

Chapter 3 The Altar of Abraham

They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. John 8:39



What did Abraham do that was counted as righteousness and how was it so different from the corrupted conditions found by Christ upon His arrival in the kingdom of Judea? Where do we find the potency of Abraham's character? How do we become a part of God's blessing for him and his seed? Did God ask Abraham to do something unique and seemingly out of character with Jesus Christ?

And the LORD appeared unto Abram, and said ... and there builded he an altar unto the LORD, who appeared unto him. Genesis 12:7

Why did God want Abraham to build an altar? Was it to kill animals and burn their lifeless carcass upon a pile of stone and earth? Does God delight in the blood of beasts? What is the purpose of the altar?

To what purpose [is] the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. Isaiah 1:11

Jesus expounded upon the absurd idea that the blood of beasts was a delight to God when he spoke with the scribe who understood the nature of the kingdom of God on earth.

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love [his] neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. ... Mark 12:33-34

If God does not delight in the bloody sacrifice then why did he want Abraham to build an altar? What function did it fulfill? Have we missed the true purpose of these altars?

Cast thy bread upon the waters: for thou shalt find it after many days. Ecclesiastes 11:1

If the Bible is always taken literal then we should go out every morning and cast bread on ponds and rivers and oceans. The metaphoric meaning is often clear yet sometimes is lost in the confusion of impractical historians and religionists. Casting your bread upon the waters has little to do with bread or water. And *burnt offerings unto the LORD* is not really about burning up dead carcasses so that God will be happy with the *sweet smell* of it.

When Abram left his Father's house he took with him many people who likely believed things very much the way that Abram had begun to see things. Abram was not a poor goat herder but a literate, wealthy and respected man with a substantial following.

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan... Ge. 12:5

As Abram traveled he continued to spread his ideology, his beliefs and teachings. As a man with a mission, he spread his "tent" and built his "altars" amongst the people wherever he went. Where people would listen and abide in God's way there was His altar.

And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, [having] Bethel on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD. Genesis 12:8

Moses and the Altars of Clay and Stone

The Mizbeach or altars are said to be of two types.

An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. Exodus 20:24

Moses made an altar of earth. He was told to do so. He was not told to use just any type of earth but particularly the 'red clay'.⁴³ God had made Adam from this *red clay*. Was the altar made of dirt or was this another metaphor? Was the altar *clay* or was it made of *man*?

This altar was used to convey the sacrifices of the people. The chief characteristic of sacrifice is not so much that something is destroyed by fire but rather that it is lost to the grantor. The grantor must be willing to truly concede the, "surrender of something for the sake of something else... something given up or lost."

Such giving was essential in a free society where no government collected funds through taxation for redistributing wealth. Society needed a way of taking care of community needs. Such voluntary assistance is an extension of what should already be a part of the family but in Israel it became a part of the congregational community on a national level. Nothing is more benevolent than the parents sacrifice for their children and the children's for their parents. The same may apply to nations with networking intimate charitable congregations.

The *burnt offering* is dedicated or *hallowed* upon the living altar of each family by the grantors. Like bread upon the waters, or tribute to the kings, it is lost to the grantor. If you have anything more than an intangible hope and faith to insure its return then it is not entirely given and pure charity is not truly exercised.

In the City State there is a contribution for the good of the populous and the general welfare of the corpus of the State. The difference between those statutory contribution and those offerings set on Abraham's and Moses' altars was the former is extracted by authority upon entering the jurisdiction of the State as a member and the latter was a freewill offering with personal daily choice in liberty. The State guarantees social security within its walled boundaries of authority in the form of *entitlements* while God's altars offer only hope and faith.

Abraham and the people who exercised the free will choice to support one another formed an altar of earth and brotherhood. As he spread his tent, his tabernacle, the way of liberty became strong in the land. When kings like Chedorlaomer devoured one City State after another, it was Abram and those who believed in the law of liberty and choice who were the saviors of that day. This prophetic principle may still hold true in our own time.

There was another altar mentioned by God but not with the terms "thou shalt" but with the terms "if thou wilt make". This altar was different and carried specific restrictions.

And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon. Ex. 20:25-26

This altar was made of stone *not hewn by the hands of men*, not touched by tools of iron. You are also warned not to make the altar *tiered* where you go up to its higher places by steps or degrees. If you do so you will reveal a nakedness or lack of the covering or authority.

The Hebrew word *rigmah* [h r̥g r̥] is translated into *council* but actually means literally a gathering of stones. It is from the Hebrew word *Regem* [M̥g r̥] which is translated *friend* and is the same as *ragam* [M̥g r̥] meaning *stone*. Both words have as a common origin [b̥ g̥ r̥] *regeb*, a *clod* (of earth). Hebrew letters have meanings which define the words.

⁴³ [h r̥d̥ a] 'adamah from "adam" the red earth from which Adam was made.

God wrote the Ten Commandments upon dead stone. It is not the medium that He preferred but was a secondary choice, as the hearts of the people were too hard. They were stiff necked and hard hearted. It was easier to write His laws on stone than upon the hearts of the Israelites. There would come a day when this was no longer true.

For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Hebrews 8:10

God wishes to write His laws upon lively stones and to construct His altars and temple with those same stones of living flesh.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5

The stones of the altar of God were men. The use of the word *stones* was a metaphor, just as the words *burnt offering* were a metaphor for the idea of giving a thing up entirely. These altars were composed of men who the community trusted as *friends* not rulers.

One of the key characteristics of these altars of men is that they are not to be hewn with iron tools. Again a metaphor of the language common to Abraham. This is in reference to regulations and restrictions placed upon these men as to how their job is done.

Why would it not be a good idea to regulate these men of the Altar? First, you should ask who is doing the regulating and who made them judge over the men of the altar?

The people who give offerings freely govern by their power to choose to give or not give. If they did not trust or choose to give they could stop donating and that living altar would no longer receive their offerings. The people were the governors of the system and tempered the wisdom of the altar by their own free will charity.

No *steps that go up* is another limitation on these stone altars of flesh. The going up by steps would also be creating a *hierarchy* of power and control. It would be a centralization of the wealth of the altar. This would lead to power and authority amongst those who tend the altar. A different kind of soul would be drawn to the service of the altar, one thirsty for position, prestige and power. They would assume the duties and responsibilities of the people one to another and in the repose of the people apathy and corruption would grow. The people need to participate in the daily choice of charity. Such activity builds virtue and character as well as fellowship and community. Any centralization of authority leads to a ruling elite and the slothful depravation of man's individual dominion or freedom granted by God's good grace is diminished.

“What is freedom? Freedom is the right to choose; the right to create for yourself the alternative of choice. Without the responsibility and exercise of choice a man is not a man but a member, an instrument, a thing.”⁴⁴

These systems of charitable altars allowed communities and nations to remain free from the *exercising authority* established by men like of Cain, Nimrod and others. It encouraged strength amongst the gathering of the people through virtue, brotherhood and sacrifice. It did not diminish the role of the individual or the family. It left *honor* within the family and compelled men only by the practice of God's love.

At the core of this system was the family. It was the family that provided security for men through the blessings of the ways of God the Father. Each family as members of the community cared one for the other forming the whole nation through a network of caring.

In this fragile life we live, families may falter or suffer calamity or experience destitution. When larger groups came together to safeguard the whole community they would devise

⁴⁴ Archibald Macleish (1882-1982) Secretary of State under FDR.

methods by which all could be secure. There was always a danger of a loss of freedom the people sought social security. Abraham's Altars gave a solution to the dilemma.

In the City State security was established by controls, force and regulation of men by men. These edicts hewed away at the freewill of men, giving power to other men instead. Men who sought power and control carved this new system into their own image. The exercising authority corrupted men and with that power came the danger of tyranny.

“Protection draws to it subjection; subjection protection”⁴⁵

These leaders were granted the power to enforce the security of the State. Stripped of the presence and plan of God these men revealed their naked assent to the position of gods or ruling judges of the city or civil powers. The dominion granted by God to the individual was now incorporated into the City or Civil State. The ruling elite were perpetually tempted by that power granted them, by the demagoguery of the people.

From their high positions over other men and their lofty offices these principalities exercised authority that became totalitarian. The temptation to become a beast, devouring the people and their substance, was too great except for men like Moses and Abraham. There was none more divinely suited as ruler of a free state than Jesus, who came as a servant.

Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. Ez 16:49

Leaders are corrupted by their weakness for power and the weakness of slothful people. Equally important in the devolution of mankind is the cultivated apathy of the general populations. People no longer had to choose corporeal sacrifice in charity. No longer was faith in the Creator and love of neighbor the essential principles of social security

It was the will of the organized State that men conformed to the will of the state and not the will of the Father in Heaven. The State promised to provide security from famine, catastrophe and other *acts of God* or the tyranny and attacks of other civil gods of power.

A new kind of faith was directed toward the State and its gods. This faith was called *allegiance*. To insure the loyalty and fidelity of men oaths were required. These ruling Benefactors also required tribute from all to insure the benefits of this controlled society. Ultimately one class of citizens were deprived to pay for the appetites of the other. Coveting your neighbors goods became a policy of the State with a granted license by the *voice of the people*. Love of the State was more undeniable than love of neighbor. Private wealth became an enemy of the state and we soon saw Plato's simple economic policy whereby no gold or silver shall be owned by any citizen become true, even before he taught it.

Gold in the hands of the public is an enemy of the state. Adolph Hitler

Children were taught by the State or abandoned to the care of strangers. The sanctity of marriage diminished and the natural use of the flesh became dissolute. Fear of the State was more real than fear of God for despite the praises in their temples and churches their real homage, prayers (applications) and worship was to the State.

Professing themselves to be wise, they became fools... Who changed the truth of God into a lie, and worshipped and served the creature [institutions] ... For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Romans 1:22-26

Under the perfect law of liberty and at the altars of Abraham and Moses each individual or family exercised faith, hope and charity. While at the altars and temples of the City State

⁴⁵ Protectio trahit subjectionem, subjectio protectionem. Coke, Littl. 65.

obedience and compliance were the ruling creatures. The spirit that moved those altars of force was that of covetousness, control and cupidity.

Men may choose to apply or *pray* at a government altar of authority and force or the altar of God's granted liberty. God created a law that forbid coveting or stealing from your neighbor. Man created institutions based on taking from your neighbor.

Because the creature [institutions]⁴⁶ itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Romans 8:21

Mankind is changed by his choice. He chooses the institutions made by men to rule over men or he chooses to seek the kingdom of God and its righteousness.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. Matthew 11:12

The Altar of Sin

In the days of Joseph's famine, the people had given their gold, their animals, their land and themselves in exchange for provisions. So, what did they use for money in everyday business transactions? They used a small stone or clay scarab given out by the City Treasury. The priests of Egypt administered this financial system, living through the famine on a donation from the Pharaoh. They grew wealthy while others toiled. They had vast stores of grain which they controlled as an utility, loaning it out at interest.

In their temples "granaries... priests became bankers through the loan of seed grain. In many societies the main temple and dependent structures were the most important buildings, although many smaller, often isolated, temples existed as well."⁴⁷ These temples were the center of commerce and control and the depository of records and contracts.

"Give me control over a nation's currency and I care not who makes its laws"⁴⁸

The High Priests knew the arts of the temple, which was at least a central bank. They had control of the flow of currency which could be redeemed by foreign traders through the gates of the city but was regulated fiat money for the subject citizenry.

It was the greed and envy of Joseph's brothers that had brought all of Israel under the power of the Pharaohs and at the mercy of the priests of Egypt. They were to be the Altar of God as ministers in His kingdom on earth but instead they became the bricks and stones of a ruling elite.

In Egypt two and a half months out of each year every man's labor went to the government. All the gold and silver was in the treasury and the people held a mere *legal title* to their land and their possessions.

Moses became the son of the daughter of Pharaoh by adoption but he saw himself becoming a tyrant and murderer like Cain and Lemech. He fled from this temptation and sought the ways of God.

God saw that the people too were corrupted by this bondage and He sent Moses back to lead the people out of Egypt and desired that they never return to such a system.

But he shall not... cause the people to return to Egypt ... Ye shall henceforth return no more that way. Deuteronomy 17:16

God chose His people from Abraham's *seed of faith* and led them out of the civil powers of Egypt. He would be their God and Ruler through their hearts and minds but they did not have

⁴⁶ Ktisis from ktizo meaning *to found a city, colony, state* and itself means "the act of founding, establishing, building etc... the sum or aggregate of things created 1c) institution, ordinance

⁴⁷ Temple Microsoft © Encarta. © 1994 Ms. Corp. & F & W's Corp.

⁴⁸ Baron M.A. Rothschild (1744 - 1812)

the faith of their forefather nor of Moses. They feared for their lives and sought strength in their own numbers and bound themselves together by surety and sacrifice, placing the wealth of their families in Aaron's altar of the golden calf.

... And all the people brake off the golden earrings which [were] in their ears, and brought [them] unto Aaron. And he received⁴⁹ [them] at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These [be] thy gods, O Israel, which brought thee up out of the land of Egypt. Exodus 32:2, 4

What possessed them to make that golden calf? It was not mere superstition that motivated them but a practicality and a lack of faith. The people literally deposited their gold, as well as other goods and sacrificed their rights to them on the altar of the golden calf. They took in turn some sort of exchangeable token and the promise of social security.

Cast in thy lot among us; let us all have one purse: My son, walk not thou in the way with them; refrain thy foot from their path: For their feet run to evil, and make haste to shed blood. Surely in vain the net is spread in the sight of any bird. And they lay wait for their own blood; they lurk privily for their own lives. So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof. Proverbs 1:14-19

Gold was deposited into a large statue for all to see. The wealth and the community was melded together into a common purse. No one person could leave in the face of an enemy without leaving behind the golden depository of their wealth. Moses could take the people out of Egypt but only God, time and repentance could take Egypt out of the people.

... I will smite the shepherd, and the sheep shall be scattered.

Without men of faith like Moses, David or Jesus Christ the people become frightened. In their fear they reach out for something else other than God to secure their safety.

In Egypt's central banking system the temple issued clay and stone *scarabs* as a substitute for commodity money like gold and silver. Those scarabs or tokens of exchange were worthless except in that monetarily bound community. The priests of the temple in Egypt had kept track of all the complexities of their centralized monetary system and of course they profited from its management. Allegiance was assured with no true wealth in the hands of the people.

For where your treasure is, there will your heart be also. Luke 12:34

Was the sin the *golden statue* or the lack of faith it represented? Men gave away their God given rights and liberty in exchange for the promises of men. The altar upon which they now sacrificed was hewn with the hands of men and regulated by a ruling elite of that central depository or national bank. They had returned to Egypt with a new god.

They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel, which have brought thee up out of the land of Egypt. Ex. 32:8

The Artifice of Sophistry

Why did people turn out of the way so quickly and what is the way? How do we find that way and distinguish it from the ways of the world? God is the same today, and man has not changed much either, so it is likely that the same error and solution has remained consistent throughout history. We may also assume that the adversary has remained the same and is still using, or misusing words, and twisting their meaning in order to lead mankind astray.

⁴⁹ Receive is from *laqach* which includes the idea of "acquire, buy" and is sometimes translated *buy* in the Old Testament

But the fat, and the kidneys, and the caul above the liver of the sin offering, he burnt upon the altar; as the LORD commanded Moses. Leviticus 9:10 And the fat of the bullock and of the ram, the rump, and that which covereth [the inwards], and the kidneys, and the caul [above] the liver: Leviticus 9:19

If we examine these verses we shall discover that words may be given more than one meaning. The word **fat** is from the Hebrew word *cheleb*, ב ל ן, [Chet, Lamed, Beit] given the Strong's number 2459, translated *fat, fatness, best, finest, grease, marrow*; and is defined "fat... choicest, best part, abundance (of products of the land)."

A thousand years ago the same three letters ב ל ן were split, altered or interpreted by some translators and eventually was assigned the Strong's number 2460, appearing as the name Heleb. It also became the word numbered 2461 translated *milk, cheeses and sucking*.

The Masoretic Old Testament didn't exist until 600 to 1000 years after Jesus was proclaimed king in Judea. Vowel points were added to the text along with cantillation marks. The people who did this were obviously influenced by what they believed were trope⁵⁰ and rhetorical schemes.⁵¹ Their sense of religion and their personal interpretation of God's Biblical message and way guided them to their creative conclusions.

This division of meanings seems somewhat harmless at first with this first example, but if we look at the word **bullock** we find it is from the Hebrew word *showr*, רױ [Shin, Vav, Reish], which is given the Strong's number 7794. It is said to be from the word *shuwr* which is numbered 7788. Both words consist of the same three Hebrew letters רױ, and are translated *went* and *sing*, but is said to mean "to travel, journey, go".

In fact the same three letters in Hebrew are also given several other Strong's numbers, from 7786 to 7794. These words are translated into *ox, bullock, cow, bull* and even the words *enemy, cut, and wall*. And when proclaimed to be a verb it is translated *behold, see, look, observe, lay wait, regard, and perceive*. Strong's 7786, consisting of the same three Hebrew letters, רױ, is said to mean "to be or act as prince, rule, contend, have power, prevail over" and is translated *reign, have power, and made prince*. Can the same word that means *bullock* also means *given power to rule*?

In fact the common word for *bullock* is *par*, רױ [Pei, Reish], numbered 6499, translated that way 127 times and does not appear as *showr*, רױ [Shin, Vav, Reish].

What authority the Jewish translators and clerics of the past have exercised over our thinking today by making one word mean so many different things. Their election becomes the foundation of our belief and understanding, and not necessarily the intent of the authors.

"When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean -- neither more nor less."

"The question is," said Alice, "whether you may make words mean so many different things."

"The question is: which is to be master - that's all." from Alice in Wonderland.

This power to modify or even mutate language is the power to master the minds of men. Take the Hebrew word **ram**, *ayil*, א י ל [Alef, Yod, Lamed], which has the Strong's number 352, and is translated *ram* 156 times, but is also translated *post* 21 times, *mighty (men)* 4 times, *trees* twice, *lintel* and *oaks* once each. It is also identical to 353 and 354 which are translated *strength* and *hart*, as in a hart deer. This word *ayil* is said to be the same as 193, א י ל [Alef, Vav, Lamed] and defined "prominence... nobles, wealthy men", and is translated as *mighty* and *strength*.

⁵⁰ Trope. A rhetorical figure of speech that consists of a play on words, i.e. using a word in a way other than what is considered its literal or normal form.

⁵¹ Schemes or elocutions are when a word or phrase departs from straightforward, literal language.

One of the more interesting words in this short text above is *rump*, from 'alyah הַיָּא [Alef, Lamed, Yod, Hei] and is numbered 451. The word 'alyah, is consistently translated *rump* but it is identical to the word 452 which is the name *Elijah* and is supposed to mean “Yah is God” or “God is my strength”.

We may now understand that the word **bullock** can mean *rein over the offering or the power to decide*. While, **ram** may mean that someone is given the authority over an offering, which is given entirely [burnt or lost to the grantor]. Does the word we see as *rump* actually mean that we are trusting in God and His ways of freewill sacrifice under the perfect law of liberty?

The Bible is supposed to be precept upon precept. God did not change His mind as much as men have changed their opinion of God. The Pharisees failed to understand the Old Testament and found themselves in conflict with Christ. In fact, Moses and Christ were in agreement but the Pharisees had already twisted the meaning of the sacred text. There were those who knew the truth and preached against the animal immolation of these pagan altars within Herod's temple. They found themselves in accord with the gospel of Christ.

In Leviticus 9:19 the phrase '**and that which covereth [the inwards]**' comes from a single word *mcacch*, הַכֶּרֶךְ numbered 4374, and is translated *that which covers twice, cover or clothing*. It is said to be from 3680 *kacah* meaning *to cover, conceal, hide* and is identical to 4372 and 4373 which is said to mean *covering or valuation or worth*.

Since the Garden of Eden we have had a problem with covering. Even the Levite who was the minister of the sacrifices were supposed to have the people make their underwear. They were also not to go up by steps less the people see their nakedness. Nakedness has to do with a lack of authority. Making underwear had nothing to do with cloths and going up by steps had nothing to do with stairs.

What are these sacred text concerned with, underwear or exercising authority?

The word *kilyah*, הַיָּכ [Kaf, Lamed, Yod, Hei], numbered 3629, is translated **kidney** 18 times, but it is also translated *reins* 13 times. The word “reins” and “heart” are often mentioned together, as denoting the whole moral constitution of man. If we say someone has a lot of heart we know that we are referring to his capacity to love not his ability to pump blood.

The word *kilyah*, as an example, is from *kily*, יָכ, translated *vessel* 166 times, *instrument* 39, and *weapon* 21 times, but also *jewel* 21 times, *stuff* 14, *thing* 11, *armour* 10, *furniture* 7, *carriage* 3, *bag* twice with 13 other miscellaneous translations. It is also from the word *kalah*, הַלֶּכ, translated *consume* 57 times, *end* 44, but also, *finish* 20 times, *fail* 18, *accomplish* 12, *done* 9, *spend* 8, *ended* 7, *determined* 4, *away* 3, *fulfil* 3, *fainteth*, *destroy*, *left*, *waste* twice each, again with 13 other miscellaneous translations.

Other words formed from these letters are *kol*, לֶכ, said to mean “all” or *koll*, לֶלֶכ, defined as “perfect”. Hebrew letters have meanings. Words were composed based on these original concepts in a language created to be written, not spoken. If you replace the letter Hei in *reins* with an Alef the word becomes *imprison*. So, the word *kilyah*, הַיָּכ, has to do with *reins*, the power of choice or control.

The Phrase “**and the caul**” is translated from *yatharth*, תִּרְתִּי [Yod, Tav, Reish, Tav] numbered 3508 in Strong's and is said to have the meaning *appendage, overhang, protrusion*. It is from the word *yathar*, תִּרְתִּי numbered 3498, 3499, and 3500 translated *leave, remain, rest, remainder, remnant, reserved, residue*, but also *plenteous, behind, excel, much, preserve, excellency, with, cord, exceeding, excellent, more, plentifully*, and *string* and is the same as the name Jethro said to mean *abundance*.

The word *caul* appears to be the leftovers or extra remaining from the *liver* which is yet to be discussed and may reveal the key to understanding what the text is trying to impart.

The word we are told means **above** appears in several different forms מם, ׃מ [Mem, Nun or Mem, Nun, Yod]. These letter combinations are translated as *among, with, from, that not, since, after, at, by, whether, of, part,* and even *I, me, before, after, because, therefore, out, for, than,* and *partly*. In fact these words appear as *stringed instrument, whereby* and 19 other miscellaneous words. Such flexibility in interpretation should give cause for concern, if not alarm. How much influence do translators have over our modern interpretation of the text? Did God ever intend us to burn up dead animals, removing liver and kidneys? For what purpose and to what end? Or was that a distortion of the Pharisees' rituals and superstitions that plagues our thinking today?

The word **liver** is from *kabed*, ד ב כ, [Kaf, Beit, Dalet] identified with the Strong's number 3516, is translated *liver* 14 times. The same three lettered word *kabad*, ד ב כ, numbered 3513, is translated *honour* 34 times, *glorify, honourable* 14 times each, *heavy* 13 times, *harden* 7, *glorious* 5, *sore* 3, *made heavy* 3, *chargeable, great, many, heavier, promote* twice each, with 10 other miscellaneous translations. It is given the meaning "to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured."

This word *kabad*, ד ב כ, is the same word we see in Exodus 20:12 for *honor*:

Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

All these words are the same exact Hebrew letters, ד ב כ [Kaf Beit Delath].⁵² Kaf is said to mean "The Power to Actualize Potential". Beit is attributed with the meaning "God's Dwelling Place" and Dalet denotes "Selflessness or Charity". The word has to do with giving, abundance, enriching, increasing wealth with charity. It has to do with thanksgiving.

The same exact three letters word we see as *liver*, ד ב כ, which appears as Strong's numbers 3514 and 3515 is translated *heavy, great, sore, hard, much, laden, thick, slow,* and *grievousness* or *great number*. They are defined as "weight, heaviness, mass, great... massive, abundant, numerous, dull, hard, difficult, burdensome, very oppressive, numerous, rich."

How is it that the same three letter word can be translated so many different ways? How can the same word that means *liver* also mean heavy, hardened, honour, glorious, chargeable, sore, grievous, slow or thick, etc.? Let us trudge on through this maze of sophistry and free our minds of any strong delusion that may have us in its grip.

The phrase "**of the sin offering**" comes from Strong's 2403 and is said to appear as both ה א י ן and ט א י ן [Chet, Tet, Alef, Hei and Chet, Tet, Alef, Tav] and is translated *sin* 182 times, but it is also translated *sin offering* 116, *punishment* 3 times, *purification for sin* twice, and *purifying, sinful, sinner* once each. These words are from 2398, א י ן, which is translated *sin* 188 times, but *purify* 11 times, *cleanse* 8 times, *sinner* 8, *committed* 6, *offended* 4 times, *blame* and *done* twice each, and *fault, harm, loss, miss, offender, purge, reconciliation, sinful, trespass* once each.

This book is not meant to be a lesson in the Hebrew language but a pattern should be evident from the multiple words that are used in place of the original Hebrew. The room for deception and altering the original intent is broad. The possibilities are mind boggling.

Even the word "the burnt" is from the Hebrew word *qatar*, ר י ק [Kuf, Tet, Reish] given the Strong's number 6999 and is translated *incense* 59 times, and *burn* 49 times, but also translated *offer* 3 times, *kindle*, and *offering* once each, with 4 other miscellaneous translations. It is said to be a primitive root but is identical with Strong's number 7000, *qatar*, ר י ק and other Strong's numbers 7001 and 7002 which are translated *doubts, joints, incense,* and *joined*, and given the definitions of to *shut in, enclose, join, knot, joint,* and even *problem*.

⁵² The same three letters word ד ב כ is given the Strong's number 3514 and is also translated *heavy* twice and *grievousness* or *great number* once each. It is defined as "weight, heaviness, mass, great... mass, abundance."

Another word for *burnt offering* is *olah*, 5930, הֵלֵךְ, which is translated the *burnt offering*, *burnt sacrifice*, but also translated *ascent*, and *go up*. The same word הֵלֵךְ is also numbered 5927 and 5929 but translated *up* 676 times, *offer* 67, and more than a hundred other times as *come*, *bring*, *ascend*, *go*, *chew*, *offering*, *light*, *increase*, *burn*, *depart*, *put*, *spring*, *raised*, *arose*, *break*, *exalted* and another 33 other miscellaneous ways. The latter is translated *leaf* and *branch*. One must ask, does the original word have anything to do with fire and burning things up at all?

Even the Hebrew word *mizbeach*, מִזְבֵּחַ [Mem, Zayin, Beit, Chet], given the Strong's number 4196, is always translated *altar*. It is from *zabach*, זָבַח [Zayin, Beit, Chet] Strong's number 2076, which is translated *sacrifice* 85 times, *offer* 39, *kill* 5, *slay* 5, but as Strong's 2077 זָבַח is translated *sacrifice* 155 times, *offerings* 6, and *offer* once. It also appears as the name Zebah, said to mean "deprived of protection".

What is the Truth? Each of us must develop new eyes to see with and new ears to hear with, working out our own salvation with fear and trembling, striving to know and do the will of God. There is a standard, it is the Holy Spirit. It is our comforter and guide by which we may see and hear the truth of the scriptures and the words of God the Father as they are written upon our hearts and our minds.

Large numbers of people knew at different times in history that there was no call by God for burning up dead animals and that the altars and temple were to be made of living earth and living stones. They knew that justice and mercy freely given with charity and hope is what God has been calling for from the beginning. They knew that men should not covet their neighbors' goods or the wealth of those families, nor their sons and daughters through the agencies and institutions they devise for themselves.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:5

The sophistry of language has misled men from the simple truths of God's ways. The authors may have been inspired. The translators are often lacking that inspiration, but not their own imagination. The word *heart* may represent an organ or the *capacity for virtue*. *Kidney* may be an organ or the *power of choice*. And a *liver* may be an organ or the *honorarium given* to a minister.

A *stone* may be a chosen friend who is to minister this free will offering and a gathering of stones may be a council or network of such friends to assist in a national necessity of charity and hope. A *burnt offering* may be something simply given up entirely by the contributor.

The simple instructions of the kingdom and how they make their freewill contributions may have been twisted into a superstitious, pagan and mindless ritual of trauma and blood letting by altering the meaning of words.

Were these verses trying to say:

The power of choice over the distribution of the honorarium are given freely to the living ministers of God's altar, and the surplus of that offering is their covering to take care of their needs according to their own power of choice; as the LORD commanded Moses. This is the strength of God's way.

This is the kingdom of God. Ministers of that government are servants, chosen by the people through the granting of their contributions. They are tithed to only according to their service. It is a government where the power of choice to make contributions remains with, of, and for the people, and coveting your neighbors' goods through the agency of institutions created by men is against the Law. The people are bound by faith, hope and charity and everyone lives under and by the perfect law of liberty.