

believe that YHVH is teaching us here, that the way we face the trials and tribulations that we encounter in our own lives, will show us how much we **Trust** and **Believe** the Words contained in YHVH's Torah of Life. The question that we have to answer for ourselves, **IS**, can we truly believe what Paul said, in *Philippians 4:6-7 Be anxious for nothing; BUT in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto Elohim. 7 And the PEACE of Elohim, which passes ALL understanding, SHALL keep your hearts and minds through Messiah Yeshua, the Words of the Living Torah made flesh.*

2 And he said, Take now your son, your only son Isaac, whom you love, and get yourself into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell you of.

אָמַר קַח-נָא אֶת-בְּנֶךָ אֶת-יִחְיֵדָה אֲשֶׁר-אַהַבְתָּ אֶת-יִצְחָק וְלֵךְ-לְךָ אֶל-אֶרֶץ הַמֹּרְיָה (וְהַעֲלֵהוּ שָׁם לְעֹלָה עַל אֶחָד הַהָרִים אֲשֶׁר אֹמַר אֵלֶיךָ VaYomer Qach Na Et Binka Et Yechiydka Asher Ahavta Et Yitzchaq Velek Leka El Eretz HaMoriyah VehaAlehu Sham Lolah Al Achad HeHariym Asher Omar Eleyka, where the word VaYomer is from the word Amar, אָמַר, which means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Qach, means, take, he took, it is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Na, means, I pray, I beseech you, welcome, go to, now, then, and as an adjective, it means, raw, half done, it is related to the word Ana, אָנָּה, which means, ah, now, I or we beseech you, I or we pray, the word, Binka, means, your son, the word Et, is defined above, the word, YeChiydeka, is from the word Echad, which means one, and in the form that it is used here, it means your only one, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Ahavta, is from the word Ahav, אָהַב, means, to love, he loved, liked, he loved passionately, he was loved, he became beloved, he fell in love with, he was loved by, he caused to love, and in the form that it is used here it means, that you love, the word, Et, is defined above, the word, Yitzchaq, means, Isaac, VeLek, is from the word Halak, הָלַךְ, which means, to go, walk, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, and in the form that it is used here, it means, and get yourself, the word, El, means to, toward, into, the word Eretz, means, the land, the ground, the earth, the country, the word, HaMoriyah, is from the word Moriyah, is describe by some as the Temple Mount, where the Temple to Yahweh was built, the word, VehaAliyhu, is from the word word, Alah or Aleh, עָלָה, which means to go up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was

brought up, was taken up, rose, was taken away, he promoted to a higher dignity, was offered, he put on, laid on, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the word Sham, means there, the word, Lolah is from the word Olah, עולה or עלה, which means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, the word, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Achad, means, one, the word, HeHariym, means, the mountains, the word Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Omar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Eleyka, means, to you, onto you)

Now when Abraham said to YHVH, here I am, he was **NOT** aware of what YHVH was going to ask him to do, and when YHVH tells him what He wants him to do, we do **NOT** hear Abraham, complain nor murmur at what YHVH commands him to do. YHVH says:

קח-נָא אֶת-בְּנִי, Qach, take, Na, I beseech you, Et Binka, your son, and then YHVH says something that is puzzling, He says: אֶת-יְחִידְךָ אֲשֶׁר-אֶהְבֶּתָ אֶת-יִצְחָק, Et, which is not translated in our English Scriptures, but the letters that form this word, are the first and the last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, Yechiydka, which is from the word Yechiyd יחיד, which means, alone, only one, lonely, solitary, individual, singular, it is from the word, Yachad, יחד, which means, to be one, to make one, unite, he made into one, united, **he set apart, singled out**, he devoted, he caused to be alone, left alone, he professed or proclaimed the oneness or unity of, he segregated himself, was alone, communed with, **was set apart**, gathering, together, unitedness, as an adverb, it means, together, altogether. This tells us that as far as YHVH was concerned, Isaac, was the one that He had set apart to fulfill the prophecy, that the descendants of Abraham would be multiplied as the stars in the sky and as the sand of the seashore, Asher, which, Ahavka, you love, Et Yitzchaq, Aleph Tav Isaac, and Lek Leka, go, to the land of Moriah, which is the place in Jerusalem where the temple will be built in the future. Then YHVH goes on and says, וְהָעֹלָה, וְהָעֹלָה, VahaAlehu, go up, ascend, Sham there, and LeOlah, offer him as a burnt offering, עַל אֶתְּרַם הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ, Al, upon, Achad, one, HaHariym, of the mountains, Asher, which, Omer, I say, Eleyka, to you.

Here the Creator of the universe whom Abraham **KNOWS IS RIGHTEOUS**, and he knows that because YHVH gave in to Abraham's request, **NOT** to destroy Sodom and Gomorrah, **IF** He, YHVH found just **Ten Righteous** men in those towns, furthermore, YHVH, the Righteous

One, had told Abraham that it was through Isaac, that the prophesy, that Abraham would become the father of many nations, would be fulfilled. Now take a moment and put yourself in Abraham's position, the Creator of the universe, whom you **KNOW IS RIGHTEOUS**, which means that He does **NOT** place Himself above the Words of His own inerrant and everlasting teaching and instructions, the Words of His Torah of Life, the Words that He wants all of His children to believe, follow and obey, says to Abraham, offer your son as a burnt offering.

We have to understand, that in the nations that surrounded Abraham, the sacrifice of children to appease the nations imaginary gods was common place, and in this test, that He is putting Abraham through, I believe that He is teaching Abraham and all of us, that the sacrifice of any human life, and especially the Life of a child, is totally abhorrent to Him. We have to ask ourselves what must have been going through Abraham's mind at that moment? I believe that Abraham had learned to **TRUST** YHVH, and His **Righteousness**, and that because of that knowledge, I believe that in his heart, Abraham believed that YHVH would somehow, stop him, for He knew that YHVH did **NOT** want even one person to perish, **BUT** it still took a lot of courage, **TRUST** and belief, to go through with what YHVH had commanded him to do.

3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which Elohiym had told him.

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיַּחְבֹּשׁ אֶת-חֲמֹרֹו וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ וְאֵת יִצְחָק בְּנֹו (וַיִּבְקַע עֵצִי עָלָהּ וַיִּקַּח וַיִּלְךְ אֶל-הַמָּקוֹם אֲשֶׁר-אָמַר-לֹו הָאֱלֹהִים VayaShkem Abraham BaBoqer VayaChavosh Et Chamoro VaYiqach Et Shney Narayv Ito VeEt Yitzchaq Beno VayeBaqa Atzey Olah VayaQam VayeLek Hamaqom Asher Amar Lo HaElohiym, where the word, VayaShkem, is from the word, Shakam, שָׁכַם, which means, to rise early, to load the back of the beast, he journeyed, went away, he rose, got up early, he anticipated someone, it also means, shoulder, back, neck, with shoulder, upper part of a building, it is related to the word Shekem, spelled the same way, the word, Abraham, means, father of many nations, the word, BaBoqer, is from the word Boqer, בֹּקֶר, which means, morning, to cleave, split, the breaking through of daylight, he sought, examined, investigated, he distinguished, differentiated, visited, attended, he criticized, reviewed, censured, was examined, was reviewed. Was inquired into, it also means cattle, herd, oxen, the plowing animal, and with the prefix letter Bet, it means, in the morning, the word, VayaChabash, is from the word Chabash, חָבַשׁ, which means, to bind, bind up, he shut in, imprisoned, confined, restricted, he bound, bound up, saddled, he dressed a wound, bandaged, a dresser of wounds, one that a bandages, bandage, plaster, the word, Et, is defined above, the word, Chamoro, is from the word Chamor, חָמֹר, which means, ass, donkey, Chamar, חָמַר, ass driver, and with the Vav suffix, it means, his ass, the word, VaYiqach, is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word, Shney, means, two, the word, Narayv, is from the word Na'ar, נָעַר, which means, boy, lad, youth, servant, boyhood, it also means to shake, shake out, shake off, stir, he shook

himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, and in this form, it means, his young men, the word, Ito, means his, the word, Yitzchaq, means Isaac, Beno, means, his son, the word, VayeBaqa, is from the word Baqa, בקע, which means, to cleave, break open, to split, knock out, it burst, exploded, he broke open, opened, he cut a way through, was rent, was hatched, was broken into, he tore to pieces, he took by storm, took by assault, broke through, forced his way, split, rift, crevice, fraction, fragment, part, breach, valley, the word, Atzey, is from the word Etz, עץ, which means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms, the word, Olah, עולה or עלה, means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, the word, VayaQam, is from the word Qum, קום, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word** resurrection does not appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** αναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ανιστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9* And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you. In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, resurrection, in the verse above, **IS** the **word** Qayamta, קיימתא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תקומה, it is Strong's number H8617. In Modern Hebrew, the **word** for resurrection is this **word** Tequmah, תקומה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קום, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תקומה, is found once in the Hebrew Scriptures, in Vayiqra, *Leviticus 26:37*, where it says: And they shall fall one upon another, as it were before a **word**, when none pursues: and you shall have no power to stand Tequmah, before your enemies. From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the **word**, VaYelek, is from the **word** Halak, הלך, which means, to go, **went**, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the **word** Halakah, הלכה, which means, law, rule, traditional law, something

to go by, your personal day to day walk, the **word**, El, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward**, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, HaMaqom, means the place, the **word**, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with **which**, that which, and as a conjunction, it means, in order that, the **word** Amar, means, to say, he said, **told**, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Lo, is an inflected personal pronoun, meaning, **to him**, as an adverb it means, would that, oh that, if only, the **word** HaElohiym, means, the mighty ones, the judges, the powers)

Here we are told that Abraham וַיִּשְׁכֶּם, VayaShkem, he rose early, BaBoqer, in the morning, and that, וַיַּחֲבֹשׁ אֶת-חַמְרוֹ, VayaChabosh, he saddled, Et Chamor, his Aleph Tav Ass, and that he put some wood on the ass, wood that would be needed for the burnt offering. What do you suppose the **wood** that is being carried on the back of an ass represents? Well since Isaac is a shadow picture of Messiah, could the wood on the burden bearer's back represent the cross that Messiah, the servant, carried on His back and was crucified on? Is this a shadow picture of the crucifixion and resurrection of Messiah? As we read on we see that they travelled for **three** days and then arrived at the mountain that YHVH had designated where the burnt offering was to be carried out. וַיִּקַּח אֶת-שְׁנֵי נְעָרָיו אִתּוֹ, VaYiqach, and he took, Et, Aleph Tav, Shney, two, Na'arayv, of his young men, Oto, with him. The fact that Abraham took **two** young men with him, is telling us that this is a very important event that we are about to witness, and therefore we are to pay particular attention to what is about to happen. After placing the **wood** on the ass, the burden bearer, we are told that Abraham, his son Isaac and the two young men, וַיִּקָּם, VayaQam, they rose up, and went to Maqom, the place, that YHVH had designated. The word VayaQam, is from the word Qum, which does mean to arise, but this word, is translated as the word Anastasis in the Greek Scriptures, and as Resurrection in our English Scriptures. Therefore, I believe that since it took them **THREE** days, to get to HaMaqom, the place that YHVH had designated where Isaac, a shadow picture of Messiah, was going to be offered as a burnt offering, and that Abraham brought **TWO** young men with him, that this is to be a witness of a shadow picture of the crucifixion, death, burial **AND** resurrection of Messiah.

4 Then on the **third** day Abraham lifted up his eyes, and saw the place afar off.

(בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיַּרְא אֶת-הַמָּקוֹם מֵרְחֹק) BaYom HaShliyshiy VaYisa Abraham Et Eynayv VaYare Et HaMaqom Merachoq, where the **word**, BaYom, means, **on the day**, and the **word** Yom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand, Messiah, the **words** of the

Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the **words** of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His **words** into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the **words** of our heavenly Father's Torah of Life made flesh, our Messiah, our Redeemer and Saviour, the **word**, HaShliyshiy, means three or **third**, the **word**, Vayisa, is from the **word** Nasah, נָסָה, which means, to lift, **lifted**, carry, carried, take, **raised**, he bore, carried, he took, took away, carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he suffered, endured, was lifted up, was raised, was exalted, was respected, was carried from place to place, as an adjective it means high, exalted, but it can also mean to deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the **word**, Abraham, means, father of many nations, the **word** Et is defined above, the **word** Eynayv, is from the **word** Ayin, עֵינַי, which means, **eye**, visible surface, appearance, gleam, sparkle, hole, aperture, to look at carefully, consider, he thought over, meditated, deliberated, he balanced exactly, weighed carefully, he read, looked up, it also means, spring, fountain, it literally means, eye of the water, and it is also the sixteenth letter of the Hebrew Alphabet, the **word**, VaYare, is from the **word**, Reah, רָאָה, which means, to see, **he saw**, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the **word** Et is defined above, the **word** HaMaqom, means the place, the **word**, MeRachok, is from the **word**, Rachaq or Rachoq, רָחֹק, or רַחֹק, means, **far off**, to be far, to become far, was far, was remote, was distant, he kept off, kept aloof, he removed far away, he extended, he rejected, he put off, he delayed, was regarded as improbable, he kept himself distant, he retired, withdrew, dismissed, distance, dimension)

Here in *verse 4* I believe that we have confirmation of the fact that this event, the offering of Isaac on the altar that Abraham had built, **IS** a shadow picture of Messiah's crucifixion, burial, and resurrection, for the *verse* begins with the words בַּיּוֹם הַשְּׁלִישִׁי, BaYom HaShaliyshiy, On Day the third. The word Yom does mean day, but this word Yom, is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this **word** Yom, that His Right Hand, Messiah, the **words** of the Living Torah made flesh, has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the **words** of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His **words** into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there really **IS**, only **ONE** True Light, and that that **ONE** True Light, **IS** the **Words** of our heavenly Father's Torah of Life made flesh, our Messiah, our Redeemer and Saviour, and the **third day** is indeed the day that Messiah was, Qum, Resurrected and **ROSE** from the Tomb. Furthermore we are told that Abraham lifted up his eyes, and **SAW**, Ayin, עֵינַי, this word Ayin does mean, **eye**, but it also means, to look at very carefully, consider, think it over, meditate, deliberate, balance exactly, weigh carefully. Could

YHVH be telling us that He showed Abraham, the crucifixion and resurrection of Messiah, who IS one of the descendants of Abraham, to comfort Abraham's soul, about what was about to happen to Isaac?

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

וַיֹּאמֶר אַבְרָהָם אֶל-נְעָרָיו שְׁבוּ-לָכֶם פֹּה עִם-הַחֲמוֹר וְאֲנִי וְהַנֶּזֶר נִלְכָּה עַד-כֹּה)

וְנִשְׁתַּחֲוֶה וְנָשׁוּבָה אֵלֵיכֶם, VaYomer Abraham El Narayv Shevu Lakem Poh Im

HaChemor VaAniy VehaNaar, Nelkah Ad Koh VeniShtachaveh VeNashuvah Aleykem, where the word, VaYomer is from the word Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Abraham, means the father of many nations, the word, El, means to, unto, the word, Narayv, is from the word Na'ar, means, boy, lad, young man, youth, servant, boyhood, it also means to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, and in the form that it is used here, it means, his young men, the word, Shevu, is from the word Yeshav, יָשַׁב, which means, to sit, remain, abide, dwell, he sat, he dwelled, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the word, Lakem, means, to them, Poh, is an adverb, which means, here, but the same spelling with different vowel points, we have the word Peh, which means, mouth, speech, saying, command, opening, orifice, hole, the word, Im, means, together with, with, close to, beside, as long as, while, it is from the word Amam, עָמַם which means, to join, connect, included, the word, HaChamor, means the ass, the word, VaAniy, means, and I, the word, VehaNaar, is from the word Naar, נָעַר, which means, boy, lad, youth, young man, servant, boyhood, it also means to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, and in the form that is used here, it means, and the young man, or and the young lad, the word, Nelkah, is from the word Halak, means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הִלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, and in the form that it is used here, it means, will go, the word, Ad, as a preposition and conjunction, means, to, unto, up to, even to, until, while, it is related to the word Ed, and it too, as a conjunction, means, to, unto, up to, even, until, while, as a noun it means eternity, perpetuity, progress in time, it means booty, to take away, tear away, it means witness, testimony, menstruation, to count, to reckon, consider, he prepared himself, it means ornament, jewel, choice, best, it also the heart of the word Moed, which speaks of YHVH's festivals, His weekly and yearly Feasts, His appointed times, the times where Israel is to stop what they are doing and rehearse the type of Life that they will live, in the kingdom of Elohim for eternity, the word Koh, as an adverb, means, so thus, here, now, there, beyond, yonder, the word, VeniShtachaveh, is from the word Shakah, שָׁחָה, means, to swim, he bathed himself, to bow down, bend low, he depressed, he prostrated

himself, VeNashuvah, is from the word Shuv, means, to return, turn back, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, Aleykem, means, to you)

Here in verse 5 Abraham says to the Narayv, his young men, שְׁבוּ-לְכֶם פֹּה עִם-הַחֹמֹר, Shevu, abide, stay, Poh, here, Im, with HaChamor, the ass, וְאֲנִי וְהַנְּעָר, VeAniy and I, VahaNa'ar, and the young man, Nelkah, will go, Ad Koh, beyond this area, we will go yonder, וְנִשְׁתַּחֲוֶה VeniShtakaveh, and we will prostrate ourselves in prayer, VeNashuvah, and then we will both Shuvah, return to you. Two things are important here, first of all, Abraham designates that he took two Na'ar with him, two young men, and then when he speaks of Isaac, he also calls him a Na'ar a young man. We are not told how old Isaac was, but since Abraham, his father, calls Isaac, a Na'ar, a young man, then we have to assume that the two young men and Isaac, are close in age, and furthermore, I am sure that the other two that Abraham brought with him were **NOT** teenagers, but young men in their twenties, therefore it is more than likely that Isaac was in his twenties when this event happened. In the next chapter *Genesis 23* we are told that Sarah, dies at the age of One hundred and twenty seven, which means that Isaac was thirty seven years old, when his mother Sarah passed away. Although we are not told how old Isaac was when his father Abraham placed him on the altar, as a burnt offering, we do know that his father called him a Na'ar a young man, therefore we can deduce that since we are told that Isaac's mother passed away in the very next chapter, that these events are closely related, therefore it is not stretching it, to conclude that Isaac was between the ages of twenty to thirty seven, when Abraham placed him on the altar as a burnt offering.

6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

(וַיִּקַּח אֲבִרְהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ)

וַיִּקַּח אֲבִרְהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ וַיִּקַּח אֲבִרְהָם אֶת-עֵצֵי הָעֹלָה וַיִּשֶׂם עַל-יִצְחָק בְּנוֹ וַיִּקַּח בְּיָדוֹ אֶת-הָאֵשׁ, Vayiqach Abraham Et Atzey HaOlah VayaShem Al Yitzchaq Beno Vayaqach Beyado Et HaEsh VeEt HaMa'akelet Vayelku Shneyhem Yachday, where the word Vayiqach, is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word Abraham, means the father of many nations, the word, Et, is defined above, the word, Atzey, is from the word Etz, עֵץ, which means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms, the word, HaOlah, is from the word, Olah, עֹלָה or עֹלָה, which means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, the word, VayaShem, is from the word Sim or Sum, שִׁים or שִׁים, which means, to place, put, lay

upon, set, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the word, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Yitzchaq, is Isaac, the word, Beno, means his son, the word, VaYiqach, is from the word Laqach, לקח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, BeYado, means in his hand, the word Et, is the first and the last letters of the Hebrew Alephbet and they represent Messiah, the First and the Last, the word, HaEsh, means and the fire, the word, VeEt is from the word Et defined above, the word, HaMa'akelet, is from the word Ma'akelet, מאכלת, means, something to eat, food, fuel, it is from the word Ma'akal, מאכל, which means, digested, consumed, and they are both from the root word, Akal, אכל, which means to eat, as the fire eats the wood, the fuel, it also means knife, something to cut the food with, the word, Vayelku, is from the word, Halak, הלך, which means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Shneyhem, is from the word Shnayim, שנים, which means, two, in the female gender, and Shtayim שתיים, means two in the male gender, in the form that it is used here it means, both or them, the word Yachdav, is from the word, Echad, which means, one, and in the form that is is used here it means, as one, together)

Here again, we can see more evidence that Isaac was **NOT** a child, since we are told that Isaac's father, Abraham, placed all the wood that the ass had been carrying, upon Isaac's back, and that Abraham carried HaEsh, the fire in his hand, and that he had a Ma'akelet, a knife, when they both went up the mountain, as **ONE**, which hints to the **FACT** that since they are one, they cannot be separated, which means that they will return as **ONE**.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

וַיֹּאמֶר יִצְחָק אֶל־אֲבִרְהֵם אָבִיו וַיֹּאמֶר אָבִי וַיֹּאמֶר הֲנִי בְנִי וַיֹּאמֶר הִנֵּה הָאֵשׁ (וַיֹּמֶר יִצְחָק אֶל אַבְרָהָם אָבִיו וַיֹּמֶר אָבִי וַיֹּמֶר הִנֵּה הָאֵשׁ וְהֵעֵזִים וַאֲיֵה הַשֵּׁה לְעֹלָה)
 VaYomer Yitzchaq El Abraham Aviyv VaYomer Aviy
 VaYomer Hineyniy Beniy VaYomer, Hineh HaEsh VahaEtziym VeAyeh Haseh Lolah,
 where the word, VaYomer, is from the word Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Yitzchaq, means, is the name, Isaac, and is from the word, Tzachaq, צחק, which means, to laugh, he laughed, he mocked, derided, he sported, he played, he jested, he smiled, he chuckled, he made laugh, he caused laughter, was made to laugh, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto,

toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Abaraham, means the father of many nations, the word, Aviyv, is from the word Av, which means father, and in the form that it is used here it means, his father,, the word VaYomer, is from the word Amar, which means to say, he said, and is defined more completely above, the word, Aviy, is from the word Av, and in this form it means my father, the word, VaYomer, is from the word Amar, means he said, and is defined more completely above, the word Hineniy, here I am, or I am here the word, Beniy, means my son, the word, VaYomer, is from the word Amar, which means, say, he said, the word, Hineh, which means, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, the word, HaEsh, means, the fire, the word, VahaEtziym, is from the word Etz, עץ, which means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms, and in the form that it is used, it means and the word, the word, VeAyeH, is from the word AyeH, אֵיָה, and as an adverb, it means, where, the word, HaSeh, is from the word Seh, שֶׁה, which means, the young sheep or the lamb, the small cattle, the goat, the word, Lolah, is from the word Olah, עולה or עלה, means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness)

Here we see that Isaac is somewhat confused, וַיֹּאמֶר הִנֵּה הָאֵשׁ וְהָעֵצִים וְאַיִה תִּשָּׂה לְעֹלָה, VaYomer, and he said, Hineh, behold, HaEsh, the fire, VeHaEtziym, and the wood, VeAyeH, and where, HaSeh, is the young sheep or lamb, Lola, that is to be the burnt offering. Please notice there is no urgency or concern in Isaac's voice, it is simply a question, and Abraham, answers him in *verse 8*:

8 And Abraham said, My son, Elohiym will provide Himself a lamb for a burnt offering: so they went both of them together.

וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לּוֹ תִּשָּׂה לְעֹלָה בְּנִי וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו, VaYomer Abraham Elohiym Yireh Lo Haseh Lolah Beniy Vayelku Shneyhem Yachdav, where the word VaYomer is from the word Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word Abraham, means father of many nations, the word, Elohiym, means, mighty ones, judges, powers, the word, Yireh, is from the word Reah, רָאָה, which means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture, the word,

Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the word, HaSeh, means the lamb, the sheep, the goat, the word, Lolah, is from the word Olah, עולה or עלה, means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, Beniy, means my son, the word, Vayelku is from the word Halak, הלך, which means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Shneyhem, is from the word Shnayim, which means two, both, the word, Yachdav, יחדו, means, together, altogether, it is from the word, יחד, which means, to be one, to make one, unite, he made into one, united, he set apart, singled out, he devoted, he cause to be alone, left alone, he professed or proclaimed the oneness or unity of, he segregated himself, was alone, communed with, was set apart, gathering, together, unitedness, as an adverb, it means, together, altogether)

Here Abraham answers Yitzchaq's question as to where the lamb for the *burnt offering IS or will come from*, and Abraham says to his son, Elohiym will יראה-לו, YiReh, which is from the word Reah, which means, to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, and the word Lo, לו means, to or for himself. This tells us that Elohim, will see to it, that there *IS* a Lamb ready, when it is time to offer the Burnt Offering, וילכו שניהם יחדו, VaYelku, and they Halak, they walked, שניהם, Shneyhem, the two of them as, יחדו Yachdav, as *ONE*. Again, we have the reference that Abraham and Yitzchaq have become *ONE*, which means that they are inseparable, which in turn means, that what happens to Abraham, happens to Yitzchaq, and since Elohiym blesses Abraham, it means that He will bless Yitzchaq also, which is yet further proof, that YHVH abhors human sacrifices, for He wants all of humanity to stand as *ONE*, against these kind of barbaric acts.

Today we have a different kind of a children sacrifice, and instead of letting them grow to a certain age and then sacrificing them to man made imaginary gods, mankind, has chosen to sacrifice them while they are still in the womb, and they do it all under the guise of convenience, because raising a child or bringing another child into their lives that they have to feed and care for, is inconvenient, therefore, they kill the child in the womb, so that we do not have to put up with *ALL* the inconvenience of raising them. And this is done million of times every year, throughout the world. There is, however a reckoning coming, for YHVH has said, what you have done onto the *LEAST* of these, My Children (Babies), *YOU* have done onto Me, and I will recompense says YHVH.

9 And they came to the place which Elohiym had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

וַיָּבֹאוּ אֶל-הַמָּקוֹם אֲשֶׁר אָמַר-לּוֹ הָאֱלֹהִים וַיִּבֶן שָׁם אַבְרָהָם אֶת-הַמִּזְבֵּחַ וַיַּעֲרֹךְ (VayaBo'u El HaMaqom Asher Amar Lo HaElohiym VayiBen Sham Abraham Et ChaMizbe'ach VaYa'arok Et HaEtzem VaYa'aqod Et Yitzchaq Beno VaYashev Oto Al HaMizbe'ach MiMaal LeEtziym, where the word, VayaBou, is from the word Bo, בּוֹא, means, to come, came, come in, arrive, enter, reach, happen, set, came in, arrived, entered, he brought, brought in, caused to, led to, and the word Bo, בּוֹא, means, he who comes, he who arrives, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, the word, HaMaqom, means, the place, the locality, the spot, the place where to stand, to localize, the word Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Lo, is an inflected personal pronoun, meaning, to him, as an adverb it means would that, oh that, if only, the word HaElohiym, means the mighty ones, the judges, the powers, the word, VayiBen, is from the word Banah, means, to build, built, to create, to bring forth, he built, he constructed, established, he reconstructed, it also means to become the mother of a child, the word, Sham, means, there, the word, Abraham, means, the father of many nations, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent messiah, the First and the Last, the word, HaMizbeach, means, altar, it is formed from the word Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, therefore the word Mizbeach, is the place where we offer these sacrifices, the word, VayaArok, is from the word Arak, עָרַךְ, which means, to set in order, arrange, assess, to value, he kneaded, stirred up, prepared, he compared, he rolled the dough, he organized, edited, was estimated, valued, assessed, he appreciated, esteemed, means attached importance to, order row, estimate, valuation, entry in a dictionary, the word, Et, is defined above, the word, HaEtziym, is from the word Etz, עֵץ, which means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms, the word, VayaAqod, is from the word Aqad, עָקַד, which means, to bind, he bound, tied, binding the sacrifice for the altar, he knelt, he bent, he twisted, he tied fast, he bound somebody's hands and feet, was tied for the altar, as an adjective it means, striped, streaked, it also means, gathering, collection, the word, Et, is defined above, the word HaEtziym, is from the word Etz, עֵץ, which means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms, the word, VayaAqod, is repeated, and it means, to bind the sacrifice, the word, Et, is defined above, the word, Yitzchaq, is Isaac, the word, Beno, means his son, the word, VaYasem, is from the word Sim שִׁים or Sum שׁוּם, which

means, to place, put, set, he inserted, sheathed, he computed, to fix, determine, he established, appointed, he settled, fixed, ordained, he made, he turned into, transformed, he made fashioned, it also means, to name, the word Oto, means him, the word, Al, means, on, upon, the word, HaMizbeach, means, the altar, the word, MiMa'al, is from the word, Ma'al, מַעַל, which means, high place, height, from above, above, from above, to go up, raising, lifting, but it also means, unfaithful or treacherous act, to act unfaithfully, behave treacherously, we perfidious, to cover, upper garment, robe, coat, he was guilty of sacrilege, he induced someone to act unfaithfully, the word, LaEtziy, is from the word Etz, means, tree, timber, wood, handle, something that sprouts forth, blooms and blossoms

Here we are told that Abraham and Isaac arrived at HaMaqom, the place that YHVH instructed Abraham to go to. וַיִּבֶן שָׁם אֲבְרָהָם אֶת־הַמִּזְבֵּחַ, VayaBen, and built, Sham, there, Abraham, Et HaMizbeach, Aleph Tav, the altar, the Mizbeach, which does mean, altar, and it is formed from the word Zebach, זָבַח, which means, to sacrifice, the sacrifice, slaughter, feast, meal, therefore the word Mizbeach, is the place where we offer these sacrifices.

Now that the altar has been built, Isaac finds out that he is the one that is to become the burnt offering, and yet there is no disagreement, no fighting, only obeisance and submission, which means that Isaac did **NOT** fight his father, they were both in agreement, they were both on the same page, they both chose to believe and obey Elohim. The next part of the verse is inspiring to me, for we are told that Abraham placed the wood in order on the altar, and that then he, Aqad, עָקַד, he Bound Isaac, his son, וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים, VayaSev, and placed, Oto, him, Al, upon, HaMizbeach, the altar, MeMa'al, a high place, LaEtziym, on the wood.

Here we see that Isaac, who is a shadow picture of Messiah, allowed himself to be tied up or bound by his father, and placed on the wood, which, as I said before, **IS** a shadow picture of the wooden Cross that Messiah was bound to, or crucified on. The picture that I believe YHVH is painting for us, **IS**, what will happen to Messiah in the future, for like Messiah, Isaac also allowed himself to be placed on the wood on the altar. This tells us, that like Messiah, Isaac also willingly obeyed the words of his father, and in Messiah's case, it was **NOT** the Pharisees, Sadducees nor the soldiers that **PUT** Messiah on the Cross, it was our heavenly Father, that commanded Him to go to the Cross, and Messiah, like Isaac, here in this story, willingly obeyed His Father. The parallels of these two events are unmistakably connected, which tells me that Isaac **IS** indeed a shadow picture of Messiah.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

וַיִּשְׁלַח אֲבְרָהָם אֶת־יָדוֹ וַיִּקַּח אֶת־הַמַּאֲכֵלֶת לְשַׁחֵט אֶת־בְּנוֹ, VayiShlach Abraham Et Yado VaYiqach Et HaMa'akelet LiShchot Et Beno, where the word VayiShlach, is from the word Shalach, שָׁלַח, which means, to send, to stretch out, extend, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a ripe olive, a worker in hides, skinner, expediter, the word,

Abraham, means father of many nations, the word, Et is the first and last letters of the Hebrew Alphabet and they represent Messiah, the First and the Last, the word, Yado, means, his hand, the word, Vayiqach, is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word Et is repeated and it is defined above, the word, HaMa'akalet, means, food, fuel, it is from the word Ma'akal, מֵאֵכָל, which means, digested, consumed, and they are both from the root word, Akal, אָכַל, which means to eat, as the fire eats the wood, the fuel, the word, Lishchot, is from the word Shachat, שָׁחַט, which means, to slay, slaughter, to kill, he slaughtered, he killed, murdered, he caused to slaughter, to pierce, wound, he harmed, marred, to squeeze, press out, he violated a virgin, oppression, rape, the word, Et, is defined above, the word Benu, means, his son)

Here we are told that Abraham, וַיִּשְׁלַח, VayiShlach, and he Shalach, which means that he sent forth, he stretched out, Yado, his hand, VaYiqach, and took, Et HaMa'aleket, the Aleph Tav knife, LiShchot, to slay, slaughter, kill Et Beno, His Aleph Tav son. Now I want you to take a moment, close your eyes, and try to picture yourself there at the altar, instead of Abraham, and instead of Isaac, I want you to picture your own son or daughter on the wood on that altar, and now, **YOU** have the knife in your hand that will easily slaughter and kill your child, at the ready to plunge it into your child's heart, **WHAT DO YOU DO?** Will you obey YHVH, and plunge the knife into your child's heart, or will you change your mind and spare the child?

Not an easy decision to make, is it? And **YET**, it appears by what is said, that Abraham, had no problem, he did not even hesitate for one second. Why is that, why was Abraham so willing to follow Elohim's instructions and slaughter his son Isaac on that altar?

I believe that Abraham did so without hesitation, because He totally trusted YHVH Elohim, and His prophecy, that through Isaac, he Abraham, would become the father of many nations, therefore, he did not question YHVH's method, he simply chose to obey, **KNOWING** that YHVH's **WILL, IS** and **ALWAYS WILL BE**, the very best course of action.

11 And the angel of YHVH called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

וַיִּקְרָא אֱלֹהֵי מִלְאָךְ יְהוָה מִן־הַשָּׁמַיִם וַיֹּאמֶר אַבְרָהָם אַבְרָהָם וַיֹּאמֶר הִנְנִי, Vayiqra Elayv Malak YHVH Min HaShamayim VaYomer Abraham Abraham VaYomer Hineyniy where the word, Vayiqra, is from the word Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the word Kara'y or Karaite, קְרָאִי, who are a sect of Judaism that govern their lives by the words of the written Torah only, and NOT by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the word, Elayv, means, unto him, the word, Malak, means, messenger, messenger of Elohim, angel, it is related to the word Lak, לָאָךְ, which means, to send,

and the word Malakah, מלאכה, which means work, the word, YHVH, is the Name Yahweh, the word, Min, means, from, out of, the word, HaShamayim, means the heavens, the word, VaYomer, means, and he said, the word Abraham, means the father of many nations, the word, VaYomer, is from the word Amar, which means, he said, and defined more completely above, the word, Hineniy, means, here I am, Here am I, I am here)

Here we are told that the Malak, the messenger of YHVH, Vayiqra, called, Elayv, to him, to Abraham, and that Abraham answered and said Hineniy, Here I am. In other words, Abraham was saying, you can count on me, I am ready to obey You and slaughter my son Isaac as You have commanded me to do. You might ask **WHY** was Abraham so eager to obey YHVH's command to slaughter his son Isaac? It is because Abraham **KNEW** that fulfilling the Will of YHVH, **IS** and always **WILL BE**, the very best course of action, that anyone can take, and that is true in every situation that we find ourselves in. One might ask what is the **Will of YHVH?**

Scripture makes it very clear what YHVH's Will is in *Deuteronomy 10:12-13* *And now, Israel, what does YHVH your Elohim REQUIRE of you, BUT to fear YHVH your Elohim (the fear of YHVH IS the beginning of wisdom), to walk in ALL His Ways, and to love Him, and to serve YHVH your Elohim with ALL your heart and with ALL your soul, To KEEP the Commandments of YHVH, and His Statutes, contained in the Words of His Torah of Life, which I command you this day for your good?*

That is exactly what Abraham was doing when he placed his son, Isaac, upon the altar, he was walking in YHVH's Ways, and showing YHVH that He loved and trusted Him, completely. Amen

12 And He said, do NOT lay your hand upon the lad, neither do you anything unto him: for now I know that you fear Elohim, seeing you have not withheld your son, your only son from Me.

וַיֹּאמֶר אֱלֹהֵי שְׁלַח יָדְךָ אֶל־הַנֶּעֱר וְאֶל־תַּעַשׂ לוֹ מְאוּמָה כִּי עַתָּה יָדַעְתִּי כִּי־יִרָא (וַיֹּמֶר אֵל תִּשְׁלַח יָדְךָ אֶת־בְּנֶךָ אֶת־יְחִידְךָ מִמֶּנִּי HaNaar VeAl TaAs Lo Meumah Kiy Atah Yadatiy Kiy Yere Elohiym Atah VeLo Chasakta Et Binka Et YeChidka Mimeniy, where the **word** VaYomer is from the **word** Amar, which means, to say, **he said**, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word**, Al, means, **nothing**, it will make my speech worth nothing, and as an adverb, **it is expressing prohibition, a negative wish or request**, and meaning, **not, nay**, as a prefix it means, **not, non, un**, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, Tishlach, is from the **word** Shalach, שְׁלַח, which means, to send, **to stretch out, extend**, extended, let loose, he sent a message, was dispatched, was transmitted, he was ordered to go, he sent away, sent off, was dismissed, was driven away, he divorced, was dismissed, he let loose, let go, set free, he stretched out, to strip bare, to flay, it also means missile, weapon, it means hide, it also means irrigation, canal, pouring forth the water, it means width, breadth, extension, it means a

ripe olive, a worker in hides, skinner, expediter, the **word** Yadka, means your hand, the **word**, El, denotes, motion toward or to, or direction toward, and it means, **to, unto, toward, into**, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means **no, not, nay**, the **word**, HaNaar, means the young man, the **word**, VeAl, is from the **word** Al, אַל, which means, **nothing**, it will make my speech worth nothing, and as an adverb, it is expressing prohibition, a negative wish or request, and meaning, **not, nay**, as a prefix it means not, non, un, it also the short form of the title Elohim, it also means, power, to be strong, it also denotes motion toward or to, and it means, to unto, toward, into, at, by, and it is the element in many theophorous names, the **word**, TaAs, is from the **word** Asah, עָשָׂה, which means, **to do, make**, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the **word**, Lo, is an inflected personal pronoun, meaning, **to him**, as an adverb, it means, would that, oh that, if only, the **word**, Meumah, means, **something, anything, whatever, whatsoever**, it is mostly used with the negative particle Lo, לֹא, in the sense of meaning, not anything, nothing, the **word**, Kiy, means, that, **because**, when, while, as, if, in case, although, though, thus, therefore, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Atah, אַתָּה, as an adverb, **means, now, at present**, at the time, it means shortest period of time, it is from the **word** At, אֵת, which means, time, season, appointed time, the **word** Yadatiy, means, your hand, the **word** Kiy, means, that, **because**, when, while, as, if, in case, although, though, thus, therefore, as, for, like, when, that, in order that, and as a noun it means burning, branding, the **word**, Yere, יָרָא, means, fear, terror, reverence, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the word Yirah, יָרַח, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed the **word**, Elohiym, means, **mighty ones, judges, powers**, the **word**, Atah, אַתָּה or אַתָּה, means, to come, he came back, he arrived, to address a person in a familiar way, it is also the personal pronoun, **you, thou**, the **word**, VeLo, means, and no, or and not, the **word**, Chasakta, is from the **word** Chasak, חָשַׁךְ, means, keep back, **withhold**, refrain, he kept back, withheld, restrained, he spared, reserved, was assuaged, ceasing, to be or grow dark, it was dark, very dark, darkness, calamity, he made dark, caused darkness, became dim, obscure, darkness, obscurity, secret place, ignorance, evil, sin, the **word**, Et is defined above, the **word**, Binka, means your son, the **word**, Et, is defined above, the **word**, YeChidka, is from the **word** Echad, which means one, and in the form that it is used here, it means your only one, the **word**, Mimeniy, means from me)

Now that Abraham had proved to himself, that he is willing to obey any and **ALL** Commandments that YHVH gave him, the Messenger of YHVH, וַיֹּאמֶר, VaYomer, and he said, אַל-תִּשְׁלַח יָדְךָ אֶל-הַנְּעָר, Al, do not, TiShlach, stretch out or extend Yadka, your hand, El upon, HaNa'ar, the young man. Here again, we can see that Yitzchaq is called a Na'ar, a young man, which means that he is not a small child but a young adult. Then the Messenger of

Elohim says to Abraham, וְאַל-תַּעַשׂ לּוֹ מְאוּמָה, VeAl, and do **NOT**, Ta'as, do, Lo, to or unto him, Meumah, anything. Just as Abraham was about to plunge the knife into his son's heart, the Messenger of YHVH calls out to Abraham and says, **STOP**, don't do anything to the young man. Why did the Messenger of YHVH stop Abraham, from slaughtering his son?

First of all YHVH wants the whole world to **KNOW** that He absolutely abhors the sacrificing of any human being, which of course, sets Him and all those that choose to obey Him, apart from most, if not all of the other cultures of the day, for they, for the most part, did believe in, and did do human sacrifices on the altars of their imaginary gods. Secondly, the Messenger of Elohim says, כִּי עַתָּה יָדַעְתִּי כִּי-יִרָא אֱלֹהִים, Kiy, for, Atah, now, Yadatiy, I know, Kiy, that, Yera, you fear Elohim.

Scripture tells us that the Fear of YHVH **IS** the beginning of wisdom, therefore the Messenger of Elohim is telling Abraham, that He knows that Abraham now understands the wisdom behind what Elohim has asked him to do to his son Yitzchaq. The reason that the Messenger of YHVH said those things to Abraham, **IS** because, Abraham did **NOT** withhold anything from YHVH, for Abraham **KNEW** in his heart, that everything he had, **CAME** from YHVH, and since YHVH **IS** the Creator of all things, then, that means that He owns all things, including his son Yitzchaq.

In this scenario, who does Yitzchaq represent? I believe that Yitzchaq represents, US, the body of Messiah, the ones that sinned and should have died because of our sins, but we were somehow saved by YHVH, who offered up a replacement, and therefore Yitzchaq did not die. You might ask, who was Yitzchaq's replacement? We are told that in *verse 13*.

13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

וַיִּשָּׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא וְהִנֵּה-אֵיל אַחַר נִצְתָּו בְּסֶבֶךְ בְּקִרְנָיו וַיִּלְדֹּ אַבְרָהָם)
VaYisa Abraham Et Eynayv VaYare VeHineh
Ayil Achar Ne'echaz BaSevak Beqarnayv VaYeled Abraham VaYiqach Et HaAyil
Vaya'alehu Lolah Tachat Beno, where the word, VaYisa is from the word Nasa, נָשָׂא,
which means, to lift, lifted, raised, carry, take, he bore, carried, he took, took away,
carried off, he married, it contained, he swept away, destroyed, he forgave, pardoned, he
suffered, endured, was lifted up, was raised, was exalted, was respected, was carried
from place to place, as an adjective it means high, exalted, but it can also mean to
deceive, beguile, emptiness, vanity, he imposed upon, to claim a debt, the word,
Abraham, means father of many nations, the word, Et, is defined above, the word,
Eynayv, means his eyes, the word, VayaRe, is from the word Reah, רָאָה, which means,
to see, he saw, he looked at, beheld, he perceived, he conceived, understood, he
observed, considered, regarded, he chose, he approved of, preferred, was seen, was
visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he
was caused to see, was shown, it also means lung, lungs, and it means vulture, the word,
VeHineh, is from the word Hineh, הִנֵּה, which means, to be agreeable, be pleased, was
pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he

benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, and in the form that it is used here, it means, and behold, the word, Ayil, means, ram, head, chief, leader, projecting, pillar, pilaster, the strong animal, an oak or another strong tree, it also means, stag, deer, hart, power, strength, the word, Achar, means, to be or remain behind, he was late, tarried, he delayed, kept back, it means another, other, next, strange, and as an adverb it means, after, behind, afterward, the word, NeEchaz, is from the word Achaz, אָחָז, which means to seize, he grasped, caught, clutched, held, fastened, he bolted, shut, was caught, was seized, it means, handle, grip, grasp, the word, BaSvak, is from the word, Sobek, סֹבֵךְ, means, thicket, calf of the leg, net maker, it is related to the word Sabak, which means, to interweave, interlace, was entangled, he grafted, he entangled, complicated) the word, BeQarnayv, is from the word, Qeren, קֶרֶן, which means, to grow horns, it grew horns, it became as hard as horn, it brought forth horns, it grew horny, hardened, it also means to send out rays, to beam, radiate, he shed light, he caused to shine, its light was shed, was beamed, was radiated, horn, shofar, ram's horn, it means strength, power, might, glory, pride, corner, point, peak, ray, damage done by an animal's horn, it can also mean horn player, the word, VaYelek, is from the word Halak, הָלַךְ, which means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הַלְכָה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word Abraham, means father of many nations, the word, VaYiqach is from the word Laqach, לָקַח, which means, to take, to buy, he took, took in, took away, he received, was fulfilled. captured, seized, conquered, he bought, he gathered, collected, he fetched, was taken, was seized, it also means, learning, teaching, instructions, that which is received, the word, Et, is defined above, the word HaAyil is from the word Ayil, אַיִל, which means, ram, head, chief, leader, projecting, pillar, pilaster, the strong animal, an oak or another strong tree, it also means, stag, deer, hart, power, strength, the word, Vaya'alehu, is from the word Alah, עָלָה, means to go up, ascend, he went up, ascended, it sprang up, grew, shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, was brought up, was taken up, rose, was taken away, he promoted to a higher dignity, he put on, laid on, he brought, was raised, was taken up into, was inserted, was offered, was exalted, he elevated, praised, he prized, it also means leaf, the leaf of a book, folio, it also means cause, pretext, occasion, the word, Lolah, is from the word Olah, עוֹלָה or עָלָה, means, to go up, ascend, he went up, ascended, it sprang up, grew shot forth, he rose, surpassed, excelled, was reckoned, was counted in, was considered, he succeeded, was successful, he immigrated to Israel, was brought up, was taken up, rose, was taken away, was raised, was taken up into, was inserted, was offered, he elevated, praised, he prized, it also means the leaf of a book, it also means cause, pretext, occasion, burnt offering, that which goes up, it means immigrant, it also means injustice, unrighteousness, the word, Tachat, means, the underpart, underneath, below, beneath, buttocks, bottom, posterior, in one's place, where one stands, in place of, instead of, Beno, means his son)

Now, once Abraham is told by the Messenger of Elohim, to stop, and **NOT** harm the Na'ar, the young man, his son Yitzchaq, we are told that Abraham immediately turned around, for he knew in his heart that the prophecy that he had spoken to his son Yitzchaq, in *verse 8*, where he said to Yitzchaq, *My son, Elohiym WILL provide Himself, a lamb for a burnt offering*; had to be fulfilled. So Abraham, Nasa, lifted up, עֵינָיו וַיִּרְא וְהִנֵּה-אֵייל אַחַר נֶאֱחָז בְּסֶבֶךְ בְּקֶרְנָיו, Eynayv, his eyes, VeHineh, and behold, VayaRe, he saw, an Ayil, a ram, Achar, behind him, Ne'Echaz, who was caught, BaSvak, in a Sevak, a thicket, BeQarnayv, by its horns, וַיֵּלֶךְ אַבְרָהָם וַיִּקַּח אֶת-הָאֵיל, VayeLek, and went Abraham VayeQach, and took, Et, Aleph Tav, HaAyil, the Ram, וַיַּעֲלֵהוּ לְעֹלָה תַחַת בְּנוֹ, VayaAlehu, and he offered up, the Ram, Lolah, as a burnt offering, Tachat, instead of, Beno, his son. In *verse 8*, Abraham said that Elohim will provide Himself a lamb, but here we see that it is a Ram, and Ayil that is caught in a thicket and not a Lamb. Why is that, why is it **NOT** a Lamb? The Ram represents the authority of our heavenly Father, and I believe that the Lamb which represents Messiah, was switched to a Ram because our heavenly Father wanted to show us that He and His son are One, and that the Father's heart was also placed on the altar with His Son, because they both love all of their Creation, and will go to great lengths to save as many as they can. Furthermore, the word Ayil, happens to be the root word behind the word Elohiym, or as it is translated into English, God. Now when you read what YHVH Elohim said in *verse 8*, it gives us the true meaning of what Abraham meant when he said to Yitzchaq, *My son, Elohiym WILL provide Himself, a lamb for a burnt offering*. YHVH Elohiym, IS our Ayil, He IS the Father, the Ram, the Ayil and He is the Son, the Lamb, our Messiah, for the Father and the Son **ARE ONE**

14 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of YHVH it shall be seen.

וַיִּקְרָא אַבְרָהָם שְׁם-הַמָּקוֹם הַהוּא יְהוָה יִרְאֶה אֲשֶׁר יֵאמֵר הַיּוֹם בְּהַר יְהוָה יִרְאֶה, Vayiqra Abraham Shem Hamaqom HaHu YHVH Yireh Asher YeAmer HaYom BeHar YHVH Yereh, where the **word** Vayiqra, is from the **word** Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the **word** Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the **words** of the written Torah only, and **NOT** by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the **word**, Abaraham, means father of many nations, the **word**, Shem, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the **word**, HaMaqom, מָקוֹם, means, the place, the locality, the spot, the place where to stand, to localize, the **word**, HaHu, means he or it, the **word** YHVH is the name Yahweh, the **word** Yireh, means fear, terror, reverence, without the Hey suffix, ירא, it means to fear, he feared, was afraid, he revered, honoured, was fearful, was dreadful, was awe inspiring, he made afraid, terrified, terror, reverence, and if we change the suffix letter Aleph, א, to the letter Hey, ה, we form the **word** Yirah, ירה, which sounds the same, but it means, to throw, to cast, shoot, was shot through, to teach, to instruct, he pointed out, showed, he taught, instructed, the **word** Asher, means, to walk straight, to

walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the **word** YeAmer, is from the **word** Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, **word**, speech, saying, utterance, the **word** HaYom, יוֹם, means, day, time, year, but we also have to understand that the Hebrew letters of the **word** Yom, יוֹם, gives us a much more in depth meaning of what this **word** means. The **word** Yom is spelled with a Yod, a Vav and a Mem, and the letter Yod, means, hand, he will, to establish, strength, the letter Vav, means nail, a connection, bridge, hook, tent peg, attached, balanced, and the letter Mem, means, from, out of, womb, baptism, mikvah, incubate. Therefore, I believe that Elohim is telling us, through this word Yom, that His Right Hand (Messiah, the Living Torah made flesh) has established a connection, whereby we, mankind, can choose to be attached to Him, and allow the words of our Heavenly Father's Torah of Life to incubate within our hearts, so that when we choose to obey them, and put His words into action in our daily lives, we will learn to work out our own salvation, by seeing and understanding that there is really only **ONE** True Light, and that that **ONE** True Light **IS** the words of our, heavenly Father's Torah of Life made flesh, our Messiah, our Redeemer and Saviour, the word, BeHar, in or on the mount or mountain, the word YHVH, is the Name Yahweh, the word, YeRaeh, is from the word Raeh, רָאָה, which means, to see, he saw, seen, he looked at, beheld, he perceived, he conceived, understood, he observed, considered, regarded, he chose, he approved of, preferred, was seen, was visible, he appeared, showed himself, he appeared to be, seemed, was approved of, he was caused to see, was shown, it also means lung, lungs, and it means vulture)

After the Ram was offered as a burnt offering, we are told that Abraham, named the place, where the burnt offering was offered, יְהוָה יִרְאֶה, Yahweh Yireh, which means, Yahweh will be seen. Now we have to ask ourselves where is it that YHVH says He will place His name there forever, in other words, where will He be seen? It says that He will be seen on the Mount of YHVH, which is Mount Moriah, מֹרְיָה, which IS the place where Yahweh can be seen.

Here is a little more information about Mount Moriah. Mount Moriah's history begins in *Genesis 22:2* where Elohim commands Abraham, saying: *Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains which I will tell you.* This tells us that the place Elohim led Abraham, was Mount Moriah. Because Abraham believed and trusted Elohim, he did go to Mount Moriah where he offered his son Isaac on an altar that he built, as a burnt offering. Of course, since YHVH abhors human sacrifices, He intervened and spared Isaac's life by providing a Ram instead. Abraham thereafter called this place, Mount Moriah, Yahweh Yireh, which means Yahweh sees, or Yahweh can be seen. And to this day it is said, *On the mountain of YHVH it will be seen. (Genesis 22:14).* Because of the obedience to YHVH Elohim that Abraham displayed on Mount Moriah, Elohim told Abraham in *verses 17-18* *That in blessing I will bless you, and in multiplying, I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies; 18 And in your seed, shall all the nations of the earth be blessed;*

WHY?

Because YOU Abraham, have obeyed My voice.

About a thousand years later, at this very location, King David bought the threshing floor of Araunah the Jebusite and built an altar to YHVH so that a *plague may be held back from the people* (2 Samuel 24:18, 21). After David's death, his son King Solomon built a glorious temple on the same site. Solomon's temple lasted for over four hundred years until it was destroyed by King Nebuchadnezzar's armies in 587/586 B.C.

Seventy years later the temple was rebuilt on the same site by the Jews who returned to Jerusalem following their Babylon captivity. Around the first century, King Herod made a significant addition to this structure, which then became known as Herod's Temple. It was this temple that Yeshua cleansed (John 2:15).

However, in A.D. 70, the Roman armies led by Titus, son of the Emperor Vespasian, once again destroyed the temple. All that remains of the Temple Mount of that era is a portion of a retaining wall known as the "Western Wall" or the "Wailing Wall." It has been a destination for pilgrims and a site of prayer for Jews for many centuries.

The Elohim who first called Abraham to Mount Moriah still has plans for that place. The Bible indicates that a third temple will be built on or near the site of Solomon's temple (Daniel 9:27). This would seem to present a problem given the political obstacles that stand in the way: the religious activities on the Temple Mount are currently controlled by the Supreme Muslim Council (the Waqf). Yet nothing can put a wrinkle in Elohim's sovereign plans. Thus, Muslim control of this area simply fulfills the prophecy of Luke 21:24 where it says that "*And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.*"



15 And the angel of YHVH called unto Abraham out of heaven the second time,

(וַיִּקְרָא מַלְאָךְ יְהוָה אֶל־אַבְרָהָם שְׁנִיַּת מִן־הַשָּׁמַיִם), Vayiqra Malak YHVH El Abraham Sheniyt Min HaShamayim, where the word Vayiqra, is from the word Qara, which means, to cry, call, invoke, to invite, to proclaim, to read, he summoned, assembled, was named, he read before others, recited, taught reading, he dictated, to encounter, happen, befall, to collect, harvest, it means biblical scholar, reader of Scripture, a biblical verse, it also means pumpkin, gourd, and if we add a Yod suffix we form the word Kara'y or Karaite, קראי, who are a sect of Judaism that govern their lives by the words of the written Torah only, and NOT by the interpretations of the Rabbis, and with the prefix letters Vav and Yod, it means, and he called, the word, Malak, means, messenger, messenger of Elohim, angel, it is related to the word Lak, לָאֵךְ, which means, to send, and the word Malakah, מלאכה, which means work, the word, YHVH, is the name Yahweh, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Abraham, means father of many nations, the word, Shneyt, means two, or second, the word Min, means from, the word HaShamayim, means the heavens)

Here we are told that the Messenger of YHVH called to Abaraham a second time. Why did he call Abraham a second time? We are given the answer in *verse 16*

16 And said, By Myself have I sworn, says YHVH, for because you have done this thing, and have not withheld your son, your only son:

(וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה כִּי יַעַן אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חָשַׁבְתָּ אֶת־בְּנִיךָ, VaYomer Biy Nishbatiy Neum YHVH Kiy Asher Ya'an Asher Asiyta Et HaDabar HaZeh VeLo Chasakta Et Binka Et YeChiydeka, where the word, VaYomer, is from the word Amar, means, to say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Biy, as a pronoun means, in me, as an adverb it means, please, I pray, request, he asked, petition, and as a prefix, it means, twice, double, and here it is translated as by myself, the word, Nishbatiy, is from the word Sheba or Sheva, שבע, which means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, he swore, took an oath, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, the word, Num, means, to make a speech, to utter, to speak, to give an address, to utter a prophecy, to speak as a prophet, he whispered, groaned, sighed, the word, YHVH, is the Name Yahweh, the word Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word, Ya'an, יַעַן, is a preposition, which means, because of, purpose,

intention, reference, as in book of reference, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Asiyt, is from the word Asah, עָשָׂה, which means, to do, make, he did, made, he worked, he laboured, he acted, dealt, he produced, yielded, performed, accomplished, he brought about, caused, effected, he appointed, he acquired, gained, the word, HaDabar, דִּבַּר, means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, Hazeh, means this, the word, VeLo, means and no or and not, the word, Chasakta, is from the word Chasak, חָשַׁךְ, which means, keep back, withhold, refrain, he kept back, withheld, restrained, he spared, reserved, was assuaged, ceasing, to be or grow dark, it was dark, very dark, darkness, calamity, he made dark, caused darkness, became dim, obscure, darkness, obscurity, secret place, ignorance, evil, sin, the word, Et, is the first and last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the word, Binka, means your son, the word, Et, is defined above, the word, YeChiydka is from the word Yachiyd, יָחִיד, means, alone, only one, lonely, solitary, individual, singular)

Here Yahweh makes it very clear why He called to Abraham from heaven a second time, He says it is because, בִּי נִשְׁבַּעְתִּי נְאֻם־יְהוָה, Biy, by and or of Myself, Nishbatiy, I have Sheva, sworn, Num, and uttered a prophecy. Why did YHVH make a favourable prophecy to Abraham? YHVH says it is because Abraham, וְלֹא חָשַׁכְתָּ אֶת־בְּנֶךָ אֶת־יְחִידְךָ, BeLo, And you did **NOT** Chashakta, withhold, Binka, your son, Et Yechiydeka, your one and only one. Why does YHVH say that Isaac is Abraham's only son? It s because Isaac **IS** indeed the only Son that YHVH specifically provided for Abraham through Sarah, his wife that would inherit all the Land of Israel, that YHVH had promised to Abraham and all the blessings that come along with the ownership of the Land. What was the prophecy that YHVH spoke to Abraham? We are told what the prophecy is in *verse 17*.

17 That in blessing I will bless you, and in multiplying I will multiply your seed as the stars of the heaven, and as the sand which is upon the sea shore; and your seed shall possess the gate of his enemies;

כִּי־בָרַךְ אֲבָרְכֶךָ וְתִרְבֶּה אֲרֻבָּה אֶת־זְרַעְךָ כְּכּוֹכְבֵי הַשָּׁמַיִם וְכַחֹל אֲשֶׁר עַל־שְׂפַת (Kiy Barek Abraham VebaRebah Arbeh Et Zaraka Kekokvey HaShamayim VekaChol Asher Al Sepat HaYom VeYirash Zaraka Et Sha'ar Oyvayv, where the word, Kiy, means, that, because, when, while, as, if, in case, although, though, thus, therefore, as, for, like, when, that, in order that, and as a noun it means burning, branding, the word, Barek, בָּרַךְ, means, to bless, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the word Barakah, which means

blessing, benediction, congratulation, gift, present, the word, Abraham, means father of many nations, the word, VehaReba, is from the word Rabah, רבה, which means, to be or became much, or great, was or became much, many, or numerous, multiplied, was great, became great, he made large, increased exceedingly, he brought up, raised, he lent on usury, made a profit, he put into the plural, pluralized, he made much or many, he multiplied, he widened, enlarged, extended, the word, Et, is defined above, the word, Zaraka, is from the word Zera, זרע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the word, Kekokvey, is from the word Kokav, כוכב, means, star, planet mercury, ככב, means, to light with stars, to star, he made a star of, referring to film stars, he starred, the word, HaShamayim, means the heavens, the word, VekaChol, is from the word, Chol, חול, which means, sand, clay mixed with sand, the word, Asher, means, to walk straight, to walk, he led, was led, it means to be happy, happiness, was easy, prospered, called blessed, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the word, Al, means, height, upper part, and as a preposition, it means, on, upon, above, at, beside, toward, against, concerning, about, because of, on account of, together with, it also means, yoke, to insert, thrust in, the word, Sepat, is from the word Shaphah, שפה, which means, lip, language, tongue, edge, margin, rim, border, shore, mustache, to hemstitch, to sweep bare, be smooth, planed, trimmed, he rubbed, polished, he compensated, indemnified, it also means to be quiet, be at ease, became sane, cured of lunacy, it also means to put over the fire, the word HaYam, means, sea, lake, large basin, reservoir, it also means west, the word VaYirash, is from the word Yarash or Yaresh, ירש, which means, to inherit, take possession of, he took possessed, to make poor, impoverish, became poor, and the word Yareshah, ירשה, which means, inheritance, heritage, possession, the word, Zeraka, means your seed, it is from the word Zera, זרע, which means, sowing, sowing season, seed, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, the word, Et is defined above, the word, Sha'ar, שער, means many things, it means, gate, entrance, title page of a book, chapter, section of a book, it means value, measure, price, market price, the price established at the town gate, it also means to cleave, to split, he cleft, he tore to pieces, rent, to calculate, reckon, to estimate, apportion, to measure, he set a price, to storm, rage, to be horrible, he whirled away, to tremble, shudder, be horrified, to be hairy, it also means to know, he knew, the word, Oyvayv, is from the word Oyeb, אויב or איב, which means, enemy, foe, hater, to be hostile, was angry)

Here in *verse 17* the Creator of all things says that he will multiply Abraham's seed, his offspring as כְּכּוֹכְבֵי הַשָּׁמַיִם Kekokevey the stars, of HaShamayim, the heavens. As you know it is impossible to count the number of stars in the heavens, וְכַחֲחֹל אֲשֶׁר עַל-שְׁפַת הַיָּם, VeKachol, and the sand, Asher, which is, Al, on or upon Sephat, the shore of HaYam, the sea which means that the descendants of Abraham, through Isaac, will be more plentiful than all the other nations combined. Furthermore YHVH says that those who are of Abraham,

וַיִּרָשׁ זָרָעוֹ אֶת שַׁעַר אֹיְבָיו VaYirash, will possess, inherit, Zaraka, his seed, Et Sa'ar the gates, Oyvayv, of their enemies. Part of the prophecy is that we, the Torah obedient children of Abraham, will inherit all the wealth of our enemies who despise the Words of the Torah of YHVH.

18 And in your seed shall all the nations of the earth be blessed; because you have obeyed My Voice.

(וְהִתְבָּרְכוּ בְּזָרָעוֹ כָּל גּוֹיֵי הָאָרֶץ עִקֵּב אֲשֶׁר שָׁמַעַתָּ בְּקוֹלִי) VehitBaraku BeZaraka Kol Goyey HaAretz Ekev Asher Shmata BeQoliy, where the **word**, VehitBaraku is from the **word** Barak, בָּרַךְ, which means, **to bless**, like when a father kneels down in front of his little children to bless them with a gift, it means he knelt, bent the knee, he caused to kneel, he blessed himself, wished himself a blessing, to be strong, he greeted, they blessed each other, it also means, knee, to kneel, he knelt, bent the knee, and if we add the letter Hey as a suffix we form the **word** Barakah, which means blessing, benediction, congratulation, gift, present, the **word** BeZaraka, is from the **word** Zera, זָרַע, which means, sowing, sowing season, **seed**, sperm, semen, offspring, posterity, to sow, he scattered seeds, was sown, he produced seed, he inseminated, and in the form that it is used here, it means, your seed, the **word**, Kol, means all, the whole of, everything, the **word**, Goyey, means, the nations, the **word**, HaAretz, means, **earth**, land, country, ground, the **word**, Ekev, means, to follow at the heel, to circumvent, overreach, he attacked at the heel, he supplanted, he superseded, it means to hinder, prevent, it means to raise to the third power, to cube, it means heel, footprint, hinder part, footstep, trace, end, it means steep, crooked, insidious, deceitful, covered with footprints, it means buzzard, it means consequences, reward, and as a conjunction, it means in consequence of, **because**, that which comes at the heel of somebody, the **word** Asher, means, to walk straight, to walk, he led, was led, it means to be happy, **blessed**, happiness, was easy, prospered, **called blessed**, to strengthen, confirm, he authenticated, was corroborated, and as a pronoun it means, who, that, which, with which, that which, and as a conjunction, it means, in order that, the **word** Shmata is from the **word** Shema, שָׁמַע, which means, to hear, he heard, he heard with interest, he hearkened, listened to, he fulfilled one's advice, was understood, was obeyed, he made a proclamation, he summoned, hearing, report, it means to hear, listen, pay very close attention to, understand, believe, follow and **obey** the **words** that you heard, the **word**, BeQol, is from the **word** Qol, קוֹל, which means, **voice**, sound, noise, thunder, report, rumour)

Here YHVH continues with the benefits that Abraham's seed will receive, He says that Kol Goyim, all the nations of HaAretz, the earth, VehitBarakum shall be blessed, בְּזָרָעוֹ, in your seed. Why does YHVH make that prophesy? He tells us why, He says Ekev, it is because, Asher, you have walked, Shmata, in surrendered obedience, BeQoliy, to My Voice.

Well, since YHVH says, that walking in total loving surrendered obedience to His Voice as Abraham did, will cause us to possess the gates, the riches of our enemies, don't you think it is high time, that we start to believe, follow an obey All the Words of our heavenly Father's Torah of Life, that His Voice told us to do?

19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

וַיָּשָׁב אַבְרָהָם אֶל-נְעָרָיו וַיִּקְמוּ וַיֵּלְכוּ יַחְדָּו אֶל-בְּאֵר שָׁבַע וַיֵּשְׁב אַבְרָהָם בְּבֵאֵר שָׁבַע
VaYashav Abraham El Naarayv VeyaQumu VaYelku Yachdav El Ber Shava VaYeshev
Abraham BiBer Shava, where the word, VaYashav, is from the word Shuv, שׁוּב, which means, to return, turn back, returned, restore, come again, go again, he did again, repeated, to answer, comply with, he became, he repented, he returned from his evil ways, he returned to YHVH, he brought back, took back, restored, he caused to return, he answered, replied, he reversed, revoked, to turn away, apostatize, was rebellious, he behaved wildly, was refractory, was rebellious, the word, Abaraham, means father of many nations, the word, El, denotes, motion toward or to, or direction toward, and it means, to, unto, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the word, Na'arayv, is from the word Na'ar, נֶעֶר, means, boy, lad, youth, young man, servant, boyhood, it also means to shake, shake out, shake off, stir, he shook himself free, was shaken out, he bestirred himself, was poured out, was emptied, to bray, to roar, growled, the word, VayaQumu, is from the word Qum, קוּם, which means, to stand up, rise, arise, stand, he stood, rose, arose, remained, was fixed, was valid, was established, was confirmed, was fulfilled, ratified, he kept, preserved, he explained, commented, he settled, fixed, he sustained himself. You should also know that this Hebrew **word**, Qum, or one of its derivatives, is translated as the **word** anastasis in the Greek Septuagint, and then it is translated as the **word** Resurrection in the English Scriptures. This **word resurrection does not** appear anywhere in the English translations of the Tanakh, the Hebraic Scriptures, what Christians have erroneously named the Old Testament, **BUT** it does appear in the Apostolic Scriptures as a translation for the Greek **word** ἀναστασις, Anastasis, Strong's number G386. This noun is derived from the **word** Anastemi, ἀνίστημι, Strong's number G450, which means, to stand up or to rise up. Furthermore, this Greek **word**, appears once in the Septuagint, a 2,000 year old Greek translation of the Hebrew Scriptures. In *Genesis 9:9 And behold I establish (in the sense of something standing firm) My Covenant with you, and with your seed after you.* In the Peshitta, a 5th Century Aramaic Apostolic Scriptures, the **word** used for, **resurrection**, in the verse above, **IS** the **word** Qayamta, קַיְמַתָּא. This Aramaic **word** translates into Hebrew, as the **word** Tequmah, תְּקוּמָה, it is Strong's number H8617. In Modern Hebrew, the **word** for **resurrection** is this **word** Tequmah, תְּקוּמָה, which is the very same **word** from the Peshitta. This **word**, is derived from the verbal root Qum, קוּם, Strong's number H6965, which means, to stand up, or to rise up, and this **word** Tequmah, תְּקוּמָה, is found once in the Hebrew Scriptures, in *Vayiqra, Leviticus 26:37*, where it says: *And they shall fall one upon another, as it were before a sword, when none pursues: and you shall have no power to stand Tequmah, before your enemies.* From all of this, we can deduce that the ancient understanding of the resurrection of the dead, is the rising up of the dead, or more literally, the Qum, the standing up of the dead, the word, Vayelku, is from the word Halak, הָלַךְ, which means, to go, went, walk, walked, travel, go away, disappear, continue, he went away, departed, he walked about, he proceeded, continued, he went

reluctantly, was gone, moved to and fro, led, led away, he carried, he brought, traveller, wanderer, wayfarer, mood, frame of mind, road tax, it is related to the word Halakah, הלכה, which means, law, rule, traditional law, something to go by, your personal day to day walk, the word, Yachdav, יחדו, means, together, altogether, it is from the word, Yachad, יחד, which means, to be one, to make one, unite, he made into one, united, he set apart, singled out, he devoted, he cause to. Here we are told that Abraham VaYashav, and he returned to the two Naar, the two young men that he had left behind when he went to Mount Moriah with his son Isaac. Please notice that it does **NOT** say that Isaac was with him, but that Abraham returned to the two your men that were waiting for him. What do you think that means? Qum be alone, left alone, he professed or proclaimed the oneness or unity of, he segregated himself, was alone, communed with, was set apart, gathering, together, unitedness, the **word**, El, denotes, motion toward or to, or direction toward, and it means, **to, unto**, toward, into, at, by, it is also the short form of the title Elohim, and means power, to be strong, but it is also a noun meaning nothing, will make my speech worth nothing, and as an adverb it expresses prohibition, a negative wish or request, and it means no, not, nay, the **word**, Ber, means, well, pit, but it also means, to explain, make clear, it was explained, became clear, the Shava, שבע, means, to be sated, be satisfied, to be repleted, be full, to be surfeited, was satisfied, had in excess, plenty, full, abounding, abundance, it also means, to swear an oath, to bind oneself by seven things, or by seven oaths, **he swore, took an oath**, he caused to take an oath, do something seven times, he multiplied by seven, it means seven and or seventh, the **word**, VaYeshev, ישב, means, to sit, abide, remain, dwell, he sat, **he dwelled**, he remained, he stayed, he dwelled, he resided, was populated, was settled, was colonized, he caused to dwell, he appointed, the **word** Abraham, means the father of many nations, the **word**, BiBer Shava, means, in Beer Sheva)

Here we are told that Abraham VaYashav, and he returned to the two Naar, the two young men that he had left behind, when he and Isaac went to Mount Moriah. Please notice that it does **NOT** say that Isaac was with Abraham, but it says that Abraham returned to the two young men that were waiting for him. What do you think that means? Well, I believe, that since Isaac had obeyed his father and done exactly what his father had asked of him, like our heavenly Father and His son, they were now **ONE SOUL ONE SPIRIT**, they were totally connected, and therefore, there is no need for the Scriptures to mention that Isaac was with Abraham because they are now One and the same, they are Echad.

Then we are told that once Abraham meets up with these two young men, they VayaQumu, which means that they arose, and went together to Ber Sheva, the well of the oath. The word VayaQumu is from the word Qum, and this word is translated as the word Anastasis in the Greek Septuagint which is a translation of the Hebrew Scriptures, and from the Greek, it is translated as **resurrection** in our English bible. Therefore we have to ask, **IS** YHVH telling us that **IF** we choose to obey His Commandments, as Abraham did, that we too will be resurrected onto eternal life, and inherit the gates or the wealth of our enemies? I, for one think that that is exactly what YHVH is telling us. Amein. Next we change course and go through five *verses* that eventually tell us where Isaac's bride comes from.

20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she has also born children unto your brother Nahor;

וַיְהִי אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה וַיֵּגֵד לְאַבְרָהָם לְאֵמֹר הִנֵּה יָלְדָה מִלְכָּה גַם־הִוא בְּנָיִם (וַיְהִי אַחֲרַיִם הַדְּבָרִים הָאֵלֶּה וַיֵּגֵד לְאַבְרָהָם לְאֵמֹר הִנֵּה יָלְדָה מִלְכָּה גַם־הִוא בְּנָיִם)
VaYehiy Acharey HaDvariym HaEleh VeYugad LeAbraham Lemor Hineh Yaldah Milkah Gam Hu Baniym LeNachor Achiyka, where the word VaYehiy, is from the word Hayah, means, to be, exist, happen, become, was, existed, came into being, became, he remained, it came to pass, happened, it was done, brought about, he caused something to become, he made, the word, Acharey, means, behind, after, the hinder part, the word, HaDvariym, is from the word Dabar, דָּבַר, means, to speak, he spoke of, he spoke to or with, was spoken, was stipulated, was agreed, he talked, speaking, word, thing, things, speech, matter, affair, business, occupation, manner, something, anything, came to an agreement, to follow behind someone's back, to drive cattle or sheep to the pasture, it also means pasture, to lead, guide, it also means, pestilence, plague, the word, HaEleh, means, these, but it also means, to worship as a deity, deify, he adored or worshipped, it means, to curse, swear, took an oath, obligation by an oath, it means to wail, lament, it means, terebinth, oak, a large strong tree, it means, bat, club, cudgel, it means, goddess, the word, VaYugad, is from the word Nagad, נָגַד, which, means to rise, be high, be conspicuous, he led, stretched, drew, dragged, attracted, conquered, was courageous, was against, oppose, contradicted, he made known, announced, was declared, reported, told, it also means, to beat, strike, he drew, he extended, beat, struck, hammered, it also means one who tugs a boat, he drew, dragged, led, it means, a non commissioned officer in the Israeli army, it also means resistor, and as a preposition and adverb it means, in front of, before, apposite, against, contrary to, in the presence of, to be high, conspicuous, the word LeAbraham means to Abraham, the word, Lemor, is from the word Amar, means, say, he said, told, uttered, he commanded, ordered, he said in his heart, thought, he caused to say, induced to say, he avouched, it also means, to be high, he boasted, it means, word, speech, saying, utterance, the word, Hineh, means, to be agreeable, be pleased, was pleasant, afforded pleasure, pleased, was beneficial, was wholesome, took pleasure, he benefited from, enjoyed, gladdened, it is also the personal pronoun, they, these, and as an adverb it means, here, hither, on this side of, and it also means, lo, behold, here, the word, Yalda, is from the word, Yeled, יָלַד, which means, to bear, bring forth, beget, he begot, she bore, brought forth, he helped deliver a child, was born, he declared his pedigree, he behaved like a child, he caused to bear, begot, it means child, boy, offspring, young man, Milkah, is the daughter of Haran, Abraham's brother, and she married her uncle Nahor, Abraham's other brother, and she bore Nahor eight children, she is also the sister of Lot, and her name means, queen, princess, the word, Gam, means, also, the word, Hi, means she, the word, Baniym, means children, the word, LeNachor, means, to Nachor, who is the brother of Abraham, the word, Achiyka, means, his brother)

Here we are told that Milkah is the daughter of Haran, Abraham's brother, and that she married Abraham's other brother, her uncle Nahor, and that she bore him many children, and in these next verses, we are told the names of the children that Milkah bore to Nachor.

21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

אֶת־עוּץ בְּכֹרוֹ וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי אַרָם (אֶת־עוּץ בְּכֹרוֹ וְאֶת־בּוּז אָחִיו וְאֶת־קִמּוֹאֵל אָבִי אַרָם)
Et Utz Bekoro VeEt Buz Achiyv VeEt Qemuel Aviy Aram, where the word Et, is the first and last letters of the Hebrew

Alephbet, and they represent Messiah, the First and the Last, the words Et Utz, אֶת־עוֹץ, means, to advise, it is also the name of the son of Aram, and grandson of Shem, it is also the name of the land of Uz or Utz, which is a district or a section of the country east of Palestine, on the border of Arabia, it was the home of Job, and the prophet Jeremiah refers to it twice, in *Jeremiah 25:20*, the word, Bekoro, is from the word Bekor, בְּכֹר, which means, to bring forth, it brought forth, firstborn, eldest, virgin, woman having a child, first fruits, first results, he invested with birthright, considered as firstborn, she bore for the first time, he preferred, he was invested with birthright, it ripened, early, the word, VeEt is from the word Et, which is defined above, the word, Buz, וְאֶת־בּוֹז, means, despise, mock at, treat with contempt, shame, mockery, contempt, disgrace, it is associated with the word, בּוֹז, which means, booty, spoil, prey, plunder, pillage, he was the son of Abraham's brother Nahor, by Milcah, the word, Achiyv, means his brother, the word, VeEt is from the word Et, which is defined above, the word, וְאֶת־קִמּוֹאֵל VeEt Qemuel, could mean, El has arisen, he was a son of Nahor, nephew of Abraham, and father of Aram, the word Aviy, means his father, the word Aram, means, high exalted, he was the son of Kemuel, and grandson of Nachor, Abraham's brother)

22 *And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.*

וְאֶת־כֶּסֶד וְאֶת־חָזוֹ וְאֶת־פִּלְדָּשׁ וְאֶת־יִדְלָפ וְאֶת־בְּתוּאֵל, VeEt Keser VeEt Chazo VeEt Pildash VeEt Yidlaph VeEt Betuel, where the **word** VeEt, is from the **word** Et, which is the first and the last letters of the Hebrew Alephbet, and they represent Messiah, the First and the Last, the **word**, Kesed, Chazo, Pildash, Yadlaph Betuel are all sons of Nahor, Abraham's brother.

23 *And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.*

וּבְתוּאֵל יָלַד אֶת־רִבְקָה שְׁמוֹנָה אֵלֶּה יָלְדָה מִלְכָּה לְנָחֹר אָחִי אַבְרָהָם, UBetuel Yalad Et Rivqah, Shmonah Eleh Yaldah Milkah LeNachor Achiy Abraham, where the **word** UBetuel, means, and Betuel, Yalad, he begot Rivqah, Rebekah, these were the eight sons that Milkah bore to Nahor, Abraham's brother.

In *verse 23* we are told that Betuel, the son of Milkah and Nachor, Abraham's brother, begat Rivqa or Rebekah in our English Scriptures, and we are told that the eight sons that are mentioned here, are the sons that Milkah bore to Nachor, Abraham's brother.

Next we are told that Nachor, Abraham's brother, had a concubine, whose name is Reumah, who also bore him children, and in *verse 24* we are told that there were four sons that she bore him, and we are told their names.

24 *And his concubine, whose name was Reumah, she bore also Tebah, and Gaham, and Thahash, and Maachah.*

וּפְיִלְגֶּשׁוּ וּשְׁמָה רְאוּמָה וְתֵבַח וְגָחַם וְאֶת־תַּחַשׁ וְאֶת־מַעֲכָה, UPiylagsho Ushmah Reumah VaTeled Gam Hi Et Tevach VeEt Gacham VeEt Tachash VeEt Ma'akah, where the word, UPiylagsho, is from the word, Piylegesh, פִּילְגֶּשׁ, which means, concubine, mistress, beautiful women seducing pious men, the word, Ushmah, is from the word Shem, שֵׁם, means, name, designation, reputation, renown, fame, character, the essence of, it could be said, that it is everything that person stands for, his beliefs, his way of life, and as an adverb, it means, there, existing, in existence, it is the name of one of Noach's sons, the word, Ruma, was a concubine to Nahor, brother of Abraham, and

she bore him four sons, who probably became the ancestors of Aramean tribes, who lived in the regions of Damascus, the word, VeTeled, means and she bore, the Gam, means, also, the word Hi means she, the word, Et is defined above, the words or names, Teva, Gaham, Tachash and Maakah, are the names of the four sons that the concubine, Reumah, bore to Nahor, Abraham's brother.

At this point, I am not sure why we are given the names of Nachor's children, his wife and his concubine, except to say, that YHVH wanted all of us to know that Isaac's future wife came from the same line as his father Abraham.

Studying and keeping Torah together as a community.

Have a great Elohim blessed week and may YHVH bless your every thought, and your every deed. Until we meet again. Amein