there is but one Covenant, one familial relationship, presented and promised in Scripture, precluding the notion of a "New Testament," let's let God speak for Himself on this critical issue.

"Behold (*hineh* – look, listen, and pay close attention to every detail which follows), days (*yowmym* – times) are coming (*bow'* – will arrive and will return), prophetically declares (*na'um* – foretells, predicts, and reveals) Yahowah (*YaHoWaH*), when I will cut (*karat* – create and stipulate, make by way of separation) relationally with (*'et* – as an eternal symbol on behalf of) the household and family (*bayith* – the home) of Yisra'el (*yisra'el* – individuals who strive with and are empowered by God) and relationally with (*'et* – as an eternal symbol on behalf of) the household and family (*bayith* – the home) of Yahuwdah (*yahuwdah* – those who are related to Yah) a renewed (*chadash* – a renewing, restoring, and repairing) Covenant (*beriyth* – familial relationship)."

"It will not be exactly the same as (*lo'ka* – not be identical to) the (*ha*) Covenant (*beriyth* – familial relationship, marriage vow, and pledge) which relationally (*'asher*) I cut (*karat* – created through separation) with (*'et*) their fathers (*'abotam*) in the day when (*ba yowm*) firmly grasping Me (*hazaq* – strengthened by My power and authority they were repaired, renewed, and established, sustained and supported, causing them to prevail and grow) in their hand (*ba yad*) I led them out (*yasa'* – served them by guiding them away) from (*min*) the realm (*'erets*) of the crucible of Egypt (*mitsraym*)."

"Relationally (*'asher*) they broke (*parar* – violated and nullified, frustrated, tore apart and shattered, annulled and voided) away from (*'et*) My (*'any*) Covenant (*beriyth* – marriage and family relationship), though indeed I was married to them (*ba hem* – in and with them), prophetically declares (*na'um*) Yahowah (*YaHoWaH*)."

"Indeed (*ky* – surely and truly) with this (*ha zo't* – in conjunction with these conditions and provisions the) Familial Covenant Relationship (*beriyth* – reciprocal agreement based upon a marriage vow) which relationally (*'asher*) I will cut (*karat* – create through separation) with the House (*bayith* – household and family) of Yisra'el (*yisra'el* – individuals who live with God) after (*'ahar* – following) those days (*ha yowm hem* – this time), prophetically declares (*na'um* – predicts and promises) Yahowah (*YaHoWaH*), I will give My Torah, placing it (*natan Towrah* – I will bestow My prescriptions for living, instructions, teachings, law, and directions, putting it) in their midst (*ba qereb* – set it inside their inner person). And upon their

hearts (*leb*) **I will write** (*katab* – engrave and inscribe) **that I shall be** (*hayah* – I am and I will always be) **their God** (*'elohym*) **and they shall be** (*hayah* – they are and will always be) **family** (*'am*)." (Yirmayahuw/Jeremiah 31:31-33)

This passage affirms the timing of Yahowah's return on *Yowm Kippurym* at the end of the Tribulation, fulfilling His Torah promise to reconcile His relationship with Yisra'el and with Yahuwdym. It affirms the role of the Torah in our salvation, and of it continuing to guide us during the Millennial Sabbath and beyond into eternity. It affirms that the purpose of the Covenant is to establish a family—to be God's children.

And with all of these affirmations, it is astonishing that Christians routinely convolute this passage to justify Paul's proclamation of a "new covenant," one based upon faith, one unrelated to the Torah or its God. I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion.

Speaking of this and other crimes, Yahowah revealed the benefit of ultimately making His Torah our undisputed and unrivaled instruction manual: "**And no longer** (*wa lo' 'owd* – never again) **will they teach** (*lamad* – be trained in or indoctrinate, instruct or respond to) **mankind's** (*'ysh* – individual people's) **errant thoughts, false teachings, or corrupt reasoning** (*roa'* – evil ways and improper principles, bad judgment, false pretenses, and regrettable communications), **or mankind's** (*'ysh*) **despondency and grief, his tale of woe** (*'ach*) **claiming** (*'amar* – saying, boasting, and declaring) **to know** (*da'at* – be aware of the evidence regarding) **Yahowah** (*YaHoWaH*). **Because then indeed** (*kiy* – rather surely and truthfully at that time) **they will all** (*kol*) **know Me relationally** (*yada' 'otiy* – recognize, be familiar with, respect, and revere Me, and they will be known to Me), **from the smallest, youngest, and least significant** (*qatan*) **to the biggest, oldest, and most influential** (*gadowl*), **prophetically declares** (*na'um* – predicts) **Yahowah. For indeed I will forgive** (*salah* – pardon and remove) **their sin** (*'awon* – their guilt and consequence of perversity) **and remember** (*zakar* – recall) **their offenses against the standard** (*hata'*) **no longer** (*'owd* – ever again)." (Yirmayahuw / Jeremiah 31:34)

God could have avoided religious competition, and mankind's woes would have been nonexistent. But this could not have occurred without a consequence so severe, it would have negated our existence. You see, the reason Yahowah hasn't yet placed His Towrah inside of us, nor written His name on our hearts, is because freewill is sacrosanct. Today, everyone has the ability to choose to know, to love, and to trust God, to ignore God, to reject Him, or to replace Him with a divinity of man's making. If the Torah had already been mandated, had it been unrivaled, there would have been no credible religious alternatives to knowing and trusting Yahowah. And without options, there would have been no choice. Without choice...loving relationships and trust are negated.

Should you be jumping ahead in time to the Day of Reconciliations (*Yowm Kippurym* in the year 6000 Yah, which will commence at sunset on October 2, 2033), and be wondering about the state of freewill after we bear Yah's Torah and Signature, it will endure, but within a framework which will allow us to enjoy our Heavenly Father's company and explore the universe without doing damage to ourselves or it. By this time, the only souls alive will be those who have previously chosen to rely upon and love Yah, making the freedom to reject, counterfeit, or loathe Him, irrelevant.

As a result of this announcement from God, it would be wrong to refer to the Greek eyewitness accounts as the “Renewed Covenant,” much less the “New Testament.” The Covenant has not yet been “renewed.” There will never be a “new” one. And since it is His Word, I think it’s reasonable to use His terms.

But should you discount what Yahowah had to say about the enduring nature of His Covenant, in favor of the revelation delivered by Yahowsha’, you’d find that they spoke with the same voice. The Ma’aseyah facilitated the benefits of the Covenant by honoring the promises of the Torah. He did not create a “New Testament,” much less a new religion. During the Sermon on the Mount, He said:

“Do not assume that I have come to weaken, to dismantle, to invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot (*iota* – the smallest letter, or Yowd in Hebrew) nor tittle (*keriaia* – the top stroke or horn of Hebrew letters) shall be passed by, be ignored, be disobeyed, or be disregarded from that which was established in the Torah (*nomos* – prescriptions for living in Scripture) until the time and place it all happens. Therefore, whoever dismisses, invalidates, or abolishes the least of these commandments or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.” (Mathithyahuw / Matthew 5:19)

The Ma’aseyah Yahowsha’ picked up this theme again, also in the same sermon, this time in the context of seeking the truth so that you can make an informed choice. **“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then all who make an earnest request receive and will be accepted. And those who search for the location and for knowledge, who desire to learn, will know the truth. Those who request acceptance at the door, they will be granted entrance.”**

“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know how to give good and generous gifts to your children, how much more by way of contrast will your Father who is in heaven produce and give valuable and generous gifts to those who ask Him?”

In the Torah, the Doorway to Life is Passover. It is where we must all begin our journey if we seek to live with God. It is the first of seven steps in the path to life. **“For then this is the Torah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.”**

According to God, there is but one way to extend our mortal existence. This path commences in the heart of the Torah with the Called-Out Assembly of Passover, where the consequence of sin, which is death, is remedied. The next step to life in God’s presence is

Unleavened Bread, where Yahowah redeems us from the penalty of sin, which is separation. This leads to FirstFruits, where those who rely on Yah's merciful gifts become His children, and are adopted into His home.

Our salvation and Yahowsha's very existence are measured and understood by these three days. God's mercy and the Ma'aseyah's life are utterly meaningless, and His sacrifices are completely moot, apart from the context of the *Mow'ed Miqra'ey* of *Pesach*, *Matsah*, and *Bikuryim*. By severing the essential connection between them, Judaism (with their Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

While the second volume of *Yada Yahweh – Called-Out Assemblies* – is dedicated in its entirety to presenting God's seven-step plan of salvation, and the fourth volume is focused entirely on the Ma'aseyah's fulfillment of Yahowah's prophetic promises, suffice it to say for now, the fourth step on the way to life eternal is Seven Sevens. On this day – the *Mow'ed Miqra'* of *Shabuwa'* – every sinner on earth, regardless of race, age, or status, is invited to celebrate the renewal and restoration of life.

Then, on the first day of the seventh month – the *Miqra'* of *Taruw'ah* (often called Trumpets) – we are asked to sing out the good news that Yahowah has provided a way home. But we are also encouraged to announce the explicit warning that this way is so narrow and restrictive few will find it, and that all alternative paths lead in the wrong direction.

Missing the sixth step – the Day of Reconciliations, or *Yowm Kippurym* – will lead to the dissipation of one's consciousness. And that is because this day denotes the time Yahowah will return, the day that those who have chosen to revere Him will be reconciled, and when those who have rejected Him will be separated.

This leads to our Heavenly Father's ultimate goal – to Shelters (*Sukah* in Hebrew) – where as a result of the first six steps, we are allowed to camp out with Yahowah for all eternity. Upon its fulfillment on the *Mow'ed Miqra'* of *Sukah* in the *Yowbel* year 6000 Yah (October 7, 2033), Earth will return to the conditions found in the Garden of Eden, as will mankind's relationship with God.

Before we leave this portion of the Ma'aseyah's testimony in the Sermon on the Mount and move on to His concluding statements, you may have noticed that Yahowsha's testimony regarding the narrow and broad paths, that which is restrictive versus that which is popular, preclude Christianity as a potential way to life. At over a billion adherents strong, it is very popular, and thus expressly disqualified. Further, Yahowsha's words serve as an amplification of the message Yahowah wrote on the first of the two tablets, when He said that “thousands,” not millions or billions would “benefit from His mercy,” and that those who did, would do so by “observing His instructions.” These are sobering thoughts not one in a million Christians seems capable of processing.

Advising us, therefore, not to succumb to religious myths, Yahowsha' warned us about Paul, the founder of Christianity, and the most fitting candidate for this dire prophecy. **“You must be alert, and you should carefully examine, prosecute, and turn away (*prosechete* – you should pay close attention, watch out for, and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep's clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (*harpax* – vicious carnivorous thieves who**

secretly and deliberately rob, extort, and snatch away).” (Mathithyahuw / Matthew 7:7-15) Remember, in the context of the Torah enduring forever and being the lone source of life, the man best known for claiming to be an “Apostle chosen by God,” while contradicting God on this very topic, is Paul. He, more than anyone who has ever lived, fits the definition of a “false prophet,” one who “came dressed in sheep’s clothing,” yet “was actually a wolf,” “promoting his own” message: the “Gospel of Grace.”

Still speaking of Paul, the Benjamite wolf, and his associates, Yahowsha’ told us how to recognize them: **“Indeed as a result, you will know with certainty, recognize, and understand** (*epiginosko* – have complete and accurate knowledge based upon a thorough examination of the evidence regarding) **them from their fruit, from their results and harvests.”** (Mathithyahuw / Matthew 7:20) “Their fruit” was comprised of: Galatians, First and Second Thessalonians, First and Second Corinthians, Romans, Philippians, Colossians, Ephesians, Titus, Philemon, First and Second Timothy, Hebrews, and most of Acts. Because of their inclusion within the “New Testament” of the “Christian Bible,” this rotten fruit from Paul and his associates (Hebrews and Acts) have led more people astray – away from God – than all other books combined, save perhaps the Qur’an.

Next, the Ma’aseyah delineated the consequence of believing their contradictory pontifications: **“Not all those calling Me ‘Lord Lord’ will enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father’s will** (*thelema* – do what He decided and proposed [read: who observe Yahowah’s Torah]). **Many will say to Me in this specific day, ‘Lord, Lord, did we not speak inspired utterances and prophesy in your name and drive out demons in your name, and perform many mighty miracles in your name?’ And then at that time, I will profess to them that I never knew them. You all must depart from Me, those who bring about that which is in opposition to the Torah** (*anomia* – Lawless).” (Mathithyahuw / Matthew 7:21-23)

Are you listening? This is a scathing indictment of Paul’s epistles and Christian teaching. God just told us that Yahowsha’s name matters, as does Yahowah’s Torah. Further, the presence of miracles does not equate to the presence of God as Christian apologists claim. Countless Christians have justified their faith by claiming to have witnessed inspired healings and character transformations in the name of “Jesus Christ,” unaware of the fact that the Ma’aseyah Yahowsha’ said that observing the Torah, not miracles, was the proper means to evaluate whether or not someone actually has a relationship with the Father.

Yahowsha’ could not have made this message any clearer. He told us what we could rely upon and who we should not trust. He even said that a self-serving insider, someone pretending to be one of His sheep, would feign an alliance with Him so that he could more easily snatch souls away from God. One would have to be naïve not to see Paul in Yahowsha’s statement. And that means that the person Christians quote to justify their religion was a false prophet—someone not to be trusted.

There are two terms which lie at the heart of the Christian deception, both of which are Pauline: “Gospel” and “Grace.” So this would be a good time to expose and condemn them.

No matter where you look, Christian apologists say that “Gospel means ‘good news.’” But if that were true, why not simply write “good news.” Or more to the point, since *euangelion* actually means “healing and beneficial message,” why not translate the Greek term accurately?

Christian dictionaries go so far as to say that “gospel is from go(d) meaning ‘good,’ and spell meaning ‘news.’” But “god” was never an Old English word for “good,” but instead for “god,” a transliteration of the Germanic “Gott,” an epithet for Odin. The Old English word for “good” was “gud.” And the Middle English “spell” is from the Old English “spellian,” which means “to foretell, to portend, and to relate.” As such, “gospel” does not mean “good news,” and is therefore not a translation of *euangelion* as Christians protest.

Other dictionaries, suggest that gospel was “derived from an Anglo-Saxon word which meant ‘the story concerning God,’” even though there is no etymological history of such a term in the annals of the Anglo-Saxons.

It is also insightful to know that according to *Merriam Webster’s Collegiate Dictionary*, the English word “spell,” came to us “from Old English by way of Middle English.” And “circa 1623 (which would be around the time the KJV was being popularized) a spell 1) was a spoken word or form of words which were held to have magic power, 2) was a state of enchantment, or 3) was used in the context of casting a spell.”

Webster’s Twentieth Century Dictionary says: “The word ‘god’ is common to the Teutonic tongues.... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense.” Then, further affirming that “Gospel” conveyed the idea of being under “Gott’s spell,” *Merriam Webster* explains: “god is from Old English by way of Middle English and is akin to the Old High German *got*, which was derived before the 12th century CE.” Along these lines we learn that *gottin* was the Old High German word for “goddess.”

Digging a little deeper in our quest to understand the religious origins of “gospel” circa 17th-century Europe when the religious connotation was first conceived, the *Encyclopedia Britannica* reports: “God is the common Teutonic word for a personal object of religious worship...applied to all superhuman beings of the heathen mythologies. The word god, upon the conversion of the Teutonic races to Christianity, was adopted as the name of the one Supreme Being.” So like every Christian corruption of Yahowah’s Word, man’s religious term is drenched in paganism.

Moving on to *Charis*, no credible source disputes the fact that it is a transliteration of the name of the three Greek Graces, known as the Charities (*Charites*). The English word “charity” is a result. These pagan goddesses of charm, splendor, and beauty, were often depicted in mythology celebrating nature and rejoicing over fertility. Collectively they make four appearances in Homer’s *Iliad* and three in the *Odyssey*.

The *Charis* were the daughters of Dionysus and Aphrodite. And that is particularly troubling because Paul puts one of Dionysus’ most famous quotes in Yahowsha’s mouth during his conversion experience on the road to Damascus. And as it would transpire, Paul’s faith came to mirror the Dionysus cult (Bacchus in Roman mythology), which is one of the reasons why so many aspects of Pauline Christianity are pagan. (These troubling associations are detailed for your consideration in the “*Kataginosko – Convicted*” chapter of *The Great Galatians Debate in Questioning Paul*.)

These Graces were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the *Charites* adorn homes throughout Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the *Gratia*. Their appeal, beyond their

beauty, gaiety, and sensual form, is that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.

At issue here, and the reason that I bring this to your attention, is that Yahweh tells us in the Torah that the names of pagan gods and goddesses should not be memorialized in this way. **“Do not bring to mind (*zakar* – remember or recall, mention or memorialize) the name of other (*‘acher* – or different) gods (*‘elohym*); neither let them be heard coming out of your mouth.”** (Exodus 23:13) And: **“I will remove and reject the names of the Lords and false gods (*ba’alym*) out of your mouth, and they shall be brought to mind and memorialized (*zakar* – remembered, recalled, and mentioned) by their name no more.”** (Hosea 2:16-17)

And yet the name of the Greek goddesses, *Charis* – Charity, memorialized today under their Roman moniker *Gratia* – Grace, is the operative term of Galatians—one which puts Paul in opposition to the very Law and God which condemns the use of such names. Simply stated: the “Gospel of Grace” is pagan. It is literally “*Gott*’s spell of *Gratia*.”

In Pagan Rome, the three *Gratia*, or Graces, were goddesses of joy, beauty, charm, happiness, and feasts. As personifications of happiness, prosperity, and well-being, and as the messengers for Aphrodite and Eros, the *Gratia* served as clever counterfeits for *euangelion*—Yahshua’s healing and beneficial message. So all Christendom has done is transliterate the Roman name into English, and then base a religious mantra, “the Gospel of Grace” upon the name of these pagan deities. This is deeply troubling. It is a scar, indeed a mortal wound to Paul’s epistles, and therefore a death blow to Christendom.

To be fair, in ancient languages it’s often difficult to determine if the name of a god or goddess became a word, or if an existing descriptive term later became a name. But we know that Greek goddesses, like those in Babylon, Assyria, Egypt, and Rome, bore names which described their mythological natures and ambitions. Such is the case with the *Charites*. The *Charis* came to embody everything that the word *charis* has come to represent: “joy, favor, mercy, and acceptance, loving kindness and the gift of goodwill.” While we can’t be certain if the name *Charis* was based on the verb *chairo*, or whether the verb was based upon the name, we know that it conveys: “to rejoice and to be glad, to be well and to thrive when acceptance is granted.”

There is a Hebrew equivalent to this term which is devoid of pagan baggage. *Hen*, sometimes vocalized *chen*, is used in its collective forms 193 times in the Torah, Prophets, and Psalms. It is derived from the verb *chanan*. As a noun, it means “favor and acceptance by way of an unearned gift,” which is why it is often translated “grace” in English Bibles. To be *chanan* is “to be merciful, demonstrating unmerited favor,” and as such *chanan* is usually translated “to be gracious.” The author of the eyewitness account of Yahshua’s life, whom we know as “John,” was actually Yahuchanan, meaning “Yah is Merciful.”

The bottom line is: if we are going to take the Greek manuscripts seriously, the least we can do is relate the words contained therein accurately. And to the extent that Yahowsha’s words have been translated accurately, and retained appropriately, we are not at liberty to alter His testimony, at least not without consequence. And by augmenting and corrupting other parts of the Greek text, as has been universally done with the Galatians 1:6 passage we are going to consider next, we obfuscate the evidence thoughtful people require to evaluate its veracity.

Both words, Grace and Gospel, entered the religious lexicon in the second sentence of Paul's first letter. Based upon what follows, it is apparent that the Galatians initially rejected his newly coined and rival: "Gospel of Grace." **"I am amazed** (*thaumazo* – I am astonished and surprised) **that in this manner you quickly departed and were changed away from your calling and invitation in *Charis* – Charity / *Gratia* – Grace (*charis*) to another different Gospel** (*euangelion* – literally: healing and beneficial message; a compound of *eu* meaning beneficial, healing, and prosperous and *aggelos*, meaning message and messenger [universally changed to "Gospel" in English translations])." (Galatians 1:6)

When you study Sha'awl's letters, it becomes immediately obvious that he never provided his audience with sufficient or appropriate Scripture references for them to understand, much less trust, Yahowah's plan of salvation. His style was always to issue a wide range of original and unsupported precepts under the banner: "But I say...." This realization is important because in Galatians, Paul established the foundation of Christianity, which remains: salvation by faith through grace. He accomplished this by completely undermining the authority of the Torah. And that is particularly relevant considering that this passage contrasts Pauline Doctrine, marketed under the moniker "Grace" with an alternative message, which in this context could be none other than Yahowah's Torah—something most all Christian theologians openly acknowledge.

Also relevant, you may be surprised to learn that Paul actually called the Galatians to his "Gospel" of "*Charis* – Charity / *Gratia* – Grace." According to Parchment 46, the oldest witness to this letter (dated to the late first or early second century), Paul did not include any reference to the Ma'aseyah in this sentence, either by placeholder, or by name.

Sha'awl was therefore asking the faithful to believe his message, one directly associated with "*Charis* – Charity / *Gratia* – Grace" as opposed to Yahowah's and Yahowsha's testimony. And never was this reality so obvious as it was in this passage, which is why Jerome, the author of the Roman Catholic Vulgate felt the need to add "Christi" to this verse without any textual support. Translated from the Latin, his errant rendering inappropriately associates "Grace" with "Christ." **"I wonder that you have been so quickly transferred, from him who called you into the *Gratia* of *Christi*, over to another *euangelium*."**

But this deception did not end with Jerome. Demonstrating that Francis Bacon's King James Version was a translation of the Roman Catholic Vulgate, and not the Greek text, it reads: **"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."** And then proving religious myths die hard, the more modern paraphrase marketed under the deceptive title "New Living Translation," chose to replicate the erroneous presentation. Augmenting Paul's sentence, and turning it into a sermon, they published: **"I am shocked that you are turning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News..."**

Removing "Christ" and "God" from this passage, as we must based upon the oldest textual witnesses, we are left with Paul promoting his own "Gospel of Grace," a message which was entirely "different" than "another" the Galatians had not only heard, but had accepted as true. And since this epistle exists to mount a frontal assault on the veracity and viability of the Torah, the rival message to Paul's "Gospel of Grace" can be none other than Yahowah's Towrah.

Some will protest and say that *charis* can be found in the Septuagint, which is a Greek translation of portions of the Torah, Prophets, and Psalms. But there are issues with this justification. First, there is no credible support to date a even a somewhat complete translation to much before 100 BCE. The infamous “72 Elders” letter, from King Ptolemy, and from which the translation gets its name, isn’t remotely credible. While there are a handful of fragments dating to the 1st century BCE, each of the partial manuscripts from the 1st and 2nd century CE, were not only written in the Codex form by what we would now refer to as Christian scribes, they were found in collections of “New Testament” manuscripts.

The oldest surviving relatively complete Septuagint translations are found in the Codex Vaticanus and Codex Sinaiticus, both of which were the products of Roman Catholicism, and both date to the second half of the 4th century, long after Pauline Doctrine became the official religion of the land. Further, over a hundred years earlier, the accuracy and reliability of the Septuagint had declined to the point that Origen invested most of his life trying to recalibrate it with the Hebrew text. And unfortunately, nothing of Origen’s Hexapla project remains. So to say that *charis/gratia/grace* must be okay because it’s found in Greek translations of the Towrah, Prophets, and Psalms, it like saying that it’s justified because it’s also in the New Living Translation.

Charis only appears once in Yahowsha’s voice, but even then, it is neither accurate nor credible. Yahowsha’ was speaking to Yahowchanan in Heaven, and based upon the rest of His Revelation, we know that He was speaking Hebrew. So He would have said “*chased* – mercy,” not “*charis* – charity,” much less “*gratia* – grace.” And since we do not have a copy of this portion of Revelation dating prior to the time Constantine legitimized Paul’s religious faith, there is no credible evidence to suggest that Yahowchanan translated *chased* as *charis*.

This then brings us to the only other problematic placement of the pagan name—in the first chapter of Yahowchanan’s eyewitness account. The oldest extant copy of the Disciple introductory narrative dates to the late 2nd or early 3rd century, and while it was professionally scribed in Alexandria, Egypt, Pauline influences had long since permeated this profession and place. Therefore, while I’m convinced that Yahowchanan didn’t use the term, I cannot prove it, nor can anyone disprove such a claim.

At best, *charis / gratia / grace* is misleading. At worst, it attempts to associate one’s salvation to faith in a very popular pagan goddess. So, while using the term to convey “mercy” is somewhat misleading and potentially damning, promoting salvation under the auspices of “you are saved through faith by Grace” is unquestionably deceitful, deadly, and damning.

Now that we understand who Paul was opposing, let’s see if we can ascertain what he was promoting. And for that, we must come to understand the consequence of replacing *euangelion* with “gospel,” in the King James as well as in most all subsequent translations. The result is that Christians now believe that Paul’s preaching was focused upon and limited to what have become known as the “Gospels” of “Matthew, Mark, Luke, and John.” But there are a host of irresolvable problems with this theory.

First, Sha’uwl never quoted a single line from any of them. He didn’t even reference them. And in Galatians itself, we learn that Paul not only despised the three most important Disciples—

Shim'own – Peter, Yahuchanan – John, and Ya'aqob – James—he openly condemned their witness. As such, the notion that Paul preached the message contained in the “Gospels” is ludicrous.

Second, these biographical accounts attributed to “Matthew, Mark, Luke, and John” were not called “Gospels.” The word did not even exist at the time they were written. As we have already discussed, “gospel” was a product of the 17th century.

Third, since Paul wrote Galatians around 50 CE, the evidence suggests that Mathithyahuw – Matthew’s eyewitness account was still in its original Hebrew. And while it was cherished in Yaruwshalaym – Jerusalem, it wasn’t widely distributed at this time, and thus would not have been known to the Galatians, or the Corinthians, Thessalonians, or Romans.

Moving on to Mark, Eusebius wrote: “Marcus, who had been Petra’s interpreter, wrote down carefully...all that he remembered of Iesus’ sayings and doings. For he had not heard Iesus or been one of his followers, but later, he was one of Petra’s followers.” Origen, Tertullian, and Clement concurred, writing at the end of the 2nd century that “Marcus compiled his account from Petra’s speeches in Roma.” As such, Paul’s letter to the Galatians predates Mark’s presentation of Peter’s testimony by a decade.

Further, according to the book of Acts, Luke, its author, hadn’t appeared on the scene by this time. Therefore, his historical portrayal would not be written for at least a decade following the time Galatians was penned. Also, based upon the enormous popularity of Yahuchanan – John’s eyewitness account (evidenced by the sheer volume of extant pre-Constantine manuscripts), had his portrayal of Yahowsha’s life been circulated by this time, Paul would have been compelled to reference it. And that is especially true in Asia Minor, because Yahuchanan had established himself in Ephesus.

Therefore, at the time this letter to the Galatians was written, Scripture existed solely of the Torah, Prophets, and Psalms. It still does. And that means that Paul’s “Gospel of Grace,” rather than being a summation of “Matthew, Mark, Luke, and John,” was unassociated with them—even hostile to them. And as you shall discover if you read *The Great Galatians Debate in Questioning Paul*, the self-proclaimed apostle’s “Gospel of Grace” was overtly opposed to the message Yahowsha’ affirmed and fulfilled. Simply stated, neither “Gospel” nor “Grace” are Godly, appropriate, or reliable. The Old English moniker, “Gospel,” like the use of the Greek goddess’ name, *Charis*, known by the Latinized “*Gratia* – Grace,” has caused millions to believe that the “Gospel of Grace” replaced the Torah, when according to God, the Torah is the source of “the gift of favor and mercy.” No Torah, no “Mercy.” Therefore, you will not find “Gospel” or “Grace” in these pages—unless it is to expose and condemn the terms. Yahweh’s actual designation is far superior and it has no demonic overtones.

Likewise, I will only use “Church” in a derogatory sense. So this may be the perfect time to uncover another of Christianity’s most ignoble myths. Beginning with the name “church,” we discover that nothing remotely like it appears anywhere in Scripture. The notion of a “church” began when Catholic clerics chose to replace the Greek word *ekklesia*, meaning “called-out assembly,” rather than translate it (replicating its meaning (which is required for words)) or transliterate it (replicating its pronunciation (which is permissible with titles)).

This served to hide the fact that the source, the meaning, and the purpose of the “*ekklesia* – called out” was delineated in the Torah, Prophets, and Psalms by way of the essential Hebrew

title *Miqra'ey*, which means “Called-Out Assemblies.” Yahowah used *Miqra'ey* to describe the nature of the seven annual meeting times He established with all mankind, whereby we were asked to answer His summons to appear before Him, reading and reciting His Torah. Simply stated: Yahowah’s *Miqra'ey* (Called-Out Assemblies) gave birth to Yahowsha’s *Ekklesia* (Called-Out Assembly). Observing the Torah’s presentation of *Mow’ed Miqra’ey* – Called-Out Assemblies of *Pesach* – Passover, *Matsah* – Unleavened Bread, *Bikuwrym* – FirstFruits, *Shabuwa’* – Seven Sabbaths, *Taruw’ah* – Trumpets, *Kippuryim* – Reconciliations, and *Sukah* – Shelters represents the one and only Way to enjoy eternal life in our Heavenly Father’s family.

Christian apologists, however, will protest that their “church” was derived from the Greek *kuriakon*. But that’s absurd in the extreme. Why would someone translate a Greek word by replacing it with a different Greek word, especially one with an entirely divergent meaning? It is as odd as replacing Torah with Tadpole. Worse, even if the Greek text said *kuriakon* rather than *ekklesia*, the case cannot be made that *kuriakon* sounds like church, further incriminating the religious men who justify this exchange. Therefore, the religious arguments that “church” is a transliteration of *kuriakon*, which is somehow a translation of *ekklesia*, fail the test of reason.

Should you be curious, *kuriakon*, or *kuriakos* as it is sometimes written, is based upon *kurios*, which means “lord and master, the one who rules by usurping freewill.” This of course is wholly unrelated to *ekklesia*, which literally means “to call out”—and thus serves as an invitation. But since the Catholic Church needed a system whereby they could control and fleece the masses, subjecting them to their control, buildings were built and a religious institution was established, both under the moniker: “the Church.”

I find it interesting to note that a derivative of the Greek *kuriakon* was used by the false-prophet Paul in his first letter to the Corinthians (verse 11:20) to obfuscate the celebration of *Pesach* – Passover, replacing it with the religious notion of “the Lord’s Supper”—which has subsequently evolved to become the Eucharist and Communion.

Turning to Webster’s International Dictionary, in the 1909 edition their explanation begins: “Church, noun. [of Medieval origin. Chirche from the Anglo-Saxon circe...].” They then describe church as “1. a building; 2. a place of worship for any religion.” Since there is obviously no connection of any kind between *ekklesia* and a building or a place of worship, we must conclude that the religious corruption of the Greek word has effectively hidden and then changed its original meaning. And in so doing, the Church severed God’s overt linguistic association between *miqra’ey* and *ekklesia*, erasing the essential connection between Yahowah’s Called-Out Assemblies and Yahowsha’s Called-Out Assembly, thereby separating billions of souls from their Creator, Father, and Savior.

While “church” isn’t a translation of *ekklesia*, or even a transliteration of *kuriakon*, there is a clear phonetic link to the Druid, and thus Anglo-Saxon and Germanic words *chirche* and *circe*—consistent with what we just discovered in Webster’s Dictionary. The Oldest Druid temples were built as circles, a transliteration of *circe*, to represent their god, the sun. Worse, most every encyclopedia of mythology reveals that *Circe* was a sun goddess, the daughter of *Helios*. And if that were not enough to make you want to scream, the Savior of the Druid religion (where the Horned One is god) was named “Gesús.”

The best that can be said is that “Church,” unlike the word it replaced, *ekklesia*, conveys no relevant spiritual message. Whereas *Ekklesia* is the Greek equivalent of the Hebrew *Miqra’ey*, telling us that Yahowsha’s Called-Out Assembly is based upon the Torah’s Called-Out

Assemblies. And since this is among the most essential concepts relative to our salvation, let's pause a moment and consider the *Miqra'ey* once again.

The Levitical presentation of the *Mow'ed Miqra'ey* began with: **“Yahuweh (yhwh) spoke these words (dabar – communicated) to ('el) Moseh (moseh – one who draws out), saying ('amar – answering and promising, intending), ‘Speak the Word to (dabar – communicate with) the Children (ben) of Yisra'el (yisra'el – from 'ys sarah and 'el, those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), and say ('amar – call out, declare, and promise that) these Godly ('el-leh) appointed meeting times (mow'ed – fixed assembly betrothal appointments which focus on the specific purpose designated by the Authority) of Yahuweh, these related ('asher) set-apart (qodesh) assemblies of the called out (miqra'ey – the calling together; from qara', to call out, to read, and recite), shall be proclaimed (qara' – called out, read aloud, and recited) in relationship to ('asher) their appointed meeting times (mow'ed – their fixed betrothal appointments where the assembly focuses on the specific purpose which was designated by the Authority).”** (Leviticus 23:1-2)

Beryth – Familial Covenant Relationship...

I've just shared something very profound which I'd like to prove: Yahowah wants us to enjoy an engaged yet relaxed, personal, conversational, upright, and familial relationship with Him. He wants to adopt us. God doesn't want us to fear Him, to bow down to Him, or even to worship Him. He despises religions—all of them. He adores relationships and will sacrifice everything (save His integrity) to achieve them.

Since these conclusions are contrary to the edicts of every religion, let's turn to the evidence to ascertain whether or not they are valid. To begin, let's start where Yahowah began, by asking Abraham to walk away from the most religious and political place on earth. Before God was willing to so much as share any aspect of His Covenant with the man who was then known as “Abram,” as a prerequisite to the relationship, he would first have to walk away from Babylon—Scripture's metaphor for the beguiling and immoral nature of Satan's religious, political, economic, and military schemes.

“Yahowah (YaHoWaH) said ('amar – communicating) to ('el) 'Abram ('Abram – from 'ab – father, and ruwm – to rise up and to be held in high esteem): ‘Walk out of (halak min – proceed away from, come out of, and journey from) your country ('atah 'erets – your land, place, realm and world in a regional sense) and away from (min) your relatives ('atah moledeth – your kin and family, your birthplace and origins), and away from (min) your father's ('ab) house (bayth – home and household), to God's ('el – into the Mighty One's) realm ('erets – land, place, and country) which by relationship ('asher) I will show you and provide (ra'ah – I will allow you to see, to inspect, to consider, and find delight in).” (*Re'syth / Beginning / Genesis 12:1*) To be adopted into God's family, we must be willing to separate ourselves from the realm of man.

The Torah tells us that Yahowah was asking Abram to walk away from “**the land of his birth, in Ur of the Chaldeans.**” (*Re’syth / Beginning / Genesis 11:28*) It was poetic in a way. The Garden of Eden had been located at the source where the Tigris and Euphrates Rivers began, and Ur was situated at their mouth, where they discharged into the sea, on the Persian Gulf. Ur had served as the capitol of Sumer five hundred years before this conversation occurred, but now it had been incorporated into Chaldea—a name still used to describe Greater Babylonia. Inclusive of Sumer and Assyria, Babylon served as the birthplace of written language, and thus recorded history. The Babylonians and Assyrians were the first international merchants, and they built and deployed the most ruthless militaries to ever march. But most important of all, it was in Babylon that the counterfeit religious scheme Satan would deploy throughout the ages to undermine Yahowah’s testimony was first conceived. And it was in Ur that the integration of religion and politics was first used as a control mechanism.

Just as civilization flows from one end of the Tigris and Euphrates Rivers to the other, from Eden to Ur, God’s conversation with mankind begins in “*Bare’syth / In the Beginning / Genesis*” and ends with the Revelation given to Yahowchanan (meaning Yah is Merciful, but corrupted over time to John). And everything in between, from Exodus to Yahowsha’s testimony recorded by His Disciples, is devoted to encouraging us to walk down the path Yahowah has provided from man’s immoral and oppressive world to the freedom of the perfect Shelter God has created for us.

Recognizing that our Heavenly Father, by way of His Covenant, has been offering to adopt us into His family for nearly four thousand years, all so that we can live forever with Him, it’s a bit surprising that Revelation concludes with Him still asking us to leave Babylon. What is also surprising is that even though it is obvious that Babylon is used as a metaphor for Satan’s beguiling and immoral religious, political, militaristic, and economic schemes, and that it is inseparable from Roman Catholicism, Islam, and Secular Humanism, mankind remains oblivious to God’s call—urging us, pleading with us, begging us to walk away from these damning abominations.

But before we consider the evidence linking Babylon—the place Yahowah asked Abraham and us to leave before engaging in a relationship with Him—with mankind’s demonic religious and political schemes, let’s consider His offer of acceptance. Continuing to speak to Abram in the next verse, Yahowah promised: “**And I will work through you** (*‘asah* – I will perform what needs to be done with you) **to** (*la*) **increase and magnify** (*gadawl* – to distinguish and elevate; from *gadal* – to grow, to empower, to lift up, to raise like a child, and do great things with) **people** (*gowy* – the aggregate human population irrespective of cultural, geographical, or racial differences).” (*Re’syth / Beginning / Genesis 12:2*)

This statement is normally translated: “And I will make you into a great nation.” But that is not the most accurate rendering of the text. Moreover, it doesn’t describe what actually happened, and it misses the purpose of the Covenant.

Abraham fathered Ishmael by way of an Egyptian slave and Yitzchaq by way of his wife Sarah. Ishmael has been lost to time, and isn’t the father of any nation. And while Yitzchaq’s son Ya’aqob became Yisra’el and heir to the Covenant, God never would have used *gowy* in reference to his descendants. Further, *gowy* is singular in the text, excluding the idea that the Covenant’s patriarch fathered multiple nations.

Turning to the words themselves, we discover that *‘asah*, the Hebrew word denoting “work,” was prefixed in the first person singular (I) and was suffixed in the second person singular (you). Since Yahowah is speaking with Abram, God is promising to “work through” him “to do everything which is required to achieve the objective, to accomplish the task, to produce the desired result, and even celebrate what has been accomplished with” Abraham. Further, while “*gowy* – people” is usually translated “Gentile,” and may be rendered “nation,” its primary meaning depicts: “people from every race and place on earth.” And that makes “*gadowl* – to increase and magnify” the operative word in the text—and thus the objective and desired result. Based upon *gadal*, it describes “growth,” which is the residue of the Covenant for both God and man. By engaging in a relationship with Yahowah, we grow, as does He, becoming more than we would be bereft of the relationship. Further, by way of the Covenant constituted with Abraham, Yahowah has been able “to do great things with people, empowering us, elevating us, and raising us like children” so that we can live in His presence. God enjoys our company. He loves doing things with us. He adores His growing family.

But the most ironic, and indeed least appreciated, aspect of the Covenant is that God lowers Himself to lift us up—not unlike a loving father getting down on his knees to carefully lift a child up to his level. Listen: “**And I will kneel down in love, lowering Myself to bless you** (*barak* – I will bow down, diminishing Myself to mercifully favor you).” (*Re’syth* / Beginning / Genesis 12:2) With *barak* prefixed with the conjunction “and,” and the first person singular pronoun “I,” in addition to being suffixed with the second person singular pronoun “you,” it is a complete sentence.

While *barak* is usually translated “bless” in this context, the primary meaning of the word conveys a vastly more important truth. *Barak* depicts someone “kneeling down in adoration, diminishing and lowering themselves out of love.” So while religious man is wont to bow down to God, and lift Him up with praise, God is committed to diminishing Himself so that He can elevate the men and women who choose to engage in a relationship with Him. There may not be any truth more profound than this.

And indeed, Yahowsha’ is literally the diminished manifestation of God, Yahowah on His knees, and figuratively, the Ma’aseyah represents God lowering Himself to lift us up. He did this very thing when He fulfilled the Called-Out Assembly of Unleavened Bread—His soul descending into She’owl so that our redeemed and reconciled souls might rise up to heaven.

Even though the concept of God bowing down to lift us up is the antithesis of what religions teach, intuitively it is considerably more rational than God wanting man to bow down to Him. Imagine a god so insecure, so needy, he wants beings he created to grovel on their knees and repetitively tell him how wonderful he is. It would be like you and me creating a garden slug, hoping that it would shrivel up in our presence and burp out thoughtless platitudes.

But if you were God and created a being in your image for the stated purpose of engaging in a familial relationship with You, wouldn’t You want to diminish some aspect of yourself so that you could better relate to them? Wouldn’t You want to lift them up so that they could get to know You? And so Yahowah explained how “**I will work through you** (*‘asah* – I will perform what needs to be done with you) **to increase and magnify** (*gadowl* – to distinguish and elevate; to grow, to empower, to elevate, to raise My children, and do great things with) **people** (*gowy* – the aggregate human population irrespective of cultural, geographical, or racial differences),” by

saying: **“I will kneel down in adoration, lowering Myself to bless you** (*barak* – I will bow down, diminishing Myself to mercifully favor you).”

I dare say: if you understand and accept this profound reality, most everything Yahowah says will make sense to you, because Scripture is comprised of God telling us exactly how, why, and when He will do this very thing. This simple statement explains who the Ma’aseyah Yahowsha’ (the Implement of Yah Doing the Work of Yah to Save) actually is, and why this title and name were chosen. It explains the means Yahowah deployed on Passover and Unleavened Bread to affect this desired result. Everything else we share throughout the next 2,500 pages will reinforce the fact: Yahowah diminished Himself so that we could stand with Him.

“And I want to do great things with your (*gadal* – I want to nurture and magnify, desiring to raise your children, I want to see them grow, I want to empower and elevate, magnify and increase by way of your) **name** (*shem* – personal and proper designation, reputation and renown), **causing it to exist as** (*hayah*) **a blessed gift** (*barakah* – a blessing and treaty which brings peace between the parties engaged in a relationship, an oath and vow which promotes prosperity, the source of something sought after and the manifestation of the gift which kneels down in adoration).” (*Re’syth* / Beginning / Genesis 12:2) The Covenant is the “oath which blesses.”

So that we wouldn’t miss the fact that *gadowl* was based upon *gadal*, and thus meant a great deal more than “great,” Yahowah used it in His next statement. This time it was written using the “cohortative form and meaning,” which is to say that God was “expressing His volition, His will and desire to do great things with” Abraham’s name.

And even here, there is more than meets the eye. We already know that Abram, as a compound of “*ab* – father” and “*ruwm* – uplifts,” is designed to describe the role our Heavenly Father plays in lifting us up so that we can live with Him. But as a result of being renamed Abraham, the Covenant’s initial beneficiary became the “*raham* – loving, compassionate, and merciful” “*ab* – father” who “*hamown* – enriches us.” He became a metaphor for our Heavenly Father’s “love and mercy”—the very attributes which prompted and enabled Him to raise us as His children, enriching us in the process. Abram who became Abraham was a beneficiary of these things, and through this Covenant, so are we.

The Covenant is where we find God’s love and His mercy—companionship and salvation. The Covenant is God’s means of enriching us through adoption and inheritance—whereby we become our Heavenly Father’s children and inherit all that is His to give.

While Abraham’s name was made great, such was insignificant to God and to this man. But unfortunately, as a direct legacy of misinterpreting this passage, clerics have promoted the myth of three “Abrahamic religions.” And yet, based upon the testimony of the only living eyewitness to this conversation, Abram had a relationship with Yahowah—nothing more, nothing less. He served as an example and as a conduit for us to follow. It is what God did through him, not what he did or believed, that became a “blessing.” He was simply the embodiment of the purpose and vow of God—a living metaphor representing the Covenant. Abraham was quite literally a word-picture of Yahowah, of our Loving, Merciful and Forgiving Father serving His children and enriching them in the process.

The second half of the next sentence, in which God speaks to the initial beneficiary of the Covenant, is among many which are poorly rendered in English bibles. In them, *qalal* and *arar*

are both translated “curse.” And by so doing, the message our Heavenly Father actually intended for us to understand was lost. But correctly stated, this passage explains the criterion Yahowah deploys to determine who He will adopt and whom He will ignore en route to becoming our loving and merciful Father or our unrelenting Judge. He will enrich our souls beyond our imagination, or will let them dissipate into nothingness.

This known, and recognizing that Abraham serves as a metaphor for Yahowah, the positive message at the beginning of this statement is clear and direct: **“I will voluntarily kneel down in adoration, blessing** (*barak* – cohortative form, expressing Yahowah’s desire to bless us; saying: I want to bow down and I lovingly choose to diminish Myself to mercifully favor) **those who adore and favor you** (*barak* – who seek to be blessed by you, who seek your favor and mercy)...” (*Re’syth* / Beginning / Genesis 12:3)

This is Yahowah’s promise, His vow, His plan of salvation. It’s the way He demonstrates that He is our Merciful Father. Those who adore the Covenant made with Abraham, those who accept Yahowah as their Father, those who choose to love God and seek His favor, will be blessed and adored by Him in return. Over the course of the Torah, Prophets, and Psalms, Yahowah will flesh out this message, presenting it to us in every way imaginable, showing us every wondrous facet.

As simple and fair, as wonderful and endearing as “love your Heavenly Father and seek His mercy and He will love and favor you in return,” there is another option, another choice, and therefore a different outcome. For loving relationships to exist, the option to reject God must also exist.

Before we proceed, and examine this alternative, be aware that Genesis is sparsely represented in the Qumran scroll cache, and this particular verse is not extant therein, so we cannot be certain as to whether *galal* or *‘arar*, represents the choice or the consequence in what follows. Therefore, I am going to present the passage both ways—adjusting the order of the verbs and the application of the pronouns so that they can be appropriately rendered in English.

Although I doubt it, God could be saying: **“...and those who recede from you, slight and diminish you, disdain and despise you, trivialize you, holding you in low esteem** (*qalal* – trifle with you, show no regard for you, and demean you, those who view you with contempt, considering you of little account, superficially viewing you as insignificant), **I will invoke a curse upon with the intent to harm** (*‘arar* – vow to injure, bring misfortune upon).” (*Re’syth* / Beginning / Genesis 12:3) That isn’t consistent with the rest of the message, so I don’t think it’s accurate. It sounds more like what politicized religious types would want their god to say.

More likely: **“...and I will recede from, slight, and diminish** (*qalal* – view as worthless and insignificant, trivialize, and show no regard for, despise and disdain, treat with contempt, hold in low esteem, nullify, omit, reduce, decrease, diminish, and terminate) **those who curse you** (*‘arar* – invoke harm or injure you; threaten, entrap, bind, punish, and oppress you by way of a religious vow).” (*Re’syth* / Beginning / Genesis 12:3) Those who curse the Covenant and people associated with it, invoking harm upon it and them, will find God receding from them, having no regard for them.

I like the contrast and surprise in these verses. The comparison is between *galal*, that which “promotes growth, nourishes, magnifies, and empowers,” and *qalal*, the inverse of those things—the “disdain for and diminishment of” people. Life is about growing. That which does

not grow, dies. Even Yahowah lives to grow and grows to live. It is one of the many reasons He created man and envisioned the Covenant relationship. We are entertaining to our Heavenly Father—a source of great joy and satisfaction, just as our children are to us.

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

The surprise in this verse is hidden beneath the errant translation of *qalal* in most bibles and of the misidentification of cause and effect. With the prefixed and suffixed pronouns properly applied, and with *qalal* accurately rendered “recede from, slight, and diminish,” the passage reveals one of the least understood and yet most important concepts in Yahowah’s Word. The consequence of choosing *not* to love God is to be diminished to nothingness. It is to have one’s soul seen as worthless and insignificant.

God did not say that He was going to “curse” those who don’t love Him, His Covenant, or His people. He did not say that He was going to roast all who don’t adore Him as their Merciful Father, and who don’t value His Covenant, in hell. He simply said that if you don’t value Him, He won’t value you. The souls of those who die without accepting Yahowah’s “source of blessings, without valuing His Covenant gift of the One who kneels down in adoration and promotes life and growth” will be “*qalal*—“nullified and reduced to nothingness.” It will be as if they were never born. It isn’t that God despises them; it’s that He doesn’t know them. For if God knew those who do not seek Him, who do not return His love, He would be diminished by them. There is nothing more draining nor disheartening than unrequited love, striving to develop a relationship with someone who does not respond.

A comprehensive review of Scripture leads to a surprising conclusion, one at odds with every religion: there are three choices and three destinations for human souls, not just Heaven or Hell. God tells us that the souls of those who adore Him, who accept His Covenant, and rely on His Torah, will live forever in His home as members of His family. The reason His Torah, Prophets, and Psalms exist, is to present the information we need to know to benefit from this wonderful opportunity and gift. And so over the course of this introductory chapter, and throughout the book itself, I will strive to illuminate the path God has provided home.

Yahowah also warns us that those who make no choice, those who have little regard for God, those who dismiss His Covenant, and disregard His Torah, those who never leave the fallen state of the place of their birth (its traditions, politics, and religions), will simply fade into oblivion. When they die, their souls will cease to exist, diminished and dissipated into nothingness. Since God does not wish this fate on anyone, there are hundreds of passages in the Torah, Prophets, and Psalms, which address the choices which lead to the death and destruction of souls—and many more from Yahowsha’s lips as well. But most Christians read right through these statements, unwilling or unable to reconcile the fact that the “death and destruction of souls” is an entirely different thing than “eternal torment in hell.”

That is not to say that there is no place of perpetual anguish. There is. And one earns this fate by leading souls away from Yahowah, and away from the Torah and Covenant. Those who lift up and carry forth the doctrines of deception, destruction, death, and damnation (religion and politics) will suffer the same fate as the demonic spirit they wittingly or unwittingly serve. Most know much of what Yahowah has revealed in His Word, and yet they have chosen not only to

act in opposition to it, but they have also drawn others away from God in the process. Yahowah told us that this was an unforgivable sin—etching it in stone.

The teaching regarding these three choices is repeated hundreds of times in Scripture, with a variety of passages showing a different aspect of the same reality. So, while you have been introduced to the subject here, I don't expect you to agree with my conclusions at this stage, but only to be prepared for and open to what Yahowah will have to say about the consequences of these three choices, and what one must do to earn one rather than another.

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

Still speaking to Abram, Yahowah, the Father of the Covenant, promises: "**And through you** (*wa ba* – by means of and in association with you) **the entire** (*kol*) **human family** (*mishpachah* – people, nations, races, clans, and extended families) **of the earth** (*'adamah* – those who are of the same substance as 'Adam, the first man created in God's image with a conscience) **will be adored and blessed** (*barak* – they will receive the benefit of Me kneeling down in adoration, diminishing Myself to mercifully favor them)." (*Re'syth / Beginning / Genesis 12:3*)

The only one who knelt down and diminished Himself out of love, and blessed *everyone* on earth, the entire extended family of man, regardless of race or nation, was Yahowsha'—Yah Saving us. In this passage, Yahowah was announcing the arrival and mission of the Ma'aseyah—the Implement of Yah Doing His Work—which is to bless humankind by way of the Covenant. Those who accept this relational gift will come to enjoy an eternal relationship with our Heavenly Father.

Upon hearing these words, Abram left his ancestral homeland, Ur, the ancient capitol of Sumer, the first civilization on earth, the realm of the Babylonians and Assyrians. He traveled north, according to Scripture, along the River Euphrates. With his wife, father, and nephew, he eventually left the safety of the great waterway and turned west, crossing today's Syria and entering the most important place on earth—the Promised Land. The route he took, and the places he visited, have all been confirmed by archeologists, providing ample evidence for those who care to find it, that Yahowah's Word is grounded and reliable.

Beyond pointing to the Ma'aseyah Yahowsha', and connecting Him with the Covenant's blessings, by using "*kol mishpachah* – the entire human family," Yahowah affirmed that these Torah instructions were for all humankind—not just for one race, "*Yahuwdym* – Jews," or one place "*Yisra'el* – Israel," as those who are opposed to the Torah portend. Everyone who has ever lived has been given the opportunity to receive Yahowah's blessing.

So since the question then becomes, how do we go about receiving this gift, Yahowah revealed: "**So Abram** (*'Abram* – from *'ab* – father who *ruwm* – uplifts) **walked** (*halak* – traveled on a path through life) **relationally** (*'asher* – making a connection and association) **as** (*ka* – just as and in the manner) **Yahowah** (YaHoWaH) **had asked him** (*dabar* – had revealed to him conversationally using words)..." (*Re'syth / Beginning / Genesis 12:4*) That is the answer to the most important question we can ask. Yahowah wants us to "*halak* – walk" with Him by

following His “*dabar* – Word.” And let’s be clear: walking is the antithesis of bowing down. One is active, the other stationary. One is upright, the other is downcast.

In the Promised Land, Abram affirmed his covenant relationship with God and in the process became Abraham—the Merciful Father who Enriches—which served as a living portrait of our Father in Heaven. His people would be called *Yahuwdym*—those who belong to Yah. And thus began the longest running and most important drama in human history.

It all started because Abram accepted Yahowah’s invitation. He listened to God and then engaged. By walking with our Heavenly Father, Abram advanced the work and mission of Yahowah. Many souls were added to our Heavenly Father’s eternal family as a direct result of Abraham’s willingness to listen to Yahowah’s voice and respond.

The same thing happens today, albeit in a more modest way. In the midst of my secular life, engaged in the modern-day version of Babylon, Yahowah spoke to me, asking if I were willing to expose and condemn Islam—Satan’s most deadly and destructive religion. God’s voice resonated from within, emanating from the Spirit who resides within me. Not unlike Abraham, I told Yahowah that I was willing, so long as He agreed to accomplish the mission with me. I would not walk or work alone, something He did not require of me or of Abraham. And like Abraham, by being faithful to the calling and by completing the initial request, I was given a promotion. Today I serve our Heavenly Father in a far more enjoyable undertaking—that of sharing His “*dabar* – Word.”

In this regard, the fourth verse tells us that Abram was “seventy-five” when he came out of the influence of Babylon. No matter how old you may be, it is never too late to serve.

There is a prophetic confirmation we should consider which is relevant to Yahowah’s admonition. Ponder the plight of the nations who disregarded these words and who invoked harm on the descendants of Abraham. They are the Canaanites, the Philistines, the Phoenicians, the Hittites, the Egyptians, the Assyrians, the Babylonians, the Greeks, and the Romans, followed by Arabian and Ottoman Muslims. Only two of these nations exist today and they are powerless and impoverished. Moreover, in the past century, the Chosen People were ravaged by the Germans, only to become the losers of the last two world wars. They were despised by the French, the English, and by the Russians—Germany’s victims twice over and the loser of the cold war. And let us not forget the Middle Eastern Islamic nations. Fifty-one of the fifty-two most hellish places to live on earth, the least free, least civil, least prosperous, and most violent, are controlled by Islam—a religion born of anti-Semitism. When Yahweh makes a promise, He keeps it.

What follows opens the floodgates of symbolism. Yahowah has chosen to communicate using metaphors, and never are they as abundant as they are in the following twelve words. It is a word picture of precisely how Yahowah would use a descendant of Abraham to bow down and bless all humankind.

“**Abram** (*‘Abram* – representing the father who uplifts) **traveled within** (*‘abar ba* – passed over and through [evocative of Passover]) **the land** (*‘erets* – region and realm) **as far as** (*‘ad*) **the dwelling place of** (*maqowm* – the source, home, and standing place [evocative of where God stood up for us so that we could stand with Him] of) **Shechem** (*shekem* – to shoulder burdens and to rise early in the morning [evocative of the purpose and timing of Unleavened Bread and FirstFruits]), **up to** (*‘ad*) **the prominent tree** (*‘elown* – from *‘ayl* – representing the upright pillar and doorpost of the lamb [evocative of the Upright Pillar upon which the Lamb of God was

sacrificed on Passover]) **of Mowrah** (*mowrah* – of teaching where authoritative information is disseminated; from *muwr*, to change someone after an exchange has been made [speaking of Passover and Unleavened Bread], and *ra'ah*, to see, learn about, and perceive, to become visible and to appear, to regard, to seek after, to observe, to pay attention to, and to consider [speaking of Yahowsha’]; [collectively evocative of *Mowriyah*, the place where the visible manifestation of Yahowah shouldered our burdens on the tree which became the doorway to heaven]), **in the land** (*ba 'erets*) **of the Cana'ny** (*can'any* – merchant traders who will be humbled; transliterated Canaanites) **at that time** (*'az*.)” (*Re'syth* / Beginning / Genesis 12:6)

Of course, it would be easier, albeit neither accurate nor instructive, to ignore all of this essential symbolism and write, as most all English translations do, that: “Abram passed through the land unto the place of Shechem, unto the plain/oak [KJV vs. NASB] of Moreh. Now the Canaanite was then in the land.”

The physical, corporeal representation of Yahowah which can be “*ra'ah* – seen” is Yahowsha’. He is the human manifestation of God. “**Yahowah** (YaHoWaH) **appeared to** (*ra'ah 'el* – became visible to and was beheld as God by) ‘**Abram. He said** (*'amar* – promised), ‘**To** (*la* – concerning) **your seed** (*zera'* – offspring and descendants, children and family) **I give** (*natan* – bestow, grant, devote, produce, assign, and entrust) **this land** (*'erets* – territory, country, place, region, and realm)...” (*Re'syth* / Beginning / Genesis 12:7)

Yahowah is using “*'erets* – land” as a metaphor for living in His home in heaven. The right to camp out with our Heavenly Father in the Promised Land is the “*natan* – gift” promised in the Covenant. God’s “*beyth* – home” is represented metaphorically by the “*Gan 'Eden* – Protected Enclosure of Eden,” the “*Dabar 'Erets* – Promised Land,” the “*Beryth* – Covenant,” the “*Ohel Miskan* – Tent and Tabernacle of the *Mow'ed 'Eduwth* – Assembly and Witness,” and by the “*Mow'ed Miqra'* – Called-Out Assembly Meeting of *Sukah* – Shelters.”

The reason that Yahowah has deployed metaphors like “the Land” to describe His heavenly “*bayth* – home,” is so that we can envision what it is going to be like living with Him in Heaven. We come to realize that the personal relationship God enjoyed with Adam in the Garden of Eden is indicative of what we should expect in paradise. Similarly, the Promised Land—perfectly represented by Yisra’el during the Millennial Sabbath—depicts what it will be like to live with God in His realm. Therefore, we should not be surprised that the path to God’s home—Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations—leads to Shelters: where we are invited to campout with our Heavenly Father in Yisra’el.

But more than even this, God presents the role He plays liberating us from mankind’s oppressive realm, from the house of bondage, and contrasts it to the freedom of living in His presence, on the first of two stone tablets He inscribed with His own hand: “**I am Yahowah your God who relationally brought you out and delivered you from the realm** (*min 'erets* – out of the land) **of the crucible of Egypt** (*mitsraym* – used as a metaphor for human oppression and divine judgment), **out of the house** (*min beiyth* – from the home and household) **of slavery** (*'ebed* – servitude, bondage, and worship, even work). **You shall not exist with other gods in relation to My presence.**” (*Shemowth* / These are the Names / Exodus 20:1-3) God is consistent, which is why He etched this message in stone. To survive our mortality, to exist in Yahowah’s presence, we must be willing to rely on God’s plan of salvation and walk with Him away from the oppressive religious and enslaving political schemes of man. This is the message of Genesis and Exodus, the whole of the Torah, Prophets, and Psalms, and of Revelation.

And should you think that I'm extrapolating beyond what the words themselves dictate, listen to Yahowah's affirmation that this "'erets – land" represents His eternal "*bayth* – home." **"And from (*min*) there (*sam*) he moved toward (*'ataq* – proceeded and advanced forward toward) the eastern and eternal (*qedem* – ancient and everlasting) mountain range (*har*), toward (*la* – among and near) the House of God (*bayth-'el* – home and family, household of the Mighty One; transliterated Bethel), and stretched out (*natah* – spread out and extended) His—the House of God's—tent (*bayth-'el 'ohel* – God's home and dwelling place, God's shelter and household) from (*min*) the western water (*yam*) and from (*min*) the eastern eternal (*qedem*) ruin (*'ay* – desolation and destruction; transliterated Ai). And there (*sam*) he built (*banah* – set up and constructed) an altar (*mizbeah*) to Yahowah (YaHoWaH) and called out (*qara'* – summoned and proclaimed, said and read aloud) in (*ba*) Yahowah's (YaHoWaH's) personal and proper name (*shem*)." (*Re'syth / Beginning / Genesis 12:8*)**

The operative word of the Torah—"Beryth – Covenant"—is based upon "*beyth* – home." And that means several things. The "relationship" Yahowah wants to establish with us is "family oriented." He wants to be our Father, and He wants us to be His children. And that my friends precludes the notion of religious worship. No sane father wants his children to bow down and venerate him. What's more, a home is a "shelter," a place one's family is "protected," kept safe and secure. And that is the very essence of the "Covenant," which is at its heart the "Beyth'el – House of God."

God wants us to pitch our tent next to His. He wants to camp out together—literally. That is why "Camping Out – Sukah" represents the culmination of the seven "*Miqra'ey* – Called-Out Assemblies." And like any other camping trip, His version of fun is spending time together, telling stories, sharing ideas, exploring the world around us, and reveling in each other's company. We'll break bread together, sip some good wine (He's been known to make it), enjoy the warmth and light of a roaring fire, and ponder the majesty of life and the universe.

Yahowah's *Miqra'* of *Sukah*, meaning "Shelters" but most often rendered "Tabernacles," is based exclusively on this premise. It is a celebratory feast in which God and man come together and camp out for one-thousand years beginning on the Sabbath of Shelters in 2033—6000 years after the expulsion of Adam from the Garden of Eden.

The "*'ohel mow'ed* – Sheltered Meeting Place" is the name Yahowah gave to His Tabernacle during the Exodus. '*Ohel* is from '*ahal*, meaning "to be clear, to shine, and to reflect light." God's children reflect His light, and become a beacon of clarity in a confused and dark world.

Incidentally, if Abram had lived under the dominion of rabbis in the first century CE when Yahowsha' arrived at this same place, he would have been put to death for speaking Yahowah's name. By the first century, men had disregarded the life-giving covenant relationship being established here in favor of a stifling and deadly religion under the auspices of self-aggrandizing clerics. And while they no longer have the power to kill people for violating their religious edicts, the Roman Catholic Church has also officially banned the use of Yahowah's name. And since they proclaim Satan's "Lord – Ba'al" title *ad nauseum*, it leaves little doubt who they serve.

While I could have taken you directly to the formation of the Covenant, and simply reported the three things Yahowah asks of us in advance of adopting us into His family, and inviting us into His home, you would have missed much of the foundation upon which this relationship is

based. Therefore, en route to Yahowah's succinct listing of Covenant codicils; let's turn our attention to the third meeting between Yahowah and Abram. It also began with a conversation. The man who had shared words with God, and who had walked with God, had proven himself worthy of continuing to serve as Yahowah's implement.

Yahowsha' is the living embodiment of the Torah: "the Word of Yahowah." And as such, Yahowsha' visited on this occasion with Abram. "After ('*achar* – following and pertaining to) **these** ('*el-leh*) **conversations** (*dabarym* – communications), **the Word** (*dabar*) **of Yahowah** (יהוה – *YaHoWaH*), **He came to exist with** (*hayah 'el* – He was, is, and will be (scribed in the third person masculine singular (He)) God unto) 'Abram ('*abram* – father who uplifts) **in the form of** (*ba*) **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** ('*amar* – promising and answering, claiming and avowing): **'Do not be awed** (*yare' 'al* – do not be frightened or intimidated) **'Abram. I am** ('*anokiy*) **a defender and shield, a protective covering** (*magen* – I am surrounding you, shielding and delivering you from harm and attack; 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)." (*Re'syth / Beginning / Genesis 15:1*)

There is so much here to learn, let's dissect this passage word by word. Of the 2,500 times *dabar* is found in the Covenant Scriptures, it is used as a noun (usually rendered: "word") 1,400 times, and as a verb (describing someone "communicating through the spoken word") 1,100 times. More amazing than this frequency, is the diversity. There are more than 120 different English words required to convey the full meaning of *dabar*. Some are synonyms, many are not. The only common denominator is that they all convey a sense of "communication," because talking with and listening to God is the essence of the Covenant.

The "*dabar* – Word of Yahowah" is primarily the Torah—the book responsible for introducing and describing the Covenant. But the Word of Yahowah also includes the Prophets and the Writings, which are collectively known as "the Psalms." To this, we can add the Ma'aseyah Yahowsha's words, because Yahowah promised that He would put His words in His mouth, and promised that Yahowsha' would be the living manifestation of His "*dabar* – Word." And that is why Yahowsha' cited, paraphrased, amplified, extrapolated upon, explained, fulfilled, and paraphrased the Hebrew Covenant Scriptures with every word He spoke.

But here, with the Greek manuscripts, unlike the Hebrew Torah, Prophets, and Psalms, we have to be very careful. First, since Yahowsha's words are presented only in Mattanyah (meaning "Yah's Gift," but known as Matthew), Marcus (based upon Shim'own Kephas' (Peter's) eyewitness testimony), Lukas (heavily tainted by Pauline Doctrine), Yahowchanan (meaning "Yah is Merciful," but known as John), and the revelation to Yahowchanan (Revelations), we must exclude all other Greek texts from consideration as "the Word of Yahowah." Yahowchanan's, Shim'own's, and Ya'aqob's (James') letters seldom quote Yahowsha', and Sha'uwl's (Paul's) epistles not only never quote Yahowsha', they consistently undermine Him and contradict Yahowah.

Second, Yahowah's language of revelation is Hebrew. It alone is the eternal language of heaven. And while Yahowsha' constantly quoted the Hebrew Scriptures, and while He consistently communicated in Aramaic, a language very similar to Hebrew, His words and Yahowah's Word have been translated into Greek—automatically making them less reliable because something is always lost in the translation.

Third, the Greek eyewitness accounts have been very poorly preserved. The oldest first through third century codices differ substantially among themselves, and overwhelmingly with manuscripts scribed after the formation of Roman Catholicism in the fourth century. Moreover, there is considerable and undeniable evidence of religious tampering with the text.

Therefore, if you want the truth, if you want a text you can rely upon, if you want to know the “Word of Yahowah,” observe the Torah, Prophets, and Psalms and listen to Yahowsha's explanation of them. Disregard everything else—especially Pauline Doctrine, Rabbinical Oral Tradition, the Roman Catholic Canon, the Qur'an, and all religious doctrine.

In this passage, we are told: **“the Word of Yahowah, He came to exist with** (*hayah 'el* – He was, is, and will be (scribed in the third person masculine singular (He)) God unto) **‘Abram in the form of 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),...” This indelibly, irrevocably, unequivocally, and ineradicably associates the “Word of Yahowah” with the “visible manifestation” of God, He who came to exist, He who could be seen and experienced (the Ma'aseyah Yahowsha'),” and the Torah with the Covenant.

As such, this entire conversation, and specifically this passage, is in conflict with the First Principle of Rabbinic/Pharisaic Judaism (the surviving variation of the religion practiced today), changing their “know the existence of the Creator,” to His: “*yada*’ – know Yahowah.”

It is in discord with the Second Principle of Rabbinic/Pharisaic Judaism, revealing that the “unity of God” does not prevent God from manifesting an aspect of Himself to develop a relationship with mankind.

It destroys the Third Principle of Rabbinic/Pharisaic Judaism, which is “the denial of physicality in connection with God,” because *machezeh* speaks of a corporeal manifestation of God which can be seen and experienced.

It does not, however, annul the Fourth Principle of Rabbinic/Pharisaic Judaism. “God existed prior to everything. He is eternal.” So as with all lies and liars, an element of truth is woven into the deception to make their delusions more beguiling.

This Torah conversation is the inverse of the Fifth Principle of Rabbinic/Pharisaic Judaism, which has “God being blessed by the service of man,” with man “glorifying Him,” rather than the other way around. While “prayer should be directed at God alone,” to talk with Yahowah as Abraham did, you have to know and use His name.

It invalidates much of the Sixth, and all of the Seventh, Principle of Rabbinic/Pharisaic Judaism, because it can no longer be said of “Moses” that “Moses is our teacher,” that “he was the father of all the prophets that were before him and that will be after him,” or that “all prophets are created beings,” even that “all prophets are perfect with regard to their character traits.” Crediting Moseh (meaning “To Draw Out,” but known as Moses) with the Torah (which is the teaching of God) is the equivalent of ascribing authorship of “the Bible” to the Gutenberg

Press. Further, Adam, Noah, Job, Abraham, Isaac, Jacob, and Joseph served as prophetic implements many centuries before Moseh was born. And as the visible manifestation of the Word of Yahowah, as the Author of the Torah, Yahowsha' is greater than Moseh with regard to prophecy. Moreover, His Father, Yahowah, is the Source, and thus the Father of prophecy. Moreover, while Yahowsha' was perfect; Abraham, Moseh, and Dowd (meaning "Love," but known as David) were not. Additionally, while Abraham, Moseh, and Dowd were created, Yahowsha' was not.

This conversation in the context of the Torah renders the Eighth and Ninth Principles of Rabbinic/Pharisaic Judaism senseless. Since it is the Word of Yahowah, the Torah is from Yahowah, not "from heaven," and it was not "given by Moses, our teacher, peace be unto him," but instead by Yahowsha'—the visible manifestation of God. And while "the Torah is complete," there is no Scriptural justification for an "Oral Torah," and in fact overwhelming proof against the Talmud, because Yahowah told us implicitly: "Do not add to the Torah nor subtract from the Torah."

Yahowah's discussion with Abraham undermines Maimonides' Tenth Principle of Rabbinic/Pharisaic Judaism, stating that: "God knows man's actions and thoughts and does not remove His eye from them," because Yahowah only knows those who choose to know Him, ignoring everyone else.

The Eleventh Principle of Rabbinic/Pharisaic Judaism says: "God rewards those who do the commandments of the Torah, and punishes those who transgress its admonishments and warnings." And yet, Yahowah has said that He rewards those who walk away from religion and politics, and to His home, who walk with Him in the manner He asks, and who are conversant with Him. And He hasn't threatened to punish mankind, but instead to bless the entire human family. Further, to be "ignored and slighted by God" is not a punishment. Moreover, Yahowah's ultimate "punishment" is nothing more than eternal separation from Him, and it is not deployed against those who ignore the Torah, but instead at those who lead others astray by altering its message—as is the case with Rabbinic Judaism.

The Twelfth Principle of Rabbinic/Pharisaic Judaism, which states that: "the Messiah has not yet come," is proven inaccurate by this passage. He walked in the Garden with Adam, and is shown here conversing with Abraham.

The Thirteenth Principle of Rabbinic/Pharisaic Judaism codifies the "dead shall be resurrected," by stating that: "if anyone rejects one of these fundamentals (all but one of which this Torah conversation invalidated), he leaves the nation, becomes a heretic, and must be hated and destroyed, killing him physically and financially." Playing God, the Rabbis who conceived their version of the Law, also said that those who acquiesce, and who adhere to their every rule, will be spared, effectively giving them control over life and death.

But if you are a Christian or Muslim, don't gloat. This passage was equally destructive of your religion. By associating the "Word of Yahowah" with the "visible manifestation" of God, the Torah with the Covenant, the foundation of both religions was torn asunder. Further, Christianity and Islam have held sway over their devotees by threatening divine punishment on those who don't capitulate. Personally, I have received countless thousands of such threats.

After all, *machezeh*, translated "a personal, visual, and illuminating manifestation," is from *chazah*, which provides us with an even clearer picture of the purpose and nature of this visit.

Chazah means: “to see and to perceive, to look upon, to behold, to experience, and to understand.” By implication, *chazah* conveys the idea of “providing and revealing a prophetic witness.” Further, the *ma* prefix serves as an interrogative pronoun, suggesting that we should ponder the personal implications of this visit.

Additionally, *machezeh* speaks of the “enlightenment provided by a window through which one can view the world from the proper perspective.” It is defined as “a rational communication and a personal and individual discussion.”

As such, **“the Word of Yahowah, He came to exist as God with (*hayah* – He was, is, and will be (scribed in the third person masculine singular (He)) ‘*el* – as God unto) ‘Abram in the form of a personal, visual, and illuminating manifestation which could be seen and experienced (*machezeh* – 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),...”** speaks of the Ma’aseyah Yahowsha’. He is “the Word of Yahowah who came to exist with” humankind, serving as “a personal, visual, and illuminating manifestation” of Yahowah and His Word “which could be seen and experienced.” God is light and His Word provides a portal through which we can see Yahowah as He actually exists. Yahowah’s Word enlightens us, revealing God’s nature, purpose, and plan.

Moving on to the next statement in this stunningly illuminating divine communication, we are confronted with an idea which is as close to the heart of the Covenant as it is opposed to religious indoctrination. Yahowah came: **“to say (*amar* – promise and avow): ‘Do not be awed (*yare*’ ‘*al* – do not be frightened or intimidated) ‘Abram.”**

There are many different, and yet extraordinarily similar ways to translate *yare*’ ‘*al*—all of which are illuminating, providing us with a window through which to properly view the nature of the relationship our Heavenly Father is enabling with His Covenant. The Hebrew letters Aleph Lamed can be can be vocalized ‘*al* (לָא), and thus serve to negate *yare*’. But these same two letters can just as easily be pointed ‘*el* (לֵא), and convey the divine title “God.”

But there is more; *yare*’ can be rendered in two distinct ways: “revere” or “fear.” On the positive side, *yare*’ speaks of “showing profound respect for someone who is awesome, of viewing them as worthy and honorable.” Along these lines, it also means: “to refresh and to revitalize someone while they rest.” On the negative side, *yare*’ can be rendered: “be afraid, be frightened, be distressed, be concerned over a painful or unfavorable circumstance, and be intimidated.”

In this instance, *yare*’ was scribed in the second person masculine singular, and thus was addressing Abram and what he represents. The *qal* stem was used to convey a real and actual relationship between Abram and the action of the verb. The imperfect conjugation affirms that the affect of *yare*’ ‘*al* will unfold over time and will thus deliver ongoing results. And finally, in the jussive, *yare*’ ‘*al* is an expression of volition. That is to say it conveys a wish or desire which may be freely chosen. And yet the jussive can also be used to express a negative command.

So now that we know the linguistic pallet available to us, let’s initially consider the two options which do not work in the context of our Heavenly Father forming a personal, family-oriented relationship with Abram which was avowed to “defend” him, “protect” him, “reward” him, and “empower” him: 1) “Fear God.” Or 2) “Show no reverence or respect.” Both are completely inappropriate in this context. And as such, the religious control mechanism whereby

believers are cajoled into “fearing God” so that they can be controlled and fleeced is diametrically opposed to Yahowah’s Covenant.

Yahowah does not want us to fear Him, to be intimidated by Him, or to believe that some painful fate awaits mankind as a result of Him. It is Yahowah’s desire that we freely, on our own volition, choose to: 1) “*yare’ ‘al* – **Revere God.**” 2) “*yare’ ‘al* – **Rest, while God renews.**” 3) “*yare’ ‘al* – **View God as awesome, worthy and honorable.**” 4) “*yare’ ‘al* – **Do not be afraid or frightened.**” And also: 5) “*yare’ ‘al* – **Do not be distressed or intimidated.**”

This is a loving father’s wish with regard to his children. It is what our Heavenly Father desires with regard to us. It is what the Covenant was created to achieve: “a reverence and respect for God’s honorable nature and awesome gift, which allows Him to renew us while we rest.” It speaks of a God who wants to be approached by His children, who wants to walk and talk with His family, who wants His children to rely on Him for their protection. Simply stated: Yahowah’s Covenant depicts a relaxed, personal relationship with the Creator of the universe. Yah wants us to be at ease around Him. Imagine that.

Delineating two of the Covenant’s most wonderful benefits, Yahowah promises: “**I am a defender and shield, a protective covering** (*magen* – I am surrounding you, shielding and delivering you from harm and attack; 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).”

Magen is a marvelous result. It describes “a protective covering” which is not only provided by God, but is in fact God. Yahowah literally said: “I am a protective covering,” “I am surrounding you to protect you,” and “I am covering you to deliver you from harm.” *Magen* is based upon *gan*, which is “a protective enclosure.” It was first used to describe the “Gan – Protective Garden Enclosure” of “*Eden* – Great Joy.”

The manifestation of God which both provides and is our “*magen* – protective covering” is the “*Ruwach Qodesh* – the Set-Apart Spirit” of God. She (which explains the feminine pronoun) represents the Maternal aspects of Yahowah’s nature. She as our Spiritual Mother (*Ruwach* – Spirit is a feminine noun) is the source of our spiritual rebirth from above. She nurtures us, protects us, enlightens us, empowers us, and lifts us up into the presence of God. Specifically, the Set-Apart Spirit adorns us in a Garment of Light, which is comprised of the very essence of God. And it is this light which obliterates the darkness within us, which cleanses us, and which makes us appear perfect in the loving eyes of our Heavenly Father. This is the living embodiment of the symbolism of the Garden of Eden, of the Tent of the Witness, and of the Called-Out Assembly of Shelters.

This is the means Yahowah uses to make us “*ma’od* – exceedingly great, to empower us, and to facilitate abundant life.” It is how He goes about “*rabah* – lifting us up and making us more than we would otherwise be.”

It should also be noted that the same letters which comprise *magen* can be vocalized *megen*, and thereby express: “a favor, a gift which is provided freely as a present.” Salvation is the gift of God. His protection is an unearned favor.

This gift is “*sakar*—the payment Yahshua offered as a ransom, the recompense He rendered, the fare He paid, the service He provided.” It is why He alone is the Father’s Doorkeeper. The path to paradise goes through Him.

Specifically, *sakar* tells us that Yahowah stood up for us so that we could stand with Him. He personally “*sakar* – paid the price for our passage” to His home on Passover and Unleavened Bread. He made an exchange: His soul paid the penalty for sin instead of ours. He “*sakar* – served us by providing the transit fee” from Babylon to Heaven. Yahowah is our “*sakar* – Servant and Shepherd, our generous Father and reliable Doorkeeper.”

Working together, our Heavenly Father, Spiritual Mother, and Son, the Ma’aseyah Yahowsha’, facilitate our salvation and provide the means for us to live as God’s children in His home. The Covenant is indeed an “*ma’od rabah sakar* – exceedingly great reward.”

Demonstrating that it is perfectly appropriate to ask God questions, “**Abram** (*‘Abram* – the Uplifting Father) **said** (*‘amar*), **‘My Foundation** (*‘edonay* – my Upright One who represents the upright pillar of the tabernacle), **Yahowah** (YaHoWaH), **what** (*mah*) **are you giving to me** (*natan ly*)? **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).” (*Re’syth / Beginning / Genesis 15:2*)

Rather than disrupt this conversation with an analysis of *‘edonay*, which speaks of the establishment and enlargement of Yahowah’s Tabernacle and Home, instead of the Masoretic *‘adonay*, which conveys the notions of being a lord and master, I’m going to table it until the end of this chapter, because the emphasis here is on Abraham struggling to understand just how Yahowah’s Covenant promises would apply to him. While he had walked away from Babylon at Yahowah’s request, he was childless, and thus did not have a family to share his inheritance. In this way, he symbolized our Heavenly Father who also wanted children, a “*beryth* – family,” to enjoy His company and share His wealth. And that was the entire purpose of the “*beryth* – Covenant.” It is God’s way of building a home and conceiving a family.

The reason we are going into such detail here in this prologue to the Towrah, and introduction to *Yada’ Yahweh – A Conversation With God*, is that once you come to understand the simple requests God makes of us, and the wonderful benefits He promises in return for our participation in His Covenant Relationship, and understand the seven steps He provided home, each of which enable us to inherit all that our Heavenly Father has to give to the children He adopts into His family, you will know everything which is required to rely on Him to take you there. Everything else God has to say will serve only to demonstrate that you can trust Him to deliver on these promises.

One of the things which make Abraham such a good example of how to interact with Yahowah in the Covenant relationship, is his frankness. People have been conditioned to refrain from talking with God this honestly and bluntly. And yet, based upon Yahowah’s response, God expects us to speak as openly with Him, as we would our fathers. “**Abram said** (*‘amar*),

‘Behold (*hineh* – take note), **You have not given me** (*lo’ natan* – 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*).” (*Re’syth* / Beginning / Genesis 15:3) The man whose names—“*Abram* – Uplifting Father,” and “*Abraham* – Merciful Father who Enriches” described our Heavenly Father, was like Yahowah prior to the Covenant: he had no children, no family, and no heirs.

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

Mankind was created to be a metaphor for the Covenant. It is about men and women leaving their parents, finding someone to love, and coming together in a faithful, monogamous marriage relationship as husband and wife with the intent of conceiving children whom, within the confines of their home, they can nurture, protect, enlighten, and enjoy as they encourage them to grow, stand, walk, and communicate with them in a relaxed, family environment, ultimately inheriting everything the parents have to give. The heir to the Covenant would therefore be conceived in this way.

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 a 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 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, now, and then** (*coh* – thusly, let Me focus your attention on the comparison I’m revealing) **He exists as** (*yhayah* – He was, He is, and He forever will be (qal stem imperfect conjugation (speaking of an unfolding relationship) third person masculine singular: He was, He is, and He will be)) **your seed** (*zera’* – your descendant and offspring, your extended family (masculine singular)).” (*Re’syth* / Beginning / Genesis 15:5)

One of the Covenant’s most indelible themes is “*yasa’ chuwts* – being led by God to a place which is set apart.” It is why *chuwts* is based upon a Hebrew word which means “to sever.” Our Heavenly Father wants us to walk away from our familial, political, and religious affiliations, severing those human ties, and thereby setting ourselves apart from the material world, so that we can be set apart unto Him. It is the symbolism behind circumcision, the enduring symbol of the Covenant. It is the purpose of the “*Ruwach* – Spirit” who is called: “*Qodesh* – Set Apart.”

Loving relationships require freewill, the choice to value, to love, to hate, to ignore, and all shades in between. Love cannot be dictated, coerced, arranged, or even compelled. And that is why God Himself said “*na’* – please” to man. It “conveys the desire of the speaker (which is God).” *Na’* is an “entreaty, an overture, an appeal, a proposal which may be freely chosen, a request,” but it is not a demand or a command. *Na’* is an “exhortation, encouraging advice, and counsel from an advocate;” it is a “recommendation.” In Hebrew, *na’* (נָא) is just two letters long, but yet it speaks volumes about the nature of the relationship our Heavenly Father is endeavoring to enjoy with us.

Lingering here a moment longer, religions have god coercing men and women into doing what they want. The religious god threatens those who don’t capitulate with hellish tortures, while luring those who submit to his authority with promises of a luxurious and painless stay in heaven. This is not unlike political coercion, where compliant nations are bribed with aid, and where defiant ones face sanctions and military invasions. Yahowah, however, does not bribe us or threaten us. We are free to accept Him or reject Him.

We come to know God by “*nabat* – looking at and observing” what He has to say in His Torah, by “*nabat* – considering” the universe He has created, and by “*nabat* – regarding” the spiritual realm where God abides.

While *capar* may not be the most telling term in the passage (albeit, that is what it actually means), it may be the most important to actually understand. It is very seldom translated simplistically as “count,” or even more cerebrally as “quantify and measure.” Those are tertiary meanings derived from the proper vocalization of the word: *ceper*.

Of the 161 times *capar* is found in the Torah, Prophets, and Psalms, it is rendered “scribe or write” 54 times, “tell or recount” 44 times, and “relate and declare” on 34 occasions. And that is because a *capar* is a “written document,” “communication which has been committed to writing,” a “scroll,” and specifically, “the Towrah.” Based upon *ceper* (and spelled identically כִּפֵּר / כִּפָּר prior to the influence of the Masorettes), the word means: “to relate and recount on scroll, book, or written document, an official communication,” the purpose of which is “to tell someone something by having it carefully written down on a scroll, accounting for every letter, every jot and tittle, so that the message can be recorded accurately and maintained by scribes throughout the years, and thus be proclaimed to others throughout time.”

The very thing we are being asked to understand is *dabar Yahowah* – the Word of God as it is *capar* / *ceper* – proclaimed and written in the Scroll of the Towrah. That is the source and legacy of this discussion, of the Covenant.

Cowcab, sometimes vocalized *kowkab*, speaks of “radiant energy” and “light,” of something which “burns brightly.” It is even defined as “branding, a mark which denotes an association and affiliation.”

It should be noted that *cowyah*, the word right before *cowcab* in most Scriptural Hebrew lexicons, is “Yah’s protective covering,” and thus is invocative of the power of God to protect us by covering us with the Set-Apart Spirit. Also relevant, *cowl*, the word listed immediately after *cowcab*, speaks of the work of the Set-Apart Spirit, which is: “to receive, to bear, to sustain, to maintain, to supply, to contain, to support, and to nourish” so that we might “comprehend and thus endure.”

The etymology of *coh*, or *koh*, depending upon whether you recognize the Babylonian Keph (k - כּ) as being distinguished from the paleo-Hebrew Ceph (c - כ), is a particle (a word which denotes relationships) adverb (a word which modifies the verb, which is in this case *hayah* – existence). Defined as “thus, focusing our attention, now and then, this here, and in this manner, making a comparison,” *coh* / *koh* is actually the pronoun “*huw*’ – he” prefixed with *ka*, meaning “to resemble, to be similar to, and to be the same as.” This is saying, therefore, that “He,” the promised descendant of Abraham will resemble the “light of the stars,” the “realm of heaven,” and the “written word.” With those clues, it’s not hard to figure out where this is leading.

But should you have missed this connection, *hayah* was written *yahah*, with the qal stem and imperfect conjugation which speak of “an unfolding relationship,” and in the third person masculine singular, rendering it: “He was, He is, and He will be.” Neither Yshma’el (Ishmael) nor Yitzchaq (meaning laughter, but known as Isaac) had been conceived, much less born. So this was not spoken in reference to either of them. Moreover, “*zera*’ – descendant” was singular, not plural, so this was not invocative of the Children of Yisra’el who would one day be descendants of Abraham.

There is only one who “*yhayah* – was, who is, and who will be,” who can be equated to the “*cowcab* – light of the stars and power of heaven,” who “*coh* –represents” the “*capar* – Written Word,” and who is in “*samaym* – heaven”: the Ma’aseyah Yahowsha’. He enabled the Covenant established with Abraham. That is the “*amar* – promise” Yahowah was making. **“In this manner, here, now, and then (*coh* – thusly, let Me focus your attention on the comparison I’m revealing) *He exists as* (*yhayah* – He was, He is, and He forever will be) *your seed* (*zera*’ – your descendant).”**

This was the story Yahowah wanted Abraham to comprehend and communicate. The Covenant would come alive, the Torah—the Written Word of God—would become incarnate, personified in the flesh, in this manner. Which is why we are told that the Ma’aseyah is “the Word made flesh,” and why upon His return, He will be “as brilliant as a star.”

Bringing it all together without the clutter of my amplifications and explanations, Yahowah revealed: **“And He took him with Him to a place which is set apart, and He said, ‘Please, look at and observe the heavens and accurately relate to the light of the stars and heavenly power if you are able to comprehend and understand, to recount, record, and reveal the relationship in writing.’ And He promised him, ‘In this manner, here, now, and then He exists as your seed, your descendant.’”**

And yet all of this is lost in English translations: The King James Version reads: “And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.” No better, and in many ways worse, the New Living Translation published: “Then the Lord took Abram outside and said to him, “Look up into the sky and count the stars if you can. That’s how many descendants you will have!” It is little wonder Christians don’t understand the Torah. They don’t know what it actually says.

But for those who do, for those who observe the Torah, who closely examine and meticulously scrutinize its every word, as if their life depended upon it, they will be like Abraham... **“And he completely trusted in and totally relied upon (*aman ba* – displayed complete and total confidence in (scribed in the hiphil stem and perfect conjugation (indicating that the subject of the verb, Abraham, was expecting the object of the verb, Yahowah, to**

completely and eternally validate his trust and totally reward his reliance upon))) **Yahowah** (YaHoWaH). **And so** (*wa*) **He credited and accounted Her** (*hasab* – He valued, imputed, regarded, and reckoned Her (scribed in the imperfect waw consecutive (indicating a completed action) third person masculine singular (He – designating Yahowah) with the third person feminine singular suffix (She – designating the Set-Apart Spirit))) **to him** (*law* – toward him (third person, masculine singular suffix)) **as righteousness and innocence** (*tsadaqah* – as being right, just, not guilty, and in perfect harmony with the law (feminine singular absolute)).” (*Re’syth* / Beginning / Genesis 15:6)

Abraham walked with Yahowah to the place which was set apart, he observed the light emanating from the heavens, and he came to comprehend the written word, effectively making 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 enveloped him in the Set-Apart Spirit, imputing Her righteousness and innocence to him. Abraham may have been a flawed, imperfect individual, but now he was deemed perfect, and he was seen as innocent, by God. This is the gift of the Covenant—its inheritance.

Please, be aware of three very important things. First, the verb *’aman* speaks of “trust and reliance,” not “faith or belief.” It is used of those things which “can be known, understood, confirmed, and verified as being true and reliable,” that which is “established and enduring.” *’Aman* is the result of knowing, not the absence of knowing. And thus “*’aman* – trust and reliance on that which can be known, confirmed, and verified” is the antithesis of “faith and belief,” as they are the consequence of not knowing. “Belief” has no value, and “faith” is in fact, counterproductive, as they forestall knowing, verifying, confirming, trusting, and relying. *’Aman* is the reason Yahowah wants us to observe the Torah—and it is the result.

Second, “*hasab* – to credit and impute” was written in Yahowah’s voice. This verb says that God now saw Abraham, He regarded him, as being righteous, not only because of Abraham’s decision to trust and rely upon Him, but because of what He had done for Abraham. Moreover, *hasab* was scribed in the imperfect waw consecutive, telling us that this action of making Abraham appear perfect in the eyes of God had occurred—as in past tense. The Word of God, the Torah, was fully functional, and completely able to resolve the issues of sin, long before the arrival of the Ma’aseyah Yahowsha’.

Third, Moseh, who documented this discussion in writing in the Torah, deliberately added the Hebrew tenses and pronouns to the text. They should not be ignored. God intended to communicate them so that we would comprehend His Word.

Not understanding any of this, and deliberately ignoring the name of God, the meaning of the words, and the pronouns attached to them, the King James Version promoted: “And he believed in the LORD; and he counted it to him for righteousness.” Likewise, we find this errant rendering in the New Living Translation: “And Abram believed the Lord, and the Lord counted him as righteous because of his faith.” This copyedit cannot be considered accurate, much less inerrant. It is not the Word of God.

Returning to the Towrah, we find: “**And He said to and promised him** (*’amar ’el*), **‘I am** (*’any*) **Yahowah** (YaHoWaH) **who relationally** (*’asher*) **brought you out** (*yasa’* – descended to serve, having led you away and delivered you) **from** (*min* – and out of) **Ur** (*’Uwr* – a heap of burning stubble, used as a metaphor for judgment) **of the Chaldeans** (*Casdyd* / *Kasdyd* – a

synonym for Babylonia; meaning: cunning men who pretend to be wise, acting as sages and religious oracles, promoting magic, sorcery, dream interpretation, and astrology (see Daniel 1:4 and 2:2)) **to give** (*la natan* – to freely offer and bestow as a gift) **accordingly** (*'eth*) **this** (*zo'ith*) **land** (*'erets* – realm) **to possess her as an inheritance** (*la yaras* – to receive her (speaking of the land which is feminine) and take possession of her by way of an ancestral agreement).” (*Re'syth* / Beginning / Genesis 15:7)

In context, God is telling us that Abraham was considered righteous, and thus in perfect accord with the Torah, not because of who Abraham was, but because of who Yahowah is. Further, for the land to be an inheritance worthy of the Covenant promises, it has to represent much more than just a contested strip of land sitting at the crossroads of the world—where Europe, Africa, and Asia intersect. And indeed it does. The *'erets* represents living in Yahowah's presence.

While Chaldea is, and always has been synonymous with Babylonia, and the Chaldeans are known as the people who ruled over Babylon, by examining the etymology of “*'uwr casdym* – Ur of the Chaldeans,” we quickly discover why Yahowah chose these terms. He was leading Abraham away from fire of judgment, which devours the souls poisoned by religion. It is what the Exodus represents as well, similarly conveyed by God leading His children away from “*mitsraym* – the crucible of Egypt.”

Long before Abraham, Ur had been the capital city of Sumer, the world's oldest known civilization—the birthplace of language, politics, and religion. At the time of this discussion, it was part of Babylon, the ancient world's most resolutely religious, economically prosperous, politically power hungry, and militaristically oppressive and brutal society. Its rituals and traditions dominate the trappings and ceremonies in all of the world's religions today. The city itself was at the mouth of the Euphrates River, and on what we call the Persian Gulf, in today's Iraq.

To confirm that Yahowah considered the *Casdym*, transliterated “Chaldeans” to be the political, religious, economic, and military rulers of Babylon, in Ezekiel 12:13, we read: “Babylon is the land of the *Casdym*”—a “snare” comprised of “cunning men, sages, fortunetellers, religious oracles, magicians, sorcerers, interpreters of dreams, and astrologers.” (Daniel 1:4 and 2:2) She is called a “whore” in Ezekiel 23:14.

As I am sure you recall, Yahowah's first request as it pertains to the Covenant was to leave Babylon. It is the last request He will make of us as well. It is in both Genesis and Revelation. Upon His return we read: “Babylon is fallen, is fallen.” And while Babylon finally succumbs in the waning days of the Tribulation, it means that the legacy of Babylon—its religious, political, academic, militaristic, and economic systems—must still be in vogue today. And so they are; they can still be found in today's most prevalent and powerful religious, political, academic, militaristic, and economic institutions. But more on all of this in a moment.

Since trust requires confirming evidence, Abram looked to God for some verification, just as we should look to His Torah: “**So he said, ‘Yahowah (YaHoWaH), my foundation and upright one** (*'edowny*), **in what way** (*ba mah*) **shall I know** (*yada'* – am I to be made aware of and understand, recognize, acknowledge, and confirm, have revealed and made known) **that indeed** (*ky*), **I shall possess her as an inheritance** (*la yaras* – I shall receive her (speaking of the land) and take possession of her by way of an ancestral agreement)?” (*Re'syth* / Beginning / Genesis 15:8)

Proof is prophecy. Only God has witnessed our future. Only He can report what He has seen before it happens in the ordinary flow of time. By telling us in advance, precisely what He has observed in our future, when it happens exactly as He predicted, we should realize that we can trust all of the other things He has promised. In other words, He proves that He is trustworthy and reliable through consistently accurate prophetic affirmations.

But this proof was for us, not for Abraham. Since none of these predictions would be fulfilled within Abraham's life, these prophecies, and their accompanying revelations, only benefit those who study them in the Torah. And without the Torah, they cease to be of value to anyone. This in turn makes observing the Torah essential for those who want to form a relationship with Yahowah.

Therefore: **“He said** (*'amar* – He affirmed): **‘Abram** (*'Abram* – Father who Lifts Up), **‘You must know with absolute certainty** (*yada' yada'* – it is extremely important that you are keenly aware, fully comprehend, and acknowledge) **that indeed** (*ky*) **as one making a sojourn** (*ger* – as one living and traveling as a temporary inhabitant (singular, masculine, absolute)), **your seed** (*zera'* – your descendant and offspring (masculine singular)), **he will exist** (*hayah*) **in** (*ba*) **a land** (*'erets* – country and realm) **which is not for them** (*lo' lahim*). **And they shall serve them** (*'abad* – they shall be reduced to servitude by them). **And they will respond and seek resolution** (*'anah* – they will reply, seeking a response) **accordingly in** (*'eth*) **four** (*'arba'* – to square) **hundred** (*me'owah*) **years** (*sanah* – repetitions of a completed cycle which leads to renewal and change).” (*Re'syth* / Beginning / Genesis 15:13)

Emphasis in Hebrew is achieved by repeating a word. In this case, *yada' yada'* means: “it is extremely important that you know, that you are completely aware of, and that you fully comprehend” what God is about to reveal. Therefore, it is incumbent upon us to scrutinize every detail of this prophetic proof statement, keeping in mind that it has been shared with us for one specific purpose: to provide evidence we can evaluate to know for certain that Yahowah can be trusted and that His Covenant can be relied upon. Precisely how we are to accomplish this will be shared momentarily.

Moving on, I'm sure that you noticed that this time there was an awkward transition. We begin with the singular, masculine, and absolute “*ger* – one making a sojourn,” the singular masculine “*zara'* – your seed, and the third person, masculine, singular “*hayah* – He will exist,” to the plural, with regard to a land “*lo' lahim* – which is not for them.” So it was either a glaring grammatical mistake, or in the context of *yada' yada'*, God is predicting two distinct, yet related things, both of which are important for us to understand. And indeed, He is, one of which is symbolically associated with to the single “*ger* – sojourner,” and the other descriptive of the multitudes who were “*'abad* – reduced to servitude.” There is a prophetic proof statement inherent in both stories.

The third linguistic clue we will strive to understand is *'anah*, rendered here using its primary meaning which is “to answer and respond to a summons, to seek answers and resolution by way of a witness's testimony.” But *'anah's* secondary meaning conveys an entirely different connotation, one which is also telling in the context of the symbolism of the single sojourner and the “*'anah* – affliction” He would endure in “*'anah* – response” to the forced servitude of Abraham's offspring. You see, *'anah* means: “to bow down,” and it depicts “humiliation, oppression, mistreatment, and becoming downcast.” It is a word whose tertiary meaning tells us that something very important is being disclosed to us: “be preoccupied with and sufficiently

concerned about it to the point that you are constantly thinking about how it pertains to your prosperity or duress.” And so this is what we will do.

Also, before we dig in, there is a fourth clue we will have to consider. In order to tangibly demonstrate His Seven-Step Plan of Salvation, and for every aspect of this plan to be fulfilled on His schedule over the course of seven thousand years, Abram’s offspring would be oppressed and enslaved for precisely: “**four** (*‘arba’* – to square) **hundred** (*me’owah*) **years** (*sanah* – repetitions of a completed cycle which leads to renewal and change).” The number itself is revealing, forever linking forty—a duration of time equated throughout Scripture as the completion of a period of testing—with centuries, themselves comprised of pairs of Yowbels (seven-times-seven plus one-year increments of time whereby debts are forgiven and captives are freed). These insights, combined with Yahowah’s consistent and all-encompassing Six-Plus-One Formula (man represented by six, plus God who is one, equates to the perfect Sabbath) emblazoned upon His Seven Called-Out Assemblies (a.k.a., God’s Seven-Step Plan of Salvation), and introduced at the initiation of the Covenant and then again at the initiation of the Exodus, provide us with the framework required to properly date every essential step God has taken and will take to save us.

Using this information, you and I can “*yada’ yada’* – fully comprehend everything we need to know” to precisely date the year Adam and Chawah (meaning Life Giver; Eve is the name of a Babylonian Mother Earth goddess) were expelled from the Garden of Eden: 3968 BCE (year 1 Yah). Prior to their expulsion from the protective enclosure, and their subsequent separation from God, these two individuals were immortal, and thus time was immaterial. And therefore, the timeline to redeem mankind, to repair the relationship, to make humankind both immortal and perfect again, began on the day these things were torn asunder by a rather poor choice—the decision not to trust and rely upon the Word of Yahowah.

The first major event required to reconcile the relationship, and to reestablish trust, took place precisely forty Yowbel ($40 \times 50 = 2,000$ years) later: 1968 BCE (year 2000 Yah). It was then we are told that Abraham trusted Yahowah sufficiently that he was willing to follow His instructions, even if it cost him the life of his first born and only legitimate son. And thereby the Covenant with Yahowah was ratified on Mount Mowriyah, with God Himself providing the sacrificial Lamb, just as He would on Passover forty Yowbel later.

And indeed, the three most important days in human history, and in Yahowah’s plan of salvation, were fulfilled on Passover, Unleavened Bread, and FirstFruits in 33 CE (year 4000 Yah) by the Ma’aseyah Yahowsha’ on Mount Mowriyah. While the relationship with the Children of Yisra’el was not reconciled on this date, the consequence of sin, which is death, and the penalty of sin, which is separation from God, were resolved.

Forty Yowbel later, in 2033 CE (year 6000 Yah) the Ma’aseyah Yahowsha’ will return to Mount Mowriyah on the Day of Reconciliations (*Yowm Kippurym*, which begins at sunset on October 2nd) to renew His Covenant by reconciling His relationship with the Children of Yisra’el on the basis of the Torah.

The Millennial Sabbath, symbolic of the Called-Out Assembly of Shelters, will begin five days later. Yahowah will camp out with His creation for one thousand years, bring us to year 7000 Yah, during which time, the entire earth will return to the conditions experienced in the Garden of Eden.

Each of Yahowah's Seven Called-Out Assemblies have been and will continue to be fulfilled in order, on the precise day, and in Yowbel years, with the enactment of the first four separated from the fulfillment of the final three by exactly forty Yowbel.

A few additional thoughts are in order before we move on. First, "Creation Time" is measured in accordance with the Theory of Relativity, making six days from the perspective of the only Eyewitness at the event, just shy of fifteen billion years looking back from our perspective here on Earth. I will prove this point in subsequent chapters.

Second, the Flood was regional, and can be dated, located, explained, and proven. It occurred in Mesopotamia in 2968 BCE (year 1000 Yah), and wiped out all but eight Homo sapiens replete with a "*nesamah* – conscience," the faculty used to discriminate between truth and lies, right and wrong, and to thereby make moral, just, and rational decisions. An entire chapter of *Yada Yahweh* will be devoted to this millennial marker.

Third, Yahowah's First Temple was built by Dowd's (meaning Love, but known as David's) son Solomon in 968 BCE (year 3000 Yah) on Mount Mowriyah. The Second Temple, built on the same foundation, was then destroyed in 70 CE, thirty-seven years after its purpose had been made obsolete.

Fourth, in 1033 CE (year 5000 Yah) the waters under the Temple Mount became poisonous, announcing to the world that the polluted religion which had corrupted the words and sacrifice of the Ma'aseyah Yahowsha' was adulterous and unfaithful in accordance with the test outlined in *Midbar / Wilderness / Numbers 5*.

Fifth, Yahowsha' did not say that no one would ever know the day or hour He was going to return. He used the present tense to say that no one was currently aware of the timing of the Taruw'ah Harvest of saved souls. So for all of the religious nincompoops out there who moronically dismiss the thousands of meticulous clues that Yahowah has provided so that we might "*yada' yada'* – know for certain," my advice is to open your minds and refrain from misquoting portions of mistranslated passages out of their context. And for those who remain uncertain, who would like the apparent conflict resolved between knowing and not knowing, in the chapter devoted to His return, you will find five very compelling and equally valid ways to interpret Yahowsha's predictions in the Olivet Discourse.

The four hundred year "timeout" Yahowah's wayward children experienced in Egypt was required because the benefit wrought by Abraham's seed was to rescue God's people from human bondage and servitude—the derivative of religious, political, economic, and military oppression. And while we are on this subject, you should be aware that during the past twenty years, archeologists have found overwhelming evidence attesting to the fulfillment of this prophecy. Much of this will be exposed toward the end of the "*Matsah* – Unleavened Bread" chapter.

These things known, let's turn our attention to the "**one making a sojourn** (*ger* – the one living and traveling as a temporary inhabitant (singular, masculine, absolute)),” who as Abraham's "**seed** (*zera'* – descendant (masculine singular)),” "**existing** (*hayah*) **in** (*ba*) **a land** (*'erets* – country and realm) **which is not for them** (*lo' lahim*)." This rather peculiar treatment was designed to distinguish *Yahowceph* (meaning Yahowah Increases by Uniting, but known as Joseph) from the masses which became the Children of Yisra'el. There are so many aspects of

Yahowceph's life which mirror Yahowsha's, that Yowseph (to use the shorter, more familiar form) serves as a prophetic portrait of the Ma'aseyah.

To appreciate these similarities, a brief history is in order. Yowseph's ordeals, and his triumphant life in Egypt, dominate the final one-third of Genesis, beginning with the 37th chapter and continuing through the end of the book with Ya'aqob's and Yowseph's death (Genesis 50). As the story unfolds, God is shown being compassionate towards Rachel (meaning loved and compassionate lamb), responding to her cry by "opening (*patah* – freeing and releasing) her womb," enabling her to give birth to Yowseph. He became Ya'aqob's most beloved son, causing his brothers to be jealous. Their scheme to do away with him led to Yowseph being sold as a slave to a group of Midianite (read Arabian) caravaners en route to Egypt. To hide their crime, the brothers dipped the young boy's "coat of many colors in lamb's blood" to fool their father Ya'aqob (Abraham's grandson) into thinking his son had been killed.

At seventeen, Yowseph worked as a slave in the home of the commander of pharaoh's guard. There, Potiphar's wife made amorous advances towards him, which when he rebuffed, caused her to level false accusations of sexual harassment. Yowseph was sent to prison. While in an Egyptian jail, Yowseph befriended two prisoners: the pharaoh's cupbearer and the royal baker—ultimately predicting their futures by interpreting their dreams.

So when the cupbearer was released and returned to duty, he overheard pharaoh complain that no one understood his dream. The servant told the king about the Hebrew prisoner who accurately predicted his release. Yowseph was then summoned to the palace where he promptly told pharaoh that his vision of seven fat cows coming out of the Nile being eaten by seven lean cows, who would also arise from the river, was an indication that the annual rise of the Nile would bring seven bumper crops followed by seven years where plants would not grow. Impressed, pharaoh appointed Yowseph vizier of Egypt. He married Asenath, the daughter of the High Priest and had two sons, Manasseh and Ephraim.

As the defacto leader of what the Egyptians called "the Black Land," and with foreknowledge of what would occur, Yowseph instituted agrarian reform, whereby the nation's feudal system was replaced by collectivization, making land and food the property of the state. A central administration was established and grain was both collected and doled out. And as a result of the accuracy of his prediction, and the role he played saving the Egyptian people, Yowseph became exceedingly powerful, ultimately building a palace for his family in Avaris—the future capital of Goshen.

The story ends with Yowseph's brothers, along with their families and livestock, heading to the Nile Delta as the result of a regional climate-induced famine. While they were allowed to settle in Goshen, Ya'aqob's other sons did not recognize the brother they had sold into slavery years before. Initially, Yowseph held them accountable for their crime, but ultimately he forgave them, reuniting father and son. Both passed away soon thereafter, but Yowseph's mummified body, per his instructions, was carried back to the Promised Land during the Exodus.

Before we examine the similarities between Yahowceph and Yahowsha', it should be noted, that virtually every aspect of the Torah's account that I have just shared with you, right down to the coat of many colors, the massive agrarian reforms, Egypt's ensuing rise in prominence, and even the foundations of Yowseph's home, have been confirmed by archeological digs conducted over the past two decades. For those seeking confirmation of the Torah's validity, the evidence is ubiquitous and irrefutable.

The long list of parallels between the lives of Yahowceph and Yahowsha' begins with recognizing that God intervened personally and assisted in both births (Genesis 30:22-24 and Matthew 1:18-23). Yowseph was the most beloved son of his father. Both men tended their father's sheep. (Genesis 37:2 and John 10:11-14) Both acted as servants.

Yahowceph and Yahowsha' went to Egypt in their youth to avoid being killed. (Genesis 37:28 and Matthew 2:13) Both of their families were called out of Egypt by God. Each resisted enticing temptations. (Genesis 39:8-9 and Matthew 4:1-11) These men began their ministries around thirty-years-of-age. (Genesis 41:46 and Luke 3:23) They were hated by their kinsmen because they were superior to them. (Genesis 37:5-8 and Matthew 13:55-57) And, of course, they were filled with the Spirit. (Genesis 41:38 and Luke 4:1) Both fed their people. (In the final moments before he was murdered for his devotion to Yahushua, Stephen drew the comparison between Yowseph and his Savior. His speech is recorded in Acts 7:9-14. The record of Yowseph's role is memorialized in Genesis 41:47.)

The brethren of both men conspired to kill them. And both were sold out for money, each for the price of a slave. (Gen. 37:18-19 and Matthew 26:3-4) (Genesis 37:28 and Matthew 26:15) Yowseph was sold to the Egyptians on the advice of his brother Judah. Yahowsha' was abandoned to the Romans by His disciple Judas. Yowseph didn't say a word to his brothers when they sentenced him to a life of slavery, and Yahowsha' was silent at His trial. As with Yahowceph, Yahowsha' was rejected by his brethren, and He was convicted of crimes He did not commit by false witnesses. Both were imprisoned unjustly. (Genesis 39:14-19 and Matthew 26:60-62 & 27:12-14, Mark 14:55-59 & 15:3-5) Two other prisoners suffered alongside them. (Genesis 40:4-5 and Matthew 27:38) In both cases, one prisoner would be condemned while the other would be released and find salvation. This portion of the Ma'aseyah's parallel account is vividly told in Luke 23:39-43.

Yahowceph forgave his brethren, and reconciled Himself to them as did Yahowsha'. (Genesis 45:5-14) The Ma'aseyah said: "Father, forgive them for they know not what they do." (Luke 23:34) When Mary announced Yahowsha's resurrection to His disciples, they didn't believe her. (Luke 24:11) Likewise, Ya'aqob didn't believe his sons when they told him that Yowseph was alive: "He was stunned because he did not trust them." (Genesis 45:26) Moseh collected Yowseph's bones from his tomb and removed them from Egypt, seeing to it that they were brought to the Promised Land, just as Yahowah resurrected Yahowsha's body from the grave and brought Him home. (Genesis 46:29 and Mark 16:19) Yahowceph was neither God nor Savior. Yet his life reflected the nature of God and was prophetic of the Savior.

Therefore, rather than one prophetic statement, by transitioning from the singular sojourner, to the multitudes, God provided us with three relevant predictions whose fulfillments would serve to validate His promises. Even more telling, Yahowsha', the singular descendant of Abraham, the means behind the Covenant's blessings, the one who became a temporary inhabitant of our world, explains why the meanings of '*anah* are so divergent.

You see, the Ma'aseyah Yahowsha' endured the negative aspects of the word so that those who heed its positive connotations wouldn't suffer the same fate. Yahowsha' is Yahowah on His knees, God "*'anah* – bowing down" and diminishing Himself to serve us. God "*'anah* – humbled" Himself, not only in the process of taking on human form, but as our servant. We "*'anah* – mistreated" Him, "*'anah* – afflicting" Him on Passover. And yet, in spite of what we had done to "*'anah* – denigrate" Him, He allowed His soul to "*'anah* – be downcast" into

She'owl, separating Himself from God on Unleavened Bread. And yet, all God expects of us is to "'*anah* – answer and respond to His summons" to attend His seven Called-Out Assemblies, and to "'*anah* – seek answers and resolution by way of His witness and testimony." And that is why '*anah*'s tertiary meaning tells us: "to be preoccupied with and sufficiently concerned about '*anah*, to the point that we are constantly thinking about how '*anah* pertains to our prosperity or duress."

Continuing His prediction, Yahowah told Abraham: "**But also** (*wa gam*) **with** (*'eth*) **that Gentile nation** (*gowy* – those people [Egypt]) **which** (*'asher*) **reduces them to servitude** (*'abad* – enslaves them [Abraham's offspring]), **I will judge** (*dyn* – I will execute judgment). **And afterward** (*'ahar*), **therefore** (*ken*) **they shall come out** (*yasa'* – they shall be led and brought out) **with** (*ba*) **an intensely important** (*gadawl* – tremendously valuable, very significant, and great) **possession** (*rakuws* – property (singular))." (*Re'syth* / Beginning / Genesis 15:14) The Egyptians were judged by Yahowah, and they paid a heavy price for oppressing and enslaving God's Chosen People. As with everything God does, they received what they deserved.

While the Chosen People left Egypt with valuable material possessions, some of which were used in the Temple, their most important possession was the Torah—the most valuable document in the universe. And of course, forty years later, the descendants of Abraham would inherit the Promised Land—symbolic of living in our Heavenly Father's home.

Speaking of the Covenant, Abram was symbolically afforded the benefit for which it was designed—a perfect, peaceful, and satisfying relationship with our Heavenly Father. "**As for you** (*wa 'atah*), **you shall go to God** (*bow'* *el* – you shall pursue, return to, arrive at, be brought near, enter the presence of, be included with, and be harvested by God), **your Father** (*'ab*), **in** (*ba*) **peace, satisfied, safe, and saved** (*salowm* – as a friend and companion, under favorable circumstances, restored, renewed, and rewarded, healthy, content, and prosperous, benefiting from restitution)." (*Re'syth* / Beginning / Genesis 15:15)

There are two translation notes I'd like to share. First, '*el* can be translated "God" or "to" depending upon how the Hebrew letters are pointed. And in this case, since the verb *bow'* communicates the idea of "going to" the Father, '*el* tells us that he is going to our Heavenly Father. Also, and in a related matter, the Masoretic Text reads "your fathers," plural, which conflicts with the three previous references to "you," singular in this sentence, and it is senseless in the context of this discussion and of Abraham's history. Abram had but one earthly father, and he was not only buried in Haran, Abram was told to leave him. Also per God's instructions, Abram had left his ancestors, his father's fathers, in Babylon, never to return. Therefore, while it would have been preferable to validate this correction by referencing the Dead Sea Scrolls, no fragments have been found attesting to the 9th through 16th chapters of *Re'syth* / Genesis.

As for the reasons behind this glaring error, one might surmise that the impetus for the rabbinic copyedit, is that these religious types have always valued "their fathers, and their fathers' traditions," more than they have their Heavenly Father and His instructions. Given the choice, they would prefer to be with them, than Him. So they made a modest adjustment to the text to reinforce their ambitions and establish their religion.

But that is not the intent of the Covenant. And the beauty of this passage is that the purpose of the Covenant with Yahowah has been defined. The first beneficiary of this familial relationship returned home. He went to heaven. He entered into God's presence and was included in his Heavenly Father's family. Moreover, the relationship they enjoyed was modeled

on friendship and companionship. Abraham was restored, renewed, and rewarded. He became healthy, prosperous, and content, fully satisfied with this most favorable of circumstances. He became the living embodiment of *shalown*.

This story, which forms the very foundation of Yahowah's Towrah, and His Covenant Relationship with mankind, also serves as God's promise to the rest of us as well. It is an open invitation. Respond to Yahowah's Covenant Agreement as Abram has done, and you too will enjoy these benefits.

At first glance, this next line seems to be in conflict with what we have just read. After all, a mere sentence ago, God promised Abraham that he would bring him to heaven, healthy and happy. But now we read that Abraham will be entombed as an old man. **"You shall be buried** (*qabar* – you shall be placed in a sepulcher, tomb, or grave) **with** (*ba*) **grey hair** (*sebah* – as an elderly man), **good, moral, beautiful, and pleasing** (*towb* – agreeable, delightful, and viewed favorably)." (*Re'syth / Beginning / Genesis 15:15*) Abraham's consciousness, his "*nepesh* – soul," would go to heaven, not his body. It would remain on earth in his tomb.

This is actually a scathing indictment of two of the foundational pillars of Pauline Doctrine, and thus Christianity. The "New Testament's" false Apostle condemns the flesh as being the source of all evil (in accord with Gnosticism), and yet promises bodily resurrection. But Yahowah has put us on notice that before Abraham's body was to be buried, he, which means his soul or consciousness, would return to "God, your Father." Further, the patriarch's entombed body—his flesh—was called "*towb* – good," not bad. It was "viewed favorably," and described as being "moral, beautiful, pleasing, and agreeable."

Now, keep in mind that all of this falls under *yada' yada'* – things God want us to know, to be acquainted with, to consider, and to comprehend in conjunction with His Covenant promises. These are all prophetic proof statements which we can use to ascertain the veracity of God's Word, and impugn conflicting doctrines. So, just as it is important to understand the nature of Yahowah's Familial Covenant Relationship, it is also important that we clear away the religious muck which confuses our thinking and precludes understanding. And it is in this light, that after we have completed our review of the Covenant, we will consider Yahowah's and Yahowsha's position on bodily resurrection and spiritual rebirth, and in the process we will discover when the flesh is "*towb* – good," and when it becomes a liability.

Speaking of liabilities, the next line is extremely important, as it explains the violence attributed to God in the Covenant Scriptures. Also, be aware, God is still communicating to us under the heading of "*yada' yada'* – be certain to know and completely understand these things." So now in the context of Abraham's offspring, the Children of Yisra'el, while we read: **"And they shall return** (*suwb* – come back and be restored) **here** (*henah* – to this specific place) **in the fourth** (*raby'y* – from *raba'*: to rest, to reflect, and to regenerate, making things square and right) **generation of time** (*dowr* – to elevate, to live, and to go home, speaking of lineage and time), **because indeed** (*ky* – for the reason that) **the distortion, perversity, and depravity** (*'aown* – wickedness and wrongdoing, mischief and iniquity, liability and guilt) **of the 'Emory** (*'emory* – those who pontificate evil, immoral soothsayers and wicked wordsmiths, transliterated Amorites; from *'amar* – to speak) **is not yet** (*lo' 'ad*) **fully finished or totally complete** (*salem*)." (*Re'syth / Beginning / Genesis 15:16*)

The purpose of the Covenant is to bring God's children home—for them to leave the world of death, destruction, separation, and human oppression, so that they are free to enter our

Heavenly Father's home and live with Him forever. To demonstrate this goal tangibly in human history, Abraham's offspring would be enslaved by man in one of the most religious, political, and militant places on earth—a place called "*mitsraym* – the crucible." There they would be forced to work for their mortal salvation. Oppressed by men, they would suffer and die separated from God.

But that would not be the end of the story—only its beginning. Just as Abram had been led out and away from the religious, political, economic, and militant milieu of Babylon, and into a Familial Covenant Relationship with our Heavenly Father, so too would the Children of Yisra'el. Temporarily separated from God, and smothered by men, for a "*dowr* – prescribed period of time," they would return—they would come "*dowr* – home." And yet the evil they would endure in the crucible was not yet in full bloom in the Promised Land, so a long intermission was required. But more on that in a moment.

There are hundreds of places throughout God's Word where time is quantified. This is one of them. And as with all of these presentations, we can assume either that God's references are of no material or prophetic consequence and ignore them, or we can recognize that He shared these insights for a reason and then try to ascertain what that might have been. Virtually every Christian will tell you that since their bibles say "no one knows the day or the hour," there is no value even trying to determine the dates God's Scriptural promises have been or will be fulfilled—or even if those dates are relevant in any way. Their head-in-the-sand approach is indicative of their disdain for the Hebrew Scriptures, and their universal ignorance of the Greek text underlying Yahowsha's testimony. In this case, the Ma'aseyah used *oidea*—in the present tense—to say: "no one is currently aware of the day or hour," of His *Taruw'ah* Harvest or *Yowm Kippurym* return. That means mankind's collective ignorance of these dates was limited to those who were literate and open minded, with access to Yah's Word in Judea in 33 CE, at a time when the first four Called-Out Assemblies had not yet been fulfilled precisely on the most important schedule in God's inventory.

God never said that we were so stupid that we wouldn't ever be able to put the pieces together. Although He would have been accurate if He had said that not one in a million people would have bothered to consider the countless clues He had strewn throughout His Word. But to suggest that God provided us with a veritable mountain of prophetic clues and an equal number of precise fulfillments to affirm that He has a consistent and unchanging plan based on a simple mathematical formula, only to prove that we are ignorant and irrational, flies in the face of everything we know about Yahowah's character and Word.

Since there is no penalty for thinking, for evaluating the evidence we have been given and making prudent connections, be aware that relative to a *dowr*, the only place a "lifespan" is defined in Scripture, it is set at seventy years—in full recognition that some people will live longer and shorter lives. But since *dowr* speaks more of a generation than a lifespan, we should probably focus our attention on the age differences between parents and their children. During their incarceration in Egypt, the average lifespan of Abraham's offspring was reduced to less than thirty years, and a generation to less than twenty. Four times twenty, four times thirty, four times seventy, do not equate to four hundred years, no matter how you crunch the numbers. So, either God can't add, or He is communicating something else He wants us to consider and understand with *raby'y dowr*.

The simplest approach to resolve this apparent conflict is to render *dowr* “a generation of time.” We can then divide the four-hundred year period quantified in the thirteenth verse by four, which thereby equates a “generational period of time” to one hundred years. Then by comparing this insight to a statement Yahowsha’ made in the midst of His Olivet Discourse, in which He said that the “generation” which witnesses world war, the holocaust, worldwide outbreaks of terrorism, global climate change (manifest through increased storms, famine, and pestilence), as well as the return of Jews to Israel, would be the same generation which witnesses His return. In that many of the predicted events were fulfilled in the 1930’s and 1940’s, and recognizing that the remainder are being manifest today, escalating in frequency and severity not unlike birth pangs, this monumental event cannot be more than thirty years away.

But more than this, “*raba’* – four,” and its derivative, “*raby’y* – fourth,” are being reestablished as the length of time a period of testing and reflection will last. This is reinforced by the forty days and nights it rained during the flood, by the four hundred years and four generations the Children of Yisra’el were enslaved in Egypt, by the forty years Abraham’s descendants wandered in the wilderness, and by the forty days and nights Yahowsha’ was tested prior to engaging in His mission. Based upon this precise repetition and consistency, we’d be foolish to ignore this pattern. At some point it becomes obvious that we should use multiples of four and forty when we seek to understand Yahowah’s timeline.

The word *raba’* itself provides some clues. It is similar to what we will learn about *Shabat*, the Sabbath, in that it is a time to “rest, reflect, and regenerate so that all things can be made square and right again.” It is therefore little wonder then that four, along with seven (the basis of *shabat*), provide the framework upon which human history and Yahowah’s plan of salvation are unfurled.

Dowr is one of my favorite Hebrew words because it reveals so many things. It is equally comfortable being translated: “generation, lineage, family line, group of related people, pathway, threshold, home, house, dwelling place, to be surrounded and encircled in a spherical object, to reside, to dwell, to live, to abide, a generation or duration of time, a period, an age, or an era.” And as diverse as these concepts may seem, in Yahowah’s Covenant, they are all related. God wants His family to follow the path He has provided over the course of time, and cross the threshold He has enabled enveloped in His Spirit so that as a result of the Covenant’s lineage, we might enter and abide in God’s home for an extended period of time.

Not that God owes us one, but this passage reveals an explanation few consider: **“because indeed and for the reason that the distortion, perversity, and depravity** (*‘aown* – the wickedness and wrongdoing, mischief and iniquity, liability and guilt) **of the ‘Emory** (*‘emory* – those who pontificate evil, immoral soothsayers and wicked wordsmiths) **is not yet fully finished or totally complete** (*lo’ ‘ad salem*).” Those who criticize Yahowah, openly slandering and demeaning Him, do so because of those who were killed on His instructions once His children returned to the Promised Land some six hundred years after this prophecy was given. And indeed, three-thousand four-hundred years ago, over the lifespan of one generation, in a place we know today as Yisra’el, a man named Yahowsha’ (errantly known as Joshua), following Yahowah’s instructions, decimated the inhabitants of a score of villages spread over less than one-one-hundredth of one-percent of the planet’s inhabitable surface.

From a Scriptural perspective, of the 600,000 words in the Hebrew text, and 23,000 verses, redeeming and nurturing terms outnumber hostile ones by over ten thousand to one, and

supportive statements outnumber the relatively few which mandate violence by nearly the same margin. So to say that the “Old Testament” is fixated on vengeance and violence is inaccurate to the point of ignorant.

To put this in perspective quantitatively and geographically, and as a point of reference, today Israel is less than 8,500 square miles (0.01% of the Earth’s landmass), and only a portion of it was conquered by Yahowsha’. By comparison, and as a residue of the Ottoman, Islamic dictators today control over 6,145,000 square miles of territory surrounding Israel in Northern Africa and the Middle East. But long before they oppressed the world, the first Muslims began a conquest which would last one-thousand four-hundred years, during which time Islamic Jihadists murdered, robbed, and enslaved hundreds of millions of people in an area exceeding 12,000,000 square miles (21.05% of the Earth’s landmass)—all on open-ended orders from their god. Their reign of terror, which continues today, was significantly larger in scale, and vastly more brutal, than the conquests of Imperial Rome or the British Colonial Empire at their worst. Even the United States forcibly irradiated millions of native peoples, forcing those who survived from their homes to capture 3,787,000 square miles of territory in what has been justified as “manifest destiny.” But neither Roman, Muslim, Ottoman, British, nor American conquests are criticized much today, only those directed by God.

Beyond the almost incomprehensible differences in the scope of these conquests, as it relates to the area, time, and human toll, there are three distinct differences which serve to exonerate Yahowah. The first of these is obvious. We exist in His universe. He created it. So it is His to do with as He pleases. He did not steal it from anyone and therefore He is free to give a portion of it (0.01% to be exact) to anyone He chooses.

Second, God conceived life. No matter how long or short, our mortal existence is His gift. So, whether our morality succumbs to natural causes in seventy years, or He truncates it at seven, the duration remains an unearned benefit we would not otherwise have had. Suggesting that it is somehow unfair that some live longer than others do, is not unlike saying that isn’t generous to give a family welfare checks for seven years if they are not continued for seventy. Does the money which has been transferred, spent, and enjoyed become less of a gift after seven years, during which time the beneficiaries were neither thankful nor willing to acknowledge their benefactor’s advice, if the charity isn’t extended perpetually?

Third, God has provided the means for us to be enriched, to be empowered, to leave in peace, and to extend our lives forever. This offer is available to everyone. He has provided the instructions and done all of the work required for us to receive these benefits. So, during our mortal lives, we can choose to capitalize on His Covenant and live forever. We can choose to ignore His offer, and our souls will simply fade into oblivion at the end of our mortal existence. Or we can choose to be completely and totally *‘aown*, wicked to the point our “perversity and depravity” risk the lives of others, and where our “distortions” of God’s plan corrupt His message so significantly and so ubiquitously that mankind’s religious counterfeits and political corruptions become so pervasive and ingrained within our culture that all hope is lost. Should these conditions be allowed to spiral out of control everywhere on our planet, God’s Word would cease to be of value to anyone—as it would be essentially unknown. The *‘Emory*, from which we derive “immoral,” had not yet reached this place, but they would, which is why their eradication would be delayed.

Mind you, God did not owe us an explanation, but He gave us one anyway—one the ‘Emory today, those who pontificate distortions, want us all to ignore. Human societies can and often do become so deceived and delusional, so corrupt and immoral, so destructive and deadly, that there is absolutely no hope whatsoever for anyone conceived within them. The lethal traditions of parents poison their offspring to the point that when their children become mothers and fathers, they poison their children. Lies are so passionately promoted, and the truth is so aggressively quarantined within such societies, that deadly deceivers become cultural heroes while the few who dare reveal the truth are crucified.

Allowed to fester in evil, everyone’s conscience eventually rots, and with it the capacity to be civil, just, moral, and rational. The ‘Emory would come to epitomize these conditions, as have the Assyrians, Babylonians, Egyptians, Romans, Muslims, and most recently Maoists, Stalinists, Nazis, and Islamic Jihadists. Showing any of these communities mercy, being tolerant of them, allowing any of these perverse ideologies to endure, is merciless. They not only destroy the lives of their children, they are all covetous, wantonly stealing life, liberty, and property from everyone within reach of their deadly technology.

The hosts of such evil schemes have always been human souls. We are the carriers of these, the most deadly and destructive diseases. So they cannot be eradicated by burning books or banning propaganda—not even by foreshortening the lives of their leadership. Eliminate the hosts, clean the vessel in which the corruption festered, or it will spread and infect everyone.

So, God had a choice. He could have allowed new generations of ‘Emory to live, to deceive their children, and to destroy the hope of others living outside their villages. In such case, the delusional and deadly disease which had made them perverse would have immediately spread into the Yisra’elite community, corrupting them. And while this eventually occurred, because they were briefly separated from evil, the Children of Yisra’el became God’s witnesses. They would record and retain the Divine Writ—the path to salvation and life eternal. And through these implements, as flawed as they may have been, Yahowah was able to reveal His Covenant. And at the same time, with this control group, with this one race and in this one place, He was able to demonstrate the benefits of heeding His advice and the consequence of ignoring His instructions.

Once the ‘Emory’s “*aown* – perversity, delusions, depravity, and distortions” were “*salem* – complete,” the trade God made was to foreshorten by a score of years the mortal lives of a few thousand diseased individuals, none of whom had any hope of salvation, to make it possible for others to live forever. Had He not done so, you wouldn’t be reading this book. You would not have had any access to the Torah, Prophets, and Psalms. The path to salvation would be unknown to you and to everyone else. Equally horrible, without God’s moral compass and restraint, humankind would have already destroyed itself and our planet. He made the most rational, moral, and compassionate choice at the right time and place.

By using “*salem* – totally complete” after “*lo*’ *ad* – not yet,” God was saying that cultures can begin a downward spiral which will eventually put them outside and beyond the reach of salvation. There comes a time when societies become so morally lost, so sexually perverted, so religiously deceived, so politically misguided, so economically selfish, so academically bewildered, so nationalistic and militaristic, that there is no longer any hope for anyone—including children. The ‘Emory were approaching this time, and so are we.

Understanding this sad reality is essential to knowing why Yahowah endorsed the annihilation of a handful of ‘Emory towns at the conclusion of the Exodus. By the time these people were eliminated, their culture had become so perverse and depraved, there was no chance that anyone was going to choose right over wrong, God over the Adversary. Societies such as these become so poisoned with human edicts that individuals living within them no longer retain the capacity to see the truth, much less understand it, or embrace it. In this regard, the ‘Emory culture was very similar to those cultivated by Roman Catholics, Muslims, and Socialist Secular Humanists even today.

So while there is no hint of violence in this passage, Yahowah’s description of ‘Emory culture 400 years hence, provides the rationale for their annihilation. God recognizes what modern man rejects. Tolerating evil is being intolerant of good. Displaying mercy toward the wicked is merciless. Wickedness and wrongdoing which rise above the level of individual guilt to societal liability, are the product of religious and political schemes which must be condemned and contained. Such dogmas thrive in the minds and hearts of men and women—even boys and girls. To eradicate them, the doctrines must be exposed, and their hosts must be rendered incapable of infecting others.

As a result, a place would be set-apart apart unto Yahowah and His children where the Covenant would be conceived and allowed to grow. **“On (ba – in) this (huw’) day (yowm), Yahowah (YaHoWaH) cut (karat) the Familial Covenant Relationship (beryth – nurturing relational agreement, binding promise, solemn oath, and mutual alliance and pledge based upon a marriage vow and home which fosters and encourages) with (‘eth – in association with) ‘Abram (‘Abram – Father who Uplifts) to promise (la ‘amar – to communicate and confirm), ‘To your offspring (zera’ – seed) I give (natan – bestow and devote) therewith (‘eth) this (ze’th) land (‘erets – established realm and firm, reliable place).”** (*Re’syth / Beginning / Genesis 15:18*)

The Hebrew word translated “cut” is *karat*. It is routinely deployed in connection with the formation of the Covenant to illustrate the manner business associates might “cut a deal.” God selected it for two reasons. First, the purpose of the Covenant is to separate God’s Chosen from the world, and to set them apart unto Him. Second, *karat* is used in connection with circumcision, and circumcision would become the “sign of the Covenant.”

And while it is seldom translated, much less considered, let’s not neglect “‘eth – with.” A covenant isn’t something anyone can do alone—even God. It is a relationship, and that requires at least two consenting parties.

Among all of the words found in Yahowah’s Word, *beryth* may be the single most important. Based upon *beyth* and *barah*, the “*beryth* – agreement” is designed to “*barah* – nurture” a “*beyth* – family.” We know this because *barah* means “to nourish, providing that which is required to live and grow.” And *beyth* is a “family, home, and household.”

If we were to boil the whole of Yahowah’s witness down to a single term, it would be *beryth* - Covenant.” God revealed Himself through the inspired writings of prophets and scribes in order to form a family-oriented covenant relationship with mankind. It is a “legally binding and valid agreement between parties to do, or not to do, the things which are specified.” A covenant is a “compact,” a term *Webster* defines as a “joining together, a thing that is firmly built and solid, something that is expressed concisely to form a close union.”

The dictionary's definition of "league" is also relevant, as it is a "covenant or compact made between parties for the promotion or maintenance of common interests, for mutual assistance and service." It is the "aggregation and association of parties to achieve a common goal."

And lest we forget, by any definition, a relationship is contingent upon the participation of two parties—in this case mankind and God. Yahowah only honors His side of the agreement with those who honor man's responsibilities within the relationship. There are very specific things Yahowah has asked us to do, very few of which have made their way into the any of the Christian salvation schemes, where God or the Church does everything, and the participants do almost nothing, save make a profession of faith.

In paleo-Hebrew, the language of revelation, the first letter in "*beryth* – covenant," is Beyth. It was written by drawing a picture of a tent, which was symbolic of a family living securely in a home. It therefore serves to define the *beryth*, picturing it as a home sheltering and protecting a family.

The second letter, Rosh, was scribed by illustrating an individual's head. It was designed to convey the idea that something is the first order of business, the most important thing to accomplish, and the top priority. Nothing is more important to Yahowah than this "*beryth* – Family Relationship."

The third letter, the Hebrew Yowd, was depicted by illustrating an arm and hand. It was used to visually communicate the will, authority, and ability to do whatever is required to achieve a goal. And Yahowah, the ultimate power and authority in the universe, will stop at nothing, save compromising His integrity and infringing upon freewill, to achieve His heart's desire—the formation of a Familial Covenant Relationship with humankind.

Taw, the final letter in *beryth*, depicted what had to be achieved to facilitate the priority of enlarging our Heavenly Father's family. The Taw was drawn in the form of an upright pillar. It designated a doorway and a tent pole, which when erected, served to enlarge a shelter, while also providing it with an entrance. Yahowsha' is the Upright Pillar who enlarges Yahowah's family and home—the embodiment of Shelters. He is the Doorway to Heaven—the living embodiment of Passover.

But no matter how you look at it, God's top priority is to "*karat* – cut" His "*beryth* – familial covenant relationship" with His creation so that nurtured and protected, we might live forever in His home. As promises and agreements go, there are none more valuable than this one.

As we have discussed, "*erets* – land" is used to describe a literal geographical place, Yisra'el, as well as a symbolic realm, Heaven—the abode of God. It is derived from an unused Hebrew root which means: "firm, reliable, and established." Similarly, Yisra'el is both a material place and a spiritual designation. A compound of '*ysh sarah 'el*, it describes "*ysh* – individuals" who "*sarah* – strive, live, exist, and endure" with "*'el* – God."

It is exceedingly common for God to use something tangible, such as the '*erets* of Yisra'el, to communicate something which is intangible, such as the nature of His home in heaven. In this vein, He is especially fond of agricultural metaphors—particularly as it relates to preparing the ground so that it is receptive, pulling the weeds of deception, tending to the crop, separating the wheat from the chaff, and ultimately harvesting saved souls. Therefore, in this passage which is announcing the "cutting of the Covenant," we should see the "*erets* – land" which has been "*'amar* – promised" as an actual material place and as the establishment of God's spiritual realm.

They both exist, one in the material world and the other in the spiritual. Yahowah wants to campout with those who want to be with Him in both places.

Along these lines, when Yahowah's prophetic promises are fulfilled, and the Children of Yisra'el are led away from the crucible of human oppression and to the Promised Land, the first step of their journey from bondage to freedom, from death to life, from corruption to perfection, from separation to reconciliation in God's presence, begins by walking through Passover's Doorway. Smearred with the sacrificial blood of an unblemished lamb, it serves as a portal from mortality to immortality. But even this threshold to eternal life, this first of seven steps leading to God, could not be crossed until Unleavened Bread—celebrated the following day. This, the second step to living in God's presence, is symbolic of God removing every form of corruption from our souls, perfecting us, so that we might exist with Him. This then leads to the third step on the third day, to FirstFruits, where we are born into God's family, our souls adopted and harvested by Yah.

The fourth step along the Way we are invited to walk to God occurs seven Sabbaths later, which is why it is called Seven Sabbaths. After walking away from human oppression for seven weeks, each day separating ourselves further from religious and political schemes, we find ourselves approaching the very presence of God. And that is why on this day the Children of Yisra'el were given the Torah—the presence of God in our world. So to celebrate, we are instructed to invite everyone we know, regardless of race, age, gender, wealth, or status, to walk with us on this path from man's material world to God's spiritual realm. On this day we are empowered spiritually to accurately present what is known about Yahowah and the Way He has provided for us to walk to His home, so that everyone has the opportunity to choose to participate in the "*beryth* - Covenant."

The fifth step, called *Taruw'ah*, but known as Trumpets, like Seven Sabbaths, is both an announcement and a harvest. Those who have followed the path Yahowah has provided are asked to proclaim the good news: God has provided a means to survive this mortal life (Passover), and to become immortal. He has provided a means to escape judgment (Unleavened Bread), and to become innocent, so that we might come to be perfect in His presence. He has provided the means to adopt us into His family (FirstFruits), so that we might live as His children. He has invited everyone to participate (Seven Sabbaths), so that we might stop relying on man's political, religious, economic, and military promises, and start relying on His promises. But since we are free to choose to walk this path from man to God, Yahowah has instructed those who have made this choice, to issue a warning to those who have not. There is a consequence of ignoring, even disrespecting, Yahowah's seven Called-Out Assembly Meetings—as do virtually all Christians, Jews, Muslims, and Secular Humanists. Reliant on false promises, they will never enter God's presence, be cleansed of corruption, escape judgment, or transcend their mortality. The end of their mortal lives will be the end of their existence. Their souls will simply fade into oblivion, ceasing to exist.

We know this because God told us on Passover, on Unleavened Bread, and twice on the Day of Reconciliations. Those who reject Yahowah's summons to come into the presence of our Spiritual Mother, the Set-Apart Spirit, on *Yowm Kippurym*, after having observed *Pesach*, *Matsah*, *Bikuwrym*, *Shabuwa*, and *Taruw'ah*, will be cut off from God's family, their souls annihilated. Such is the consequence of choosing to ignore God's Way—to reject the path He has provided for us to walk from mortality to immortality, from corruption to perfection, from separation to reconciliation.

Those who choose to participate in the Covenant, those who decide to walk to God along the path He has provided, will be reconciled with their Heavenly Father. They will be redeemed and renewed, all in preparation for the seventh step along the Way—the destination: *Sukah* / Shelters. During the Seventh Called-Out Assembly Meeting our walk is over, because we are now camping out with our Heavenly Father. We have reached the Promised Land. We are now God’s children.

As Yahowah’s Covenant Relationship continues to unfold, I encourage you to keep this journey, this transformation and adoption, in mind. It is why, during their fourth meeting, Abram was called a “*ben* – son.” While he was old by man’s standards, he was young by God’s. Our Heavenly Father had adopted Abram—as He will us. And this serves to remind us that it is never too late. We can come to know Yahowah and serve with Him at any point in our human existence. Abraham was a year shy of one-hundred when this conversation occurred...

“And (wa) ‘Abram (*‘Abram* – Uplifting Father) **became** (*hayah* – he came to exist as) **a son of** (*ben* – a child of) **ninety-nine years** (*tish’yim teshah’ sanah* – one who observes, regards, and beholds change which leads to renewal). **And (wa) Yahowah** (YaHoWaH) **appeared** (*ra’ah* – He revealed himself and was seen) **as God to** (*‘el* – as the Almighty to) **‘Abram. And (wa) He said** (*‘amar* – affirmed) **to him** (*‘elyw*), **‘I Am** (*‘any*) **God** (*‘el*) **Almighty** (*shaday* – the most powerful). **Walk** (*halak* – come, travel, journey through life, come to exist, engage and proceed) **to** (*la* – toward) **My presence** (*paneh* – approach Me, exist by My side, face Me) **and (wa) come to be** (*hayah* – become and come to exist) **perfect** (*tamym* – innocent and unblemished, upright and blameless, whole and complete, healthy, unimpaired, wholesome, and in complete accord with the truth).” (*Re’syth* / Beginning / Genesis 17:1)

This introduction to the Covenant Relationship depicts “Yahowah appearing as God,” with our Heavenly Father “revealing Himself” to Abram so as “to be seen” by him. For this to occur without incinerating His friend, God had to become corporeal—that is to say, He had to transform some of His Spiritual energy into matter, to take on human form. While Abraham didn’t know it, this partial transformation from one state to another, was accomplished using a formula whereby the resulting mass was diminished from the source of Spiritual Energy by the speed of light squared.

You will notice that this material manifestation of Yahowah is so diminished from His natural state that the Creator of the universe has to announce that He is “God Almighty.” The patriarch was able to see and inspect God. By implication, there was nothing about His human form which visibly distinguished Him as such. And the only way for such a diminutive representation of the Almighty to actually be “God,” is for this corporeal expression of God to be set apart from God. That is to say that part of God was set apart from Him to meet with His creation. This diminished manifestation of God in our material realm, in our space and time, is Yahowsha’.

God’s meetings with Abraham depict His second of seven visits to earth—the first being when He walked in the Garden of Eden with Adam. He would also appear to Ya’aqob during his transformation to Yisra’el. He appeared to Moseh (meaning To Draw Out, better known as Moses), giving us His Towrah Instructions. Later, he visited with Shama’el (meaning Listen to God, better known as Samuel), affirming that reciting His Torah is the best way to listen to Him. And then in His sixth visit, Yahowsha’ walked the very same path we are invited to walk to God, beginning with Passover, Unleavened Bread, FirstFruits, and Seven Sabbaths in the Yowbel of

4000 Yah (33 CE). Upon His return in 6000 Yah (2033), He will complete the journey striding through Trumpets and Reconciliations en route to Shelters.

While God manifesting Himself in human form is completely consistent with Scripture, it is completely inconsistent with Rabbinical Judaism. In the opening sentence defining the Covenant, Yahowah destroyed one of the foundational claims of the Jewish religion. In the third of Thirteen Principles of Faith which define Judaism, Maimonides wrote: “G-d is incorporeal.” That is to say, according to the rabbi, God cannot manifest Himself as a physical being with a body.

Rabbi Moshe ben Maimon, also known as Maimonides and the Rambam (1135-1204 CE), crafted the most widely accepted listing of Jewish beliefs and laws. Many would consider him the father of modern Judaism—although I think that title belongs to another religious leader, Rabbi Akiba. He’s the fellow responsible for facilitating man’s quest to ascribe Yahowah’s authority to themselves in the first place. He came up with a scheme based upon the exercise of freewill, whereby two or more rabbis could out vote God. This resulted in them placing their Oral Law, the Talmud, above the Torah. Akiba is also the religious cleric most responsible for Jews being sent into exile for eighteen centuries. But don’t get me started...

Anyway, Rabbi Maimonides, after being educated in a Muslim mosque in Fez, Morocco, and living in Cairo, Egypt as the personal physician for the vizier of Muslim Conqueror Saladin, authored the massive (and purposely deceptive and convoluted) Mishneh, a compilation of 613 laws arranged by subject—all of which were designed to turn a covenant relationship with God into a works-based religion. Jews were taken back to Egypt and Babylon. But as I’ve said, it is Rambam’s Thirteen Principles of Faith that form the most universally accepted manifesto on the Jewish religion. And in them, the rabbinical mystic said that God was incorporeal. Therefore, by comparing this verse to Maimonides’ edict, we know that either the rabbi or Yahowah cannot be trusted.

Fortunately, we don’t have to guess who is being deceitful. The sixth of Rambam’s thirteen articles of faith says: “The words of the prophets are true.” Moseh, who was called “the greatest of the prophets” in the seventh article, wrote this passage. So if what Moseh scribed was accurate, the rabbi is not. It is as simple as that. There is no other rational option. This is just one of many contradictions in Judaism and Yahowah’s Word which lead to the unavoidable conclusion that Judaism, by its own definition, is false. And yet, to their own demise, Jews throughout the centuries have trusted the Rambam more than God.

I’ve studied and translated the Genesis 17:1 passage countless times, and yet, this was the first time I actually understood its primary meaning. God asked Abraham “*halak* – to walk *la-paneh-y* – to My presence.” When the Hebrew Lamed appears as a prefix, as it does in connection with “*paneh* – presence,” it serves as “a marker of a spatial extension toward a goal.” As a preposition, *la* is predominately translated “to, toward, into, and onto”—all of which are appropriate in this context. However, on some occasions, progress toward a goal can be rendered: “for, on behalf of, with regard to, in reference to, in order to, so that, to the point of, and on behalf of”—none of which fit comfortably between “walk” and “My presence” in this Godly revelation. So, the only appropriate and accurate translation of *halak la’-paneh-y* is: “Walk to My presence.”

Before we contemplate how we are supposed to “walk to God,” in such a way that we “come to exist in His presence,” let’s examine the last two words in the sentence. It reads “*wa-*

hayah tamym – and come to be perfect.” So, unless I’ve mistranslated *tamym*, there is a path we can walk to God which causes us to be perfect.

Since “perfect” means “to be in absolute accord with the truth, to be complete and sound, lacking nothing, to be innocent and unimpaired, to be totally healthy, entirely unblemished, good in the extreme, blameless, moral, right, impeccable, honest and truthful,” we should not be surprised that the world’s most reliable lexicons define *tamym* using these very terms. And to them they add: “upright, unscathed, intact, unobjectionable, sincere, and secure.” Therefore, this path to God which we have been asked to walk must be capable of accomplishing all of these things on behalf of corrupt and flawed mortal beings.

Further due diligence tells us that *tamym* is based upon *tamam*, which means: “to accomplish something completely so as to finish the task at hand, and as a result, to be sound and unimpaired, to be upright, and to be perfect.” This Hebrew word is related to *tamyd*, which speaks of “continuing to live into perpetuity,” and to *tamak*, which conveys the idea of “being held and supported, being kept and sustained.”

Collectively then, God is speaking of walking along the Seven-Step Path He has provided by way of His Seven Called-Out Assembly Meetings. Specifically, He is instructing us to walk through the Doorway known as Passover, whereby the consequence of sin, which is death, is resolved, enabling us to live forever. He is asking us to wipe our feet as we pass over the welcome mat known as Unleavened Bread, whereby the penalty of sin, which is separation from God, is resolved, with God Himself removing corruption from our souls, making us innocent, and indeed perfect. This enables our Heavenly Father to adopt us as His children on FirstFruits. And so long as we continue to walk along this path, away from Babylon and Egypt, away from religion and politics, away from human oppression and deception, we will be enveloped in Yahowah’s Set-Apart Spirit on Seven Sabbaths, empowering us to herald the Good News on Trumpets. There is a Day of Reconciliations, whereby we are invited to live in the presence of God. The Almighty calls this everlasting era, this “*dowr* – generation of time:” “Shelters.” It is our destination, the Promised Land, where we are allowed to camp out with God forever.

This statement regarding the Covenant, and those which follow it, are as essential as any in Scripture. So, let’s compare our literal rendering of God’s revelation to some of the most popular English bibles to see how they may differ. Yahowah said:

“And (wa) ‘Abram (‘Abram) became (hayah) a son of (ben) ninety-nine years (tish’ym tesha’ sanah). And (wa) Yahowah (YaHoWaH) appeared (ra’ah) as God to (‘el) ‘Abram (‘Abram). And (wa) He said (‘amar) to him (‘elyw), ‘I Am (‘any) God (‘el) Almighty (shaday). Walk (halak) to (la – toward) My presence (paneh) and (wa) come to be (hayah) perfect (tamym).” (Re’syth / Beginning / Genesis 17:1)

And yet the *King James Version* published:

“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.” (17:1)

They ignored “*ben* – son,” and thereby mitigated the purpose of the opening statement. They replaced Yahowah’s name with Satan’s title, knowing that by using “LORD” in place of “Yahowah” they removed the intimacy we should have in our relationship with God. They ignored “*la* – to,” changing and convoluting Yahowah’s request in the process. They rendered “*paneh* – My presence” using a tertiary meaning, and thereby robbed readers of the primary

benefit Yahowah was offering. Then, rather than having God perform the action of the verb “*hayah* – come to be,” they added “thou” without any textual support. So rather than Yahowah affirming that He is going to perfect us, the King James has God telling Abram to do the impossible: “be thou perfect.”

The literary deception entitled *The New Living Translation*, advanced this irrational, and indeed inaccurate, rendering:

“When Abram was ninety-nine years old, the LORD appeared to him and said, “I am El-Shaddai—‘God Almighty.’ Serve me faithfully and live a blameless life.”” (17:1)

There is no rule more fundamental to achieving an accurate translation than: translate words (replace the meaning of the words in one language with the most similar words in another language) and transliterate names (replicate the pronunciation of the name as accurately as possible using the alphabet of another language). And that means it was unprofessional and irresponsible in the extreme to transliterate the words ‘*el shaday*, while replacing the name Yahowah with “Lord.”

Apart from being purposefully deceptive, there is no justification for replacing “*halak* – walk” with “serve Me faithfully.” Moreover, there is no reference to “live” or “life” in “*tamym* – perfect.” So while there is commonality between the King James “be thou perfect” and the New Living Translation “live a blameless life,” neither correlate with what Yahowah actually promised.

While *tamym* means “blameless and perfect,” in addition to “innocent and guiltless, totally sound and complete,” it is an adjective, not a verb. Further, it is irrational to think that Yahowah asked a man to do something which was impossible. This notion becomes even more troubling when one recognizes that the purpose of the Torah, the Covenant, and the Called-Out Assemblies is to make us “*tamym* – perfect, blameless, innocent, guiltless, and complete.” This is God’s doing, not ours. It is the very essence of the Ma’aseyah Yahowsha’, meaning “Yahowah Doing the Work Required to Save Us.”

The verb in this statement is *hayah*—which not so coincidentally, serves as the basis of Yahowah’s name. While *hayah* can be translated “become,” it means “exist.” According to this instruction, if we want to “*hayah* – exist” with “Yahowah – the Source of Existence,” we must choose to “walk to” God, who then must “vindicate, perfect, and complete” us for us to “exist” in “His presence.”

Not only are *tamym* and *hayah* inseparable in this statement, they must not be separated from “walk to my presence.” Once we make this decision, and begin to move along the path Yahowah has provided, He has to perfect us for this result to occur. The Called-Out Assembly Meeting of Shelters, where we are allowed to campout with Yahowah, is the destination. The six steps which precede it, make it possible for us to come into God’s presence. Passover, Unleavened Bread, FirstFruits, Seven Sabbaths, Trumpets, and Reconciliations delineate both the Way to walk to God, and also the means God deploys to cause us to “*hayah tamym* – to exist guiltless and innocent, blameless and perfect, sound and complete.”

At issue here is that Christians believe that neither *Yahowah*, nor His *Towrah*, nor His *Beryth*, nor His *Mow’ed Miqra’ey* provide the way or the result. So, they changed Yahowah’s name and altered His Word so that His testimony would not conflict with their religious beliefs.

The bibles they have touted to be the “inerrant word of god,” were deliberately altered to keep Christians from recognizing that it is their religion which is errant.

So that Yahowah, His Torah, His Covenant, and His Called-Out Assembly Meetings could all be replaced with religious faith, “*hayah tamym* – exist upright, sound, complete, unimpaired, and innocent,” was changed from the benefit of choosing to “walk to God,” to a condition which could not possibly be met by anyone. The Christian god became what Paul had said of him: a cruel taskmaster who enslaved, but could not save.

And yet, all one has to do is read Yahowah’s next sentence, which we’ll do in a moment, to realize that “vindication and perfection” represent the “gift” Yahowah gives to those who come to Him. Were we required to earn God’s favor by being perfect, then our salvation would be the result of our efforts, in direct contradiction to the notion of a “gift.” Abraham did nothing to earn his reward, and nor shall we.

However, if “*hayah tamym* – becoming perfect” is a benefit, and it is, there is only one requirement to be included in the Covenant: to walk to Yahowah’s presence. But if *hayah tamym* is a condition, then we mortals have a problem. None of us are “unimpaired or innocent,” nor are we “complete and sound, blameless without defect.” Only Yahowah has the power and authority to renew and restore mortal souls to “an unblemished status, to a guiltless state of perfection.” So the question is: does He do this merciful thing for us, or does He require this impossible condition from us?

If we were to soften *hayah tamym*, however, to “become upright in conduct and sincere in attitude,” then we’d have a fighting chance. As such, *hayah tamym* would represent the most appropriate attitude to exhibit in a family setting. So if this softer view were the intent, then Yahowah simply wants us to be sincere, upright, moral, and truthful. We can do those things. We cannot, however, be complete or blameless—at least not without His help.

Within the etymology of both words we discover some helpful clues. *Hayah*, as we shall learn, is the basis of Yahowah’s name, and in the first person singular, it conveys: “I Was, I Am, and I Will Be.” In relation to us, His name tells us that we exist so that we can continue to be with Him. Yahowah is the power behind the verb upon which His name was based. He is the force which creates the result.

Looking at *tamym*, we discover that this adjective is based upon the verb *tamam*. Without the Yowd, the verb means: “to obtain and acquire innocence, to be vindicated, to be perfected, to be supported, to be completed, and to be fulfilled,” in addition to: to adhere to another so as to be held upright.” At the heart of His Covenant is Yahowah’s promise to vindicate us, declaring us innocent, saving us, and thereby restoring us to perfection. The message of the Covenant is that Yahowah stood upright for us so that we could stand with Him. That is what these words mean.

Currently, we are a work in process—a mere shadow of our Creator. But those of us who have chosen to walk to God along the path He prepared and facilitated will be transformed, magnified in energy and dimensions, becoming more like our Maker. That is why the basis of *tamym*, the verb *tamam*, means “to be finished and to be made complete.”

Before we consider some of the other implications of Almighty God’s instructions to “walk to His presence,” let’s complete Yahowah’s statement to Abram. He continued by saying: “**I want to give** (*natan* – I want to bestow the gift of, I desire to grant a reward, I choose to offer a present, ascribe and entrust an endowment, devote and dedicate, even pay for and provide

(scribed in the cohortative, expressing a choice and desire, qal – relational, imperfect – unfolding stem and conjugation, and in the first person singular) **My Familial Covenant Relationship** (*beryth-y* – My nurturing relational agreement, My binding promise, My solemn oath of friendship, and My mutual alliance and pledge based upon a marriage vow and home which fosters and encourages, My constitution, compact, treaty, and partnership (scribed with the first person singular suffix) **between Me** (*bayn* – within, among, and in the midst of Me) **and** (*wa*) **between you** (*bayn* – where you discern the truth and respond rationally).” (*Re’syth* / Beginning / Genesis 17:2)

Yahowah has asked us to walk to Him so that He can give us His Covenant: personally inviting us into His family, adopting us as His children, and making us His heirs. But before He can do any of these things, before He can welcome us in His home and put His arms around us, He must first perfect us. And that is the reason He has specified the specific path He wants us to follow, the doorway He wants us to enter, the threshold and welcome mat He wants us to cross, en route to Him. But before we are reconciled and can come into His presence, God must first transform us from blemished material beings who are subject to sin, death and decay, who are guilty for having failed to live up to His standard, into perfect spiritual beings who are not only innocent and eternal, but who are now incapable of sinning or dying. In other words, God saves us so that He can adopt us. And that means that salvation, rather than being God’s gift, is simply the means to deliver the benefits of the Familial Covenant Relationship.

While His “*natan* – gift” is His Covenant, being vindicated is an essential part of the process. As a result, we are afforded the opportunity to be included in His family and the right to live with Him in His home—forever. We will be empowered, enabled, and enriched beyond our wildest expectations. And that my friends has far-reaching implications.

Written in the qal, imperfect, cohortative, *natan* expresses Yahowah’s desire to invite us into His home and adopt us as His children. God wants to engage in this relationship with us. God is on record, ready and willing to bestow these benefits upon us.

Yahowah’s unfolding plan to reconcile His relationship with mankind revolves around *beryth*. And here you will note that the Familial Covenant Relationship is God’s binding promise to us, His oath of friendship, His vow of marriage. *Beryth* was scribed *beryth-y*, with the first person singular suffix, making it “My Covenant.”

You will also note that “*beryth* – covenant” is singular, not plural. In fact *beryth* is never scribed in the plural form. There is only one Covenant. And that means that the notion of two Covenants, of an “Old Testament” and a “New Testament,” is in direct conflict with the Word of God. It also means that Paul lied in his letters to the Galatians and to the Romans when he wrote of “two covenants,” with the one memorialized here in the Torah being “of the flesh,” a “cruel taskmaster,” which “enslaved,” “had become obsolete,” and which “never had the power to save anyone.” Because Yahowah’s Covenant is the opposite of these things, and because this gift is grounded in His Word and with the relationship He established with Abram, Paul’s replacement covenant, said to be of the “spirit,” of “faith,” and of “grace,” isn’t worth the papyrus his letters were written upon.

Should you be able to wipe your mind clean of Paul’s deceptions, know that the one and only Covenant is God’s enduring gift—His eternal and binding promise to form a relationship with us, for us to become members of His family, and for us to live with Him in His home. While it will be renewed, that will not happen until He returns on the Day of Reconciliations.

And when His Covenant is renewed, the beneficiaries will be Yahuw'dym and Yisra'el, not Christians. And on that day, the Torah will no longer be neglected or disrespected, as it is in Christianity, because the Towrah will be placed inside of us.

Bayn, written “between Me” and “between you,” is indistinguishable in the text from *byn*, which means “to discern, to consider, to be perceptive, to evaluate, to distinguish, and to discriminate” between fact and fiction, right and wrong, truth and deception, that which is reliable and that which is not—so that we “might respond properly and sensibly.” *Byn* is the means we use to exercise our conscience—our ability to judge and to decide. *Byn* is a prerequisite for good judgment, for logic, for justice, for morality, and for making informed and rational choices. To *byn* is “to understand.” To know God, to engage in a relationship with Him, to recognize how this is done, we must *byn*.

It must also be said that “*byn* – discernment” is the antithesis of “faith.” Rather than a belief in the unknown, *byn* is “a rational response to that which is known.” Our participation in Yahowah’s Covenant is predicated upon knowledge and understanding which lead to trust and reliance.

Yahowah’s Covenant promise to Abram concluded with these words: “**And (wa) I will increase and multiply** (*rabah* – I will cause you to grow) **you in (ba) the extreme and to the uttermost** (*ma’od ma’od* – to the greatest extent possible in power and strength, energy and capability, to the highest point in dimensions and status).” (*Re’syth* / Beginning / Genesis 17:2)

Ma’od is an adverb, and as such, it is modifying the verb “*rabah* – I will increase and cause you to grow.” Used once, it would make the “increase and growth” “exceedingly significant.” But *ma’od* was repeated twice, telling us that God plans to magnify our present status, increase us dimensionally, augment our overall amount of energy and capability, so abundantly, the increase exceeds our imagination. Like a loving father, our Heavenly Father wants to help us grow, so that we reach our ultimate potential. And nothing is more empowering, nothing designates a higher status, than being God’s child.

By using *rabah* in the context of the Covenant, our Heavenly Father is saying that He will “*rabah* – rear us, caring for us so that we grow and reach our full potential, becoming exceedingly greater than we currently are.” Moreover, by analyzing the juxtaposition of *rabah* and *ma’od*, we discover that Yahowah is not speaking about the quantity of Abram’s descendants, but instead about demonstrably and substantially increasing Abram’s status (from a human child to God’s son), his dimensions (from 3.5 (stuck as we are in time) to 7.0) his capability (from matter to energy), his life (from mortal to eternal), and his wealth (from owning a flock of sheep to inheriting his own slice of the universe). Since Abram lived the rest of his life as a regular guy, a rather typical human, these promises all applied to the eternal and spiritual realm. Therefore, this benefit of the Covenant, its result, is becoming more like God; becoming more powerful and energetic, more capable and longer lived—all of which are the result of our elevated status, that of becoming Yahowah’s children. As a result of the Covenant, and of choosing to walk to God along the path He Himself walked, we will be magnified, inheriting God’s source of energy as our nature is transformed from physical to spiritual.

Yahowah has told Abram, and us through him, what the Covenant Relationship was to entail, what He expected, and what He was offering in return. Up to this point, we have learned that Yahweh was insistent that Abram leave Babylon—the headwaters of the political and religious schemes contrived by man. Now He wants him to walk to Him.

There are three aspects to “walking” that I don’t want you to miss. First, those who are walking are standing upright, not bowing down. God wants to be adored as our father, not worshiped as a “lord.” Second, those who are walking are engaged and active, not passive. Relationships are not for spectators. Third, the Covenant is a journey of discovery, a way of life. It is about traveling through space and time with God.

There is an additional aspect of “walk” worthy of contemplation. There are other forms of locomotion our Heavenly Father could have chosen. And yet He did not say “stand at attention.” Rather, He is indicating that we are to be at ease with Him. He did not say “march.” Therefore, we are not following orders. God did not say “run.” So He isn’t challenging us to perform. He did not say “fly,” suggesting that He isn’t beyond our reach. He didn’t even say “jump,” because He hasn’t set up any obstacles between us. God did not say “ride,” either. Not only will He be providing the transport to heaven, a relationship requires both parties to actively engage. But He did say “walk,” because He wants us by His side, moving along life’s road together.

It bears repeating: Yahowah wanted Abraham to walk to Him, which required him to make the conscious decision to choose to be with God, and then to move in that direction. It further implies that God wanted Abraham to be at ease with Him, to walk along side of Him, to be conversant with Him. He did not ask Abraham to praise Him, to bow before His throne, or to put Him on a pedestal. These instructions are the antithesis of that. I dare say, these may be some of the most important words in Scripture.

Yahowah has invited us to have a relationship with Him. He did not establish a religion. Further, this relationship with our Maker is to be on a first-name basis. We are invited to walk side-by-side, in His presence, conversing with Him. If you get nothing more out of this book than that, my labor and your time will be rewarded in abundance. If you capitalize on this offer, God will cause you to grow in status and power beyond your imagination.

Considering the Source, the offer of the Familial Covenant Relationship was very humbling stuff. And that’s probably why Abram reacted the way he did. But pay special attention to God’s reply. **“Then (wa) Abram (‘Abram – Father Who Lifts Up) fell (napal) on His face (‘al paneh – in God’s presence), and (wa) God (‘elohym – the Mighty One) spoke (dabar – talked and communed, shared the word) with him (‘eth), to say (la amar – to respond): ‘Here I Am, look at Me (‘any hineh). I have a Familial Covenant Relationship (beryth – I have formed a personal partnership and friendly association) with you (‘eth). You shall be (hayah – you will exist as) a father (‘ab) to (la) many enriched (hamown – an abundance of) people from different races and places (gowym).”** (Re’syth / Beginning / Genesis 17:3-4) It’s hard to see up when you are looking down, which is why Yahowah’s directions are the opposite of Catholic and Islamic prostrations. While man is prone to falling down, and has been conditioned to bow down, God wants to lift us up so that we can be with Him and look Him in the eye.

The “*beryth* – covenant” is a family relationship, and an “*‘ab* – father” serves as a progenitor of a family. And so in this way, “*‘Abram* – representing the Uplifting Father,” who was soon to become “*‘Abraham* – describing our Merciful Father,” serves as a metaphor for God, our Heavenly Father, who is the Patriarch of the Uplifting and Merciful Family Relationship known as the “*Beryth* – Covenant”—God’s plan to adopt and enrich us.

The “*gowym* – people from many races and places” who have embraced Yahowah’s Family-Oriented Covenant Relationship, and who have been adopted into our Heavenly Father’s family, are indeed “*hamown* – abundantly rich.” As part of our adoption, we inherit our Heavenly

Father's possessions—which includes everything in the entire universe. While I don't know how many thousands of us there are or will be, there is more than enough to go around to exceed the pledge communicated within this verse. It was this promise Yahowsha' affirmed when He said: "I am the Door (associating Himself with Passover). If anyone enters through Me, he shall be saved.... I came so that they might have life more abundantly." (Yahowchanan / John 10:9-10)

Throughout Scripture, there are many words and statements which reveal a contrast, and have a light and dark side, depending upon whether a primary, secondary, or tertiary definition of a word is used. This is one such place. The benefit of the Covenant is derived from *hamown*'s primary definition: "being enriched with abundant wealth through the accumulation of possessions greatly in excess of the norm or what is actually needed." Through the Covenant we are "*hamown* – enriched" in this way because God's children receive their Heavenly Father's inheritance.

But that is not all *hamown* means. Its secondary definition is "to create an uproar to confuse the masses, to clamor in a loud and unruly fashion so that multitudes are motivated to riot as hoards of militants plunder their victims." Under its secondary definition, *hamown* speaks of "political pomp and pontification" and of "religious pronouncements and processions which confuse the masses and cause hoards of people to be agitated." Its tertiary definition is the result: "turmoil, commotion, tumult, and riots." Then, because of the massive cultural damage the dark side of *hamown* can do to an entire community, indeed to a civilization, the fourth definition emerges as: "crowd, multitude, masses, and populace."

So, in the dark and light side of this word, we witness the contrast between the consequence of embracing the Covenant and the result of rejecting it. We are either adopted by God and are "*hamown* – enriched," or we become "*hamown* – the depraved victims of man's caustic religious, political, economic, and military schemes."

Turning next to *gowym*, we discover that the primary definition, "people from different races and places" is the best fit in this godly pronouncement, because "individuals the world over, regardless of their genes or their geography," have been enriched by Yahowah's Covenant. But, *gowy*, the singular of *gowym*, can also be translated using its secondary definition, "nation," as it is a subset of the word's primary connotation. Religious Jews prefer to transliterate *Gowym* as "Gentiles," and then to ascribe the word's tertiary meaning to those who are not Jewish: "heathen pagans who are uncultured and act as animals."

Therefore, by using the primary definition of both words, we know that "*gowym* – individuals the world over" will choose to be made "*hamown* – abundantly rich" by Yahowah's "*Beryth* – Familial Covenant Relationship." But many will choose an opposing fate. We discover by considering the implications of the secondary and tertiary connotations of each term, that God is predicting that not all of the *gowym* who claim Abraham as their patriarch, such as Christians and Muslims do, will be good. And as usual, He was right.

Before we press on, let's see how accurately some of the more popular English Bibles did with this extraordinarily important passage. To accomplish this, we should recognize that Yahowah said:

“I want to give (*natan*) My Familial Covenant Relationship (*beryth*) between Me (*bayn*) and (*wa*) between you (*bayn*).’ And (*wa*) I will increase and multiply (*rabah*) you in (*ba*) the extreme and to the uttermost (*ma'od ma'od*).” (17:2) **“Then (*wa*) Abram ('Abram) fell**

(*napal*) on His face (*'al paneh*), and (*wa*) God (*'elohym*) spoke (*dabar*) with him (*'eth*), to say (*la amar*): (17:3) **'Here I Am, look at Me (*'any hineh*). I have a Familial Covenant Relationship (*beryth*) with you (*'eth*). You shall be (*hayah*) a father (*'ab*) to (*la*) many enriched (*hamown*) people from different races and places (*gowym*).'"** (17:4)

The first to "translate" Yahowah's testimony using secondary and tertiary definitions for "*hamown* – enrich" and "*gowym* – individuals from different races and places," was the Roman Catholic Church. They did so in their Latin *Vulgate*, where Jerome began by errantly rendering "*natan* – give" as if it were "*karat* – cut or make. He also ignored "*hineh* – look at Me," which was Yahowah's response to Abram falling on his face. "And I will make my covenant between me and thee: and I will multiply thee exceedingly." (2) "Abram fell flat on his face." (3) "And God said to him: I am, and my covenant is with thee, and thou shalt be a father of many nations." (4)

Affirming that the *King James Version* is actually a revision of the Latin *Vulgate*, rather than a translation of the Hebrew text, we find the king's occultist coconspirator, Sir Francis Bacon, plagiarizing Jerome: "And I will make my covenant between me and thee, and will multiply thee exceedingly. (2) And Abram fell on his face: and God talked with him, saying," (3) "As for me, behold, my covenant [is] with thee, and thou shalt be a father of many nations." (4)

Also ignoring the fact that Yahowah said that His Covenant was a "*natan* – gift," and that Yahowah asked Abram to "*hineh* – look at Him," the *New Living Translation* published something substantially different than Yahowah's actual testimony. To highlight their errors, I have emboldened the words they added without textual support or that they rendered using secondary meanings: "I will make a covenant with you, by which I will guarantee to give you countless descendants." (2) "At this, Abram fell face down on the ground. Then God said to him," (3) "This is my covenant with you: I will make you the father of a multitude of nations!" (4) Beyond revisiting every one of Jerome's and Bacon's mistakes, and beyond their ill advised additions, *hayah* does not mean "make." It means: "you shall be" or "you shall exist as."

It's little wonder Christians fail to understand that the "*Beryth* – Familial Covenant Relationship" presented in the *Towrah* is Yahowah's "*natan* – gift" to us, that God wants us to "*hineh* – look at Him," rather than bow down, and that the purpose of God's Covenant is "*rabah* – to increase and multiply" us in the "*ma'od ma'od* – extreme and to the uttermost." Unknown to Christians as a result of their errant translations, the Covenant was given to Abram so as to "*'ab* – father" "*hamown* – many enriched" "*gowym* – individuals from different races and places." It is what Yahowah wants most: to empower us to become His children, to lift us up and make us vastly greater than we currently are, so that we might inherit all that is His to give. This is the gift of the Covenant. It is the reason the *Towrah* was written.

There are two reasons that I can say with absolute certainty that these three bible translations have misrepresented Yahowah's message. The first of these is encapsulated in the previous paragraph, and in the primary definitions of the words Yahowah actually selected. The second reason is that we know Abraham had a legitimate and an illegitimate son. The legitimate son, Yitzchaq, became the father of Ya'aqob who became Yisra'el—a people expressly contrasted from the *gowym*. The use of "*gowym* – gentiles" thereby excludes the one and only nation considered valuable by God. And nothing is known about what happened to Yshma'el, other than he married an Egyptian and wandered off into the desert where his offspring were previously predicted by Yahowah to be "wild asses of men whose hand would be against their

brothers, and who would live in conflict with the whole world.” So there is no chance that these *gowym* asses embody the gift of the Covenant either. Therefore, it is senseless to render *ma’od*, *hamown*, and *gowym* as Christian theologians have done.

Abram’s transition from “Uplifting Father” to “Loving and Merciful Father who Enriches,” illustrates the nature of our Heavenly Father’s Covenant gift. It represents a “loving act of undeserved favor, of forgiveness provided out of a sense of compassion and affection.”

We know this because God said: “**And** (*wa*) **no longer** (*lo’ owd*) **shall he call out** (*qara’* – will he proclaim, read, or recite) **your name** (*shem* – your personal and proper name) **as** (*’eth*) **‘Abram** (*’abram* – uplifting father). **Your proper and personal name** (*shem* – your designation and renown) **shall be** (*hayah* – it shall exist as) **‘Abraham** (*’abraham* – a compound of *’ab* – father, and *raham* – womb of merciful, forgiving, tender love, affection, and compassion, and *hamown* – to enrich: “Loving and Merciful Father who Enriches”). **I have given to you** (*natan* – I have granted as a gift to you) **the designation of** (*ky* – the brand and symbolism designating to whom someone belongs of) **the father** (*’ab*) **of many enriched** (*hamown*) **people from different races and places** (*gowym*).” (*Re’syth* / Beginning / Genesis 17:5)

Beyond the fact that the primary meaning of *hamown* and *gowy* are as I’ve demonstrated and rendered them in these passages, if Yahowah intended to say that the benefit of His Familial Covenant Relationship was an abundant number of *Yahuwdym*, then He would have used *’am*, the familial term for people which specifically includes Yahowah’s naturally-born children as opposed to *gowym*, which speaks of foreign populations. Moreover, the number of *Yahuwdym*/Jews has been and continues to be limited by their religious enemies. And while I understand that there are over a billion Muslims who claim to have descended from Ishmael, they are all adversaries, and thus counterproductive to this partnership. After all, Yahowah dedicated the previous chapter to demeaning Ishmael, so His evaluation of Islam is well attested.

The only meaningful message here, and the only one in complete harmony with the words themselves, especially in the context of the Covenant, is that our “Loving, Merciful, Forgiving, and Compassionate Father who Enriches,” through His Familial Covenant Relationship, has adopted people from many different races, living in many different places into His family, and that these spiritual children, after having been elevated in status, have been enriched, inheriting all that is God’s to give. While we all begin life outside of God’s family and home, and are all foreigners, initially, Yahowah has a plan in place for this status to change.

According to Yahowah, not only will those He adopts by way of His Covenant become abundantly rich, and be exceedingly empowered, so will He. “**And** (*wa*) **I will grow, be fruitful, and flourish** (*parah* – I choose to grow by branching off and bearing fruit (scribed with the hiphil stem denoting relationships in which both parties participate in the action; perfect conjugation telling us that this growth will be whole and complete throughout time; consecutive form which conveys volition; first person singular, affirming that it is God who is choosing to branch off, blossom and grow, be fruitful and to flourish relationally)) **with you** (*’eth* – in association with you) **in** (*ba* – with) **the extreme and to the greatest extent possible** (*ma’od ma’od* – to the uttermost capacity of energy and capability, to the highest possible and most complete dimension, place, and status).” (*Re’syth* / Beginning / Genesis 17:6)

Yahowah has defined the purpose of the Covenant from His perspective. Relationships complete Him; they cause Him to grow, to branch out, to blossom, and to flourish. The hope of developing mutually beneficial and engaged relationships with humankind is the reason God

created the universe and the reason we exist. We provide the means for Yahowah to grow, for Him to become greater than He already is. Without the Covenant, deprived of these relationships, God ceases to be infinite, because by definition, to be infinite, one must continue to grow. Loving relationships, a flourishing family, children to nurture, companions to hang out with, a universe to share, to explore and enjoy with supportive friends, represent the only thing God cannot provide for Himself.

The fruit of the Covenant is growth – both ours and God’s. Our Loving and Merciful Father grows and is enriched when His family grows and is enriched. It is that simple. It is that profound.

We know these things because *ma’od* is an adverb now modifying the verb “*parah* – I will be fruitful and grow.” Just four verses ago, in *Re’syth* 17:2, *ma’od* was used to modify “*rabah* – I will cause you to increase and grow.” And because *ma’od* was scribed *ma’od ma’od* in both sentences, God is telling us that the Covenant will not only cause us to increase and grow beyond our wildest imagination, it will also cause Yahowah to be fruitful and grow to His maximum potential. By helping His children grow to become all that they can be, our Heavenly Father grows and becomes all He can be. Loving family relationships empower and enrich everyone—including God.

As with most things, however, relationships can also be negative. For example, have you ever loved someone who didn’t return your love? Have you ever cared about someone who didn’t seem to care about you? If you have, you know that there are few experiences as frustrating, debilitating, or as draining as being rebuffed, rejected, or just ignored. Trying to initiate, build, and nurture a relationship in such one-sided affairs can drain the life right out of you. And such would be the case with God if He personally solicited everyone on earth. And I suppose that this is why God loves those who love Him. It is why His mercy has been and will be bequeathed upon thousands, not millions or billions of souls. It is why His family will ultimately be small compared to the number of people who have rejected or ignored His overtures.

Before we complete our review of this statement, I want you to know that most every English bible differs significantly from the way I have translated this passage. It’s not that the words are confusing, but instead that the theologians who created them can’t fathom the notion that God benefits and grows as a result of the relationships facilitated by His Covenant.

And yet there is no denying that the text begins: “*w-h-parah-y* – and I will grow and be fruitful.” The “*w*,” prefix, representing the conjunction “and,” indicates the beginning of a new sentence. Then because *parah* was scribed in the first person singular, we are required to add the pronoun “I” when this form is used in the subject of a sentence. Since Yahowah is speaking to Abraham, He is the one who is growing.

Also, as noted in the text, the hiphil stem speaks of relationships in which both parties participate in the action. Therefore, God is addressing one of the benefits of His Familial Covenant Relationship. The verb’s perfect conjugation then reveals that God’s growth will complete Him throughout the whole of time. It reflects something which is always true, in the past, in the present, and in the future. And lastly, the consecutive form tells us that God has chosen and desires this result. In fact, the only rational conclusion is that this describes the very reason we exist.

The second word, *'eth-d*, is “*'eth* – with” suffixed in the second person singular masculine, meaning “with you” or “in association with it”—in this case referring to *'Abram* and/or his new name: “*'Abraham* – Loving and Merciful Father who Enriches.”

The third and fourth words are: “*b-ma'od ma'od*.” The “*b*” represents the preposition “in.” And *ma'od ma'od* conveys: “to the greatest extent possible.”

Therefore, these translations are all inconsistent with the words God selected. While He said: “**And** (*wa*) **I will grow, be fruitful, and flourish** (*parah*) **with you** (*'eth*) **in** (*ba*) **the extreme and to the greatest extent possible** (*ma'od ma'od*).” (*Re'syth* 17:6), the *Roman Catholic Vulgate* published: “**And I will make thee increase exceedingly.**” The *King James Version* mimicked them with: “**And I will make thee exceedingly fruitful.**” And the *New Living Translation* followed suit: “**I will make you extremely fruitful.**”

They all published: “I will make thee/you,” even though every translator was aware that none of the six Hebrew verbs which can be translated “make” were included in the text. Should you be curious, they are: 1) *karat* – make in the sense of cutting a deal, 2) *bara'* – make in the sense of creating, 3) *'abad* – making something happen through one's labor or service, 4) *ma'aseh* – working to make or accomplish something, 5) *'alylyah* – making in the sense of effecting an outcome, and 6) *'asah* – doing, fashioning, accomplishing, and making.

Every translator knew that *parah* was used as a verb, not as a noun in this sentence. Therefore: “to grow and to be fruitful,” is accurate, while making someone “fruitful” is not.

And every translator knew that the verb *parah* was not suffixed in the second person singular, indicating that it cannot read: “I will cause you to grow or be fruitful.” The second person singular pronoun was added as a suffix to the following word: “*'eth-d* – with you.”

While I do not claim to be the world's best translator, one does not have to possess such skills to translate these four words accurately. So recognizing these realities, why did all of these translators choose to change God's testimony? Why did they all make and perpetrate the same mistake? Since there is no reason to think that they were poorly informed and unqualified, what was their agenda? What were they trying to hide or promote?

And this is no small issue. Accurately rendered, these four words answer the question: what does God want? They explain why He created the universe, why He conceived life, why He established His Covenant, why He delivered His Towrah, why He invited us to participate in His seven Called-Out Assemblies, and why He enabled the Way to His home on Passover, Unleavened Bread, and FirstFruits in 33CE. The moment we understand what God wants from the Covenant, everything fits; everything makes sense.

God wants to be our Father. He wants to share His universe with His children. He wants to grow by helping us grow. God becomes greater by causing us to become greater. In fact, His plans for us are so spectacular; we become heirs to His throne, kings in His kingdom. Listen...

“**And** (*wa*) **I will give this** (*natan* – I will actually offer, allow, grant, and bestow this unfolding relational gift (qal perfect, prefixed first person singular masculine and suffixed second person singular masculine)) **to** (*la* – on behalf of) **people from differing races and places** (*gowym*). **And** (*wa*) **royalty** (*malakym* – royal rulers, authorized kingdom leaders) **will germinate and be brought forth** (*yatsa'* – they shall come forth, be led out, be delivered, and find freedom; they will be produced, expand and grow; they shall be cleansed, purified, be made beautiful, and stand upright (scribed in the imperfect conjugation, telling us that this process will

continue to unfold over time) **from this** (*min* – by this means).” (*Re’syth* / Beginning / Genesis 17:6)

To begin, since Yahowah chose to use the verb “*natan* – give,” and did not use any of the six Hebrew words at His disposal to convey “make,” and since He prefixed the verb in the first person singular, it is reasonable to conclude that He intended to say “I will give.” But that is where certainty transitions into probability. You see, “*natan* – give” was suffixed in the second person masculine. So the verb must be followed by “you,” referring to Abraham, or “this or it,” referencing something in the immediate proximity which is also masculine singular. Based upon what has come before, the options are: “*shem* – name,” “*ab* – father,” “*hamown* – enrichment,” “*Abraham* – Uplifting Father,” and “*Abraham* – Loving and Merciful Father.” “*Gowym* – people from different races and places,” is also masculine, but it was written in the plural form, and “*beryth* – Covenant,” while exclusively singular, is feminine.

Since the sentence is senseless written “I will give you to people from differing races and places,” and since the “*beryth* – Covenant” is excluded because it is feminine, the context suggests that the thing Yahowah is giving to individuals from varying places and races is “*hamown* – enrichment” through His “*shem* – name,” with Him becoming our “*ab* – Father, specifically, our “*Abraham* – Loving and Merciful Father.” When we are adopted into Yahowah’s family, His Covenant, we become God’s children and we inherit the universe. And as the sons and daughters of the King of Kings, we are royalty.

Malakym, the word rendered “royalty,” is the plural of *malak*. Usually translated “king or kings,” it denotes “royal rulers” who are “empowered and authorized.” This form of wealth transfer, of empowerment, and transfer of authority is always inherited from father to son. As such it is a fitting reward in this context, especially since the emphasis has been on the “*natan* – gift” of a “*beryth* – family relationship,” which provides “*hamown* – enrichment,” to the “*ma’od ma’od* – greatest extent possible,” using the “*shem* – name,” of our “*ab* – Father,” our “*Abraham* – Loving and Merciful Father.”

But more than this, *malak* is based upon *mal’ak*, a “theophonic or godly being, a supernatural deputy and associate, a spiritual messenger, and a heavenly envoy.” As God’s children we become supernatural spiritual beings.

Finally, *yatsa’* was scribed in the third person, masculine plural, making the subject of the verb the newly conceived “*malakym* – royalty.” So with “*min* – from” suffixed in the second person masculine singular, we return to our Father’s enrichment, His love and His mercy “*yatsa’* – producing” these benefits.

These things known, let’s check to see if the Catholic, Protestant, and Evangelical Christian publications picked up on any of these insights. From: “**And (wa) I will give this (*natan*) to (la) people from differing races and places (*gowym*). And (wa) royalty (*malakym*) will germinate and be brought forth (*yatsa’*) from this (*min*).**” (*Re’syth* 17:6) To: The *Roman Catholic Vulgate*: “and I will make nations of thee, and kings shall come out of thee.” The *King James Version*: “And I will make nations of thee, and kings shall come out of thee.” And the *New Living Translation*: “Your descendants will become many nations, and kings will be among them!”

Once again, beyond the fact that *natan* means “give,” not “make,” we are compelled to recognize that the use of *gowym* expressly excludes Yisra’el, the only nation traceable to

Abraham, and the only place on earth where kings have had an ongoing relationship with God. This recognition renders all of these translations senseless. But don't accept my word on this. There are a plethora of interlinears and lexicons available to you online and in stores, which allow you to verify all of this for yourself. After all, there is a great deal at stake. If I'm right, God is offering a tremendously valuable gift—one worth a little of your time.

In this next statement, we are reminded that the “*beryth* – familial covenant relationship” is God's, which is why He is free to give it to us. Moreover, God uses it to “*quwm* – restore us,” to “*quwm* – establish us” so that we can “*quwm* – stand upright,” in His presence. He accomplished this when He “*quwm* – stood up” for us on Passover and Unleavened Bread, enabling us to “*quwm* – stand” by His side.

“And (wa) I will stand up and establish (*quwm* – I will restore, fulfill, and accomplish, I shall ratify and confirm (written in the hiphil stem, whereby the subject (God) is causing the object (Abraham and his offspring) to become established and stand upright)) with ('eth) My Familial Covenant Relationship (*beryth* – My family association (feminine singular, suffixed in the first person singular gender inclusive “My”)) between Me (*bayn*) and (wa) between you (*bayn*), and between (*bayn*) your offspring (*zera'* – your seed, your extended family) after you ('*achar* – following you), on behalf of (*la* – concerning) their dwelling places and generations (*dowr* – their protected households and extended families, elevating and extending their lives), for an eternal and everlasting ('*owlam* – forever enduring and eternally existing) Family Covenant Relationship (*beryth* – familial association (feminine singular)), to (*la*) be and to remain (*hayah* – to exist yesterday, today, and tomorrow (scribed in the qal relational stem and infinitive construct giving the verb the qualities of a noun)) as your (*la*) God ('*elohym*) and (wa) for (*la*) your offspring (*zera'* – seed and descendants) after you ('*aharown* – until the very last of you).” (*Re'syth* / Beginning / Genesis 17:7)

Therefore, the stated purpose of Yahowah's “*beryth* – Family-Oriented Covenant Relationship” is to “*dowr* – to elevate and extend our lives, to enlarge and protect our family,” which is His family, and to “*dowr* – to enable generations to abide and endure together throughout time.”

The “*beryth* – Covenant” is not just singular, as in there is only one Covenant, it will “*owlam* – endure forever.” That which is '*owlam*, is “perpetual,” as in “continuously existing and unending.” And that means that the Covenant was not replaced by a “New Testament.” The one and only Covenant will endure forever. And not so coincidentally, at the heart of “*owlam* – everlasting and eternal,” we find “*am* – family” and “*owlal* – child.”

Also worth noting, in both instances, *beryth* was scribed in the construct form which binds it to the words which follow it in the text—most especially nouns. In the first instance, the “*beryth* – covenant” was associated with *byn*, which written in the first person, conveys “between and beside Me, in My proximity, within My defined space and time.” And on this occasion, it was irrevocably linked to “*zera'* – offspring.” Then in the second instance, we find *beryth* yoked to “*owlam* – eternally enduring.” These are all wonderful thoughts, albeit, all too easily missed.

While I cannot prove it, I suspect that the reason the “*beryth* – Family-Oriented Covenant Relationship” is feminine, is because it is the work of our Spiritual Mother. We are born into our Heavenly Father's family by way of the Set-Apart Spirit. She gives us new life. She nurtures us, cleanses and purifies us, protects and enlightens us. She adorns us in a Garment of Light, which enables us to enter God's home. She empowers us and is the source of eternal life.

As has been our custom, let's compare Yahowah's testimony regarding the purpose and enduring nature of His Covenant, to that which men have written. God said: **“And (wa) I will stand up and establish (quwm) with ('eth) My Familial Covenant Relationship (beryth) between Me (bayn) and (wa) between you (bayn), and between (bayn) your offspring (zera') after you ('achar), on behalf of (la) their dwelling places and generations (dowr), for an eternal and everlasting ('owlam) Family Covenant Relationship (beryth), to (la) be and to remain (hayah) as your (la) God ('elohym) and (wa) for (la) your offspring (zera') after you ('aharown).”** (*Re'syth* 17:7)

Other than writing “to be a God,” rather than “to be and remain as your God,” Jerome's *Roman Catholic Vulgate* was accurate: **“And I will establish my covenant between me and thee, and between thy seed after thee in their generations, by a perpetual covenant: to be a God to thee, and to thy seed after thee.”** The *King James Version* is identical to the Vulgate, which leaves us with the loose paraphrase known as the *New Living Translation*: **“I will confirm my covenant with you and your descendants after you, from generation to generation. This is the everlasting covenant: I will always be your God and the God of your descendants after you.”** Lost in their rhetoric are all of the insights we have just considered.

By saying that He, Himself, is going to “*quwm* – stand up for and establish” the Covenant Relationship, God is announcing the central plank of the “*Mow'ed Miqra'ey* – Called-Out Assembly Meetings,” which not only predict the arrival of the Ma'aseyah, but also explain His sacrifice. Because God stood up for us on Passover and Unleavened Bread, and because He will stand up for us again on Reconciliations and Shelters, we are restored and established, able to walk with Him in a familial relationship which leads to being raised up to His heavenly home—living forever.

The Promised Land serves as a metaphor for eternal life with God in heaven. And that is why this gift is listed as one of the benefits of the Covenant. **“And (wa) I will give (natan) to you (la), and to (wa la) your offspring (zera' – seed) after you ('achar), this ('eth) land ('erets – region and realm) where ('eth) you are living as an alien (magowr – a stranger and foreigner with minimal status and rights), the entire (kol) land ('erets) of Can'aow (can'aow – merchant traders who will be humbled; transliterated Canaan) to (la) eternally ('owlam – to endure forever in and) possess ('achuzah – to inherit and to be settled within). And (wa) I will exist (hayah – I will be) unto them as their (lahm la) God ('elohym).”** (*Re'syth* / Beginning / Genesis 17:8)

Since Yahowah and science both reveal that the Earth will not last “*'owlam* – forever,” the only way this promise can be fulfilled is for the *'erets* to represent the universe, inclusive of the realm known as “*shamaym* – the heavens.” Further, the reason Abraham was currently a “*magowr* – stranger” in this realm, is because he had not yet demonstrated to Yahowah that he was willing to trust and rely upon His Covenant provisions. That would not occur for more than a decade, and not until Abraham trusted Yahowah sufficiently for him to walk to Mount Mowriyah and perform a dress rehearsal for Passover.

One would have to search the Word of God long and hard to find a more important statement. **“And (wa) God Almighty ('elohym) said ('amar – promised) to ('el – as God to) Abraham ('Abraham – Loving, Merciful, and Enriching Father), ‘And (wa) as for you ('eth 'atah – regarding you), you should continuously and habitually observe (shamar – you should carefully consider, diligently and consistently paying especially close attention to the details so**

that you understand, care about, heed, revere, and are kept and preserved by (scribed in the qal relational stem, imperfect conjugation, conveying the idea that this close examination is to be ongoing, continuing to the point of becoming an everyday treasured observational and learning experience which builds trust in and reliance upon)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *shamar* – you should carefully observe; written with the first person singular suffix: My – telling us that the Covenant is God’s)), **you** (*’atah*) **and** (*wa*) **your seed** (*zera’* – offspring (singular construct)) **after you** (*’achar* – following you) **throughout** (*la*) **their generations, dwelling places, and eras of time** (*dowr* – their families, related births, and lives (plural construct)).” (*Re’syth / Beginning / Genesis 17:9*) It should also be noted that “*zera’* – seed” and “*dowr* – generations, dwelling places, lives, and epochs of time,” were both scribed in the construct form, linking the *zera’* and *dowr* together, and to the *beryth*.

Our responsibility, according to God, regarding His Covenant, is to “*shamar* – observe” it. It is the same instruction He gives us regarding His Towrah—which not so coincidentally, represents the one and only place where we can go to “observe” His Covenant, as it is the only place its codicils are recorded.

The means to become a “*zera’* – offspring” of the “*beryth* – family-oriented covenant agreement and relationship,” and “*dowr* – live throughout time in God’s dwelling place,” is breathtakingly simple: “*shamar* – continuously and habitually, carefully and diligently, closely and consistently observe, analyze, and examine every minute detail” of Yahowah’s Covenant as it is presented in the Torah. We should do this, as should our fathers and our children, no matter where or when we live.

“*Shamar* – carefully observe” is among the most important and least understood words in Scripture. It is almost always translated “keep,” even though etymologically, it is based upon the idea of “using our sense of sight, of being watchful, being visually alert, and overseeing things from the proper perspective so as to be aware of what is occurring.” The linguistic inference is that those who “carefully observe and diligently examine things, come to understand them, and through this understanding they are protected and secure.” *Shamar* was used to convey the idea that “people should keep their eyes open, that they should always be on guard, and that they should be alert and aware.”

Shamar is related to *shama’*, “whereby we are encouraged to use our sense of hearing, to listen” to what God has to say to us. Collectively, the senses of sight and hearing enable us to know and understand Yahowah and His Word by “*qara’* – reading and reciting” it. But there is more: by observing Yahowah’s Word, by listening to what God has to say about His Covenant, by coming to know and understand Yahowah and His Torah, we come to trust Yahowah and rely upon His Word. Trust and reliance then become the Way, the means to salvation and to our adoption.

So this proclamation from Yahowah regarding what He wants from us is direct and unequivocal. If you want to have a relationship with God, you do so by carefully observing and considering what He had to say about His Covenant in His Torah.

And yet, this statement from God is utterly devastating to Pauline Christianity. Paul’s thesis on his “Gospel of Grace” is based upon the notion that Abraham was saved, not because He

closely examined and carefully considered what Yahowah had personally revealed to him regarding His Covenant, but instead because he “believed God.” But “being observant,” especially during personal experiences like this one which was overflowing with amazing revelations and marvelous predictions, leads to knowing, to understanding, to trusting, and to relying, while “belief” is the residue of not knowing, of not understanding, of not trusting, and of not relying. In fact, belief without careful examinations and consideration, all too often leads to faith in things which are neither reliable nor true.

Those who know, trust, while those who do not know, believe. Moreover, the means to “knowing” is “*shamar* – careful observation.”

God did not ask Abraham to believe Him, nor did He suggest that we should believe Him. He asked Abraham and those who would benefit from the Covenant to carefully observe what He had to say. And to do that, we must read the Towrah, closely examining its every word.

Let’s continue to do what Yahowah requested of us and see where it all leads. “**This one and only** (*ze’th* – singular, unique, and specific (feminine singular)) **Family-Oriented Covenant Relationship of Mine** (*beryth-y* – mutually binding agreement of Mine, My household promise, relational accord of mine, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *shamar* – you should carefully observe; written with the first person singular suffix: of Mine – reminding us that this singular, specific, and unique Covenant is God’s)), **which relationally** (*’asher* – by way of making a connection and developing an association) **you should continuously and habitually observe** (*shamar* – you should carefully consider, you should diligently and consistently pay especially close attention to the details so that you understand, care about, heed, revere, and are kept in and preserved by the Covenant (scribed in the qal relational stem, imperfect conjugation, conveying the idea that this close examination is to be ongoing, continuing to the point of becoming an everyday treasured observational and learning experience which builds trust in and reliance)) **between Me** (*bayn*) **and between you** (*wa bayn*), **and between** (*wa bayn*) **your offspring** (*zera’* – your seed (singular construct)) **following you** (*’achar* – after you), **must circumcise** (*muwl* – shall absolutely cut off and remove the foreskin of the penis (scribed using the niphal stem which is used to convey the voice of relationships, and the infinitive absolute, which intensifies the action of the verb)) **accordingly your every** (*l-cm-kol* (singular construct)) **male for them to remember** (*zakar* – masculine human individual who recalls and remembers (singular and absolute)).” (*Re’syth* / Beginning / Genesis 17:10)

That was also clear and unequivocal. So, I ask you, when Paul screamed out against circumcision in his letter to the Galatians, demeaning it and this Covenant, why did anyone believe him?

The very first thing Yahowah asked us to observe, should we want to participate in His Covenant, was to circumcise every male. Written in the infinitive absolute, and followed by “*kol* – all,” there is no room for dispute. We can either accept Yahowah’s terms or reject them.

Since Yahowah has established only three requirements thus far, that we walk away from Babylon (away from mankind’s political, religious, economic, and military schemes), that we walk to Him (along the specific path which He prepared in the Torah), and that men be circumcised, let’s consider why He has asked this of us.

“**And** (*wa*) **you all shall cut off and separate** (*muwl* – you shall circumcise (scribed in the niphah voice of relationships, perfect, designating that this instruction shall be followed wholly and completely throughout time, consecutive, thus linking it to our *basar* – flesh)) **your foreskin’s** (*aralah* – the fold of skin covering the conical tip of the penis) **association with** (*eth*) **the flesh** (*basar* – our physical body and animal nature). **And** (*wa*) **this will exist** (*hayah* – this was, is, and forever will be (scribed in the qal perfect, signifying something associated with a relationship which is unchanging and unending) **as** (*la*) **the sign to remember** (*owth* – the example to visually illustrate and explain, the symbol and standard, the pledge, ensign, attestation, and proof of the miraculous nature (singular, as in there is only one sign, construct form, linking this sign to the one and only Covenant)) **the Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement, household promise, relational accord, marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally associating the *beryth* – covenant with *owth* – the sign of *muwl* – circumcision)) **between Me** (*bayn*) **and between you** (*bayn*).” (*Re’syth* / Beginning / Genesis 17:11)

Yahowah wants us to “*muwl* – cut ourselves off and separate from” our “*eth* – association with” our “*basar* – physical bodies and animal nature.” To be associated with God, we must disassociate ourselves from man. Therefore, not only is the “*owth* – sign” of the “*beryth* – covenant” a reminder that we must walk away from Babylon before we can walk to God, it signifies that to be adopted into our Heavenly Father’s family, we must transition from physical beings with mortal, imperfect, substantially limited, and decaying bodies, to spiritual beings who are elevated, empowered, and enriched by this relationship.

It is interesting to note that while circumcision is symbolic, the act itself is literal and physical. Further, *hayah*, which was scribed in the third person masculine singular, and was rendered “this will exist,” in the passage, should literally have been “he shall exist” as the sign. Therefore, when we accept the terms of Yahowah’s Covenant, we become its living symbols. Moreover, as we will discover in the “*Dabar* – Word” section of this prologue to the Towrah, Hebrew tenses do not designate the past, present, and future, as is the case with English tenses, but instead they reflect truths which remain unchanged throughout all time. Such is the case with *hayah*, meaning “was, is, and will be” all at the same time. Therefore, we were, we are, and we will be signs of the Covenant.

“*Owth* – sign to remember” and “*uwth* – to consent and agree,” are written identically in the Hebrew text. So not only is circumcision, this separation from our physical and animal nature, a “visual means to illustrate and explain the miraculous nature” of the Covenant, it is our way of showing our “consent and agreement” to raise our children in compliance with the terms Yahowah has outlined. Circumcision is a parent’s pledge to honor God’s family-oriented agreement. It is our signature on their adoption papers—telling our Heavenly Father that we want our children to become His children, and that we will dedicate ourselves to assuring that this occurs. And not so coincidentally, the best way to accomplish this is to read the Torah to our children, to expose them to our Heavenly Father’s Covenant, early and often, habitually sharing its prerequisite, requirements, and benefits.

I’m sure that you have noticed that virtually every sentence begins with “*wa* – and.” But that is somewhat misleading. The conjunction is used as punctuation, telling us where to end one sentence and start another in a language without upper and lowercase letters, and without periods, question marks, or exclamation points. I include the conjunctions simply because they serve to validate that I am accurately designating the start of each new thought.

“And (wa) a son (ben – male child) of eight (shamonah – eight; from shamen, olive oil) days (yowmym) you shall circumcise (muwl – you shall cut off and separate his foreskin (niphāl – relational voice, imperfect – telling us that this must continue to occur over time to produce ongoing results)) with regard to your (la) every (kol) male (zakar – masculine individual; from zakar: to commit to memory, to remind, and to remember) throughout (la) your dwelling places and generations (dowr – their protected households and extended families, elevating and extending their lives), those naturally born (yalyd – those naturalized as a member of an extended family through natural childbirth) in the home (bayth – into the household and family (singular absolute)), and also (wa) those really wanting to be (kasap – deeply desiring, strongly yearning, and passionately longing) acquired and included (miqnah – purchased and obtained) from (min) every (kol) son (ben – male child) of foreign lands (nekar – of places where they are not properly valued and appreciated) which relationally (‘asher – by way of making a connection) are not (lo’) from (min) your seed (zera’).” (Re’syth / Beginning / Genesis 17:12)

In Scripture, eight symbolizes eternity, which is why the symbol for infinite and the numeral itself are so similar. It is why there is an eighth day of celebration associated with the seventh Called-Out Assembly of *Sukah* – Shelters, which is symbolic of us camping out with God for all eternity. Additionally, the Hebrew word for “eight,” *shamonah*, is based upon *sheman*, meaning “olive oil.” In Scripture, olive oil is used as a metaphor for the Set-Apart Spirit because She nurtures us, anoints us, heals us, cleanses us, and enlightens us. The olive is not only native to Yisra’el, it is one of the world’s longest lived trees.

This is the second time Yahowah has used “*zakar* – male” in association with circumcision. Since the instruction is directed toward, albeit not exclusive to, young boys, literally “*ben* – sons,” the reason for using *zakar* is obvious. *Zakar* means: “to establish in one’s memory, to remind, to remember, to reflect, to recall, and to memorialize something important, making it known.” It also conveys the idea that “truth can cleanse and purify, causing us to shine brightly and brilliantly.” When we are enveloped in the Set-Apart Spirit’s Garment of Light, we are cleansed and purified by Her so that we can radiate Yahowah’s pure and brilliant light. Moreover, each time a parent bathes their son, they will be reminded of their commitment to raise them in compliance with the Covenant.

You will notice that there are two different classes of individuals to be circumcised, which signifies that two distinct groups of people can become part of Yahowah’s Covenant Family. Abraham’s direct descendants through Yitzchaq and Ya’aqob (who became Yisra’el), are “*yalyd* – naturally born” into Yahowah’s “*beyth* – family.” But since Yahowah has routinely promised that the benefits of the Covenant would also be available to “*gowym* – people from different races and places,” He has provided a provision for adoption. That is what “*kasap miqnah* – those deeply desiring to be acquired and included” from “*nekar* – foreign lands,” represents. These are adopted children—*gowym*.

It should be noted that most English bibles base their translations of this verse on the Masoretic Text, where the *ksp* root of “*kasap* – longing” is pointed “*kesep* – money.” As *kasap miqnah*, the clause speaks of those who “really want to be acquired and included.” But as *kesep*, the order of things has to be reversed, and *miqnah kesep* becomes a string of nouns: “acquisition money,” which is then changed to “purchased with money.”

And truthfully, while the “*kasap miqnah* – really wanting to be acquired and included” translation is more consistent with the Covenant and more informative, the *miqnah kesep*

vocalization speaks of adoption, and thus provides us with two distinct ways to be included in the Covenant: natural childbirth as a literal descendant of Abraham, and by choice through adoption. And thus both renderings are acceptable.

And by chance, should you have an aversion to “purchasing” a child whom the adoptive parents value more than the child’s natural parents, be aware, this is how Yahowah adopts us. He paid the price for us to live with Him, as His children. This is what Passover, Unleavened Bread, and FirstFruits represent.

Since both the “*kasap* – really wanting and therefore choosing” to be included (speaking of the exercise of freewill), and “*kesep*” acquired with “money” (speaking of adoption), provide valuable insights into the Covenant, I was curious as to how the opinions of a clerical group of religious rabbis called Masoretes on vocalization came to be considered authorized, even inspired, while other equally valid options have been subsequently ignored. So I checked to see if the basis of Masorete could be found in Scripture. And sure enough, we find it in *Yachezq’el* 20:37. But before we begin, you may be interested to know that this prophet’s name, which has been crudely transliterated “Ezekiel,” actually means: “God grows.”

The book known as “Ezekiel,” is comprised of “**the Word (*dabar*) of Yahowah to Yachezq’el.**” And in it we find God using *masoret* in a most interesting place: “**And (*wa*) I will extend myself and lead you by way of a specific path** (*‘abar ‘eth* – I will guide you by way of Passover to remove your transgressions and I will carry you away, I will enable you to pass over and travel through) **under the auspices of** (*tahat* – succeeding using an orderly and logical, non random nor chaotic, arrangement of events over time, pertaining to, on behalf of, relating to, and for the sake of) **the (*ha*) family** (*shebet* – people who are closely related and who are associated with one another by way of the *shebet* – scepter, staff, branch, and shoot (all of which are symbolic of the Ma’aseyah)). **And I will arrive and bring** (*bow’* – I will return and gather) **you** (*‘eth* – through association and accompaniment) **into (*ba*) compliance with** (*masoret* – agreement with) **the (*ha*) Family-Oriented Covenant Relationship** (*beryth* – mutual agreement, pledge, binding oath and promise (feminine singular absolute)).” (*Yachezq’el* / Ezekiel 20:37)

While *masoret* appears only once in the Torah, Prophets, and Psalms, it is especially revealing to note that it is usually translated “bond or fetter,” because the Masoretes have associated it with *‘acar*, which means “to tie, to bind, and to harness, to attack, to obligate, and to imprison.” To “bond” is “to bind,” which is particularly telling in that the English word “religion,” is from the Latin, *relegare*, meaning to “to bind, to tie, and to fasten.” The related *religio* is defined as “the obligatory bonds between man and the gods.” And so while the most common, albeit, not the most accurate, translation of *masoret* is “bond,” and the primary definition of “bond” is “to bind,” which is the basis of religion, the secondary meaning of “bond” is actually appropriate in this context. It speaks of “an affiliation, an affinity, a connection, a relationship, and a marriage union”—all of which are consistent with the Covenant. Even the tertiary definition is synonymous with *beryth*: “a covenant agreement, a promise and pledge.”

Therefore, Yahowah has told us that He will not only “lead us by way of a specific path, but also that His path includes a promise to “*masoret* – put us back into compliance and into agreement” with His “*beryth* – family-oriented covenant relationship.” He is speaking of the forgiveness of sin which results from our observation of Passover and Unleavened Bread,

leading to Reconciliations and Shelters. And yet Rabbis calling themselves “*Masoret*,” have usurped this promise, and have instead sought to bind Jews to their rules and to their religion.

This passage from *Yachezq’el* / Ezekiel, and the one before and after it from *Re’syth* / Genesis, provide us with a window into the translation process which I’d like you to consider. With *kasap* versus *kesap*, both vocalizations and definitions were consistent and insightful, so we were compelled to consider both. But with *masoret*, the notion of “being in compliance or agreement,” fits, while being “bound” does not. So in the case of *masoret*, we should translate the term correctly in the text, while taking the time to consider that a choice is being presented—one with significant consequences.

Since we have already been deluged with the benefits of being in compliance with the Covenant, to appreciate the consequence of being bound to the Masoretic interpretation of things, let’s contemplate Yahowah’s next statement in *Yachezq’el*. “**And (wa) I will completely purge, wanting to totally eliminate** (*barar* – I will choose to remove entirely from existence (scribed in the perfect conjugation, telling us that this purging and removal will be total and complete throughout time, consecutive, demonstrating volition, and in the first person singular, ascribing this act to God)) **from you (min) those who (ha) choose to rebel audaciously** (*marad* – consciously resist and boldly disobey My authority, who oppose, strenuously and aggressively attacking, especially in the venues of religion and politics) **and also (wa) those who (ha) are openly defiant** (*pasa’* – transgress, violating My commandments, law, and moral code, rising up in clear opposition to My authority and standard, offensive sinners and criminals) **against Me (by) from (min) the Land** (*’erets* – realm and earth).”

“**These fear-mongering usurpers** (*magowr* – these unauthorized foreigners temporarily living as aliens who promote animosity and fear, the very mind, heart, and soul of fear) **I will take them out** (*yatsa’* *’eth* – I will cause them to go away). **Onto (’el) the soil** (*’adamah* – ground) **of Yisra’el** (*Yisra’el* – individuals who strive, live, and endure with God), **they will not return or be included** (*lo’ bow’* – be associated). **And You will know** (*yada’* – you will acknowledge, respect, be familiar with, and understand) for certain that (*ky* – truly and surly), **I Am** (*’any*) **Yahowah** (YaHoWaH).” (*Yachezq’el* / Ezekiel 20:38)

It should be noted, that Yahowah associates fear mongering with rabbinical teaching in *Yasha’yah* / Isaiah 29:13. Albeit, this translation had to be comprised using 1QIsa, the most complete of the Dead Sea Scrolls, because the Masorettes had changed what God said in twelve significant ways. “**And Yahowah said, ‘Indeed, currently these people approach with their open mouths and their lips to honor Me, but their hearts are far away and separated from Me. The fear of Me can be likened to a manmade human commandment which has been taught. Therefore behold, as for Me, I am about to add a marvelous work among the people, a truly wonderful and miraculous event, destroying the cleverness of their shrewd. And the insights of their teachers will vanish and cease to exist.’**” (*Yasha’yah* / Isaiah 29:13-14)

These profound anti-religious lessons understood, let’s approach Yahowah’s Word from the proper perspective and with an open mind. So it is in this light, we should recognize that when a word is repeated in Hebrew, it serves to substantially emphasize its importance. Such is the case with “*muwl muwl*.” And while its primary definition is “to circumcise, to cut off, to separate, and to remove the foreskin,” you may be surprised by *muwl*’s secondary and tertiary definitions. Also

note, that because of what we learned about *kasap* versus *kesepe*, the following translation includes both renderings.

“He (*huw*’ – third person masculine singular pronoun, addressing fathers) **must absolutely circumcise him, definitely cutting off the foreskin** (*muwl muwl* – he must cease what he is currently doing, he must turn him around to face the opposite direction, to ward off threats to his wellbeing by changing his priorities while making a binding promise (scribed with the niphil stem, denoting the voice of relationships, infinitive absolute, which intensifies the importance of the act, and imperfect, telling us that this instruction on circumcision will endure throughout time)) **of the naturally born** (*yalyd* – naturalized as a member of an extended family through natural childbirth) **in your home** (*bayth* – into your household and your family (singular construct)) **and also** (*wa*) **those really wanting to be** (*kasap* – deeply desiring, strongly yearning, and passionately longing) **included** (*miqnah* – acquired, purchased, and obtained) / **as well as those acquired** (*miqnah* – purchased, obtained, and included) **with your money** (*kesepe* – your precious metals; born out of a deep longing and love). **This shall be** (*hayah* – this was, is, and will be, this exists as (scribed with the qal stem, denoting a relationship between the subject and the action of the verb which is existence, perfect conjugation, telling us that this shall endure completely unchanged throughout the whole of time, singular, conveying that there are no other options or contingencies, and in the consecutive form, associating our existence with the *beryth* – family-oriented covenant relationship and *muwl* - circumcision)) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *muwl* – circumcision and *hayah* – existence; written with the first person singular suffix: My – reminding us that this singular, specific, and unique Covenant is God’s)), **in** (*ba*) **the flesh** (*basar* – physical realm with humanity), **serving as** (*la* – toward the goal of) **an everlasting and eternal** (*owlam* – forever existing and never ending) **Family-Oriented Covenant Relationship** (*beryth* – mutually binding agreement and household promise, relational accord and marriage vow based upon home and family (feminine singular, scribed in the construct form, relating the *beryth* – covenant to *muwl* – circumcision and *hayah* – existence)).” (*Re’syth* / Beginning / Genesis 17:13)

A “New Covenant” of any kind, much less one where circumcision is not required, is a nonstarter. Don’t believe anyone who tells you otherwise, and that includes Paul. Also, if someone condemns “the flesh,” calling it evil, as Paul is wont to do, because Yahowah’s Covenant was cut with us in the flesh.

As we consider Yahowah’s closing statement of circumcision, I’d like to address some of the excuses which are commonly advanced in hostility to it. Some say that, in their opinion, God wouldn’t keep a poor old guy out of heaven just because he wasn’t circumcised. Others suggest that unless it’s done by a priest, and on the eighth day, and in a certain precise way, it doesn’t qualify. And many simply side with Paul, and believe that God authorized the self-proclaimed apostle to contradict Him.

The “poor old guy” hypothetical isn’t valid for a number of reasons, not the least of which is that it presupposes that there are a material number of elderly individuals out there who have walked away from their religious and political affiliations, and who are now trying to observe the Torah and walk to God along the Called-Out Assembly path He has delineated. And it presupposes that poverty is not only the lone obstacle in such cases, but that the elderly

individual has tried and failed to find anyone willing to help. Further, age is irrelevant. Abraham was one hundred when he was circumcised, and Yahowah has already provided a provision for adults being circumcised in this narrative.

Yahowah never tells us that the foreskin must be cut by a “Levite,” much less a priest or a rabbi. He does not say how much needs to be removed, or how the procedure is to be done.

God’s instruction was clear. He asked fathers to circumcise their sons on the eighth day. It is a simple request which is easy, safe, and inexpensive when done at birth. It’s man who has messed this up. Very few parents read the Torah, much less consider its implications. Fewer still observe its instructions or share what Yahowah had to say with their children, as God has so often asked.

As for Paul being authorized by God to contradict Him on a subject as essential as the Covenant, you’d have to be a fool to believe him. Moreover, if God changed His mind, if He decided to do something new which was counter to His promises, He would then cease to be trustworthy or reliable. So the entire notion of placing one’s faith in a god prone to make exceptions to his promises, instructions, and rules, is indeed a fool’s folly.

God is serious about circumcision, as we should be. **“And (wa) the uncircumcised** (*‘arel* – the stubborn, unresponsive, untrusting and un-reliant, the un-listening and un-observing, the un-cut-off, un-set-apart and un-separated) **male** (*zakar* – man who fails to remember to do this) **who relationally** (*‘asher* – who by association) **is not** (*lo’*) **circumcised** (*muwl* – willing to change his direction and priorities and make this binding promise) **with regard to** (*‘eth*) **the flesh** (*basar* – physical, human, and animal nature) **of their foreskin** (*‘aralah*), **those souls** (*nepesh* – speaking of what makes us unique individuals, alive, aware, and conscious) **shall be cut off, be excluded, and banished** (*karat* – shall be severed and cut down, shall be uprooted, die, perish, be destroyed, and cease to exist) **from** (*min*) **Her** (*huw’* – speaking of our Spiritual Mother’s) **family** (*‘am* – people who are related biologically and through language). **By way of association** (*‘eth*) **they violated and broke, disassociating themselves from** (*parar* – nullifying the agreement, revoking its promises, tearing asunder and thwarting its benefits, splitting away and injuring themselves in the process by severing) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, connecting and associating the *beryth* – covenant with God’s *‘am* – family; written with the first person singular suffix: My – reminding us that this singular, specific, and unique Covenant is God’s to give or not give as we so choose)).” (*Re’syth* / Beginning / Genesis 17:14)

So many questions are answered by this passage, let’s pause here and consider them one at a time. First, *karat*, like so many Hebrew terms, has a dark and light side. The word’s divergent implications influence us differently depending upon the choices we make. On the bright side, *karat* was used by Yahowah to tell us that He has “*karat* – cut” a “*beryth* – agreeable deal” with us—one which separates those who accept it from those who do not.

But as for those who ignore Yahowah’s Covenant, reject it, or try to change it, they will endure the cutting and divisive side of *karat*. They shall be cut off from Yahowah’s Family. They will be excluded from His Covenant. And they will be banished from His Home. Those who choose not to sign their name on Yahowah’s Covenant by way of circumcision, those who are unwilling to “*muwl* – change their direction and priorities,” will be “*karat* – uprooted” from the land. They will “*karat* – die, and their souls will perish, ceasing to exist.”

Second, while “*muwl* – circumcision” is a physical act in the flesh, our “*nepesh* – souls, are everything but physical. The *nepesh* represents our “consciousness.” While it is an essential part of our animal nature, as all animals have a “*nepesh* – soul, a unique personality, and an awareness of their environment,” this consciousness has no physical properties. It has no mass and it is not matter. And yet, by failing to be circumcised, we die, and are expressly excluded from Yahowah’s Covenant Family. Therefore, the choices we make in our mortal, material bodies influence whether or not we are elevated to spiritual status.

Third, circumcision is not the means to salvation. It is a barrier to salvation. Not all those who are circumcised will be saved. But none of those who have not been circumcised will be saved.

Fourth, we either agree to God’s terms, or we nullify the opportunity He has given us to survive our mortality and to live with Him. There is no hint of leniency here, no sense of compromise, no opportunity for a future revision to alter this rule. We either accept it or not. No circumcision, no Covenant.

God isn’t about to compromise. He not only isn’t going to change the terms of His agreement, He cannot change them without becoming untrustworthy and unreliable. There is a singular path to life, and we either walk to God along it, without wavering, or it is goodbye and good riddance. There is no room here for individual approaches to salvation, or for the collective appeal of Christianity, Judaism, or Islam.

The implication here is something no Christian or Muslim seems willing or able to appreciate. Most believe that God knows their heart, and that it matters not if their beliefs are in compliance with His instructions or not. Contradictions become irrelevant. To them, God is God no matter what you call Him. To them, observing the Sabbath is not relevant, and Friday prayers and Sunday worship are perfectly acceptable. Jihad and Grace are both embraced by the faithful, and many paths are thought to lead to God. Sure Christmas and Easter are pagan, but since that is not what they mean to the celebrant, they believe that their god will be understanding. For them mercy invokes a level of capriciousness which they do not see as either unjust or untrustworthy. Their god wouldn’t condemn them for getting some of the details, well actually most everything, wrong.

And yet, all of these musings are inconsistent with the God who inspired these words. With Yahowah, you accept the Covenant on His terms or not at all. Not only are we in no position to negotiate with God over something this essential to His very nature, we have everything to gain if we agree to His terms, and He loses nothing if we don’t.

Fifth, the “*nepesh* – souls” of those who do not adhere to and rely upon God’s instructions “*karat* – die, they perish and cease to exist.” Throughout Scripture, this is the prevailing outcome for the vast preponderance of human souls. At the end of most people’s mortal lives, when they die, they will cease to exist, because their souls will perish. But this is not a penalty or a Divine punishment. In fact, Yahowah has nothing to do with this eventuality whatsoever. It is by “*karat* – disassociating from” God that this fate naturally occurs. You see, eternal life with God requires us to associate with Him in the specific manner He has delineated. If we don’t accept His terms, if we don’t avail ourselves of the path He has provided, then our souls, disconnected from the source of life, will perish, which means that our individual consciousnesses will simply cease to exist.

Most all religions, but most especially Christianity and Islam, seek submission by threatening eternal suffering and fiery tortures in hell for all of those who don't acquiesce to their god's edicts. But not a person among such believers pauses to think that if their god actually said, "Love me and agree with me or I'll see to it that you suffer forever," such a spirit would not be lovable. In fact, a god who would make such statements would be sadistic. And that is why there is an alternative fate awaiting souls which is neither heaven nor hell, neither a reward nor a punishment. And yet, since such an outcome is neither something to be coveted nor feared, since ceasing to exist cannot be used effectively to lure masses of people into submission, religious leaders almost universally deny the fact that God has such a provision.

That is not to say that there isn't a place of eternal separation—there is. But there are no fires blazing or physical tortures perpetrated therein. The Abyss is simply a lightless place which exists only in the dimension of time. And it is only for Satan, fellow demonic spirits, and for those who lead others astray by associating with them. The Abyss will be filled with the most outspoken and notorious religious, political, economic, and military advocates. It is for those who victimize others, oppressing them, and leading them astray.

And while eternal separation from God is a penalty, having one's soul perish is not. Each individual is given the gift of life and freewill. Everyone can do with them as they please. If a person chooses to avail themselves of Yahowah's Covenant, to walk away from Babylon and to walk to Him along the path He has provided, God has promised to give him or her the gift of eternal life, to mercifully forgive their sins, to empower such an individual, to enrich them, and to adopt that soul into His family so that he or she can spend an eternity in His presence.

But if we choose instead ignore God's provision, to rely on a different scheme, to alter the deal He has cut with us, or simply reject it, we will be ignored by God and remain unaltered by His provision. It's ashes to ashes and dust to dust. Such souls don't know God and God does not know them. For them, death will be the end of life.

The sixth lesson brings us back to Paul. Circumcision is the fulcrum upon which those who rely on Yahowah's Word move in a different direction than those who believe Paul. In Acts we learn that Paul began to speak against circumcision. He was called to Yaruwshalaym to explain his departure from Yahowah's Covenant instructions. His initial letter, the one he wrote to the Galatians, serves to demean the message of Yahowsha's Disciples, especially Shim'own (One who Listens known as Peter), Yahowchanaan (Yahowah is Merciful known as John), and Ya'aqob (Yahowsha's brother, who was renamed "James" to flatter an English king). In Galatians, Paul ruthlessly attacks circumcision, and demeans Yahowah's Covenant, calling them: "of the flesh, a cruel taskmaster, enslaving, and incapable of saving anyone."

Therefore, Christians have a choice. They can trust Yahowah, or they can believe Paul. Their claims are diametrically opposed and irreconcilable.

In this case, we can't blame the conflict between Yahowah and Paul on scribal error. While not a word from Genesis 8:21 to 17:11 can be found among the Qumran scrolls, these passages are not only extant, they are unchanged. There isn't a single discrepancy between the Dead Sea Scrolls, dating to the second century BCE, and the Masoretic Text, from Re'syth 17:12 through the end of the chapter. And on the other end, we have a complete copy of Paul's letter to the Galatians dating to the late first century CE.

Moreover, the preposterous notion that Paul didn't write Galatians, a book he claims to have written, a book which is universally attributed to him, a book which provides the most sweeping panorama of his life, and a book which serves as the most direct rebuttal to the Disciples regarding his animosity toward circumcision, the Covenant, and the Torah, does not exonerate Paul. He is equally opposed to circumcision, the Covenant, and the Torah in Acts and in Romans.

And that means that the conflict between Yahowah and Paul cannot be resolved. If you side with Paul, you will invalidate the Covenant. You will be excluded from God's family. And your soul will cease to exist. And that is why the choices we make in the flesh, while we retain our physical and animal nature, are so important.

The seventh lesson we can learn from this passage is not to trust English bible translations. God actually said: **“And (wa) the uncircumcised and unresponsive (‘arel) male who fails to remember this (zakar), who relationally (‘asher) is not (lo’) circumcised or changed (muwl) with regard to (‘eth) the flesh (basar) of their foreskin (‘aralah), those souls (nepesh) shall be cut off, be excluded, and banished, and uprooted, ceasing to exist (karat) from (min) Her (huw’) family (‘am). By way of association (‘eth) they violated and broke, disassociating themselves from (parar) My Family-Oriented Covenant Relationship (beryth-y).” (Re’syth 17:14)**

While not as revealing, complete, or accurate the *Roman Catholic Vulgate* was accurate up to the point of identifying whose family or people a soul would be excluded from. **“The male whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.”** Not only is the pronoun “Her” scribed independently in the Hebrew text, “‘am – family” was suffixed in the third person feminine singular, reinforcing the fact that it is “Her family.” The reference to “his people,” suggests banishment from the villages and land of Yisra’el, rather than from our Spiritual Mother’s family. The *King James Version* reads identically, and thus promotes the same myth.

Knowing that they had both made a mistake, the *New Living Translation*, not knowing how to deal with “Her,” added a second “covenant” and substituted it for “Her.” **“Any male who fails to be circumcised will be cut off from the covenant family for breaking the covenant.”** Since it is God’s Word, and since accuracy is therefore important, you should know that there is no basis for “any” in the Hebrew text. They combined “‘arel – uncircumcised and unresponsive” with “lo’ muwl – is not circumcised or changed,” as if only one of these words were spoken by God. Then they completely ignored “‘eth basar ‘aralah – with regard to the flesh of their foreskin”—ostensibly to avoid destroying Pauline Doctrine. Then reversing course, they not only repeated “beryth – covenant” twice even though it was written once, they neglected to convey that *beryth* was scribed with the first person singular suffix, making it “My Covenant.”

So, as a sign of our desire to participate in Yahowah’s Covenant, we are to be circumcised. The covering of the male genitalia responsible for consummating a marriage and producing children is to be “cut off and separated”—set apart. Our Heavenly Father’s Covenant is about bearing children and building a family by way of a monogamous marriage relationship. Yahowah does not want anyone to miss this point.

Immediately after discussing circumcision, **“God (‘elohym) said to (‘amar ‘el – spoke as the Almighty to) Abraham (‘Abraham – Loving, Merciful, and Forgiving Father), ‘Sarai (Saray – from sar meaning princess and patron, noble ruler and leader), your wife (‘ishsah – female**

individual, woman, mother, and source of warmth and light), **you shall not call** (*lo' qara'* – you shall not invite or summon, read or recite), **her by the name** (*'eth shem* – her with the personal and proper name) **Sarai, but instead** (*ky* – rather indeed) **Sarah** (*sarah* – meaning to strive and contend with, to engage with and to be empowered by, to persist and to persevere with, to be set free) **shall be her name** (*shem*).” (*Re'syth / Beginning / Genesis 17:15*)

Names are important to Yahowah. They all communicate something important. For example, Sarah, who serves as the mother of Yahuwdym and Yisra'el, was named “to strive with, to contend with, to engage with, to be empowered by, to persist with, to persevere with, and to be set free”—each of which is a Covenant benefit. Her name forms the middle portion of Yisra'el, a compound term comprised of “*'ysh* – individual” who “*sarah* – strives with, contends with, engages with, persists with, perseveres with, is empowered and set free by” “*'el* – Almighty God.”

Speaking of the greater good that would come from Sarah, namely the Ma'aseyah, Yahowah said: “**And** (*wa*) **I choose to kneel down and bless** (*barak* – I want to lower, diminish, and humble Myself out of love to commend and provide favor (scribed in the piel voice of relationships, perfect conjugation, speaking of the total completion of this fortuitous act throughout the whole of time, consecutive, implying that this is Yahowah's desire, His choice) **through her** (*'eth* – in association and with her). **And also** (*wa gam* – moreover), **I will give** (*natan* – I will grant and bestow) **you a son from her** (*min la ben* – literally from her to you a son).” (*Re'syth / Beginning / Genesis 17:16*)

The idea that God diminishes Himself, the notion that He would bow down before men, makes religious people very uncomfortable, as they are compelled to bow down before Him. And yet that is the antithesis what God wants.

Man worshiping God not only diminishes Him, it serves no purpose. Let me explain. Can you imagine being so insecure, so inadequate, so self-absorbed, that you would create an inferior being, say garden slugs for example, for the purpose of prostrating themselves at your feet while ritualistically and repetitively telling you how wonderful you are—all the while devouring and sliming up everything around you. Thirty seconds of such mindless flattery in the midst of such ugliness, would be more than enough to make a sane individual so uncomfortable they would recognize that they had made a mistake, and they would walk away, saddened and diminished by having conceived such a foolish experiment.

But now imagine conceiving children in your image, then getting down on your knees, diminishing yourself for a brief time, to show them how much you love them. And while on your knees before them, you can show them the way home; you can pick them up and protect them, so that those who choose to reciprocate your love can grow with you. That is the essence of the Covenant, of God's Family, of Yahowsha'—who is God on His knees.

You will notice also, that while Yahowah will bless Sarah, His initial blessing wasn't for Sarah, but was instead for us through Sarah. Giving Abraham a son through this woman was part of the process God would use to “*barak* – diminish Himself by getting down on His knees, humbling Himself in love to favor us.” Yahowsha's great, great, great grandmother a hundred times over was this woman who in partnership with Yahowah, made it possible for us to engage with God and to live with Him.

“And (wa) I want to kneel down and favor her (barak – I choose to lower Myself out of love to bless her (piel, perfect conjugation, consecutive)). She shall be (hayah – she shall exist as) a means to (la – a way to reach out to and move toward) individuals from different races and places (gowym – people everywhere): an empowered and authorized (malakym – royal; from mal’ak supernatural and spiritual) family (‘am – kin who are related biologically and through language) shall come to exist from her (hayah min – they shall be because of her (scribed in the qal stem, imperfect conjugation, telling us that this relational plan will unfold over time and produce ongoing results)).” (Re’syth / Beginning / Genesis 17:16)

By producing the first of thousands of children who would be born into God’s family by way of His Covenant, by establishing the lineage which would lead to the Ma’aseyah Yahowsha’, Yahowah “barak – diminished Himself in love to favor” Sarah, and us through her, by making it possible for “gowym – people everywhere” “hayah – to become” “malakym – empowered and authorized” members of our Heavenly Father’s “‘am – family.” As such, this serves as a succinct summary of God’s “beryth – family-oriented covenant relationship.

Recognizing that this is a very challenging passage to translate, especially for it to be relevant and meaningful, before we consider how well others have done, let’s affirm that the primary definition of *barak* is “to kneel down,” that *’eth* means “with or through,” that the *la* prefix denotes “movement toward a goal,” that *gowym* are “people from different races and places,” that *malakym* speaks of those who are “empowered and authorized,” and that it is related to “mal’ak – spiritual beings,” and that the primary definition of *‘am* is “family.” It is also important to note that the prefixed and suffixed pronouns are as I have rendered them in the following translation: **“And (wa) I wish to diminish and humble Myself out of love to provide blessings and favor (barak) through her (’eth). And also (wa gam), I will give (natan) from her to you a son (min la ben). And (wa) I want to kneel down and favor her (barak). She shall be (hayah) a means to (la) individuals from different races and places (gowym): an empowered, authorized, and supernatural spiritual (malakym) family (‘am), they shall come to exist because of her (hayah min).” (Re’syth 17:16)**

Jerome, who could not read or write Hebrew, missed the message in his *Roman Catholic Vulgate*: “And I will bless her, and of her I will give thee a son, whom I will bless, and he shall become nations, and kings of people shall spring from him.” The Hebrew text does not suggest that God would bless the son, or that “he” would become nations. Further, there is no word remotely related to “spring” in this passage, *‘am* is only “people” in the sense of “related kin who are part of the same family,” and the final pronoun is feminine, and thus cannot be “him.”

In a rare departure from the Vulgate, Sir Francis Bacon followed the rabbinical lead and added “[mother]” to the text: “And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be [a mother] of nations; kings of people shall be of her.” While the Hebrew word for “mother,” *’em*, does not appear in this passage, Sarah serves as a metaphor for our Spiritual Mother, making the *King James Version* wrong, but not completely so.

Turning to the New Living Translation, they published: “And I will bless her and give you a son from her! Yes, I will bless her richly, and she will become the mother of many nations. Kings of nations will be among her descendants.” Missing the fact that the first “blessing” was “‘eth – through or with her,” these evangelical Christians tried to avoid what they saw as redundancy and verbosity, with “Yes, I will bless her richly,” knowing full well that God said no such thing. And since only theologians and popular pastors schooled in Hebrew were invited to

participate in this profitable project, they were also aware that while “*‘am* – family” and “*‘em* – mother,” may appear similar in our transliterations, *‘am* is written Ayin Mem, while *‘em* is Aleph Mem. Further, “*zera*’ – seed,” the Hebrew word for “descendant,” does not appear in this conversation.

Beyond missing the point Yahowah was making, the prophetic predictions of “kings of nations or people springing or being of her, him, or her descendants,” emerging in these translations did not happen, is not accurate, relevant, or a blessing.

At this point, we find absolute confirmation that the Covenant Relationship Yahowah was now enjoying with Abraham and Sarah was a relaxed affair. “**And then** (*wa*) **Abraham** (*‘Abraham* – the Loving, Merciful, Enriching, and Forgiving Father) **fell** (*napal*) **on** (*‘al*) **his face** (*pane**h* – in His presence) **and** (*wa*) **he laughed** (*sahaq* – he humorously expressed the irony he saw, and he playfully poked fun muttering under his breath), **saying** (*‘amar*) **to himself** (*ba ‘eth leb* – within his heart), **‘What’s the point or purpose of** (*ha la* – questioning the goal and process of) **a son** (*ben* – a child) **being born to** (*yalad*) **to a hundred year old** (*me’ah sanah*)? **And what of** (*wa ‘im* – and what about) **Sarah** (*sarah* – to strive and contend with, to engage with and to be empowered by, to persist and to persevere with, and to be set free by)? **How is** (*ha*) **a ninety-year-old** (*tis’iym sanah*) **daughter** (*bath* – the female child of a mother) **going to conceive and bear a child** (*yalad*)?” (*Re’syth* / Beginning / Genesis 17:17)

Yahowah, who incidentally is God, and thus the Creator of the universe and the Architect of life, made a prophetic promise and Abraham doubled over and fell down in laughter, muttering under his breath. But was he really? Sure a man calling his ninety-year-old wife, a “*bath* – daughter,” seems a bit awkward, but not after you consider that the root of *bath* is *banah*: “to build a home,” with “*ben* – children.”

Beyond this etymological insight into the purpose of the Covenant, consider the bigger, and more obvious, observation: Abraham poked fun at God without any negative repercussions. In fact, Yahowah responded favorably to Abraham’s sense of humor. It is as if this is what God wanted in the first place: an honest reaction, a relaxed relationship, and some good fun.

But that wasn’t the end of it. After questioning God’s sanity, even His ability, and after falling on his face and laughing at God’s plan, the old guy started negotiating with God, as if he had a better idea. “**Then** (*wa*) **Abraham** (*‘Abraham* – Loving, Merciful, Enriching, and Forgiving Father) **said** (*‘amar*) **to God** (*‘el*) **the Almighty** (*ha ‘elohym*), **‘Why not** (*luw* – emphatically exclaiming, and earnestly pleading for understanding and hoping for something unlikely to happen, if only You’d consider, and why not the possibility of) **Ishmael** (*Yshma’el* – submission to god, an individual (*ysh*) who hears and obeys (*shama*) god (*‘el*) **living and being restored** (*chayah* – being saved, revived, and renewed) **to** (*la*) **your presence** (*pane**h*)?” (*Re’syth* / Beginning / Genesis 17:18)

The foundational pillar of “Islam – Submission” is that Muhammad, as a claimed descendant of Ishmael, conveyed god’s covenant blessings that were offered to Abraham unto Arabs. He claims to have been the “*ysh* – individual” who “*shama*’ – listened” to “*‘el* – god” and “*qara*’ – recited” his message by way of his *Qur’an*. The name *Yshma’el* prophetically warns us about this eventuality. As does the statement Yahowah made regarding the nature of Muslims—those who would claim to be Ishmael’s descendants. “They will be wild asses of men. Their hand will be raised against their brothers, and their brother’s hand will be raised against them. And they will live in hostility with the whole world.”

Now as we consider Yahowah's answer regarding Ishmael, and indeed the premise of Islam, be aware that "'abal – to the contrary," doesn't just mean "no," it is indistinguishable from 'abal, which means "to lament." While Yahowah clearly enjoyed His relationship with Abraham, and while He would honor His promise to give him a son, He wanted him to know in no uncertain terms, that Ishmael would not be considered.

“But (wa) God ('elohym) said ('amar), ‘No, to the contrary ('abal – absolutely not, strongly communicating a completely contrasting denial while expressing the correct conclusion in an assertive and authoritative voice which leaves nothing to question).’” (Re'syth / Beginning / Genesis 17:19)

Yahowah customarily layers His responses with multiple levels of potential meanings. He often laces them with prophetic references regarding the Ma'aseyah. He answers questions with analogies, using beautiful mental imagery. He does these things to get us thinking, and so that we will engage more deeply in the process and get to know Him better, growing to trust Him through an appreciation of the unending brilliance and intricacies in His Word. So, when Yah's answer is nothing more than "No," it's pretty darn obvious that He's making sure there is no mistaking His feelings on the matter. Abraham had to take from this the same message that we should: this answer is not subject to negotiation.

God's response is as important as any we've considered thus far. By Yahowah's standard, Ishmael was a colossal mistake. First, by fathering a child outside of the marriage covenant, Abram's example was in complete conflict with the nature of *the* Covenant. The *beryth* is about marriage (in the sense of commitment); it's about faithfulness (in the sense of monogamy); it's about unity (in the sense of a father and mother becoming one to produce children); it's about family (in the sense of nurturing, growing, protecting, and sharing); and it's about love (in the sense of genuine passion and sacrificial devotion). That was all torn asunder when Abram, who was married to Sarai, impregnated a slave girl. That was not acceptable, so Yahowah said emphatically: "No!"

By giving up, and having a child through the younger woman, Abram was demonstrating that he did not trust God to deliver on His promises. As such, Sarai's alternative plan (the self-reliant solution), with which Abram agreed, violated the primary principle of the Covenant.

God commits to bestowing the following: salvation by way of redemption and vindication, an overwhelming increase in power and energy, eternal life with Him in the Promised Realm, adoption into his family, and the inheritance of all that is His. To receive these gifts man must seek to know Yahowah and come to trust Him; man must choose to walk with Yahowah and come to love Him; and man must come to rely upon Yahowah's plan—His solution (not ours). Abram chose his way over God's way. That was not acceptable, so Yahowah said "No."

We have been given the answer to all of these questions: Is God willing to negotiate on His Covenant: "Absolutely not!" Is God willing to alter His Covenant: "Absolutely not!" Is God willing to consider a different means to restoration and renewal: "Absolutely not!" Is God open to a different approach to living in His presence: "Absolutely not!" Is God willing to compromise with man when it comes to His Covenant: "Absolutely not!" Is there any possibility that God changed His mind and authorized a New Covenant: "Absolutely not!"

Abraham was asking Yahowah to compromise on His core values. Abraham knew, as do I, that God is negotiable, but not changeable. In fact, He loves to engage in give-and-take

discussions because they are essential ingredients to a partnership, of an agreement, of a reciprocal relationship, of a marriage, and of a family. Give and take is what the Covenant is all about. God gives us something and takes something from us in return. We give God something and we take something from Him in the exchange. But, and this is a hell of a but, if you want God to work with you on something, if you want Him to acquiesce to something you want, then don't ask for something in conflict with His nature or plan. Abram's proposal was inconsistent with the Covenant Relationship. That was not acceptable, so Yahowah said "No."

While Abraham was positioning Ishmael to be the beneficiary of the Covenant, the only question he asked Yahowah to consider was whether the bastard child could be "restored" allowed "to live in His presence." "No," was the answer. It wasn't: "Let me think about it." It wasn't: "Maybe." It wasn't: "Let's discuss it further." It wasn't, "In consideration of this change of events, perhaps we could..." It was: "No." Ishmael could not exist in Yahowah's presence. But why?

Ishmael headed toward Babylon and away from the Promised Land. He would spend his life in league with Lord Ba'al. Rather than walking "to God," he walked away from Him.

When it comes to adoption in Yah's family, there are no exceptions. Just because Ishmael was Abraham's son, just because he was born in the right place and at the right time, just because he was rich, just because he was handsome and handy, just because his dad was connected and pleaded with God, it didn't matter. When it comes to admission into God's presence, God does not compromise. He can't. If He did, His Word, and therefore He Himself, would become inconsistent, imperfect, unreliable, and untrustworthy. And that's something a perfect and just being cannot be or do. There is One Way, and only One Way. Nothing else counts. There are no exceptions. Period. End of conversation. "No."

If you've got a problem with that, if you think it's unloving and intolerant, too bad. Don't bother complaining to Him or me. It's His house. You don't have to go there if you don't like Him or His rules.

God did not however, treat Ishmael poorly. While He did not save him or include him, He did not punish him either. The "wild ass" came to father twelve sons, and he became rich and powerful. And Ishmael became the patriarch of a vast nation—Islam. Billions would become "wild asses, raising their hands in hostility"—all in Ishmael's name.

What's interesting at this point is that God did not give up on Abraham or on His plan. He simply got back to business. This tells us that Yahowah is willing to accept and work with flawed implements. (Thank goodness, or I'd be unemployed.) "**Sarah** (*sarah* – to strive and contend with, to engage with and to be empowered by, to persist and to persevere with, and to be set free by), **your wife** (*ishah* – your female marriage companion who represents the mother), **shall deliver a child** (*yalad*) **to be** (*la*) **your son** (*ben* – progeny to come from you, to bear your name, to represent you, and to engage in your business). **And** (*wa*) **you shall call** (*qara'*) **his name** (*shem*) **accordingly** (*eth*): **Yitschaq - Laughter** (*Yitschaq* – one who laughs; from *tsachaq* – to laugh, jest, and play)." (*Re'syth* / Beginning / Genesis 17:19)

"Laughter!" The first child accepted into the Covenant was named for its purpose. We entertain Yahowah; we amuse Him. We bring a smile to His face. We make Yah happy. He enjoys getting to know us. We cause God to laugh and have a good time. The Covenant is for "Laughter!"

But while this is the Covenant’s purpose, Yahowah still has to facilitate our participation. So He promised: **“I will stand up and establish** (*quwm* – I want to restore and raise up, I choose to fulfill and accomplish, I desire to encourage, and I shall ratify and confirm (scribed in the hiphil stem, telling us that this is the voice of the relationship, perfect conjugation, affirming that this relationship will continue to unfold and be complete, lacking nothing, throughout time, in the consecutive form which tells us that this is God’s choice, His desire, and in the first person singular, indicating that it is God Himself who will stand and establish) **with** (*’eth*) **My Family-Oriented Covenant Relationship** (*beryth-y* – My mutually binding agreement, My household promise, My relational accord, My marriage vow based upon home and family (feminine singular, scribed in the construct form, eternally binding, connecting, and associating the *beryth* – covenant with *quwm* – God standing up for us so that we could stand with Him; written with the first person singular suffix: My – telling us that the Covenant is God’s)) **with him** (*’eth-w* – in a personal association with him)—**for the purpose of** (*la* – to the point and goal of) **an eternal and everlasting** (*’owlam* – never ending always enduring) **family-oriented relationship** (*beryth* – covenant agreement and personal partnership) **with and to** (*’eth la*) **his offspring** (*zera’* – seed (singular construct)) **after him** (*’achar*).” (*Re’syth* / Beginning / Genesis 17:19)

There are few words in the whole of God’s Word as important as *quwm*—especially when it is scribed in Yahowah’s voice with the hiphil stem and consecutive form. It tells us that God not only wants to establish His Covenant Relationship, but that He is willing to do whatever it takes to facilitate and enable the relationship over time. Doing so requires Yahowah to “*quwm* – to stand up for us so that we can stand with Him.”

Moreover, the “*beryth* – family oriented relationship agreement” Yahowah calls “My Covenant” is “*’owlam* – eternal and everlasting”—as are its beneficiaries. As a result, therefore, there is no “Old Testament,” as in something which previously existed, or a “New Testament,” as in an updated replacement.

Since this Covenant is more important to God than the rest of the universe and all that is in it, since it is the very reason we exist, since it encapsulates God’s promise to His creation, let’s review its lone prerequisite, its requirements, its requests, its instructional insights, its questions, its answers, its benefits, and its promises.

To set the stage, the Torah says that Yahowah asked Abram to walk away from: **“the land of his birth, in Ur of the Chaldeans** (a.k.a. Babylon).” (*Re’syth* 11:28)

Prerequisite 1: **“Yahowah** (*YaHoWaH*) **said** (*’amar*) **to** (*’el*) **‘Abram** (*’Abram*): **‘Walk away from** (*halak min*) **your country** (*’atah ’erets*) **and away from** (*min*) **your relatives** (*’atah moledeth*), **and away from** (*min*) **your father’s** (*’ab*) **home and household** (*bayth*), **to God’s** (*’el*) **realm** (*’erets*) **which by relationship** (*’asher*) **I will show you and provide** (*ra’ah*).” (*Re’syth* 12:1)

Benefits 1 & 2, Insightful Instruction 1: **“And I will work through you** (*’asah*) **to** (*la*) **increase and magnify, distinguish and elevate, grow, empower, lift up, raise as children, and do great things with** (*gadawl*) **people from differing races and places** (*gowy*). **And I will kneel down in love, lowering Myself to bless you, mercifully favoring you** (*barak*). **And I want to do great things with your** (*gadal*) **name** (*shem*), **causing it to exist as** (*hayah*) **a blessed gift, as an oath and vow which promotes prosperity** (*barakah*).” (12:2)

Promise 1, Warning 1 & Benefit 3: **“I will voluntarily kneel down in adoration, blessing (*barak*) those who adore and favor you (*barak*). And I will recede from, slight, and diminish (*qalal*) those who curse you (*‘arar*). And through you (*wa ba*) the entire (*kol*) human family (*mishpachah*) of the earth (*‘adamah*) will be adored and blessed, receiving the benefit of Me diminishing Myself and kneeling down in love to mercifully favor them (*barak*).”** (12:3)

Insightful Instruction 2: **“So Abram (*‘Abram*) walked (*halak*) relationally (*‘asher*) in the manner (*ka*) Yahowah (*YaHoWaH*) had asked him (*dabar*).”** (12:4)

Promise 2: **“Yahowah (*YaHoWaH*) appeared as God to (*ra’ah ‘el*) ‘Abram. He promised (*‘amar*), ‘To (*la*) your offspring (*zera’*) I give (*natan*) this land (*‘erets*).”** (12:7)

Insightful Instruction 3: **“And from (*min*) there (*sam* [Shekem – the place where burdens are shouldered]) he moved toward (*‘ataq*) the eastern and eternal (*qedem*) mountain range (*har*), toward (*la*) the House of God (*bayth-‘el*), and stretched out (*natah*) His—the House of God’s—tent and dwelling place (*bayth-‘el ‘ohel*).... And there (*sam*) he built (*banah*) an altar (*mizbeah*) to Yahowah (*YaHoWaH*) and called out (*qara’*) in (*ba*) Yahowah’s (*YaHoWaH*’s) personal and proper name (*shem*).”** (12:8)

Benefits 4, 5, 6 & 7: **“After (*‘achar*) these (*‘el-leh*) conversations (*dabarym*), the Word (*dabar*) of Yahowah (*יהוה* – *YaHoWaH*), He came to exist as God with (*hayah ‘el*) ‘Abram (*‘Abram*) in the form of (*ba*) a personal, visual, and illuminating manifestation which could be seen and experienced (*machazeh*) to say (*‘amar*): ‘Do not be awed and rest while God renews (*yare’ ‘al*) ‘Abram. I am (*‘anokiy*) a defender and shield, a protective covering (*magen*) for you (*la*), your exceedingly (*ma’od*) great (*rabah*) reward, your payment for passage, your transit fee paid by a servant, shepherd, and generous father (*sakar*).”** (*Re’syth* 15:1)

Insightful Instruction 4, Request 1: **“And He [Yahowah] took him (*yasa’*) with Him (*‘ethw*), to a place which is set apart (*chuwts*), and He said (*‘amar*), ‘Please (*na’*), look at and observe (*nabat*) the heavens (*samaym*) and accurately relate to (*capar*) the light of the stars and heavenly power (*cowcab*) if (*‘im*) you are able to comprehend and understand (*yakol*), to (*la*) recount, record, and reveal the relationship in writing (*capar ‘eth*).’ And (*wa*) He promised him (*‘amar*), ‘In this manner, here, now, and then (*coh*) He exists as (*yhayah*) your seed (*zera’*).”** (15:5)

Requirement 1 & Benefit 8: **“And he completely trusted in and totally relied upon (*‘aman ba*) Yahowah (*YaHoWaH*). And so (*wa*) He credited and accounted Her (*hasab*) to him (*law*) as righteousness and innocence (*tsadaqah*).”** (15:6)

Insightful Instruction 5 & Benefit 9: **“And He said to him (*‘amar ‘el*), ‘I am (*‘any*) Yahowah (*YaHoWaH*) who relationally (*‘asher*) brought you out (*yasa’*) from (*min*) Ur (*‘Uwr*) of the Chaldeans / Babylonians (*Casdy*) to give (*la natan*) accordingly (*‘eth*) this (*zo’th*) land (*‘erets*) to possess her as an inheritance (*la yaras*).”** (15:7)

Question 1: **“So (*wa*) he said (*‘amar*), ‘Yahowah (*YaHoWaH*), my foundation and upright one (*‘edowny*), in what way (*ba mah*) shall I recognize and know, even understand (*yada’*) that indeed (*ky*), I shall possess her as an inheritance (*la yaras*)?”** (15:8)

Answer 1: **“He said (*‘amar*): ‘Abram (*‘Abram*), ‘You must know with absolute certainty, comprehend and acknowledge (*yada’ yada’*) that indeed (*ky*) as one making a sojourn (*ger*), your seed (*zera’*), he will exist (*hayah*) in (*ba*) a land (*‘erets*) which is not for**

them (*lo' lahim*). And they shall serve them (*'abad*). And they will respond and seek resolution (*'anah*) accordingly in (*'eth*) four (*'arba'*) hundred (*me'owah*) years (*sanah*).” (15:13)

Answer 2 & Promise 3: “But also (*wa gam*) with (*'eth*) that Gentile nation (*gowy*) which (*'asher*) reduces them to servitude (*'abad*), I will judge (*dyn*). And afterward (*'ahar*), therefore (*ken*) they shall come out, being led away (*yasa'*) with (*ba*) an intensely important (*gadowl*) possession (*rakuws*) [a.k.a., the Towrah].” (15:14)

Benefit 10: “As for you (*wa 'atah*), you shall go to God (*bow' 'el*), your Father (*'ab*), in (*ba*) peace, satisfied, safe, and saved (*salowm*). You shall be buried (*qabar*) with (*ba*) grey hair (*sebah*), good, moral, beautiful, and pleasing (*towb*).” (15:15)

Answer 3 & Insightful Instruction 6: “And they shall return (*suwb*) here (*henah*) in the fourth (*raby'y*) generation of time (*dowr*), because indeed (*ky*) the distortion, perversity, and depravity (*'aown*) of the 'Emory (*'emory*) is not yet (*lo' 'ad*) fully finished or totally complete (*salem*).” (15:16)

Affirmation 1: “On (*ba*) this (*huw'*) day (*yowm*), Yahowah (*YaHoWaH*) cut (*karat*) the Familial Covenant Relationship (*beryth*) with (*'eth*) 'Abram (*'Abram*) to promise (*la 'amar*), 'To your offspring (*zera'*) I give (*natan*) therewith (*'eth*) this (*ze'th*) land and reliable place (*'erets*).” (15:18)

Insightful Instruction 7, Requirement 2 & Benefit 11: “And (*wa*) 'Abram (*'Abram*) became (*hayah*) a son of (*ben*) ninety-nine years (*tish'ym tesha' sanah*). And (*wa*) Yahowah (*YaHoWaH*) appeared (*ra'ah*) as God to (*'el*) 'Abram (*'Abram*). And (*wa*) He said (*'amar*) to him (*'elyw*), 'I Am (*'any*) God (*'el*) Almighty (*shaday*). Walk (*halak*) to (*la* – toward) My presence (*paneh*) and (*wa*) come to be (*hayah*) perfect (*tamym*).” (*Re'syth* 17:1)

Benefit 12: “I want to give (*natan*) My Familial Covenant Relationship (*beryth*) between Me (*bayn*) and (*wa*) between you (*bayn*).’ And (*wa*) I will increase and multiply (*rabah*) you in (*ba*) the extreme and to the uttermost (*ma'od ma'od*).” (17:2)

Affirmation 2: “Then (*wa*) Abram (*'Abram*) fell (*napal*) on His face (*'al paneh*), and (*wa*) God (*'elohym*) spoke (*dabar*) with him (*'eth*), to say (*la amar*): (17:3) 'Here I Am, look at Me (*'any hineh*). I have a Familial Covenant Relationship (*beryth*) with you (*'eth*). You shall be (*hayah*) a father (*'ab*) to (*la*) many enriched (*hamown*) people from different races and places (*gowym*).” (17:4)

Insightful Instruction 8: “And (*wa*) no longer (*lo' 'owd*) shall he call out (*qara'*) your name (*shem*) as (*'eth*) 'Abram (*'abram*). Your proper and personal name (*shem*) shall be (*hayah*) 'Abraham (*'abraham*). I have given to you (*natan*) the designation of (*ky*) the father (*'ab*) of many enriched (*hamown*) people from different races and places (*gowym*).” (17:5)

Insightful Instruction 9 & Benefit 13: “And (*wa*) I will grow, be fruitful, and flourish (*parah*) with you (*'eth*) in (*ba*) the extreme and to the greatest extent possible (*ma'od ma'od*). And (*wa*) I will give this (*natan*) to (*la*) people from differing races and places (*gowym*). And (*wa*) royalty (*malakym*) will germinate and be brought forth (*yatsa'*) from this (*min*).” (17:6)

Benefit 14: “And (*wa*) I will stand up and establish (*quwm*) with (*'eth*) My Familial Covenant Relationship (*beryth*) between Me (*bayn*) and (*wa*) between you (*bayn*), and between (*bayn*) your offspring (*zera'*) after you (*'achar*), on behalf of (*la*) their dwelling

places and generations (*dowr*), for an eternal and everlasting (*'owlam*) Family Covenant Relationship (*beryth*), to (*la*) be and to remain (*hayah*) as your (*la*) God (*'elohym*) and (*wa*) for (*la*) your offspring (*zera'*) after you (*'aharown*).” (17:7)

Benefit 15: “And (*wa*) I will give (*natan*) to you (*la*), and to (*wa la*) your offspring (*zera'* – seed) after you (*'achar*), this (*'eth*) land (*'erets*) where (*'eth*) you are living as an alien (*magowr*), the entire (*kol*) land (*'erets*) of Can'aow (*can'aow*) to (*la*) eternally (*'owlam*) possess (*'achuzah*). And (*wa*) I will exist (*hayah*) unto them as their (*lahm la*) God (*'elohym*).” (17:8)

Requirement 3: “And (*wa*) God Almighty (*'elohym*) said (*'amar*) to (*'el*) Abraham (*'Abraham*), ‘And (*wa*) as for you (*'eth 'atah*), you should continuously and habitually observe, carefully examining and considering (*shamar*) My Family-Oriented Covenant Relationship (*beryth-y*), you (*'atah*) and (*wa*) your offspring (*zera'*) after you (*'achar*) throughout (*la*) their generations, dwelling places, and eras of time (*dowr*).” (17:9)

Requirement 4: “This one and only (*ze'th*) Family-Oriented Covenant Relationship of Mine (*beryth-y*), which relationally (*'asher*) you should continuously and habitually observe, carefully and closely considering (*shamar*) between Me (*bayn*) and between you (*wa bayn*), and between (*wa bayn*) your offspring (*zera'*) following you (*'achar*). You must circumcise (*muwl*) accordingly your every (*l-cm-kol*) male so that they will remember (*zakar*).” (17:10)

Instruction 10: “And (*wa*) you all shall cut off and separate (*muwl*) your foreskin's (*'aralah*) association with (*'eth*) the flesh (*basar*). And (*wa*) this will exist (*hayah*) as (*la*) the sign to remember (*'owth*) the Family-Oriented Covenant Relationship (*beryth*) between Me (*bayn*) and between you (*bayn*).” (17:11) “And (*wa*) a son (*ben*) of eight (*shamonah*) days (*yowmym*) shall be circumcised (*muwl*) with regard to (*la*) every (*kol*) male, so that they might remember (*zakar*) throughout (*la*) your dwelling places and generations (*dowr*), naturally born (*yalyd*) in the home (*bayth*), and also (*wa*) those acquired (*mignah*) with money (*kesepe*) / as well as those really wanting to be (*kasap*) included (*mignah*) from (*min*) every (*kol*) son (*ben*) of foreign lands (*nekar*) which relationally (*'asher*) are not (*lo'*) from (*min*) your seed (*zera'*).” (17:12) “He (*huw'*) must absolutely circumcise him, definitely cutting off the foreskin (*muwl muwl*) of the naturally born (*yalyd*) in your home (*bayth*) and also (*wa*) those acquired (*mignah*) with your money and longing (*kesepe*) / and those who strongly yearn (*kasap*) to be included (*mignah*). This shall be (*hayah*) My Family-Oriented Covenant Relationship (*beryth-y*), in (*ba*) the flesh (*basar*), serving as (*la*) an everlasting and eternal (*'owlam*) Family-Oriented Covenant Relationship (*beryth*).” (17:13)

Warning 2: “And (*wa*) the uncircumcised and unresponsive (*'arel*) male who fails to remember this (*zakar*), who relationally (*'asher*) is not (*lo'*) circumcised or changed (*muwl*) with regard to (*'eth*) the flesh (*basar*) of their foreskin (*'aralah*), those souls (*nepesh*) shall be cut off, be excluded, and banished, uprooted and ceasing to exist (*karat*) from (*min*) Her (*huw'*) family (*'am*). By way of association (*'eth*) they violated and broke, disassociating themselves from (*parar*) My Family-Oriented Covenant Relationship (*beryth-y*).” (17:14)

Insightful Instruction 11: “The Almighty (*'elohym*) spoke as God to (*'amar 'el*) Abraham (*'Abraham*), ‘Sarai (*Saray*), your wife (*'ishsah*), you shall not call (*lo' qara'*), her by the name (*'eth shem*) Sarai, but instead (*ky*) Sarah: to strive and contend with, to engage with and to be empowered by, to persist and to persevere with, to be set free (*sarah*) shall be her name (*shem*).” (17:15)

Benefit 16, Insightful Instruction 12 & Promise 3: **“And (wa) I wish to diminish and humble Myself out of love to provide blessings and favor (barak) through her (‘eth). And also (wa gam), I will give (natan) from her to you a son (min la ben). And (wa) I want to kneel down and favor her (barak). She shall be (hayah) a means to (la) individuals from different races and places (gowym): an empowered, authorized, and supernatural spiritual (malakym) family (‘am), they shall come to exist because of her (hayah min).”** (17:16)

Question 2: **“And then (wa) Abraham (‘Abraham) fell (napal) on (‘al) his face (paneh) and (wa) he laughed (sahaq), saying (‘amar) to himself (ba ‘eth leb), ‘What’s the point or purpose of (ha la) a son (ben) being born to (yalad) to a hundred year old (me’ah sanah)? And what of (wa ‘im) Sarah (sarah)? How is (ha) a ninety-year-old (tis’iym sanah) daughter (bath) going to conceive and bear a child (yalad)?”** (17:17)

Question 3: **“Then (wa) Abraham (‘Abraham) said (‘amar) to God (‘el) the Almighty (ha ‘elohym), ‘Why not (luw) Ishmael (Yshma’el) living and being restored (chayah) to (la) your presence (paneh)?”** (17:18)

Answers 4 & 5: **“But (wa) God (‘elohym) said (‘amar), ‘No, to the contrary, absolutely not (‘abal).’ Sarah (sarah), your wife (‘ishah), shall deliver a child (yalad) to be (la) your son (ben). And (wa) you shall call (qara’) his name (shem) accordingly (‘eth): Yitschaq - Laughter (Yitschaq).”** (17:19)

Promise 4: **“I will stand up and establish (quwm) with (‘eth) My Family-Oriented Covenant Relationship (beryth-y) with him (‘eth-w)—for the purpose of (la) an eternal and everlasting (‘owlam) family-oriented relationship (beryth) with and to (‘eth la) his offspring (zera’) after him (‘achar).”** (17:19)

There have been three questions, five answers, twelve insightful instructions, two affirmations, four promises, two warnings, one prerequisite, four requirements, and sixteen benefits. And while each of these is important, since the five things required of us determine our eternal fate, let’s review them one last time.

We must leave Babylon, which is symbolic of mankind’s beguiling and oppressive religious, political, economic, and militaristic schemes, our societal customs and family traditions. We must completely trust and totally rely upon Yahowah. We must walk to God along the path He has provided to become perfect. We must carefully and continuously observe, carefully examining and considering Yahowah’s Family-Oriented Covenant Relationship, no matter where or when we live. And all males must be circumcised so that we remember the Covenant and to demonstrate our acceptance of it.

If we do these things, Yahowah will lead us, perfect us, lift us up, empower us, adopt us, enrich us, and allow us to live with Him, as part of His family, forever. That is God’s plan. It is His promise.