

Mowryah – Revere and Respect Yah

Meeting on the Mountain...

The conversation between Yahowah and Abraham continued with a fifth meeting. As usual, God painted the scene. **“Now Yahowah (יהוה), God (‘el), was seen by (ra’ah – looked upon and revealed to) him alongside (ba – by) a mighty tree (‘elon – strong and hardy, upright and vigorous, familiar and friendly, prominent tree) of Mamre’ as he sat (yasab – lived and resided, camped out) in the doorway (petah – opening) of his tent (‘ohel) in the heat of the day and season.”** (*Bare’syth* / In the Beginning / Genesis 18:1) Mamre’ was a property owned by a friend and ally.

Some Hebrew lexicons suggest that ‘elon is from ‘ayil, a word with a double meaning. Related to “tree,” ‘ayil is an “upright pillar and a door post.” ‘Ayil also means “ram, a male lamb.” This is particularly significant considering the surprise visitor at the end of Abraham’s seventh visit with God. And while these are all symbols of the Ma’aseyah, other etymological tools go so far as to suggest that ‘elon is related to ‘elam, meaning “the entrance to the temple.”

As for Mamre’, Genesis 13:18 says that it is a place north of Hebron, or about ten miles south of what is today Bethlehem, which is in turn a suburb of Jerusalem. As for its meaning, *Mara’* means “to lift up”—the result of the Covenant. *Mar’eh* is to “see”—the purpose of the visit. *Memer* and *mammar* mean “bitterness, affliction, and suffering”—the things Yahowah would endure on our behalf. *Mimsak* is “a vessel used for mixing wine with spices”—the symbol of blood atonement. *Mymsah* is “anointing”—a symbol of the Spirit. *Mymsal* is “the one with the authority to lead and govern, the supreme power to whom dominion and sovereignty belong”—and thus is descriptive of God, as is *mamlakut*, which means “kingdom and kingship.”

Speaking of Abraham, **“He lifted up (nasa’ – raised) his eyes (‘ayn) and looked (ra’ah), and behold there (hineh) were three (shalowsh – meaning to stretch out and send away) individuals (‘ysh) standing (nasab) before (‘al) him.**

When he saw them, he quickly ran (*rus*), **summoning them** (*qara' hem* – calling out and inviting them in as guests) **from** (*min*) **the doorway** (*petah*) **of the tent** (*'ohel*), **bending down** (*shachah*) **to the ground** (*'erets*)." (*Bare'syth* / In the Beginning / Genesis 18:2)

There were three '*ysh*/individuals, and one, or all of them, were visible manifestations of Yahowah. If you are wondering "why *three*?" I think the answer is in the word itself, meaning "to stretch out and send away." The Son and Spiritual Mother are both manifestations of our Heavenly Father, set-apart from Him, stretched out from heaven and sent away to serve us. The three individuals, therefore, represent the nature of God and the purpose of the Covenant: Father, Mother, and Son producing a loving family.

Knowing that he hadn't made a very good impression last time, **"He** [Abraham] **said** (*'amar*), **'Father and Upright One** (*'edon/'eden* – upright pillar and head of the family), **please I implore you** (*na'*), **if** (*'ym*) **I have found** (*masa'* – experienced and attained) **favor** (*chen* – mercy and compassion, unearned forgiveness) **in your sight** (*'ayn* – eye and presence), **please, I beg you** (*na'*), **don't** (*'al*) **pass by** (*'abar* – pass over and travel) **away from** (*min*) **your servant** (*'ebed*)." (*Bare'syth* / In the Beginning / Genesis 18:3)

Since the Qumran fragment of Genesis 18 begins at the twentieth verse, there is some doubt as to what Abraham called Yahowah. Adding to the challenge, this is just the second conversation and third time '*edon/'eden* has appeared in the Towrah. In the initial occurrences, the title was used in conjunction with Yahowah's name: **"Abram said to Yahowah, the father and foundation of the tabernacle** (*'eden* – upright pillar and head of the family), **'What am I to be given? I walk childless...."** (*Bare'syth* / In the Beginning / Genesis 15:2) Therefore, because God's name and this title are juxtaposed, we can be certain that אֲדֹנָי isn't a replacement for Yahowah's name. And that is a good start toward solving this conundrum because it confirms that the Masoretic vocalization and subsequent translation of אֲדֹנָי is wrong. (More on this in a moment.)

This is what we know: the Hebrew letters which comprise '*adon*, meaning "lord and master," can be vocalized '*eden* and '*edon*, both meaning "upright one, father, head of the family, and foundation," as well as "pillar." The Yod, or "y" seen attached to the end of the Hebrew title when it is rendered *adonay*, simply conveys the *pluralis excellentiae*, known as the "royal we," and is a sign of majesty. As such, '*edonay* and '*edenay* would both simply add an air of authority to "Father, Foundation, and Upright One."

It should be noted that of the 6,868 times we find '*adonay* in the Masoretic Text, it does not belong there. The rabbinical Masoretes placed the Hebrew title above Yahowah's name, copyediting the Word of God. On 132 additional

occasions, particularly in Job, Isaiah, and the Psalms, manuscripts a thousand years older than the Masoretic, proudly display Yahowah's name in places where the rabbinic copyeditors wrote "Lord." Since the Masoretes were guilty of these 7,000 unjustified alterations, I'm confident that they have also misrepresented the vocalization of Aleph-Deleth-Nun for the purpose of legitimizing their fraud. (By way of the Babylonian Talmud and Mishneh, rabbis (meaning "exalted ones") strove to usurp Yahowah's authority for themselves so that they might be able to lord over men.)

I level this acquisition at the Rabbinical Masoretes because it is important. Knowing who Yahowah is, understanding His nature, and being cognizant of His purpose is the essence of Scripture. When men falsely attribute things to God which are not in the text and which are inconsistent with God's persona, people form errant conclusions. In this regard, the unifying message of the Covenant is that Yahowah stands up for us so that we can stand with Him. God is, therefore, the Upright One.

There are seven reasons to reject the use of "Lord" in association with our Heavenly Father. First, God introduced the term in conjunction with His name, affirming that 'adon/lord is not a valid replacement for Yahowah. Likewise, the fourth time the title appears (Genesis 18:27), it is used in conjunction with 'el, confirming that 'adon/lord isn't an appropriate substitute for God.

Second, "lord" is defined in English dictionaries as: "a ruler by hereditary right or preeminence to whom service and obedience are required." This connotation depicts Satan's problem and ambition. The Adversary sought to be preeminent, and when that failed, he has sought human obedience by way of religious submission. These concepts are emblazoned in the war cry of Jihadists everywhere: "*Allau Akbar*, Allah is the Greatest!" Satan wants to lord over men. He wants men to worship him as if he were God, bowing down to him.

Third, required obedience and servitude are inconsistent with freewill. And choice, because it is the basis of a loving relationship, is sacrosanct to God. There is a reason that religion is from the Latin and means to "bind." And there is a reason Allah named his religion "Islam" which means "submission."

Fourth, lord isn't remotely the same as father, and it is incompatible with family. It is the reason Yahowsha' told us that we should begin our conversations with God "Our Father who is in Heaven, set-apart is Your name."

Fifth, *kurios*, the Greek word for the title, "lord," is consistently represented by a placeholder in all of the pre-Constantine first-, second-, and third-century Greek manuscripts. It is only by filling in the word and then translating it that we find the title in English Bibles. Each of the seven placeholders used in the earliest manuscripts were designed to point readers to the Torah, Prophets, and Psalms for

answers. And in this regard, when God refers to Himself as “King of kings and Lord of lords,” the titles are only applicable when applied to their respective subjects. Yah will exercise His authority over kings and He will require lords to obey His judgments. For those adopted into His family, God will be called by His favorite title: Father.

Sixth, both Hebrew words for lord, *‘adon* and *ba’al*, are Satanic names and titles (representing Adonis and Baal/Bel). The reason is obvious: the titles represent what Satan covets, as well as what the political and religious leaders who league with him desire.

Seventh, Yahowah doesn’t like the title, Lord *Ba’al*, because of its association with Satan. Consider what He had to say through His prophet, Howsha’ / Hosea. The subject here is the nation of Israel, which had become unfaithful...

“Then she will say, I will go and reverse course and return to (*suwb* – restore the relationship with) my first and foremost husband (*‘iysh* – one who exists, male individual, or husband, invocative of God’s relationship with Israel); for it was better (*tobah* – more fruitful and morally correct, prosperous and good) for me than now. But she did not discern (*da’ah* – acknowledge information that requires wisdom) that I gave long lasting grain, new wine, and olive oil (*ytshar*), and increased her silver and gold, which they assigned to Ba’al (*ba’al* – lord).” (*Howsha’ / Salvation / Hosea 2:7-8*) Since this passage is dissected in the “Azab-Abandonment” chapter of the *Going Astray* volume, suffice it to say for now that Lord/*Ba’al* is either the name or the title of a false god worshiped by Israel. As such, it isn’t Yahowah’s name or title.

Speaking of Israel’s religious association with Lord-Ba’al, God went on to say: **“And now will I reveal her lewdness and shame in the sight of her lovers (*ahab* – those with whom she [the nation of Israel] has formed a relationship) and none shall save (*nasal* – deliver or rescue) her out of My hand (*yad* – power or authority). I shall cause a cessation of all her [Israel’s pagan] celebrations, her religious feasts, her new moon religious festivals, and her Sabbaths, and all her appointed assemblies.”** (*Howsha’ / Salvation / Hosea 2:10-11*)

Yahowah was not pleased with Israel’s religious association with Lord-Ba’al and therefore saw fit to curtail the nation’s pagan religious rituals, festivals, and traditions. He accomplished this by way of the Babylonian exile and Roman Diaspora. Yah has and will exercise His authority over those who reject Him.

Continuing to confirm that “Lord” isn’t a title we should be associating with Yahowah, God said: **“I will take an inventory of her [Israel’s] days in association with Lords (*Ba’alim* – lords as false gods), wherein she caused incense and sacrifices to rise up in smoke, and she went on the prowl in search of prey in a beguiling way with her loop earrings (*nezem* – ornamental**

circular rings) **and her jewelry associated with harlotry, and she went out after** (*halak ahar* – walked with, followed, and joined) **her lovers** (*ahab* – formed a relationship with others, desiring objects and coveting things). **And she forgot Me, becoming lame and crippled, says Yahowah** (*kzk|*).” (*Howsha’ / Salvation / Hosea 2:13*) The message is clear: *ba’al* and *ba’alim*, “Lord and Lords,” are false and adversarial objects of religious devotion, and association with Lord-Ba’al is considered an act of infidelity.

And that is why Yahowah said that He does not want to be called “Lord”: **“And it shall be at that day, declares Yahowah** (*kzk|*), **you shall call Me husband** (*’ishy* – extant and present, a corporeal individual); **and shall call Me** (*qara’* – summon and call out) **My Lord** (*ba’aly*) **never again** (*halo owd* – no more, no longer, ever again). **For I will remove and reject the names of the Lords** (*Ba’alim* – false gods) **out of her mouth, and they shall be proclaimed** (*zakar* – remembered, recalled, and mentioned) **by their name no more.”** (*Howsha’ / Salvation / Hosea 2:16-17*)

Case closed. God does not want to be called “Lord” so we should not do so. Therefore, when the letters Aleph-Deleth-Nun appear in the Torah, Prophets, and Psalms, they must be transliterated *’eden* or *’edon* and be subsequently rendered “Upright One.”

Demonstrating hospitality, Abraham said: **“Please avail yourself of** (*laqah*) **a little** (*ma’at*) **water and wash** (*rahas* – cleanse) **your feet while** (*regel*) **leaning on** (*sa’an* – relying on, resting against, depending upon, and trusting in) **the base of** (*tahat* – the standing place of) **this tree** (*’es* – upright timber).” (*Bare’syth / In the Beginning / Genesis 18:4*) Well, at least now we know what the tree represents. And we now have in the Towrah, the basis for Yahowsha’ washing His disciple’s feet. Moreover, immediately following the Towrah’s second conversational use of *’eden/’edon*, Upright One, it is associated with “standing” and “upright timber.”

Bread is the symbol of the Ma’aseyah’s body as the Passover Lamb being broken on Mowryah’s tree. His sacrifice heals our soul. As such, we are to break bread on Passover in remembrance of what He did. So Abraham said, **“I’ll obtain** (*laqah* – grasp hold of and break off) **a choice piece** (*pat* – a morsel) **of bread** (*lechem*) **for your heart’s** (*leb* – soul’s, mind’s and body’s) **nourishment** (*sa’ad* – strength and sustenance, healing and support, to make you safe, established, upheld, and secure) **since** (*ky* – because) **the Most High** (*’al*) **has done what is right** (*ken* – been truthful and correct) **with regard to** (*’al ’abuwr*) **His servant. Then afterward** (*’ahar* – later or following that), **travel on by** (*’abar* – pass over).” (*Bare’syth / In the Beginning / Genesis 18:5*) While it should be obvious,

this verse in addition to predicting a Savior, reaffirms that Yahowah has the ability to assume human form. As such, it renders Rabbinic Judaism false.

“They said, ‘Do (‘*asah* – perform and gain from) what is right (*ken* – truthful and correct, appropriate and consistent with the relationship, that which establishes upright). What you have said (*dabar*) benefits you in the relationship (*ka ‘asher*).” (*Bare’syth* / In the Beginning / Genesis 18:5) It was, after all, the purpose of Passover.

“Abraham (‘*Abraham* – Merciful and Forgiving Father) hurriedly went (*mahar*) into the tent to Sarah and said, ‘Quickly (*mahar*), knead (*lus* – press, roll, and form) three (*shalowsh* – meaning to stretch out and send away) measures (*se’ah*) of fine wheat (*solet* – grain crushed into powder with the hulls removed, leaving only the inner grain kernel of) flour (*qemah* – grain ground and ready for baking) and make (‘*asah*) bread (‘*ugah*).” (*Bare’syth* / In the Beginning / Genesis 18:6) Pure grain with the chaff and husks removed is symbolic of harvesting saved souls. That was, after all, the benefit of the relationship.

This must have been quite a sight...**“Then Abraham ran to (*rus* – quickly darted off to and chased after) the herd (*baqar* – cows, goats, and sheep) grabbing hold (*laqah*) of a good (*towb*) young (*ben*) tender (*rak*) animal (*baqar* – lamb or calf, and probably veal based upon the adjectives) and gave it to (*natan*) a teenage boy (*na’ar* – young man) who quickly and energetically (*mahar*) prepared it (‘*asah*).”** (*Bare’syth* / In the Beginning / Genesis 18:7) God enjoys a good meal. His *Miqra’ey* are full of them.

You might be thinking: so what? What’s so important about preparing something to eat that the details would become Scripture? It’s because showing hospitality, talking together, breaking bread, sharing a meal, and enjoying a good drink is the stuff of life, of relationships. It is the kind of thing God enjoys. It’s about hanging out together. God wants us to understand that Passover leads to Tabernacles. And that means that the *Miqra’* of Sukah, of camping out with God, is the desired result of everything, including this meal.

“Then he took some butter (*hem’ah* – curds or yogurt), some milk (*halab*), and some veal (*ben baqar*) that had been prepared, and placed these before them (*natan paneh*). And he stood upright in their presence (‘*amad* – was sustained and caused to stand, enduring and abiding upright), in the company of the Most High (‘*al*), at the base of (*tahat* – the standing place of) this tree (‘*es* – upright timber) while they ate (‘*akal* – consumed the food).” (*Bare’syth* / In the Beginning / Genesis 18:8) God is so insistent that we understand the importance of standing up in His presence, He had His centenarian friend stand while they ate.

“They asked him, ‘Is Sarah, your wife, inside?’ And he answered, ‘She is in the tent.’” (Genesis 18:9) God had something He wanted them both to hear. **“Yahowah (יהוה) said, ‘I will return (*suwb* – come back again) to restore you (*suwb* – refresh and renew you) at the appropriate time (*‘et* – at the right occasion and season), and you will behold (*hineh*) life (*chay*): the son of Sarah, your wife, and you.’”** (*Bare’syth / In the Beginning / Genesis 18:10*)

Once again, we are told explicitly that one of the three individuals communing with Abraham is Yahowah. So we have confirmation that Yahowah can manifest Himself in human form, that He can be seen, that He can talk audibly so that others can hear, and that He can eat and drink. Simply stated, Yahowah can be one of us, and live among us, if He wants to.

“Sarah (the one who strives, perseveres, and is enabled) was listening in the doorway of the tent behind them. Now, Abraham (*‘Abraham* – Merciful and Forgiving Father) and Sarah were old (*zaqen* – advanced in age), having traveled through (*bow’* – experienced) many days. Sarah, his wife (*‘yssah*), was no longer able (*hadal*) to be (*hayah*) a source of life (*‘orah*). So Sarah laughed (*sahaq*) inside (*qereb*), saying, ‘After (*‘ahar*) I have become worn out (*balah* – become old, useless, and obsolete, falling apart), and my husband (*adon*) is old (*zaqen*), I am to experience (*hayah*) pleasure (*‘ednah* – delight and great joy based upon this favorable circumstance)?” (*Bare’syth / In the Beginning / Genesis 18:11-12*) It’s hard not to like Sarah. Even in Yah’s presence, rather than focus on the pain of childbirth or the rigors of child rearing, her mind went right to the pleasures of conception.

“So Yahowah (יהוה) asked Abraham, ‘Why did Sarah laugh and say, ‘Shall I become pregnant and have a child now that I’m old?’” Miracles (*pala’* – wondrous and marvelous things, amazing and astounding displays, distinguishing actions resulting from extraordinary power) **come from (*min* – part of and by the means of) Yahowah’s (יהוה) Word (*dabar* – statements and message).”** (*Bare’syth / In the Beginning / Genesis 18:13-14*) The universe and life were both derivatives of Yahowah saying: “Let there be...” The power of God’s Word is limitless.

In discussing His seven celebratory appointments with mankind, Yahowah uses *miqra’* and *mow’ed* interchangeably. **“At the appointed and set time (*mow’ed* – at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), I’ll return to (*suwb* – restore and renew) you at that time (*‘et* – set measure, correct period, right season, and natural cycle) of life (*chay*) for Sarah’s son.”** (*Bare’syth / In the Beginning / Genesis 18:14*)

Since everyone is laughing, just for fun, let's see if we can figure out what God is hinting at. We were told that it was hot, and thus probably summertime. Therefore, it's reasonable to assume that this festival feast occurred on Seven Sevens, especially since it has been so inclusive, mimicking the Miqra' of Shabuwa' itself. Now, since Passover occurs on the fourteenth day of the new moon (a 29 day cycle) closest to the vernal equinox (March 22nd), it is celebrated between March 21st and April 20th each year on our pagan calendars. Shabuwa' starts fifty days later, making this visit sometime in June. With a normal pregnancy, Yishaq would have been born sometime in the middle of March, say on Passover, the day his life was designed to commemorate.

Knowing Yahowah as I do, I immediately recognize that it was the reason He told us the time of year, it was the reason He arrived as Father, Son, and Spirit, it was the reason for the feast, and it was the reason He used "*pala*"/miracle" and "*mow'ed*/designated celebratory assembly appointment" in this account. The Miqra'ey foretell of Yahowah's most wondrous achievement—the salvation of mankind. A dozen years from this day, Abraham and Yitschaq would initiate the Covenant by faithfully enduring a dress rehearsal for Passover.

There were other purposes for this visit. God wanted us to know that He is tolerant of negotiation but intolerant of corruption. **“Then the individuals** (*'yshym*) **stood up** (*quwm*) **and set out from there to look down from a high elevation** (*saqap*) **toward Sodom** (*sadom* – from *sad*, meaning to be shackled with iron fetters as a prisoner in a circular enclosure). **Abraham** (*'Abraham* – Merciful and Forgiving Father) **walked** (*halak* – proceeded and traveled) **with them, sending them on their way. Yahowah** (𐤅𐤓𐤏𐤍) **said, ‘Shall I refrain from exposing to** (*kasha* – shall I conceal from) **Abraham what I am doing** (*'asah*)?’” (*Bare'syth* / In the Beginning / Genesis 18:16-17)

There were three reasons for the question. First, Abraham's nephew, Lot, lived in Sodom. Second, while we are told to expose and condemn erroneous dogmas and evil deeds, our job description does not include judging individual souls. Third, God, the Father, the Son, and Set-Apart Spirit communicate. Yahowah wanted us to be aware of this because it helps explain Yahowsha's conversations with the Father depicted in the Greek text. While the comparison is imperfect, this is similar to the way my arms, hands, legs, and feet communicate with my brain. I am one person with parts serving different functions.

God's next statement links **“Yahowah's Way”** to **“family”** and **“relationships,”** especially as they relate to **“directing and instructing our children.”** He also explains the importance of **“being judgmental”** when it comes to being **“truthful”** so as to **“enable Yahowah to pursue relationships”** and **“continue His conversation”** with mankind. As such, these are very revealing words: **“After all** (*ky*), **I know him and I recognize** (*yada*' – respect

him and acknowledge) **his intent and purpose** (*ma'an* – his testimony and witness) **as it relates to the relationship** (*'asher*) **is to instruct and direct with authority** (*sawah*) **his son** (*ben* – child) **and his family** (*beyth* – home and household) **after him so that they revere, carefully observe, and are secure in** (*samara*) **Yahowah's** (𐤆𐤃𐤁𐤀) **way** (*derek* – path), **being judgmental** (*mispal* – rendering just and moral decisions) **and doing** (*'asah*) **what is upright, truthful, and vindicating** (*tsadaqah* – consistent with the standard and beneficial, justifying and saving) **with the intent of enabling** (*ma'an*) **Yahowah** (𐤆𐤃𐤁𐤀) **to pursue** (*bow'*) **the relationship** (*'asher*) **with Abraham** (*'Abraham* – Merciful and Forgiving Father) **and to continue the communion and conversation** (*dabar*).” (*Bare'syth* / In the Beginning / Genesis 18:19)

We are to be judgmental, using Yahowah's Way as our standard. The more we are willing to examine the evidence and render moral verdicts based upon it, the more people will come to commune with their Creator.

Yahowah decided to share His intentions regarding Sodom in order to better equip Abraham to instruct his family regarding “man's way” so that it could be differentiated from “Yahowah's Way.” Knowing what isn't true helps us appreciate what is true. Further, there is benefit in knowing how God goes about determining whether a society is still salvageable, so...

“**Then Yahowah** (𐤆𐤃𐤁𐤀) **said, ‘The outcry against** (*za'aqah* – the judgmental accusations regarding) **Sodom and Gomorrah** (*'amorah* – to manipulate people as if they were merchandise, to have tyrants treat the masses as slaves) **is truly great** (*rabab*) **and their sinfulness** (*hata'th* – wrongdoing, iniquity, criminal behavior) **is exceedingly** (*ma'od*) **significant and serious** (*kabed* – a very weighty matter).” (Genesis 18:20) **“I will descend** (*yarad* – go down) **to see** (*ra'ah* – inspect) **if** (*'ym*) **they pursue** (*bow'*) **and do** (*'asah*) **all of the forbidden and destructive** (*kalah*) **things that have become known** (*yada'*) **through the distressing cries** (*sa'aqah*).” (*Bare'syth* / In the Beginning / Genesis 18:21)

While it is a small point compared to the differentiation between Yahowah's Way and man's way, you'll notice that God is admitting that He isn't aware of everything we humans do—especially those living outside His family. Religious tradition has made God omniscient, even though such a claim is inconsistent with Scripture and renders us irrelevant. While God is capable of knowing what you and I are going to do and say next, there would be no point to our relationship with Him if He elected to do so. And the mechanism behind our renewal is predicated upon our sins becoming invisible and thus unknown to Yah. Further, as it relates to Sodom and Gomorrah, souls which are destroyed at the end of their mortal existence find death to be the end of life because they are unknown to God.

In that Sodom and Gomorrah represent the second of three times that Yahowah has determined that it is appropriate for a civilian community to be destroyed (antediluvian Mesopotamia and Canaan following the Exodus are the other two), these words provide insight into the conditions prevalent in societies deemed to be hopeless. Since all we know Scripturally is that “the iniquity was full” for the towns in the Promised Land, let’s juxtapose the Sodom and Gomorrah deficiencies (“**their sinfulness** (wrongdoing, iniquity, criminal behavior) **was exceedingly significant and serious**” in “**pursuit of forbidden and destructive things**”) against the conditions which predicated the flood.

There, God began by telling us that there is a limit to hope: “**Yahowah** (𐤆𐤃𐤆𐤃) **said, ‘My Spirit will not remain in, or contend and plead with mankind** (*‘adam*) **for an unlimited duration of time** (*‘olam* – forever).” (Genesis 6:3) He would go on to reveal: “**These men were renowned for magnifying themselves, going off to war, and behaving like arrogant tyrants** (*gibowr* – acting like audacious and aggressive fighters as well as powerful despots) **from the very beginning. Yahowah saw that, indeed, the evil intent, wickedness, and depravity** (*ra’at* – deprivation, distress, and misfortune) **of mankind** (*‘adam*) **in the land was great in magnitude and quantity** (*rab* – prolific and abundant). **And his every inclination** (*yesser* – motivation, desire, ambition, and creative idea) **of his heart and thoughts** (*mahasabah* – plans, plots, purposes, and schemes) **were bad** (*ra’* – evil, wicked, immoral, repugnant, miserable, sad, troubled, and fiercely harmful) **all the time.**” (*Bare’syth* / In the Beginning / Genesis 6:4-5)

So, when these conditions exist, God sees the society which breeds them to be so far beyond hope that their extermination is not only moral, but in the best interest of others who are less corrupt. When poison oozes out of its confines, it contaminates everything it touches.

Returning to the Covenant conversation: “**From there, the individuals** (*‘ysh*) **faced Sodom and began walking, but Abraham** (*‘Abraham* – Merciful and Forgiving Father) **presented himself** (*‘amad* – stood up for evaluation) **in the presence of Yahowah** (𐤆𐤃𐤆𐤃). **Then Abraham approached** (*nagas* – came near, gathering closer together) **and said, ‘Really** (*‘ap*)! **Will you destroy** (*sapah* – bring disaster upon and remove, cutting off) **the upright** (*saddiq* – vindicated and innocent, acquitted) **with** (*‘im* – among) **the wicked** (*rasa’* – guilty criminals and sinners)?” (*Bare’syth* / In the Beginning / Genesis 18:22-23) The man who didn’t keep his britches up when he should have, was now too big for them. The undertone of this discussion implies that Abraham was questioning God’s morality, suggesting that his might be better—more fair.

But God had lessons to teach so He continued to listen. “**What if** (*‘ulay* – perhaps, maybe) **fifty** (*chamissym*) **are upright** (*saddiq* – vindicated and

innocent, and acquitted) **among those who inhabit the city** (*'ir*)? **Surely** (*'ap*) **You won't** (*lo'*) **destroy** (*sapah* – bring disaster upon and remove, cutting off) **the place** (*maqowm*) **without** (*ma'an*) **lifting up and carrying away** (*nasa'*) **the fifty upright** (*tsadyq* – vindicated and innocent, acquitted) **who are blessed by a close relationship with** (*'aser qereb*) **You. Far be it** (*halilah*) **from** (*min*) **You to do** (*'asah* – perform or enact) **a thing such as this** (*ka ha dabar hazeh* – the likes of such a statement), **killing** (*muwth* – putting to death) **the innocent** (*tsadyq* – upright and vindicated) **with** (*'im*) **the guilty** (*rasa'* – wicked) **so that the upright come to exist** (*hayah* – share the same fate) **as the wicked. It's unlike** (*halilah* – far be it and distant from) **Your nature** (*la 'atah*). **Will You judge** (*sapat* – adjudicate) **the whole** (*kol*) **region** (*'erets* – land) **without** (*lo'*) **applying** (*'asah*) **judgment** (*mispat* – being judgmental and discriminating)?” (*Bare'syth / In the Beginning / Genesis 18:24-25*)

Does the Creator have the right to judge His creation? Is the Architect of life entitled to determine who lives and who dies? Does God have to be fair? Is it God's nature to be fair, to be judgmental, to be discriminating? And if so, what are the standards and the consequences? From my perspective, the purpose of studying the Word is to enable us to answer these questions.

Nasa', meaning to “lift up and carry away,” may have been used in reference to the upright on the cusp of calamity, because this is precisely what Yahowah intends to do with the vindicated who are alive prior to the Tribulation. He's going to “lift them up and take them away” just as He would do with Lot and his family in this example.

The Hebrew word for “far be it and never,” *halilah*, is very close to the Qur'anic Arabic term, *al ilah*, meaning “the god.” Not only does *halilah* mean “not like” God, and “distant from” God, it means “replacement” god. Related words convey “victim,” “sickness,” “afflicted,” and “plunder.” Perhaps “the god” of Islam, “Allah,” isn't really god after all.

As we move through this exchange, the terminus of hope devolves into the primary issue. At what point does a society become so corrupt, so immoral, so errant, that there is no longer any chance of an individual within that culture coming out of it and finding the truth? As I examine Islamic nations today, I see such hopelessness. America is nearing this same precipice.

“And Yahowah (יהוה) said, ‘If I find (*masa'* – discover) **fifty who are upright in the city of Sodom, I will lift up and bear** (*nasa'* – spare and forgive, pardon, raise up, and carry away) **everyone** (*kol*) **in the place** (*maqowm*) **for their sake** (*'abuwr* – on account of them).” (*Bare'syth / In the Beginning / Genesis 18:26*) For a frame of reference, since Sodom has been found, we know

that around 5,000 people lived there. Fifty represents one percent of the total population.

There is no chance that Yahowah will lift up and bear the wicked who have not been vindicated, so you can be certain that He was hedging His bet here. He knew the number of upright souls in the city because He knew them personally. This discussion was for Abraham's and our benefit, not Sodom's. Yahowah is telling us that if so much as one percent of a community is a witness for truth, then there is sufficient hope for those living in that place to spare it for a while. In addition, Yahowah is inferring that we can negotiate with Him. While I wasn't so bold as to question Yahowah's morality and judgment, I have successfully negotiated conditions of engagement with Him—especially with regard to my exposure and condemnation of Islam.

After querying Yahowah regarding the *tsaddiq*/upright, Abraham referred to God as "'eden/the Upright One." It was a nice twist of phrase and play on words, especially for a fellow tripping on his own tongue. **"Abraham ('Abraham – Merciful and Forgiving Father) said, 'Behold (*hineh* – indeed), I have expressed ('amar) my plea ('na) to ('el - God) the Upright One ('eden) in an indignant complaint ('anan), yet I am dust ('apar – comprised of material particles) and ashes ('eper – insignificant carbon).'"** (*Bare'syth / In the Beginning / Genesis 18:27*) Score another one for Abe. We are an insignificant carbon life form comprised of material particles.

The conversation continues with Abraham hoisting the hypothetical of God finding forty-five upright souls in Sodom and Yahowah saying that He would not destroy it if there were that many. Although, to give Abraham credit, his approach to the question was more ingenious, suggesting that the issue was five, not forty-five.

Emboldened, Abraham asked for a ruling on forty and received a favorable verdict. Pressing his good fortune, and knowing it, Abraham positioned thirty to find that this quantity too would have been sufficient to spare Sodom. Next, he tried twenty, receiving the same answer. Questioning God for the last time, Abraham asked: **"Suppose ten are found there?"** And Yahowah answered: **"For the sake of ten, I will not destroy it."** (*Bare'syth / In the Beginning / Genesis 18:32*)

And that was the end of the conversation. The fifth of seven meetings between Yahowah and Abraham was over. **"Then Yahowah (יְהוָה) journeyed (*halak* – traveled) to His place (*maqowm* – dwelling, home, and office) when He had finished (*kalah* – completed) His conversation (*dabar* – discussion) about the kinds of (*ka*) relationships ('asher) with Abraham ('Abraham – Merciful and Forgiving Father)." (Bare'syth / In the Beginning / Genesis 18:33)**

We aren't told who the two 'ysh/individuals were who were accompanying Yahowah during His meeting with Abraham. But in the next verse we are told: **“And two messengers (*mal'ak* – envoys and representatives) came to (*bow'* – arrived at) Sodom at sundown (*'ereb* – evening), and Lot (*lot* – one covered in a shroud) was sitting in the gate to Sodom.”** (*Bare'syth* / In the Beginning / Genesis 19:1)

These *mal'ak* could have been two anonymous messengers, they could have been Yahowah's associates during the discussions with Abraham, or they could have been Yahowsha' and the Set-Apart Spirit. We don't know because God didn't say. But this we know: God had said that He was going down to check for Himself to see if what He had heard were true. The only way for that to be accurate in the context of “Yahowah traveling back to His home” is for the two remaining representatives to have been manifestations of Yah.

The account of what occurred in Sodom is more germane to the timing of the *Taruw'ah* harvest than it is to the nature of the Covenant, so we'll move on with the story. Suffice it to say for now, Lot, who was Abraham's nephew, and Lot's family, were spared, taken out of Sodom before the city was destroyed. The next time Yahowah wields fire and brimstone, the target will be Muslims who have come to destroy Yisra'el during the Tribulation's Magog War. And, consistent with this account, He will remove the upright before He destroys the wicked. He is, after all, fair.

אֵלֶּיךָ

The sixth conversation between Yahowah and Abraham occurred as a result of a conflict in the *beyth*/home of the *beryth*/Covenant. **“Sarah saw (*ra'ah*) the son (*ben*) of Hagar (*Hagar* – meaning to scream like the braying of a camel or donkey), the Egyptian (*Mitsryt* – meaning the crucible and contentious), who had relations with (*'asher*) Abraham (*'Abraham* – Merciful and Forgiving Father), bearing a child (*yalad*), laughing (*sahaq* – mocking).”** (*Bare'syth* / In the Beginning / Genesis 21:9) This sentence doesn't flow very well in English but the gist of it is that the bastard child was either laughing and playing, having a good time, or he was mocking Sarah and Yitschaq. Either way, Sarah wasn't happy.

I always find the search for potential roots of the names of people mentioned in Scripture interesting. Hagar could be based upon *haga*, meaning “to be removed and expelled.” That would be consistent with what follows. But so

would the “braying and screaming” reference. Ishmael’s descendants were called “wild asses” and today, Muslims scream “Allahu Akbar” like braying camels.

“So she said to Abraham, cast out and banish (*garas* – remove, expel, divorce, and drive away) **this slave woman** (*‘amah* – female servant) **and her child, because** (*ky*) **the son of the slave woman shall not be an heir** (*yaras*) **with my son Yitschaq.”** (*Bare’syth* / In the Beginning / Genesis 21:10) Sarah was jealous, but so is God. Not everyone shares in the inheritance.

“This statement (*dabar* – these words and manner of speaking) **was outwardly** (*‘ayn* – appeared) **exceedingly** (*ma’od* – powerfully and strongly, greatly) **distressing** (*ra’a’* – troubling and hurtful, displeasing and sad) **to** (*‘al*) **Abraham** (*‘Abraham* – Merciful and Forgiving Father) **on account of** (*‘odot* – because of) **his son.”** (*Bare’syth* / In the Beginning / Genesis 21:11)

“But God (*‘elohym* – the Mighty Ones) **said** (*‘amar* – explained) **to** (*‘el*) **Abraham** (*‘Abraham* – Merciful and Forgiving Father), **‘Do not** (*‘al*) **show a distressed outward appearance** (*‘ayn ra’a* – don’t look displeased or troubled) **regarding your teenage boy** (*na’ar* – young male child) **with the slave woman. Everything** (*kol*) **related to this which** (*‘asher*) **Sarah says** (*‘amar*) **to you, listen to** (*shama’* – hear and pay attention to) **her voice. Indeed** (*ky* – truly), **through** (*ba* – in conjunction with) **Yitschaq your offspring** (*zera’* – seed and descendants) **will be summoned** (*qara’* – called and invited).” (*Bare’syth* / In the Beginning / Genesis 21:12)

It was a short meeting with a simple and clear intent. Listen to your wife and heed what she says: “Disown and discard Ishmael and his mother.” Those in and out of the Covenant are not to live together.

Being a master linguist, Yahowah often manages to define His terms and to convey relevant instructions in the text of a discussion. He’s done so again here. Yisma’e’l’s name isn’t part of this conversation but yet it is clearly about him, his descendants, what rights they have, and whether they should be included in the community. But since the fate of one rather meaningless individual doesn’t merit this much Scriptural attention, Yahowah expanded the scope of the discussion by choosing His words carefully.

God knew that Ishmael would become the patriarch of Islam, Arabic for “submission.” He recognized that Muslims, meaning “ones who listen to and obey,” would attest to being his descendants. He even knew that Muslims would claim that by “listening to and heeding” the Qur’an’s recital to “submit and obey,” they would say they were being “submissive to god.” So by naming the religious icon, *Ysh*, meaning “individual,” *shama’*, “who listens and heeds,” *‘el*, a corrupted form of *‘el*, or “god,” Yahowah has identified Yisma’e’l/Ishmael with the religion of Islam. And that is not only because *‘el* is a corrupted title for god,

but also because religious clerics have universally corrupted *shama'* so that it is routinely rendered "obey," which is "to submit."

Then by telling Abraham to "*shama'* – hear and pay attention to" Sarah's edict regarding the bastard child named Submission, we discover that He wants the religion of Islam/Submission "cast out and banished." It is a similar story to Sodom. If you don't destroy the wicked schemes of evil people and expunge evil dogmas, they will corrupt everything.

But since God is pro choice and pro life, He said: **"I will quickly (*gam*) cause (*ym* – enable) the son of the slave woman to be a foreign people (*gowy* – to be gentiles, heathens, pagans, an uncultured nation, an animalistic herd) because (*ky*) he is your seed."** (*Bare'syth* / In the Beginning / Genesis 21:13) ...albeit misdirected and immoral, and in conflict with the Covenant.

This time Abraham didn't send Hagar and Ishmael out into the desert to die. They were sent away with provisions. It is how I would deal with the so-called "Palestinian" Muslims in Israel, today. **"Abraham rose early in the morning (*sakam boqer* – started the day at dawn and) grabbed hold of (*laqah* – obtained) a loaf of bread (*lehem*) and a skin of water (*hemet maym*) and gave them (*natan* – brought and handed them) to ('*el*) Hagar, placing (*sym*) them and the child (*yeled*) on ('*al*) her shoulder (*sakem* – lower neck and upper back) and sent her away (*salah* – dispatched, divorced, and exiled them, casting them out). And she wandered in error (*ta'ah* – went astray intoxicated, staggering around without understanding) into (*ba*) lifelessness, the desolation (*midbar* – desert wasteland, the wilderness) of Beersheba (*ba'er seba* – the pit and spring of swearing)." (*Bare'syth* / In the Beginning / Genesis 21:14) Ishmael at fourteen, was no longer a small child, and yet he was carried out of the Promised Land with his mother and their provisions.**

By telling this story this way, God is establishing a standard we should follow. There are people who do not belong in Judea today. Rather than accept the presence of the millions of Muslims, rather than killing millions of Ishmael's heirs before they kill God's Chosen People, we ought to send them out into the deserts of Egypt, Jordan, Syria, and Saudi Arabia with sufficient food, water, and shelter to survive. All of the Islamic nations surrounding Israel—Egypt, Syria, Jordan, and Saudi Arabia—have a surplus of land, very low population density, and they all share common religious and societal customs. But unfortunately, the issue isn't the Palestinians, but instead Israel. Islam is more anti-Semitic than Nazism, and Allah not only covets the Promised Land, he wants the Chosen People silenced—as in dead.

In the desert we find...**"The water (*maym*) from (*min*) the skin (*hemet*) was all gone (*kalah* – finished), so she threw (*salak* – flung and cast down) the young**

male child (*yeled*) **under** (*tahat*) **one** (*'echad*) **of the bushes** (*siah* – shrubs).” (*Bare'syth* / In the Beginning / Genesis 21:15) There is a violent tone to the Hebrew word *salak*. There is nothing maternal or loving about it. *Siah* is also an intriguing word in that it is “a place of anguish where one contemplates foolishness while expressing anxiety.”

“And she walked (*halak*), **settling down** (*yasab*) **in front of him** (*neged* – opposite him), **about as far away** (*rahaq*) **as you could shoot and arrow** (*tahah*) **from** (*min*) **a bow** (*qeset*), **and she said, ‘Don’t** (*'al*) **let me witness** (*ra'ah* – look upon) **the death** (*muwt*) **of my child.’** **As she sat** (*yasab*) **opposite him, she raised** (*nasa'* – lifted) **her voice and wailed** (*bakah* – cried).” (*Bare'syth* / In the Beginning / Genesis 21:16)

You'll notice that while Yahowah was aware of the boy's plight, as He had made prophetic promises regarding him, He didn't send him back to Abraham. He simply did as Abraham had done—He had an envoy provide for him, offer some encouragement, and then sent him on his way.

“And God (*'elohym*) **heard** (*shama'* – received news and reports of) **the sounds** (*qowl* – noise) **of the teenage boy** (*na'ar* – lost sheep who had strayed away and into danger) **and summoned** (*qara'*) **a messenger** (*mal'ak* – envoy) **of God** (*'elohym*) **from heaven** (*shamaym*) **to** (*'el*) **Hagar, who questioned: ‘Concerning** (*la*) **what** (*mah* – or who) **are you afraid** (*yare'* – do you fear or what do you respect and revere), **Hagar?’”**

While it isn't said, it's obvious. She was afraid of Ishmael/Islam dying. Most people are unwilling, even unable, to face the demise of what they hold dear, even when it's obvious that the doctrines to which they submit are deceitful, destructive, deadly, and damning. Yahowah's messenger had warned Hagar about Yisma'e'l's nature and his fate before he was born. And all one has to do today to judge Islam is open their eyes, something Hagar could not do. Islamic nations are the least free, least democratic, least prosperous, least inventive, least productive, least moral, least civil, least educated, and least peaceful places on earth.

Allah's Qur'an says, “those who fear will submit and obey.” It is the opposite of what Yahowah wants. So His messenger said: **“Don't** (*'al*) **fear** (*yare'*) **because** (*ky*) **God** (*'elohym*) **has heard** (*shama'* – received news of) **the sounds** (*qowl*) **related to** (*'asher*) **the lost sheep who has strayed** (*na'ar* – the teenage boy) **here.’** **Stand up** (*quwm*), **lift up** (*nasa'*) **the boy** (*na'ar*) **firmly** (*hazaq* – strongly and resolutely) **with your hand** (*yad* – power) **for He will cause** (*sym*) **him to be a powerful** (*gadawl*) **Gentile** (*gowy* – animalistic people, godless community, and non-Yahuwdym nation).’ **God** (*'elohym*) **opened her eyes** (*paqah 'ayn*) **and she saw** (*ra'ah*) **a pit** (*ba'er* – well or spring) **of water** (*maym*). **She walked over** (*halak*) **and filled up** (*male'*) **the skin** (*hemet*) **with water and**

gave the lost sheep (*na'ar* – teenage boy) **a drink.**” (*Bare'syth* / In the Beginning / Genesis 21:17-19)

As we have experienced ever since the first verse in Genesis, a translator has several options with the Hebrew letters Aleph Thaw. That is especially true in this next verse. They usually represent (on over 11,800 occasions) “an untranslatable mark of the accusative case.” If that is true here, the sentence reads: **“God exists and the boy...”** In that case, God is proving His existence by fulfilling His promises.

The second most common translation of *'eth* (on 35 occasions) is “against,” just as I have rendered it here: **“God** (*'elohym*) **was** (*hayah*) **against** (*'eth*) **the** (*ha*) **boy who went astray** (*na'ar* – was a lost sheep) **and so** (*wa*) **he lived** (*yasab*) **in the desert** (*midbar* – wilderness). **He became** (*hayah*) **great** (*gadal* – boastful and exalted) **shooting** (*rabah*) **arrows with his bow** (*qasat* – a mighty hunter and archer).” (*BaRe'syth* / In the Beginning / Genesis 21:20)

'Eth can also be used to convey proximity, and in such cases is translated “with,” although this is a less common application. More often, *'eth* is used following a fighting verb to show emphasis. On a handful of occasions, *'eth* is rendered “plowshare, but that makes no sense in this context. Similarly, the same two letters vocalized *'ath*, convey “sign” or “miraculous revelation.”

Since Yahowah has just told us that the boy could not exist in His presence, since He sent an envoy to deal with the boy and met personally with his father, and since the boy was presented as “wandering astray into a lifeless place,” translating *'eth* on this one occasion as “beside” or “with,” as most English bibles are wont to do, is errant in my opinion. Moreover, Ishmael is being presented as a mighty hunter, similar to Nimrod, the father of the Babylonian religion, and Esau, the one person Yahowah said He hates. Furthermore, it is one thing to be tested in the wilderness, or to serve as Yahowah’s troubadour there, but those who are sent off to live in desolation serve as a metaphor for separation, which is damnation—the opposite of “with” or “beside.”

There is no article in the following sentence before *midbar* so it reads: **“God** (*'elohym*) **was** (*hayah*) **against** (*'eth*) **the** (*ha*) **boy who went astray** (*na'ar* – was a lost sheep) **and so** (*wa*) **he lived** (*yasab*) **in the desert** (*midbar* – wilderness). **He became** (*hayah*) **great** (*gadal* – boastful and exalted) **shooting** (*rabah*) **arrows with his bow** (*qasat* – a mighty hunter and archer).” (*Bare'syth* / In the Beginning / Genesis 21:20) The next time we hear something from God regarding Ishmael, we learn that Esau earned Yahowah’s wrath for having married one of his daughters. From that point, the bastard child fades into oblivion, only to be resurrected by Muhammad to serve Allah and Islam. And interestingly, Esau is the name the Qur’an gives to “the Ma’aseyah, the son of Mary.” In an enlightened

world, that error alone would have been sufficient to derail the world's fastest growing religion. But as God has shared with this story, saying goodbye and good riddance is hard to do.

אֵלֹהִים

The seventh and final meeting between Abraham and Yahowah is the most important prophetically. Before it occurs, Abraham is shown having **“visited Beersheba, summoning Yahowah, the eternal God, by name there,”** and then **“traveling in the land of the Philistines for many days.”** I share this to provide a sense of context. Abraham was forty miles south, or southwest, of Mowryah at the time of this call.

While we aren't told explicitly, it's obvious to me after studying Scripture and getting to know Yahowah, that this next scene opens four days before Passover, Yitschaq's birthday. The year is 1968 BCE. It isn't just a Yowbel, signifying the Lamb's Redemption, it's been forty Yowbel since Adam's fall, and twenty Yowbel since Noah's flood. Solomon would build Yahowah's Temple on the place Abraham was headed exactly one thousand years, or twenty Yowbel from the time this dress rehearsal was performed. And forty Yowbel hence, on this very hill, on Passover in 33 CE, Yahowah's blood would be shed as God hung on a pole between two thieves. Yahowah's timetable is very precise, He's into the details, and He doesn't leave anything to chance.

Do not think for a minute that Yahowah's plan and message are superficial. There is always something deeper and more significant He wants us to discover, to contemplate, to understand, and to apply. Take the time to do your own research and then ponder the possibilities.

Yahowah's name means “I Am.” Throughout this exchange, God will use *‘any* as “an affirmation that He is present, here with us.” **“And now (*wa*) it came about (*hayah*) after (*‘ahar* – following) these accounts (*dabar* – statements and events) that God (*‘elohym*) endeavored to ascertain the true nature of (*nasah* – examined by providing a multiple-choice test for) Abraham (*‘Abraham* – Merciful and Forgiving Father) and said (*‘amar*) to him, ‘Behold (*hineh* – look here to see), I Am (*‘any* – an affirmation that He is present).” (*Bare’syth* / In the Beginning / Genesis 22:1) The first step toward eternal life and a relationship with God is recognizing that He exists. The second step is getting to know Him. The third is trusting Him.**

Choice is central to the Covenant because love is impossible without it. Here we see God pleading with man to choose Him, regardless of the consequence.

“He said, ‘Please (*na’* – I implore) grasp hold of (*laqah*) your (*‘atah*) son (*ben*), your only child (*yahid* – unique, special, and solitary begotten son), Yitschaq (*Yitschaq* – from *‘ysh*, individual and *shaq*, laughter), whom by way of relationship (*‘asher*) you love (*‘ahab* – adore, desire, prefer, and have affection for in a close familial and friendly relationship) and (*wa*) walk (*halak* – travel) to (*‘el* – toward God in) the land (*‘erets* – region and realm) of Mowryah (*Mowryah*) and ascend the rise offering him up (*‘ala huw’* – take him up and lift him up) there (*sam*) as an offering (*‘olah* – as that which goes up, expressing the ascension of the soul) on (*‘al* – upon) one (*‘echad*) mountain (*har*) which by relationship (*‘asher*) I will speak to you about (*‘amar ‘el ‘atah* will make promises and vows upon, declaring My intentions).” (*Bare’syth* / In the Beginning / Genesis 22:2)

While Abraham may have mentally processed Yahowah’s request as it is presented here, the words literally say that after ascending the mountain, the boy would rise, ascending up to heaven. And that is both the purpose of the Covenant and what eventually happened.

The Hebrew letters which comprise the English transliteration “Moriah” are M W R Y H, with W, Y, and H being vowels. Linguistics experts say that Moriah is a compound of *ra’ah*, meaning “to see, to inspect, and to regard” and “Yah” (the shortened form of Yahowah’s moniker which is found in countless Scriptural names and titles). While that explains the *Yowd He* satisfactorily, it’s a stretch to say the *Resh* alone was a contraction of *ra’ah*. And, even then, what about the *Mem Waw*?

There are several Hebrew words which begin M W R. They include *mowreh*, meaning “elevated location,” thus yielding the “Mountain of Yah.” *Mowrah* means “to revere and to respect,” something which is of particular relevance when positioned before God’s name – “Revere Yah.”

Mowrash is “a possession or inheritance” signifying: “Belongs to Yah.” *Muwr* conveys: “to be changed and transformed” by Yah. And *mowreh* is “to teach” about Yah. Each connotation seems appropriate, even related. Moriah is therefore Mowryah: the “mountain where one goes to see, learn about, revere, respect, belong to, and be transformed by Yahowah.”

Recognizing that Yah’s most revered and important place on earth, Moriah, is really Mowryah, might Yahowah’s most revered individual and title on earth also be Ma’aseyah? If so, the M S would convey either “anointed” or “implement” or both. And this would make Ma’aseyah, the “Anointed Implement Doing the Word of Yah.”

The reason *Mowryah* is important, the reason Yahowah speaks to us about it, the reason He declared His intentions on the mount with this story, is because

Mowryah is where the Ma'aseyah Yahowsha' would be sacrificed as the Passover Lamb for the remission of sin. *Mowryah* is the place where mankind is transformed and thereby allowed to enter into the presence of God.

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

Four days before Passover, on Branch Monday, when the Passover lamb was to be brought into the home per Yahowah’s instructions, *Yahowsha'* rode into Jerusalem to shouts of “Yah save us!” He sat astride a donkey, therefore...“**So (*wa*) Abraham (*Abraham* – Merciful and Forgiving Father) rose early in the morning (*sakam boqer*), saddled (*habas* – restrained and placed bindings upon) his donkey (*hamor* – a male ass, a beast of burden used to carry heavy loads) and grabbed hold of (*laqah* – grasped by the hand and took) two (*shaneym*) young men (*na'ar* – scattered sheep who had strayed into harm’s way) and his son (*ben*) **Yitschaq.**” (*Bare'syth / In the Beginning / Genesis 22:3*) *Yahowsha'* was sacrificed between two young men who had gone astray, both of whom were hung by their hands.**

The reason *Yahowsha'* said that He “came to bring division” is because deciding where you stand regarding the sacrifice He made determines your fate. *Mowryah's* tree is the divide between standing or falling, being restored or remaining corrupt, going up or going down. “**And he divided (*baqa'* – cut and split) the wood (*'es* – tree, upright timber, and gallows) of the offering (*'olah* – that which facilitates the ascension of the soul) which restores, establishes, and raises up (*quwm* – which stands upright enabling others to stand), and then (*wa*) walked (*halak*) to the (*ha*) place (*maqowm* – the site, the source, the home, and the office) of relationship which (*'asher*) God (*'elohym*) had spoken to (*'amar*) him about.” (*Bare'syth / In the Beginning / Genesis 22:3*)**

Every time you read “cross” in the “New Testament” of an English “Bible” translation, it doesn’t belong there. The actual Greek word is *stauros* which means “upright pole.” This noun is based upon the verb *histemi*, meaning “to stand upright, enabling others to stand, to restore, establish, and to raise up.” On the

Mount of Mowryah, Yahowsha' stood up for us so that we could stand with Him. *Quwm* and *histemi* convey the same message—the simple truth upon which the Covenant is based. God has made it possible for us to stand in His presence and walk with Him. The purpose of “restoration” is to “establish us so that we can rise.”

Sadly, this entire redemptive message was lost when Catholic clerics replaced *stauros*/upright pole with *crux*, and later the Latin *crux* with cross. They did so to unify their sun-god religious symbolism with Christianity. After all, the pagan warmonger and founder of Catholicism, General Constantine, had claimed to have seen the sign of a cross superimposed on his god—the sun—while at the same time hearing the message “under this sign conquer.” So, the Catholic clerics some centuries later were simply advancing the agenda of the spirit who actually spoke those words and who was actually represented by the sun and its sign—the cross.

Returning to the actual Covenant and its symbolism, Yahowsha's sacrifice would last three days, following the course of the first three Miqra'ey, therefore: **“On the third (*salisi*) day (*yowm*) Abraham lifted up (*nasa'* – raised) his eyes (*'ayn* – came to understand) and saw (*ra'ah* – looked upon and pondered) the place (*maqowm* – site, source, home, and office) from afar (*rahoq* – from a distance).”** (*Bare'syth* / In the Beginning / Genesis 22:4) *Mowryah* is the place where Yahowah conducts His business. It is the source of life, the site of restoration, the way home.

The overriding message of this verse is that by walking with God, Abraham would walk forever, renewed and restored. **“Abraham (*'Abraham* – Merciful and Forgiving Father) said to his young men (*na'ar* – adolescent servants who are prone to being tossed to and fro), ‘You stay (*yasab* – settle down and have a seat) here (*poh*) with (*'im*) the donkey (*hamowr* – male ass). The boy (*na'ar*) and I (*'any*) will walk (*halak*) as far as (*'ad* – until) there (*koh*), and we will show our respect and reverence (*sahah* – we will relinquish our arrogant self reliance) and then return restored (*suwb* – come back changed and renewed) to you.”** (*Bare'syth* / In the Beginning / Genesis 22:5)

Many translators want the verb *sahah*, vocalized by Strong's (7812) as *shachah*, to be rendered in the highly uncommon hithtafel stem (as *hawah* or *chawah*), prompting them to ignore the Shin at the beginning of the word. But *sahah* isn't necessarily correct either because it ignores the Waw in the midst of the verb. Unfortunately however, this dispute is hard to resolve because this passage isn't extant in the Dead Sea Scrolls, leaving us with nothing older or better than the 11th century Masoretic Text.

While these verbs are related, and are used in *Yasha'yahu* to depict those who have opposed Yahowah ultimately “bowing down” before Him in judgment, that

is not all they convey. And yet *sahah* is translated “worship” a total of seventy-eight times in English bibles. That of course is because in the hishtafel stem it means “to bow down or to prostrate oneself,” and religious clerics see these things as being synonymous. But it is clear from this text that neither Abraham nor Yitschaq worshiped, bowed down, or prostrated themselves on Mount Mowryah. And since the word also conveys the notion of “demonstrating one’s respect and reverence,” as well as “relinquishing an arrogant and self-reliant attitude,” I have rendered it as such because these characteristics fit the narrative.

Further, considering *chawah*, we discover that it also means “to honor, to show respect and reverence,” in addition to “bowing down and prostrating oneself,” providing us with the same translational options available with *sahah*. Our lexicons tell us that *chawah* is invocative of “showing one’s allegiance by demonstrating that you see them as being worthy of respect.” As such, *chawah* helps illuminate the meaning behind Yahowah’s Instruction “to honor our Heavenly Father and Spiritual Mother.”

But that is not all. A *chawah* is a “tent settlement and a protective enclosure where families live permanently,” and thus it is invocative of Sukah—of camping out forever with Yahowah around this very same mountain. And *Chawah*, meaning “source of life,” is the name Yahowah gave to Adam’s wife in the protected and enclosed Garden in Eden, demonstrating that this story is focused on “the Source of Life,” and being born anew by way of our Spiritual Mother. Moreover, as a verb, *chawah* means: “to announce, to display, and to explain something using words.” The word picture Yahowah is painting in this account of Abraham (the Merciful Father) on Mount Mowryah (to Revere Yah) explains the purpose and timing of Pesach – Passover, whereby our Merciful Father provided the doorway to eternal life for those who revere Him and respect His Word and Way.

Before we press on, please pause long enough to ponder the full import of *suwb*, translated above as “return restored.” It affirms the most appropriate designation of *sahah*, and the full and primary meaning of *chawah*. Those who come to revere and respect the provision Yahowah, as our Merciful Father, is providing on Mount Mowryah will “*suwb* – return,” “*suwb* – restored and renewed.” And that is because they “*suwb* – change their direction, change their perspective, change their thinking and attitude.”

Yahowsha’ would carry the upright pole upon which He was affixed on His back to this same place. “**Abraham grasped** (*laqah* – accepted) **the wood** (*‘es* – tree, upright timber, and gallows) **of the offering** (*‘olah* – which facilitates the ascension of the soul) **and placed it** (*sym* – set it, laid it) **upon** (*‘al*) **Yitschaq, his son** (*ben*). **And took in his hand the flame** (*‘esh* – fire) **and knife** (*ma’akelet* – cutting instrument, from *‘akal*, to nourish through death), **and the two walked**

(*halak*) **together** (*yahdaw* – as one, completely unified, in one accord, united in counsel and communion, alike and the same, strengthened by their reciprocal relationship).” (*Bare’syth / In the Beginning / Genesis 22:6*) In this word picture, the fire is symbolic of judgment and the knife is a metaphor for division, of the separation that exists between life and death.

Yahdaw is not only based upon Yahowah, it defines the purpose of creation—to become united with God. *Yahdah* also describes the relationship between Yahowah and Yahowsha’, which is why it is used to connect Abraham and Yitschaq. The Heavenly Father and Son would endure this same walk *yahdaw/together* for the same reason—bringing us together.

The next line doesn’t flow very well in English, but the symbolism of Abraham representing our Merciful and Forgiving Father who is “I Am—Yahowah,” and of Yitschaq representing God’s “Son,” is worth the disruption in fluidity. **“Yitschaq spoke to his father (*‘ab*), Abraham (*‘Abraham* – Merciful and Forgiving Father), saying, ‘My father (*‘ab*).’ And he said, ‘Behold (*hineh* – look and see), I am here (*‘any* – an affirmation that I am present), my son (*ben*).’ He said, ‘Behold, I see the fire (*‘esh*) and the wood (*‘es* – tree, upright timber, and gallows), but (*wa*) where is (*‘ah*) the lamb (*seh*) for (*la* – in accordance with) the offering (*‘olah*)?’”** (*Bare’syth / In the Beginning / Genesis 22:7*) The son would be the offering, but not man’s, God’s.

Beyond the symbolism of fire representing judgment and the wood representing the upright pole upon which Yah’s Son was hung, collectively they are essential ingredients of Passover and of the offering of the sacrificial lamb rising up to heaven. And it is Passover which is being predicted and presented in these words.

Speaking of words, I love the term Yahowah selected—*ra’ah*—to demonstrate that He would personally come to earth and be the Lamb. **“Abraham (*‘Abraham* – Merciful and Forgiving Father) said, ‘God (*‘elohym*), Himself (*huw’*), will come into view and provide (*ra’ah* – be seen and be present as) the lamb (*seh*) for the offering, my son.’ So the two walked (*halak*) together as one (*yahdaw* – completely unified, in one accord, united in counsel and communion, alike and the same, strengthened by their reciprocal relationship).”** (*Bare’syth / In the Beginning / Genesis 22:8*)

You’ll notice that the single most repeated word in Covenant discussions, *halak/walk*, permeates this story. Here it confirms that we will “walk as one, together.”

Forty *Yowbel*, or two thousand years from this walk, on this very day, Passover, in this very place, Mowryah, Yahowsha’ would be fastened to an upright timber for the remission of sin. **“When they arrived at (*bow’* – pursued**

and were included in) **the place** (*maqowm* – home and dwelling) **of the relationship which** (*‘asher*) **God** (*‘elohym*) **had spoken about, Abraham built** (*banah* – established) **an altar** (*mizbah*) **arranging the wood in an orderly fashion** (*‘arak ‘esh* – preparing the timbers for their intended purpose) **and bound** (*‘aqad* – fastened) **Yitschaq, his son** (*ben*), **placing** (*sym* – setting) **him on top of** (*ma’al*) **the altar of wood** (*‘es* – upright timbers).” (*Bare’syth* / In the Beginning / Genesis 22:9)

Ma’al is especially informative in this regard. It speaks of “sin, disobedience, and unfaithfulness,” the very things Yahowsha’s sacrifice cured.

Yahowsha’ is the hand of God extended from Him, set apart and sent out to us. **“Then Abraham** (*‘Abraham* – Merciful and Forgiving Father) **stretched out** (*salah* – extended and sent out) **his hand** (*yad*) **and grasped hold of** (*laqah*) **the knife** (*ma’akelet*) **to kill** (*sahat* – sacrifice) **his son. But the messenger** (*malak* – envoy and representative) **of** (*‘el*) **Yahowah** (𐤅𐤃𐤁𐤀𐤍) **summoned him** (*qara’* – called out to him and invited him to meet) **from heaven** (*samaym*), **saying** (*‘amar* – declaring), **‘Abraham! Abraham** (*‘Abraham* – Merciful and Forgiving Father)! **And he said, ‘Behold, look and see, here I am.’”** (*Bare’syth* / In the Beginning / Genesis 22:10-11) This was a test, not a sacrifice. That would come later—precisely forty *Yowbel* later.

Qara’, meaning “called out,” forms the basis of *miqra’*, the name God chose for the seven Invitations to be Called-Out and to Meet with God which serve the Covenant and begin with Passover. It appears in this context because just as Yahowah *qara’*/summoned Abraham, He summons us to attend Passover and each of the six *Miqra’ey* which follow. So the question is: Can you answer as Abraham did, “Behold, look and see, here I am?” I dare say that not one Catholic, Orthodox Christian, Protestant, or Evangelical in a million can answer in the affirmative.

“I Am” communicated this message: **“He said, ‘Do not stretch out your hand toward the young boy** (*na’ar*) **nor do** (*‘asah*) **anything** (*‘al*) **to him. Because** (*ky* – on account of) **I now** (*atah*) **know** (*yada’* – recognize and have been made aware) **that you revere and respect** (*yare’*) **God** (*‘elohym*).” (*Bare’syth* / In the Beginning / Genesis 22:12)

That’s it. If we “revere and respect God,” nothing more is required of us. That is the message of the Sabbath and of the Covenant. It is the story being demonstrated here.

As the *ma’lak*/representative of Yahowah completed this thought, you’ll notice that the identity of the messenger becomes known. He is God. **“You have not withheld** (*hasak*) **your son** (*ben*), **your only begotten son** (*yahid*) **from** (*min*) **Me.”** (*Bare’syth* / In the Beginning / Genesis 22:12)

This is the message of the Covenant. God wants us to love Him with all our soul, mind, and heart. There is no greater demonstration of unrestrained devotion than what Abraham was willing to do and what Yahowah, Himself, did.

While Yahowsha' isn't an angel, as *malak* is usually mistranslated, He, more than anyone, is Yahowah's "Representative," God's "Envoy and Messenger." Yahowsha' is the way in which Yahowah demonstrated His reverence and respect for the Covenant Relationship. To this point, Yahowsha' was and is Yahowah's *yahid*/only begotten son. In the culture of the time, son was synonymous with the concept of being the father's representative. Sons went into the world bearing their father's names and carried on their father's business.

“Abraham (*Abraham* – Merciful and Forgiving Father) **raised** (*nasa'* – lifted up) **his eyes** (*'ayn* – spiritual perceptions) **and looked** (*ra'ah* – perceived, considered, discerned, and was shown); **behold** (*hineh* – pay attention) **some time later** (*'achar* – pertaining to a subsequent event) **a sacrificial male lamb** (*'ayl*) **caught in** (*'achaz* – enclosed in and held by) **interwoven thickets** (*cabak/sabak* – a thorn bush; from *cabak*, meaning to twist) **by his shining horns of radiant light** (*qeren* – brilliant flashing rays of light from a supernatural source).” (*Bare'syth* / In the Beginning / Genesis 22:13)

'Ayl is “a clean and perfect ram (or male lamb) used for atoning sacrifices.” 'Ayl is also “a gateway, a doorpost, a lintel, and an upright pillar”—all terms associated with the Ma'aseyah. The masculine noun conveys “powerful leader—a mighty individual who is upright, serving as a perfect example.”

'Ayl is from *'uwl*, which speaks of “prominence, of nobility, power, and wealth.” This sacrificial lamb was therefore a stand in for Yahowsha', the ultimate *'ayl*.

'Achar's primary meaning relates to time, signifying “something which will occur later, yet in conjunction with the event which is unfolding.” 'Achar is “a relative term conveying a linkage between that which is being observed and that which will occur in the same place but in another time.” So we're talking prediction and fulfillment, dress rehearsal and enactment. Passover would be observed here on two occasions.

Moving on, *'achaz*, and its base, *cabak*, describe the interwoven crown of thorns placed upon Yahowsha's *qeren*, “brow and forehead.” They were woven from the same bush. But *'achaz* has other profound meanings. According to I Kings 6:10, it is “the base or foundation of the cedar timbers used to support the Temple.” In II Chronicles 9:18, it is the “footstool which was attached to the throne.” In Judges 1:6, *'ahaz* is used to describe the “pursuit and capture of Adoni-Bezek before his thumbs and toes were cut off.” It is often used to convey “being seized by pain.”

'*Achuz*'s only derivative is '*achuzzah*, the Hebrew word for property. That's significant because we inherit Yahowah's property as a result of Yahowsha's sacrifice. Every detail of this account is prophetic.

The last word in the passage, *qeren*, is "symbolic of status and might, a symbol of strength and power, a metaphor for king and kingdom." It is a trumpet for signaling from the summit of a mountain." *Qeren* can mean "to exalt and lift up, to dignify and empower." A *qeren* was often used as "a receptacle for oil," and thus served as the "tabernacle for the spirit."

But most importantly, *qeren* conveys "rays of brilliant light." *Qeren* is not only based upon the root, *qaran*, these terms are indistinguishable in the text. *Qaran* means "to shine, to send out rays of light." Yahowah is light. As a result, *qeren* was used to denote the rays of radiant light which were streaming from Moseh's face after he met Yahowah.

Putting it all together, the "ram" Abraham saw "as brilliant rays of light" was a vision of the Ma'aseyah Yahowsha', signaling mankind from the summit of Mowryah.

Considering the profound and riveting nature of this expression of Passover, you may be wondering if I'm stretching the envelope, reading too much into words like '*ayl* and *qeren*, and ultimately finding predictions regarding the Ma'aseyah which really aren't there. Since skepticism is often the first step toward understanding and to debunking misunderstandings, even to trust, I strongly encourage you to verify the evidence. Look up both of these terms in a Hebrew lexicon and examine their roots.

I'm convinced that the reason these words and their symbolism speak so profusely is that Yahowah invented the language of Hebrew to serve His interests. He created the universe and life and knows how everything works. Able to maneuver in time, He even knows the future before it happens. His metaphors, unlike ours, can walk on all fours. He is God, after all. And that is the point.

So yes, it is true. The Hebrew word, '*ayl* / ram (אֵיל), means "a perfect sacrificial male lamb," and it is also the word for "doorway, lintel, upright pillar, and exemplary leader." And not so coincidentally, this universal term for savior and salvation is a single *Yowd* (י) removed from '*el* / God (אֵל).

Those familiar with the Exodus story know that lamb's blood was smeared on the lintels of the doorways of Yahuwdym slaves in Egypt so that their firstborn sons might live and be free. During the most important Passover in human history, the blood of *the* sacrificial lamb was smeared on the upright pillar upon which He was hung. The blood dripping from God opened a doorway to heaven. Are you making the connection?

“**Abraham** (*Abraham* – Merciful and Forgiving Father) **walked over** (*halak*) **and accepted** (*laqach* – chose, grasped hold of, took in his hand, received, and possessed) **the sacrificial lamb** (*‘ayl* – perfect ram used for atonement; the gateway and upright pillar, the mighty one and perfect example) **for (la) the ascending** (*‘ala* – uplifting) **offering** (*‘olah*) **in place of** (*tachath* – instead of and in exchange for) **his son** (*ben*).” (*Bare’syth* / In the Beginning / Genesis 22:13)

Halak/walk is the first word of the Covenant. Yahowah wanted Abraham to “walk out of Ur/Babylon” to “walk to Him in the Promised Land,” and “walk with Him” once he arrived. The Covenant is an active relationship. It is a journey from the world of man to the realm of God.

And that brings us to *laqach*. Abraham took the Lamb by the hand, received Him and accepted Him as we must do if we want to *‘ala*/ascend to Him. Vocalized different ways, the Hebrew consonant roots of *‘ala* and *‘olah* mean: “to go up, and to ascend.” *‘Ala ‘olah* is a “stairway to heaven” and a “conduit of water for healing.” In the proper context, *‘olah* can mean “burnt offering” but only in the sense that the smoke rises and ascends to God.

Tachath tells us something profound. Yahowsha’ was punished instead of us. He served our sentence so we wouldn’t have to. We were redeemed because a ransom was paid in exchange for our freedom.

But *tachath* has additional meanings worth considering. They are: “beneath, below, on account of, by way of allegiance to, and because of.” If *tachath ben* is placed at the end of the sentence, as it is in many texts, we discover that Abraham received the Lamb and ascended “because of his allegiance to the Son,” and “on account of what was beneath the Son.” The first rendering is clear. When we ally ourselves with the Son of God we are saved and will ascend to heaven.

However, what was and is “beneath” the Son, you may be wondering? The Mercy Seat, better known as the Ark of the Covenant, is still buried in Mount *Mowryah*, directly below the place Yahowsha’ was nailed to the upright timber. When the ground opened in the earthquake following the death of His body, Yahowsha’s blood flowed through the opening and was sprinkled on the mercy seat of the Ark of the Covenant, forever unifying the whole of Scripture.

Yes, the Ark has been discovered and examined, as has the blood which fell on it. I’ve studied the testimony of the man who found it, and I have met with his widow. I am certain he is telling the truth because Yahowah is consistent, He’s into the details, and He’s predictable.

“**So ‘Abraham** (*Abraham* – Merciful and Forgiving Father) **proclaimed** (*qara’* – called out, the basis of *miqra’*) **the name** (*shem* – proper designation and

renown) of this site (*maqowm* – home and place of business): **‘I have seen Yahowah (𐤆𐤃𐤁𐤀) and He will provide (*ra’ah* – looked upon, viewed, and inspected, have been present with, experienced and met with Yahowah who supports and supplies what is required) by way of relationship (*‘asher*).’ And it is said (*‘amar*) to this day (*yowm*): ‘Upon (*ba*) this mountain (*har*), Yahowah (𐤆𐤃𐤁𐤀) can be seen offering what is required (*ra’ah* – be looked upon, viewed, and inspected providing what is needed, be experienced supporting and supplying what is essential).’” (*Bare’syth* / In the Beginning / Genesis 22:14) And that dear brothers and sisters is the message which was proclaimed from Mowryah.**

I could not write this account without shedding some tears. I pray that it has the same effect on you. Two thousand years before He suffered on our behalf, Yahowah walked us through every anguishing detail of the most important event in human history. He wanted us to know why He was doing it.

𐤆𐤃𐤁𐤀

The *Beryth*-Covenant was initiated over the course of seven meetings. They followed Yahowah’s Genesis pattern. In the first, Yahowah introduced Himself and explained His purpose. He wanted Abram to leave Babylon, the dominant political and religious system of man, and come to Him and His home.

“And indeed, Yahowah spoke (communicated) with ‘Abram (from ‘*ab* – father, and *ruwm* – to rise up and to be held in high esteem): ‘Walk out of (proceed away from, come out of, and journey from) your realm (your land, your place, your country, and your nation), and away from your relatives (your kin and family, your birthplace and origins), and away from your father’s house (home and household) to God’s (the Mighty One’s) realm (God’s land and place) which by relationship I will show you and provide (allow you to see, inspect, consider, and find delight in).’” (Genesis 12:1) “And through you all the families and classes of people (nations and races) of the earth (people who are of the same substance as Adam) shall be adored and blessed (enjoy the benefit of Me kneeling down in adoration).’” (*Bare’syth* / In the Beginning / Genesis 12:3)

In the second meeting, Yahowah spoke of relationship, of choice, and of living together. **“Then Yahowah appeared to (became visible to and was beheld by) ‘Abram. He said, ‘To your seed (descendants), I give (bestow, grant, devote, ascribe, assign, and entrust) this land (ground, country, place, region, and realm). So he built (constructed and established) an altar (a place for expressing appreciation) there to Yahowah who had appeared (revealing Himself) to him.’” (*Bare’syth* 12:7) Yahowah and Abram had a relationship. **“From there he****

moved to (proceeded and advanced to) **the eternal mountain, toward the House of God** (*beyth 'el* – home and household of the Mighty One), **and stretched out his tent between the eternal waters and ruin** (desolation and destruction). **And there he built an altar to Yahowah and called out** (summoned and proclaimed, said and read aloud) **Yahowah's personal and proper name.**"

In their third meeting, man and God discussed family, birth, and inheritance. **"After these conversations and discussions** (messages and news), **the Word of Yahowah came to exist with 'Abram in the form of a visual and illuminating revelation** (as a celebration of enlightening communication which can be beheld and visualized; as a window or aperture constructed for the purpose of flooding an area with light), **saying** (promising and answering), **'Do not be awed** (*yare' 'al* – do not be frightened or intimidated) **'Abram, I am your defender and shield** (your refuge, the one who covers and surrounds you, protecting you and delivering you) **and your reward** (payment for passage, generous father and doorkeeper) **which will make many increase and grow great** (multiply and thrive, becoming greater than they are) **in power and strength** (exceedingly abundant with regard to energy and force, capacity and ability)."⁽¹⁾ **"But 'Abram said to Yahowah, the father and foundation of the tabernacle** (the upright pillar and head of the family), **'What am I to be given? I walk childless** (without a son or daughter)."⁽²⁾ **"'Abram said, 'Now look here, you have given me no seed or offspring, no son, no household, and no heir.'**"⁽³⁾ **"'Now look here,' Yahowah replied to him. 'I'm saying...on the contrary** (as a concession), **your brand** (mark and identity, nature), **your blessed relation shall come forth** (be delivered and be produced as) **a source of life from you, and he will be your heir.'**"⁽⁴⁾ **"And He took him outside and said, 'Look at the heavens** (sky, universe, and stars) **and count the number of stars if you are able to grasp the quantity.'** He promised, **'This will be your extended family.'**"⁽⁵⁾ **"And he considered** (thought, reasoned, judged, and regarded) **Yahowah to be reliable and trustworthy** (dependable), **just and right** (a truthful vindicating savior)."⁽⁶⁾ **"Then He affirmed to him, 'I am Yahowah who for the purpose of a blessed and joyous relationship asked you to come out of 'Ur** (the burning heap in the region of the rising sun) **of the Kasdym** (land of sages, fortune tellers, magicians, and astrologers) **to give you this land as an inheritance.'**" (*Bare'syth* / In the Beginning / Genesis 15:7)

During the fourth exchange, just as Yahowsha' was equated to the greater light which would be seen as a sign, **"When 'Abram was ninety-nine years old, Yahowah appeared** (revealed himself) **as God to 'Abram, and said, 'I Am God Almighty. Walk** (*halak* – come and go, travel, journey, come to exist, live, and engage) **in My presence** (turning toward and approaching Me). **Exist upright in accord with the truth** (continue into perpetuity showing integrity and

truthfulness, be complete, healthy, impeccable and unimpaired by holding fast to Me for support). **And I will give as a gift** (grant a reward, bestow a present, ascribe and entrust, devote and dedicate, even pay for and provide) **My Covenant Relationship** (*beryth* – alliance, agreement, vow of marriage, constitution and binding oath of friendship) **between Me and you. And I will cause you to increase and to thrive, multiplying your** (making you exceedingly great in) **power and strength** (energy and force).” (*Bare’syth* / In the Beginning / Genesis 17:1-2)

The fifth visit began with a celebratory feast commemorating the start of a new life and concluded with the destruction of a whole city because of how they had corrupted the meaning of life. The contrast between good and evil, the way of God and man, was never so clear. **“So Yahowah asked Abraham, ‘Why did Sarah laugh and say, ‘Shall I become pregnant and have a child now that I’m old?’” Miracles** (wondrous and marvelous things, amazing and astounding displays, distinguishing actions resulting from extraordinary power) **are from** (by the means of) **Yahowah’s Word** (statements and message).” (13) **“At the appointed and set time** (at the specific, ordained, and designated season for the celebratory festival feast and assembly meeting), **I’ll return to** (restore and renew) **you at the time** (cycle) **of life of Sarah’s son.”** (14) **“Then the individuals stood up and set out from there to look down from a high elevation toward Sodom. Abraham walked with them, sending them on their way. Yahowah said, ‘Shall I refrain from exposing to Abraham what I am doing?’”** (16-17) **“After all, I know him and I recognize his intent and purpose** (his testimony and witness) **as it relates to the relationship is to instruct and direct his son and his family after him so that they revere, carefully observe, and are secure in Yahowah’s way, being judgmental** (rendering just and moral decisions) **and doing what is upright, true, and vindicating** (consistent with the standard and beneficial, justifying and saving) **with the intent of enabling Yahowah to pursue the relationship.”** (19) **“Then Yahowah said, ‘The outcry against** (the judgmental accusations regarding) **Sodom and Gomorrah is truly great and their sinfulness** (wrongdoing, iniquity, criminal behavior) **is very serious.”** (20) **“I will descend** (go down) **to see if they pursue and do all of the forbidden and destructive things that have become known through the distressing cries.”** (21) **“From there, the individuals faced Sodom and began walking, but Abraham presented himself in the presence of Yahowah and said, ‘Really! Will you destroy** (bring disaster upon and remove, cutting off) **the upright** (vindicated and innocent, acquitted) **with the wicked?’”** (*Bare’syth* / In the Beginning / Genesis 18:22-23)

Six is the number of man, so we should not be surprised that Abraham’s sixth encounter with God described how to deal with man apart from God. **“Sarah saw**

the son of Hagar, the Egyptian, who had relations with Abraham, bearing a child, laughing and mocking.” (9) “So she said to Abraham, cast out and banish (remove, expel, divorce, and drive away) this slave woman and her child, because the son of the slave woman shall not be an heir with my son, Yitschaq.” (10) “And this statement outwardly was exceedingly distressing to Abraham on account of his son.” (11) “But God said to ‘Abraham, ‘Do not show a distressed outward appearance regarding your teenage boy with the slave woman. Everything related to this which Sarah says to you, listen to her voice.’” (12) “Abraham rose early in the morning, grabbed hold of a loaf of bread and a skin of water and gave them to Hagar, placing them and the child on her shoulder and sent her away (dispatched, divorced, and exiled them, casting them out). And she wandered in error (went astray, staggering around without understanding) into lifelessness, the desolation (desert wasteland and wilderness) of Beersheba.” (*Bare’syth* / In the Beginning / Genesis 21:14)

Man, who is represented by the number six, plus God, who is one, equals perfection—seven. The *Beryth*-Covenant reached this conclusion during Yahowah’s seventh and final visit with Abraham. “Yitschaq spoke to his father Abraham, saying, ‘My father.’ And he said, ‘Behold (look and see), I am here (an affirmation that I am present), my son.’ He said, ‘Behold, I see the fire and the wood (tree, upright timber, and gallows), but where is the lamb for (in accordance with) the offering?’” (7) “Abraham said, ‘God, Himself, will come into view and provide (be seen and present) the lamb for the offering, my son.’ So the two walked (*halak*) together as one (*yahdaw* – completely unified, in one accord, untied in counsel and communion, alike and the same, strengthened by a reciprocal relationship).” (8) “Abraham raised (lifted up) his eyes (spiritual perceptions) and looked (perceived, considered, discerned, and was shown); behold, some time later (pertaining to a subsequent event) a sacrificial male lamb caught in interwoven thickets by his shining horns of radiant light (brilliant flashing rays from a supernatural source). Abraham walked over (*halak*) and accepted (chose, grasped hold of, took in his hand, and received) the sacrificial lamb (perfect ram, the gateway and upright pillar, the mighty one and perfect example) for the ascending (uplifting) offering in place of (instead of and in exchange for) his son.” (13) “So ‘Abraham proclaimed (called out, the basis of *miqra*) the name (proper designation and renown) of this site (home and place of business): ‘I have seen Yahowah and He will provide by way of relationship.’ And it is said to this day: ‘Upon this mountain, Yahowah can be seen offering what is required.’” (*Bare’syth* / In the Beginning / Genesis 22:14)

God plus man is perfection: it is the formula upon which the universe was created, and upon which the Covenant was based. It is Yahowah’s Way.

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