

Name Him To Claim Him – Part 12

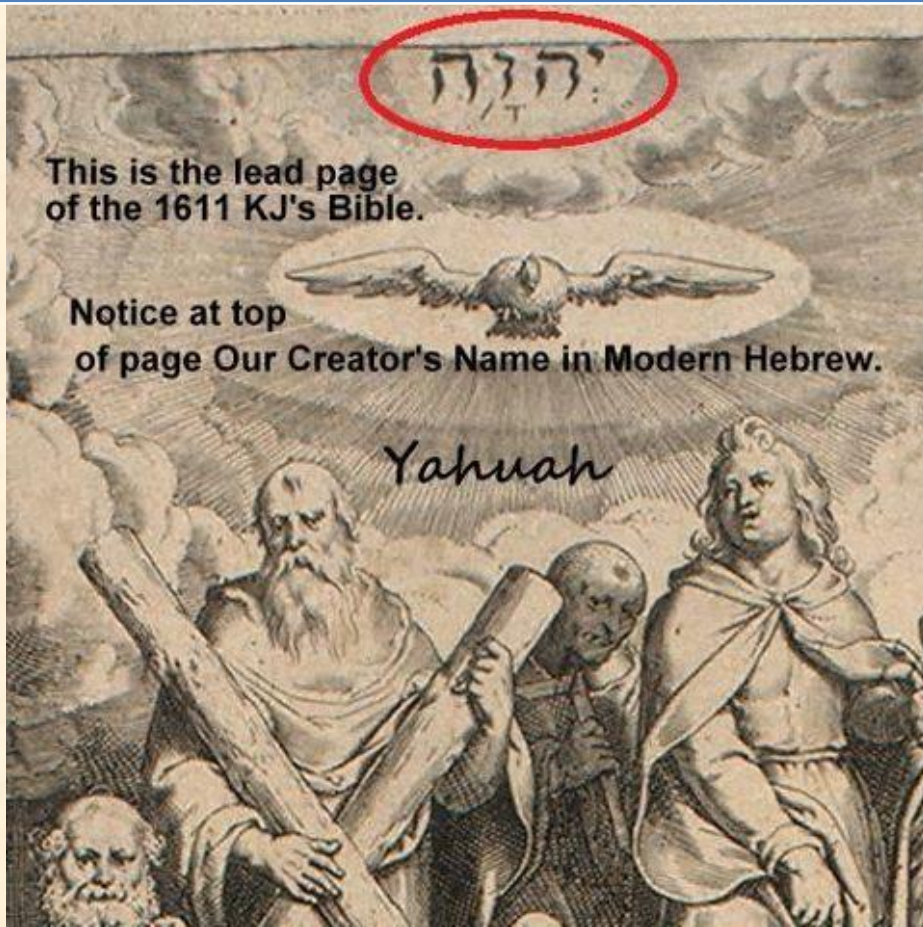
Jew/Gentile

Who Are
The
Scriptures
Talking to?



Proverbs 30:4

Who hath ascended up into
heaven, or descended?
who hath gathered the
wind in his fists? who hath
bound the waters in a
garment? who hath
established all the ends of
the earth? what is his
name, and what is his son's
name, if thou canst tell?



*My personal study on
why I have come to trust
the importance of calling
on The Creator's Name
and His Son's Name
using as close to the
original pronunciation as
possible.*

Items of Discussion

- Part 1 The Only Opinion That Matters Is Yahuah's
- Part 2 YHWH-The Name The Cover UP
- Part 3 The Tetragrammaton-Wicked or Set apart-Which Came First?
- Part 4 The Hebrew Roots/Scared Name/Messianic Movement
- Part 5 The Kabala/Freemansons and the KJV
- Part 6 The Initial Breaking of The 3rd Instruction
- Part 7 Tanakh Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The Tanakh/Eye Witness Accounts
- Part 9 Archeological Evidence for Names In The Tanakh
- Part 10 De-Greecing The Names and Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 IS The Way To Salvation Through A Name?
- Part 14 Having A Truth Seeking Spirit No Matter Where The Truth Leads
- Part 15 Resources

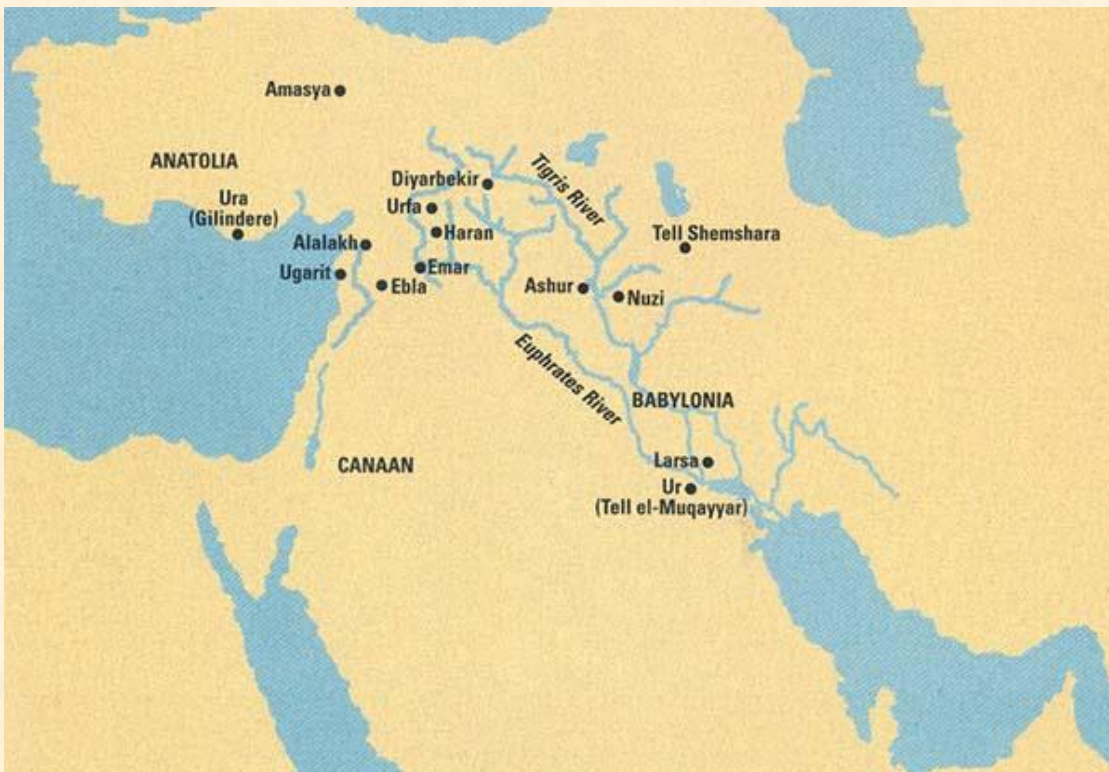
Part 12

Jews/Gentile- Who are the Scriptures Talking To?

Gen 12:8 And he removed^{H6275} from thence^{H4480 H8033} unto a mountain^{H2022} on the east^{H4480 H6924} of Bethel,^{H1008} and pitched^{H5186} his tent,^{H168} *having* Bethel^{H1008} on the west,^{H4480 H3220} and Hai^{H5857} on the east:^{H4480 H6924} and there^{H8033} he builded^{H1129} an altar^{H4196} unto אַבְרָם,^{H3068} and called^{H7121} upon the name^{H8034} of אַבְרָם.^{H3068}

Gen 13:4 Unto^{H413} the place^{H4725} of the altar,^{H4196} which^{H834} he had made^{H6213} there^{H8033} at the first:^{H7223} and there^{H8033} Abram^{H87} called^{H7121} on the name^{H8034} of אַבְרָם.^{H3068}

I want to discuss the Jew/Gentile issue which might be creeping into some of your minds in regards to Abram, but you have to remember there were no "Jews" at this time and Abram was from UR. He would have been considered a "Gentile".



אַבְרָם had yet to choose "His Nation". He was calling "His People" one by one.

אַבְרָם is only looking for people who love Him, not our bloodline.

So people knew the name of אַבְרָם. It was no secret.

In Exodus how did אֲנִי answer Moshe, when he asked in whose name shall I say sent me?

Exo 3:13 And Moses said unto The Everlasting, Behold, *when* I come unto the children of Israel, and shall say unto them, The Everlasting of your fathers hath sent me unto you; and they shall say to me, What *is* His name? what shall I say unto them?

Exo 3:14 And The Almighty^{H430} said^{H559} unto^{H413} Moses,^{H4872} I AM^{H1961} THAT^{H834} I AM:^{H1961} and he said,^{H559} Thus^{H3541} shalt thou say^{H559} unto the children^{H1121} of Israel,^{H3478} I AM^{H1961} hath sent^{H7971} me unto^{H413} you.

Exo 3:15 And The Eternal^{H430} said^{H559} moreover^{H5750} unto^{H413} Moses,^{H4872} Thus^{H3541} shalt thou say^{H559} unto^{H413} the children^{H1121} of Israel,^{H3478} אֲנִי^{H3068} Everlasting^{H430} of your fathers,^{H1} The Everlasting^{H430} Of Abraham,^{H85} the Everlasting^{H430} of Isaac,^{H3327} and the Everlasting^{H430} of Jacob,^{H3290} hath sent^{H7971} me unto^{H413} you: this^{H2088} is My name^{H8034} for ever,^{H5769} and this^{H2088} is My memorial^{H2143} unto all generations.^{H1755 H1755}

Exo 3:16 Go,^{H1980} and gather^{H622 (H853)} the elders^{H2205} of Israel^{H3478} together, and say^{H559} unto^{H413} them, אֲנִי^{H3068} Almighty^{H430} of your fathers,^{H1} the Almighty^{H430} of Abraham,^{H85} of Isaac,^{H3327} and of Jacob,^{H3290} appeared^{H7200} unto^{H413} me, saying,^{H559} I have surely visited^{H6485 H6485} you, and *seen* that which is done^{H6213} to you in Egypt:^{H4714}

This is pretty plain. His name is the same as Abraham, Isaac and Jacob knew Him by and it is a Memorial unto all generations. It's the same name that is in Genesis Chapter 2-Pre-Flood. Not for some but for all, forever.

But we have a curious dilemma with this scripture, three chapters later we will hear אֲנִי apparently say (and most widely preached to counter the personal name) that Abraham, Isaac and Jacob did not know him by אֲנִי . We know for a fact they did know Him by the name אֲנִי. Look at (Genesis 15:6-8) (Genesis 26:2 Genesis 26:24) (28:13), and the 2nd chapter of Genesis. How can this be? Let's look at it closely and we will find some big time editing!

KJV:

Now this "but" is the wah in front of the word shem or name(in English) can be translated as "and".

The English-Hebrew Reverse Interlinear Old Testament King James Version

Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם: | KJV OT RI

And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, **but** by **my name** JEHOVAH was I not known to them. | KJV 1900

Handwritten notes: "my" with a bracket under "שְׁמִי", "Shem Name" with an arrow pointing to "שְׁמִי", and "AND - wah" with an arrow pointing to "וְ".

So we have : **And** (el-I think this was a copy edit as well, but others would translate "god") **The Almighty** (Shaddi) the power to complete promises of blessing and prosperity and **Powerful. And**

The English-Hebrew Reverse Interlinear Old Testament Lexham English Bible

Exodus 6:3

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא נֹדַעְתִּי לָהֶם: | LEB EHRIOTLEB

And I appeared to Abraham, to Isaac, and to Jacob as God Shaddai, but by my name Yahweh I was not known to them. | LEB

If you notice there is an issue with it being said that He was known "by the or my name" of El Shadai H7706. If you notice it was an "add in" because it's in italics. However we don't see it grayed out in the other translations. I think satan had a hand in putting in little inconsistencies that people use to prove the Scriptures are contradictory. One thing for sure, God is not a name, it's a title.

Exodus 6:3

וַאֲנִי אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב and I appeared unto Abraham, unto Isaac,
בְּאֵל שַׁדַּי וְשְׁמִי יְהוָה לֹא נִודַעְתִּי לָהֶם | and unto Jacob, by *the name of* God
AV 1873 OT RI *not known to them.* | AV 1873

I think what אַיָּא is saying is that He was known, His reputation of being powerful, violent and a destroyer. H7703. I'm sure they were still talking about the flood around the campfire!

Taken into context, He tells Moshe to tell the Elders of Israel that He is more than powerful enough to take care of Pharaoh! He is the Almighty that caused the flood! He is the Almighty that destroyed Sodom and Gomorrah! He would bring Pharaoh to his knees and אַיָּא would cause much destruction and loss of life in the process.

Further, there was no punctuation used when the original Scriptures were written other than perhaps a dot in the middle of the line to show the sentence ended. Like this · If you read this as a question then there is no contradiction with the Scriptures in Exodus 3:15.

It appears that the International Standard Version and the HalleluYah Scriptures are the only ones I could quickly find that supports my theory:

(ISV) I appeared to Abraham, to Isaac, and to Jacob as God Almighty, and did I not, reveal to them my name, 'LORD' אַיָּא ?

אַיָּא continues to ask the questions, didn't I do this and didn't I do that, therefore my name is אַיָּא and I will bring you out of bondage and I will redeem you and I will take you for My People and I will be your Almighty and you will know that I, אַיָּא is the one that is accomplishing this. He had to make a distinction between the Egyptian pagan gods and Himself. Of course He would want them to know His Name so that He alone will get the credit for these mighty wonders!

Exo 6:4 And I have also^{H1571} established^{H6965 (H853)} My covenant^{H1285} with^{H854} them, to give^{H5414} them^(H853) the land^{H776} of Canaan,^{H3667 (H853)} the land^{H776} of their pilgrimage,^{H4033} wherein^{H834} they were strangers.^{H1481}

Exo 6:5 And I^{H589} have also^{H1571} heard^{H8085 (H853)} the groaning^{H5009} of the children^{H1121} of Israel,^{H3478} whom^{H834 (H853)} the Egyptians^{H4714} keep in bondage;^{H5647} and I have remembered^{H2142 (H853)} My covenant.^{H1285}

Exo 6:6 Wherefore^{H3651} say^{H559} unto the children^{H1121} of Israel,^{H3478} I^{H589} am אֲנִי, ^{H3068} and I will bring you out^{H3318 (H853)} from under^{H4480 H8478} the burdens^{H5450} of the Egyptians,^{H4714} and I will rid^{H5337} you out of their bondage,^{H4480 H5656} and I will redeem^{H1350} you with a stretched out^{H5186} arm,^{H2220} and with great^{H1419} judgments:^{H8201}

Exo 6:7 And I will take^{H3947} you to me for a people,^{H5971} and I will be^{H1961} to you The Almighty:^{H430} and ye shall know^{H3045} that^{H3588} I^{H589} am אֲנִי ^{H3068} your Almighty,^{H430} which brings you out^{H3318 (H853)} from under^{H4480 H8478} the burdens^{H5450} of the Egyptians.^{H4714}

אֲנִי was true to His word and did bring the people out. Any Israelite as well as non-Israelite that wanted to go. And why did He say He wanted to do this? So that they would know it was specifically Yahuah that did it. Not a piece of wood or a golden calf or any eloheim. Yahuah and Yahuah alone.

So I offer one more proof (actually 13 proofs) that show beyond any shadow of a doubt that before and after the Exodus the people knew the name of אֲנִי . Please read Exodus 15:1-19. The people were so happy they composed a song to אֲנִי and used His personal name at least 13 times, giving Him praise and praise alone. If only they had kept singing that song! Scripture tells us we will be learning that song in the future.

Psa 96:5 For^{H3588} all^{H3605} the gods^{H430} of the nations^{H5971} *are*
idols:^{H457} but אֱלִילִים^{H3068} made^{H6213} the heavens.^{H8064}

H457 Eliyl means: nought, good for nothing, worthless, of physicians, a shepherd, a divination of false gods.

** From Barnes Commentary on this verse:

"The word here rendered "idols" is translated by the Septuagint, δαιμόνια *daimonia*, "demons." So the Latin Vulgate "*daemonia*." The Hebrew word - אֱלִילִים *'ēlîyl* - means properly "of nothing, nought, empty, vain."

(Brenton) For all the gods of the heathen are devils: but Yahuah made the heavens.

(DRB) For all the gods of the Gentiles are devils: but Yahuah made the heavens.

Isa 42:8 I^{H589} am אֱלִילִים^{H3068} that^{H1931} is my name:^{H8034} and my
glory^{H3519} will I not^{H3808} give^{H5414} to another,^{H312} neither my praise^{H8416} to
graven images.^{H6456}

Psa 83:18 That *men* may know^{H3045} that^{H3588} thou,^{H859} whose name^{H8034}
alone^{H905} is אֱלִילִים^{H3068}, *art* the most high^{H5945} over^{H5921} all^{H3605}
the earth.^{H776}

Joh 12:28 Father,^{G3962} glorify^{G1392} thy^{G4675} name.^{G3686} Then^{G3767} came^{G2064} there a
voice^{G5456} from^{G1537} heaven,^{G3772} saying, I have both^{G2532} glorified^{G1392} it, and^{G2532} will
glorify^{G1392} it again.^{G3825}

Rev 16:9 And^{G2532} men^{G444} were scorched^{G2739} with great^{G3173} heat,^{G2738} and^{G2532}
blasphemed^{G987} **the**^{G3588} **name**^{G3686} **of The Almighty,**^{G2316} which hath^{G2192}
power^{G1849} over^{G1909} these^{G5025} plagues:^{G4127} and^{G2532} they repented^{G3340} not^{G3756} to
give^{G1325} him^{G846} glory.^{G1391}

To recap so far, I hope I have proven that אֱלֹהִים The Creator of all,

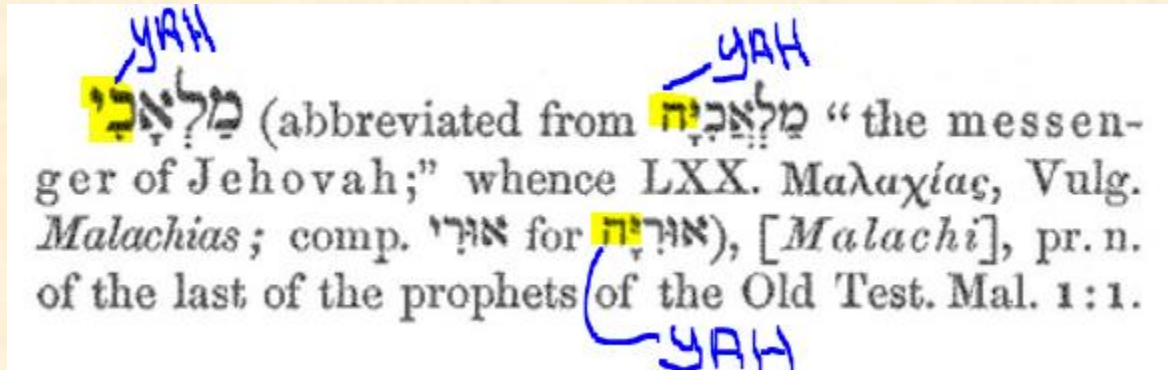
1. Was the first to tell us what His name was (in Genesis)
2. Was the first to tell us to use it, so that no one would be confused as to who the praise should be directed to for all we are given.
3. Was the one who keeps telling us till the end of Revelation, that His name is important to Him as well as to knowing the path back to Him!
4. Has preserved it so that in this time of the end we may not be deceived by satans devices to cause us to stumble.
5. The Tetragrammaton is NOT Evil, It is from The Creator of all, and there is no evil in Him.
6. That evil is still among us and we must listen to the advice of Yahuah, through the Torah to be able to find our way home.
7. That evil corrupted and covered over His name and reputation since Cain and we have been influenced by Greek thoughts and customs.
8. The proof of His truth is set in stone (archeological proof) and in ancient manuscripts.

I find it interesting that my brothers and sisters who have a hard time understanding that calling on the specific name of אֱלֹהִים is important, but they have no trouble pronouncing eternal death and hell to those who will not call on the specific Greek/Latin/English composit name of a character posed as His Son.

Mat 28:19 Go^{G4198} ye therefore,^{G3767} and teach^{G3100} all^{G3956} nations,^{G1484} baptizing^{G907} them^{G846} in^{G1519} the^{G3588} name^{G3686} of the^{G3588} Father,^{G3962} and^{G2532} of the^{G3588} Son,^{G5207} and^{G2532} of the^{G3588} Holy^{G40} Ghost:^{G4151}

The name of The Father אֱלֹהִים did not changed. His Son being with Him from the beginning of time would also know His Name.

I will leave this section with scriptures from the book of Malachi, or The Messenger of Yah.



מַלְאָכִי (abbreviated from מַלְאָכִי “the messenger of Jehovah;” whence LXX. Μαλαχίας, Vulg. Malachias; comp. יְהוָה for יְהוָה), [Malachi], pr. n. of the last of the prophets (of the Old Test. Mal. 1:1.

Because of the development of themes in the book of Malachi, most scholars assign it to a position between Haggai and Zechariah, slightly before Nehemiah came to Jerusalem in 445 BCE. In context אַחֲרָי is berating the Priests for what they were teaching and what they were not doing. It is very timely and should be looked at today as a warning of what displeases אַחֲרָי. There is nothing new under the sun.

Mal 1:6 A son honoureth *his* father, and a servant his master: **if then I be a father, where is mine honour? and if I be a master, where is my fear? saith אַחֲרָי of hosts unto you, O priests, that despise My name.** And ye say, Wherein have we despised thy name?

Mal 1:11 For from the rising of the sun even unto the going down of the same **My name shall be great among the Gentiles;** and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith אַחֲרָי of hosts.

Mal 2:1 And now, O ye priests, this instruction *is* for you.

Mal 2:2 If ye will not hear, and if ye will not lay *it* to heart, **to give splendor unto My Name,** saith אַחֲרָי of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

Mal 2:3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

Mal 2:4 And ye shall know that I have sent this judgement unto you, that My covenant might be with Levi, saith אֱלֹהִים of hosts.

Mal 2:8 But ye are departed out of the way; ye have caused many to stumble at the Torah. You have corrupted the covenant of Levi, saith אֱלֹהִים of hosts.

Mal 2:9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, **but have been partial in the Torah.**

Mal 2:10 Have we not all one father? hath not one אֱלֹהִים created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mal 3:13 Your words have been stout against me, saith אֱלֹהִים . Yet ye say, What have we spoken *so much* against thee?

Mal 3:14 Ye have said, It *is* vain to serve אֱלֹהִים: and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before אֱלֹהִים of hosts?

Mal 3:15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt אֱלֹהִים are even delivered.

Mal 3:16 **Then they that had reverent awe of אֱלֹהִים spake often one to another: and אֱלֹהִים hearkened, and heard *it*, and a book of remembrance was written before Him for them that feared אֱלֹהִים, and that thought upon His name.**

Mal 3:17 And they shall be mine, saith אֱלֹהִים of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth אֱלֹהִים and him that serveth him not.

Mal 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith **יהוה** of hosts, that it shall leave them neither root nor branch.

Mal 4:2 **But unto you that Revere My name** shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

Mal 4:3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith **יהוה** of hosts.

Mal 4:4 **Remember ye the Torah of Moses my servant, which I instructed unto him in Horeb for all Israel, with the statutes and judgments.**

Mal 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of **יהוה**:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

I do apologize up front for the lengthy set up getting to my point by point answers to this section but I think it prudent to lay a Scriptural frame work first or there will be misunderstandings that will detract from the answers. The scriptures provide about who the Covenant was with and who Yahuah wants in His Covenant today- which will lead to better understanding of the importance of the instruction about The Fathers Name as well as His Son.

Point #1 To answer the objection straight away that the Convent was made and the Commandments were given to the "Jews" and not to "Christians", please note that Yahusha stated in Mathew (MattithYahu) 5:17 **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.** An interesting word study is G4137 in English translated "fulfill". The full meanings of that word even in Greek has been lost and watered down.

Thayer Concordance:

- 1) to make full, to fill up, i.e. to fill to the full
- 1a) to cause to abound, to furnish or supply liberally
- 1a1) I abound, I am liberally supplied
- 2) to render full, i.e. to complete

2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim

2b) to consummate: a number

2b1) to make complete in every particular, to render perfect

2b2) to carry through to the end, to accomplish, carry out, (some undertaking)

2c) to carry into effect, bring to realization, realize

2c1) of matters of duty: to perform, execute

2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish

2c3) to fulfill, i.e. to cause God's will (as made known in the law) to be obeyed as it should be, and God's promises (given through the prophets) to receive fulfillment

Yahusha was simply stating that he came (at that time) to fulfill prophecy (not all mind you-there is more for Him and Yahuah to fulfill when they return) to bring a fuller meaning to the Torah than what the Pharisees were teaching. Getting the leaven out that was causing the people to stumble. He was setting straight the errors being taught. He would not come to contradict what The Fathers Words were from the beginning. That would make Him and The Father liars.

Yahusha made this point during His Ministry. He spoke what The Father was telling Him, not of His own accord, and they were in complete agreement. Always has been, always will be. As a side note, one never "fulfills" a "law" or "commandment", or better, instructions. You either disobey or obey. You can make it more understandable or correct the understanding of the application, but you do not fulfill instructions such as the Torah. It's a living breathing document. Prophecy is the only thing that can be fulfilled.

Point #2 Adam-Seth-Enoch-Methushelah-Lemek-Noah-Shem-Abraham were not "Jews" or even Israelites. So to say the "Old" Testament or Original Covenant was only for the "Jews" is a grave error and a really great job of propaganda. It was promised that Abraham's son Isaac would produce a Covenant family in which Yahuah could use to bring His beloved Son into the world to redeem us and Pay in full- full fill if you will, the payment owed for the sin debt of His People only. Who are His People? The ones who repented and wanted to be joined to Him- by accepting the terms and conditions of the covenant, laid out in The Torah, and be apart of His family.

Proof Text: *Genesis 12:2-3* And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: ³ And I will bless them that bless thee, and curse him that curseth thee: and in thee shall **all families of the earth be blessed.**

When Abraham made the covenant with Yahuah, he was told to be circumcised to have an outward mark of who was agreeing to "cutting" this deal. Notice again, not just Abraham's blood relations agreed to go into covenant with Yahuah. Just like today, we have a choice to follow in to a covenant agreement and serve The One True Almighty Yahuah or not. It is not based on nationality.

Proof Text:

Gen 17:1 And when Abram was ninety years old and nine, hwhy appeared to Abram, and said unto him, I *am* the Everlasting; walk before me, and be thou perfect.

Gen 17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

Gen 17:3 And Abram fell on his face: and Yah talked with him, saying,

Gen 17:4 As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 **And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be an Almighty unto thee, and to thy seed after thee.**

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their Almighty.

Gen 17:9 And hwhy said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

Gen 17:10 This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; **Every man child among you shall be circumcised.**

Gen 17:11 And ye shall circumcise the flesh of your foreskin; **and it shall be a token of the covenant betwixt me and you.**

Gen 17:12 And he that is eight days old shall be circumcised among you, **every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.**

Gen 17:13 **He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.**

Gen 17:14 **And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.**

I would also like to point out that in the Scriptures below Moshe (Moses) was talking to the people who were brought out of captivity from Mitsrayim (Egypt). This was a mixed people. Contrary to the popular teaching, these were not just "Jews". These instructions apply to anyone who loves Yahuah The Almighty Father, no matter what ethnic group you come from. All Praise to Him for that!

EXO 12:19 Seven^{H7651} days^{H3117} shall there be no^{H3808} leaven^{H7603} found^{H4672} in your houses:^{H1004} for^{H3588} whosoever^{H3605} eateth^{H398} that which is leavened,^{H2557} even **that^{H1931} soul^{H5315} shall be cut**

off^{H3772} from the congregation^{H4480 H5712} of Israel,^{H3478} whether he be a stranger,^{H1616} or born^{H249} in the land.^{H776}

Exo 12:37 And the children^{H1121} of Israel^{H3478} journeyed^{H5265} from Rameses^{H4480 H7486} to Succoth,^{H5523} about six^{H8337} hundred^{H3967} thousand^{H505} on foot^{H7273} *that were* men,^{H1397} beside^{H905} children.^{H4480 H2945}

Exo 12:38 And a mixed^{H6154} multitude^{H7227} went up^{H5927} also^{H1571} with^{H854} them, and flocks,^{H6629} and herds,^{H1241} *even very*^{H3966} much^{H3515} cattle.^{H4735}

H6154 Ereb- meaning as mixed, interwoven, knitted material, mixture, mixture of people, mixed company, strangers, alien,

I would like to start off with Scripture from Deuteronomy that addresses some of the issues raised. It is very prudent to hear from The Almighty Himself before we address a subject. I will be showing the "Hebrew" breakdown of the words for clearer meanings. I'm not going to change the "laws" and "commandment" to what they should be, you should look these up and put in the proper meaning as we have previously discussed.

Deuteronomy (Debarim) Chapter 4:1-40 5:1-11

Deu 4:1 Now^{H6258} therefore hearken,^{H8085} O Israel,^{H3478} unto^{H413} the statutes^{H2706} and unto^{H413} the judgments,^{H4941} which^{H834} I^{H595} teach^{H3925} you, for to do^{H6213} *them,* that^{H4616} ye may live,^{H2421} and go in^{H935} and possess^{H3423 (H853)} the land^{H776} which^{H834} hwhy^{H3068} Everlasting^{H430} of your fathers^{H1} giveth^{H5414} you.

Deu 4:2 Ye shall not^{H3808} add^{H3254} unto^{H5921} the word^{H1697} which^{H834} I^{H595} command^{H6680} you, neither^{H3808} shall ye diminish^{H1639} *ought* from^{H4480} it, that ye may keep^{H8104 (H853)} the commandments^{H4687} of hwhy^{H3068} your Everlasting^{H430} which^{H834} I^{H595} command^{H6680} you.

Deu 4:3 Your eyes^{H5869} have seen^{H7200 (H853)} what^{H834} hwhy^{H3068} did^{H6213} because of Baalpeor:^{H1187} for^{H3588} all^{H3605} the men^{H376} that^{H834} followed^{H1980 H310} Baalpeor,^{H1187} hwhy^{H3068} thy Almighty^{H430} hath destroyed^{H8045} them from among^{H4480 H7130} you.

Deu 4:4 But ye^{H859} that did cleave^{H1695} unto hwhy^{H3068} your Almighty^{H430} *are* alive^{H2416} every one^{H3605} of you this day.^{H3117}

Deu 4:5 Behold,^{H7200} I have taught^{H3925} you statutes^{H2706} and judgments,^{H4941} even as^{H834} hwhy^{H3068} my Almighty^{H430} commanded^{H6680} me, that ye should do^{H6213} so^{H3651} in^{H7130} the land^{H776} whither^{H834 H8033} ye^{H859} go^{H935} to possess^{H3423} it.

Deu 4:6 Keep^{H8104} therefore and do^{H6213} *them*; for^{H3588} this^{H1931} *is* your wisdom^{H2451} and your understanding^{H998} in the sight^{H5869} of the nations,^{H5971} which^{H834} shall hear^{H8085} (H853) all^{H3605} these^{H428} statutes,^{H2706} and say,^{H559} Surely^{H7535} this^{H2088} great^{H1419} nation^{H1471} *is* a wise^{H2450} and understanding^{H995} people.^{H5971}

Deu 4:7 For^{H3588} what^{H4310} nation^{H1471} *is there so* great,^{H1419} who^{H834} *hath* Everlasting^{H430} *so* nigh^{H7138} unto^{H413} them, as hwhy^{H3068} our Almighty^{H430} *is* in all^{H3605} *things that* we call^{H7121} upon^{H413} him *for*?

Deu 4:8 And what^{H4310} nation^{H1471} *is there so* great,^{H1419} that^{H834} *hath* statutes^{H2706} and judgments^{H4941} *so* righteous^{H6662} as all^{H3605} this^{H2063} law,^{H8451} which^{H834} I^{H595} set^{H5414} before^{H6440} you this day?^{H3117}

Deu 4:9 Only^{H7535} take heed^{H8104} to thyself, and keep^{H8104} thy soul^{H5315} diligently,^{H3966} lest^{H6435} thou forget^{H7911} (H853) the things^{H1697} which^{H834} thine eyes^{H5869} have seen,^{H7200} and lest^{H6435} they depart^{H5493} from thy heart^{H4480 H3824} all^{H3605} the days^{H3117} of thy life:^{H2416} but teach^{H3045} them thy sons,^{H1121} and thy sons'^{H1121} sons;^{H1121}

Deu 4:10 *Specially* the day^{H3117} that^{H834} thou stoodest^{H5975} before^{H6440} hwhy^{H3068} thy Almighty^{H430} in Horeb,^{H2722} when hwhy^{H3068} said^{H559} unto^{H413} me, Gather me the people together,^{H6950} (H853) ^{H5971} and I will make them hear^{H8085} (H853) my words,^{H1697} that^{H834} they may learn^{H3925} to fear^{H3372} me all^{H3605} **the days^{H3117} that^{H834} they^{H1992} shall live^{H2416} upon^{H5921} the earth,^{H127} and *that* they may teach^{H3925} their children.^{H1121}**

Deu 4:11 And ye came near^{H7126} and stood^{H5975} under^{H8478} the mountain;^{H2022} and the mountain^{H2022} burned^{H1197} with fire^{H784} unto^{H5704} the midst^{H3820} of heaven,^{H8064} with darkness,^{H2822} clouds,^{H6051} and thick darkness.^{H6205}

Deu 4:12 And hwhy^{H3068} spake^{H1696} unto^{H413} you out of the midst^{H4480 H8432} of the fire:^{H784} ye^{H859} heard^{H8085} the voice^{H6963} of the words,^{H1697} but saw^{H7200} no^{H369} similitude;^{H8544} only^{H2108} *ye heard* a voice.^{H6963}

Deu 4:13 And he declared^{H5046} unto you^(H853) his covenant,^{H1285} which^{H834} he commanded^{H6680} you to perform,^{H6213} *even* ten^{H6235} commandments;^{H1697} and he wrote^{H3789} them upon^{H5921} two^{H8147} tables^{H3871} of stone.^{H68}

Deu 4:14 And hwhy^{H3068} commanded^{H6680} me at that^{H1931} time^{H6256} to teach^{H3925} you statutes^{H2706} and judgments,^{H4941} that ye might do^{H6213} them in the land^{H776} whither^{H834 H8033} ye^{H859} go over^{H5674} to possess^{H3423} it.

Deu 4:15 Take ye therefore good heed^{H8104 H3966} unto yourselves;^{H5315} for^{H3588} ye saw^{H7200} no^{H3808} manner^{H3605} of similitude^{H8544} on the day^{H3117} *that* hwhy^{H3068} spake^{H1696} unto^{H413} you in Horeb^{H2722} out of the midst^{H4480 H8432} of the fire:^{H784}

Deu 4:16 Lest^{H6435} ye corrupt^{H7843} *yourselves*, and make^{H6213} you a graven image,^{H6459} the similitude^{H8544} of any^{H3605} figure,^{H5566} the likeness^{H8403} of male^{H2145} or^{H176} female,^{H5347}

Deu 4:17 The likeness^{H8403} of any^{H3605} beast^{H929} that^{H834} *is* on the earth,^{H776} the likeness^{H8403} of any^{H3605} winged^{H3671} fowl^{H6833} that^{H834} flieth^{H5774} in the air,^{H8064}

Deu 4:18 The likeness^{H8403} of any thing^{H3605} that creepeth^{H7430} on the ground,^{H127} the likeness^{H8403} of any^{H3605} fish^{H1710} that^{H834} is in the waters^{H4325} beneath^{H4480} ^{H8478} the earth:^{H776}

Deu 4:19 And lest^{H6435} thou lift up^{H5375} thine eyes^{H5869} unto heaven,^{H8064} and when thou seest^{H7200} (H853) the sun,^{H8121} and the moon,^{H3394} and the stars,^{H3556} *even* all^{H3605} the host^{H6635} of heaven,^{H8064} shouldest be driven^{H5080} to worship^{H7812} them, and serve^{H5647} them, which^{H834} hwhy^{H3068} thy Everlasting^{H430} hath divided^{H2505} (H853) unto all^{H3605} nations^{H5971} under^{H8478} the whole^{H3605} heaven.^{H8064}

Deu 4:20 But hwhy^{H3068} hath taken^{H3947} you, and brought you forth^{H3318} (H853) out of the iron^{H1270} furnace,^{H4480} ^{H3564} *even* out of Egypt,^{H4480} ^{H4714} to be^{H1961} unto him a people^{H5971} of inheritance,^{H5159} as *ye are* this^{H2088} day.^{H3117}

Deu 4:21 Furthermore hwhy^{H3068} was angry^{H599} with me for your sakes,^{H5921} ^{H1697} and swear^{H7650} that I should not^{H1115} go over^{H5674} (H853) Jordan,^{H3383} and that I should not^{H1115} go in^{H935} unto^{H413} that good^{H2896} land,^{H776} which^{H834} hwhy^{H3068} thy Almighty^{H430} giveth^{H5414} thee *for* an inheritance:^{H5159}

Deu 4:22 But^{H3588} I^{H595} must die^{H4191} in this^{H2063} land,^{H776} I must not^{H369} go over^{H5674} (H853) Jordan:^{H3383} but ye^{H859} shall go over,^{H5674} and possess^{H3423} (H853) that^{H2063} good^{H2896} land.^{H776}

Deu 4:23 Take heed^{H8104} unto yourselves, lest^{H6435} ye forget^{H7911} (H853) the covenant^{H1285} of hwhy^{H3068} your Almighty,^{H430} which^{H834} he made^{H3772} with^{H5973} you, and make^{H6213} you a graven image,^{H6459} *or* the likeness^{H8544} of any^{H3605} *thing*, which^{H834} hwhy^{H3068} thy Almighty^{H430} hath forbidden^{H6680} thee.

Deu 4:24 For^{H3588} hwhy^{H3068} thy Everlasting^{H430} is a consuming^{H398} fire,^{H784} *even* a jealous^{H7067} Almighty.^{H410}

Deu 4:25 When^{H3588} thou shalt beget^{H3205} children,^{H1121} and children's^{H1121} children,^{H1121} and ye shall have remained long^{H3462} in the land,^{H776} and shall corrupt^{H7843} *yourselves*, and make^{H6213} a graven image,^{H6459} *or* the likeness^{H8544} of any^{H3605} *thing*, and shall do^{H6213} evil^{H7451} in the sight^{H5869} of hwhy^{H3068} thy Almighty,^{H430} to provoke him to anger:^{H3707}

Deu 4:26 I call^{H5749} (H853) heaven^{H8064} and earth^{H776} to witness^{H5749} against you this day,^{H3117} that^{H3588} ye shall soon^{H4118} utterly perish^{H6} ^{H6} from off^{H4480} ^{H5921} the land^{H776} whereunto^{H834} ^{H8033} ye^{H859} go over^{H5674} (H853) Jordan^{H3383} to possess^{H3423} it; ye shall not^{H3808} prolong^{H748} *your* days^{H3117} upon^{H5921} it, but^{H3588} shall utterly be destroyed.^{H8045} ^{H8045}

Deu 4:27 And hwhy^{H3068} shall scatter^{H6327} you among the nations,^{H5971} and ye shall be left^{H7604} few^{H4962} in number^{H4557} among the heathen,^{H1471} whither^{H834} ^{H8033} hwhy^{H3068} shall lead^{H5090} you.

Deu 4:28 And there^{H8033} ye shall serve^{H5647} gods,^{H430} the work^{H4639} of men's^{H120} hands,^{H3027} wood^{H6086} and stone,^{H68} which^{H834}

neither^{H3808} see,^{H7200} nor^{H3808} hear,^{H8085} nor^{H3808} eat,^{H398}
nor^{H3808} smell.^{H7306}

Deu 4:29 But if from thence^{H4480 H8033} thou shalt seek^{H1245 (H853)}
hwhy^{H3068} thy Almighty,^{H430} thou shalt find^{H4672} *him*, if^{H3588}
thou seek^{H1875} him with all^{H3605} thy heart^{H3824} and with all^{H3605}
thy soul.^{H5315}

Deu 4:30 When thou art in tribulation,^{H6862} and
all^{H3605} these^{H428} things^{H1697} are come^{H4672} upon thee,
even in the latter^{H319} days,^{H3117} if thou turn^{H7725}
to^{H5704} hwhy^{H3068} thy Everlasting,^{H430} and shalt be
obedient^{H8085} unto his voice;^{H6963}

Deu 4:31 (For^{H3588} hwhy^{H3068} thy Almighty^{H430} is a merciful^{H7349}
Almighty;) ^{H410} he will not^{H3808} forsake^{H7503} thee, neither^{H3808} destroy^{H7843}
thee, nor^{H3808} forget^{H7911 (H853)} the covenant^{H1285} of thy fathers^{H1} which^{H834}
he sware^{H7650} unto them.

Deu 4:32 For^{H3588} ask^{H7592} now^{H4994} of the days^{H3117} that are past,^{H7223}
which^{H834} were^{H1961} before^{H6440} thee, since^{H4480} the day^{H3117} that^{H834}
Yah^{H430} created^{H1254} man^{H120} upon^{H5921} the earth,^{H776} and *ask* from the
one side^{H4480 H7097} of heaven^{H8064} unto^{H5704} the other,^{H7097 (H8064)} whether
there hath been^{H1961} *any such thing* as this^{H2088} great^{H1419} thing^{H1697} *is*,
or^{H176} hath been heard^{H8085} like it?^{H3644}

Deu 4:33 Did *ever* people^{H5971} hear^{H8085} the voice^{H6963} of The Almighty^{H430}
speaking^{H1696} out of the midst^{H4480 H8432} of the fire,^{H784} as^{H834} thou^{H859} hast
heard,^{H8085} and live?^{H2421}

Deu 4:34 Or^{H176} hath The Almighty^{H430} assayed^{H5254} to go^{H935} *and* take^{H3947}
him a nation^{H1471} from the midst^{H4480 H7130} of *another* nation,^{H1471} by
temptations,^{H4531} by signs,^{H226} and by wonders,^{H4159} and by war,^{H4421} and
by a mighty^{H2389} hand,^{H3027} and by a stretched out^{H5186} arm,^{H2220} and by
great^{H1419} terrors,^{H4172} according to all^{H3605} that^{H834} hwhy^{H3068} your
Almighty^{H430} did^{H6213} for you in Egypt^{H4714} before your eyes?^{H5869}

Deu 4:35 Unto thee^{H859} it was shewed,^{H7200} that thou
mightest know^{H3045} that^{H3588} hwhy^{H3068} he^{H1931} is The

Almighty;^{H430} *there is none*^{H369} else^{H5750} beside^{H4480} H905 him.

Deu 4:36 Out of^{H4480} heaven^{H8064} he made thee to hear^{H8085} (H853) his voice,^{H6963} that he might instruct^{H3256} thee: and upon^{H5921} earth^{H776} he shewed^{H7200} thee^(H853) his great^{H1419} fire;^{H784} and thou heardest^{H8085} his words^{H1697} out of the midst^{H4480} H8432 of the fire.^{H784}

Deu 4:37 And because^{H8478} H3588 he loved^{H157} (H853) thy fathers,^{H1} therefore he chose^{H977} their seed^{H2233} after^{H310} them, and brought thee out^{H3318} in his sight^{H6440} with his mighty^{H1419} power^{H3581} out of Egypt;^{H4480} H4714

Deu 4:38 To drive out^{H3423} nations^{H1471} from before^{H4480} H6440 thee greater^{H1419} and mightier^{H6099} than^{H4480} thou *art*, to bring thee in,^{H935} to give^{H5414} thee^(H853) their land^{H776} *for* an inheritance,^{H5159} as *it is* this^{H2088} day.^{H3117}

Deu 4:39 Know^{H3045} therefore this day,^{H3117} and consider^{H7725} *it* in^{H413} thine heart,^{H3824} that^{H3588} hwhy^{H3068} he^{H1931} *is* Everlasting^{H430} in heaven^{H8064} above,^{H4480} H4605 and upon^{H5921} the earth^{H776} beneath:^{H4480} H8478 *there is none*^{H369} else.^{H5750}

Deu 4:40 Thou shalt keep^{H8104} therefore^(H853) his statutes,^{H2706} and his commandments,^{H4687} which^{H834} I^{H595} command^{H6680} thee this day,^{H3117} that^{H834} it may go well^{H3190} with thee, and with thy children^{H1121} after^{H310} thee, and that^{H4616} thou mayest prolong^{H748} *thy* days^{H3117} upon^{H5921} the earth,^{H127} which^{H834} hwhy^{H3068} thy Almighty^{H430} giveth^{H5414} thee, **for ever.**^{H3605} H3117

Deu 5:7 Thou shalt have^{H1961} none^{H3808} other^{H312} gods^{H430} before^{H5921} H6440 me.

Deu 5:8 Thou shalt not^{H3808} make^{H6213} thee *any* graven image,^{H6459} or any^{H3605} likeness^{H8544} of *any thing* that^{H834} is in heaven^{H8064} above,^{H4480} H4605 or that^{H834} is in the earth^{H776} beneath,^{H4480} H8478 or that^{H834} is in the waters^{H4325} beneath^{H4480} H8478 the earth:^{H776}

Deu 5:9 Thou shalt not^{H3808} bow down thyself^{H7812} unto them, nor^{H3808} serve^{H5647} them: for^{H3588} I^{H595} hwhy^{H3068} thy Almighty^{H430} *am* a

jealous^{H7067} God,^{H410} visiting^{H6485} the iniquity^{H5771} of the fathers^{H1} upon^{H5921} the children^{H1121} unto^{H5921} the third^{H8029} and fourth^{H7256} generation of them that hate^{H8130} me,

Deu 5:10 And shewing^{H6213} mercy^{H2617} unto thousands^{H595} of them that love^{H157} me and keep^{H8194} my commandments.^{H4697}

Deu 5:11 Thou shalt not^{H3808} take^{H5375 (H853)} the name^{H8034} of hwhy^{H3068} thy Almighty^{H430} in vain:^{H7723} for^{H3588} hwhy^{H3068} will not^{H3808} hold him^{H7723} guiltless^{H5352 (H853)} that^{H834} taketh^{H5375 (H853)} his name^{H8034} in vain.^{H7723}

Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

Rev 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Rev 22:14 **Blessed are they that do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the city.

Rev 22:15 **For without are** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

**** For without what?? The Torah! In a broad stoke He named all those that have broken the Covenant!**

Rev 14:12 Here is the patience of the saints: **here are they that keep the commandments of God, and the faith of Jesus.**

To Sum up the points I have proven with just a few witnesses from the Torah and the Revelation:

1. Yahusha did not come to abolish His Fathers Covenant or Torah Matt 5:17
2. Yahuah did not make a Covenant with just the "Jewish" people Gen 2:2-3
3. Yahuah did not exclude anyone from the blessings of following His Torah- It is our free will to reject the covenant and in doing so reject the covering of Yahusha's payment for our sin debt. Gen 17:10-14
4. The covenant instructions are perpetual- or in Yahuah's word- Forever Gen 17-12:14, Deu 4:40, Rev 22:14

5. Observing the Instructions gives you the right to the tree of life. It is what separates the righteous from the unrighteous. Rev 22:14-15, Rev 14:12
6. The Torah is the Standard by which Yahuah runs the universe. From Genesis to Revelation and beyond. It's not a "Jewish" thing it's a Yahuah's Word!
7. Yahusha being also His Word means Yahusha is the embodiment of the Torah, which we know is true since He was perfect. If you reject the Torah-Your are rejecting Yahusha! You can only get to Yahuah through Yahusha (the Torah). Yahusha made that clear.

[Jhn 14:6](#) Yahusha said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. In the Tanakh, (Torah, Prophets and Psalms) the Torah is also called the Way, The Truth and the path to life.

The Clergy have always known The name- Documentry Hypothesis

Martin Luther made a profound comment concerning this issue. "They [the Jews] now allege the name Yehovah to be unpronounceable; they do not know what they are talking about... **If it can be written with pen and ink, why should it not be spoken, which is much better than being written with pen and ink.**"

There cannot be any doubt that early on the spiritual leaders knew that there is a personal name, the four letters Yod-Hay-Waw-Hay. In fact there was developed what is called The 'Documentary Hypotheses'. This is the theory that Moshe did not write all of the Torah. Among other things, they broke up the books by the "J" and "E" documents. They looked at the verses where Yahuah was called by just "E"lohim and the "J" where it was "Yahwist" or the Tetragammatron! This is not new information. Major studies and discussions were held and theological Universities offered classes on this for years! So to say, wow, my pastor does not know Hebrew which explains why he doesn't know the name, is a bit weak. The simple fact remains, in the very earliest writings, known as the J or Yahwist manuscripts, the Name of Yahuah is used exclusively. So then, how did these pagan words come to be accepted as suitable substitutes for the name of Yahuah?

More History

In the Hebrew manuscripts, the religious scholars conclude there are three major texts of Scripture; the oldest and the original being the Yahwistic works, which use the Name of hwhy exclusively. These works are referred to as the "J" (for Jehovah) writings because they contain only the Name of hwhy **without the pagan titles of El, Elohim or Adonai.** In these first manuscripts, everyone knew instantly the Name of the Creator of all things, because the minds of those who read it were not confused by reading titles of pagan Gods (Elohim).

The next text of the Scriptures, coming about 100 years later, incorporated the use of pagan titles, which were adopted from the Canaanites after the children of Israel entered the promised land, even though hwhy had strictly warned them to stay away from the God worship of the people they would come in contact with (Deuteronomy 7:1-5). In direct violation of hwhy's commandment not to worship gods (Elohim) only 100 years later the Scriptures became polluted with the pagan titles of elohim, adonai, god and lord-all which can be traced back to shatan.

Now I want to be very clear. I do not think for an instant that Moshe did not write the Torah as will be presented by the scholars of this Hypothesis. What I do think is they have found out instead is, that what Moshe wrote was tampered with! They don't however want to admit this as they were bent on finding a way to discredit Yahuah's Word. I am bent on finding who corrupted Yah's word!

I have not edited out their theory but just keep in mind I don't agree with all of this.

The Four Main Manuscripts

The Encyclopedia Judaica, Volume 13, page 234,

The opinion accepted in contemporary biblical research is that the pentateuchal literature is composed of four major sources: **J, E, P,** and **D.**

The Encyclopedia Brittanica, Volume 2, page 194:

BIBLICAL SOURCE, any of the original documents that, in compilation, constitute the Bible. Most of the writings in the Old Testament are of anonymous authorship, and in many cases it is not known whether they were compiled by individuals or by groups.

Nevertheless, by careful evaluation of internal evidence and with the aid of various schools of biblical criticism (*q.v.*), scholars have been able to identify certain sources and to arrange them chronologically in order of composition.

The means by which the basic sources of the Pentateuch (first five books of the Bible) were distinguished and their chronology established provided the first clear picture of Israel's literary and religious development. The names by which these sources are now known, in chronological order, are: the Yahwist, or J, source, so called because it employed as the Lord's name a Hebrew word transliterated into English as YHWH (called J from the German: JHVH) and spoken as Yahweh; the Elohists, or E, source, distinguished by its reference to the Lord as Elohim; the Deuteronomist, or D, source, marked by distinctive vocabulary and style; and the Priestly code, or P, source, which contains detailed ritual instructions.

Our main concern will focus on the J and E sources.

The Encyclopedia Judaica, Volume 13, page 234,

...The distinction between J and E is based primarily on the different usage of the divine name in these sources: YHWH in J and Elohim ("God") in E. P is the Priestly Source and D the Deuteronomist. **The different usage of the divine name is not only a matter of form but relates to the type of attitude taken to the history of the religion of Israel. According to J, YHWH, the Lord of Israel, was worshipped as early as the time of Enosh (Gen. 4:26),** while according to E, YHWH, i.e., the true name of the God of Israel, was first revealed to Moses at the burning bush (Ex. 3:6ff.).

...J notes a religious continuity beginning with the time of Enosh and continuing through the period of the Patriarchs to Moses. In contrast, E and P, while admitting that the God who was revealed to the Patriarchs is the God who was revealed to Moses, maintain that the Patriarchs did not know Him by His true name, and there is doubtless theological significances to this lack of knowledge.

Furthermore, P, which places great emphasis on the religious chasm between the period of the Patriarchs and that of Moses, does not consider the possibility of legitimate worship of God (sacrifices) before the revelation in the time of Moses.

J and E Sources. This difference between J and E is most evident in Genesis, where it is based on an explicit criterion: YHWH in J as opposed to Elohim in E...

The J (Yahwist) Source

The Jewish Encyclopedia, Volume 7, pages 64-65,

...(usually symbolized as **J**): The name given in modern Bible criticism to the supposed author of those portions of the Pentateuch (or of the Hexateuch) in which the name yhwh is used for God in preference to the name "Elohim," which latter is employed by the Elohist writers.

..it is natural to suppose that **J** was written as its counterpart, and as an expression of the view that YHWH ruled all things from the beginning, and that the faith and worship cherished in Jerusalem were also those of the Fathers.

The Interpreter's Dictionary of the Bible, Volume 2, page 777,

J. One of principal narrative sources or strata of the Pentateuch. The symbol is derived from the personal name of God, Jehovah (or more accurately Yahweh, from יהוה, the use of which is characteristic of this source. It is commonly regarded as Judahite in origin, and somewhat earlier than **E** (tenth-ninth centuries b.c.).

The Anchor Bible, Genesis, Volume 1, pages 37-38,

...**J** traced back the name Yahweh to the dim past, while **E** and **P** attributed the usage to Moses, both views may be justified depending on the point vantage. The worship of Yahweh was in all likelihood confined at first to a small body of searchers under the aegis of the patriarchs; it was this movement that found a worthy recorder in **J**. When Moses set out to fashion a nation out of an amorphous conglomerate of sundry ethnic and tribal elements, he had to concentrate on three major features of nationhood: a territorial base, a body of laws, and a distinctive religion. The last was normative in more ways than one; it was necessarily the faith of the same forefathers who had already tied it to the Promised Land, with Yahweh as its fountainhead. To that extent, therefore, Yahweh revealed himself to Moses: and it is this personal revelation that both **E** and **P** celebrate. To **J**, however, who chronicled the progress within the inner circle of the patriarchal pioneers, the personal participation of Yahweh had been the dominant fact from the start.

According to the documentary hypothesis, the literary sources in the Pentateuch known as the Elohist and the Priestly Document never use the name Yahweh for God until it is revealed to Moses (Ex. 3:13; 6:2-3); but the Yahwist source uses it from Genesis 2:4 on, thus implying that it was at least as old as Abraham. If the name is really so old, then Exodus 6:2-3 must be understood as meaning that from the time of Moses on, Yahweh was to be the personal name of the God who brought the people of Israel into existence by bringing them out of Egypt and established them as a nation by His covenant with them at Sinai.

...The Yahwist narrative (see Pentateuch) traces the worship of Yahweh far back beyond the period of Moses and affirms that in the time of Enosh, the grandson of Adam, men first began to invoke the name of Yahweh (Gen. 4:26). This narrator's consistent use of the name from the story of Creation onward represents a theological attempt to view the whole of human history in the light of the covenant faith and to demonstrate that Yahweh is not just the God of Israel but of all mankind (Enosh means "man")...

...Although the name was given new currency in Mosaic circles, the J account (Gen. 4:26) may preserve a dim recollection that it was known in the pre-Mosaic period....

...However, the latest Pentateuchal tradition, the priestly writing (P), gives a completely different view in Exod. This conjecture is confirmed by a third Pentateuchal tradition, E, which avoids using Yahweh in the book of Genesis...

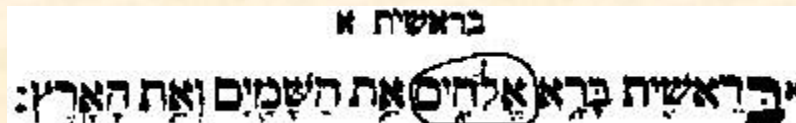
...In the earliest Hebrew the sacred name appeared as a four-letter word or tetragrammaton: YHWH - יהוה without any vowel signs...

Knowing the time in which the blinded scribes began to replace hwhy's Name with titles of gods and Lords, and then reading the rebuke given to them by the Prophet Yeremiyah (Chapter 23) for making hwhy's people forget His great Name, we see the pieces of a historical puzzle falling into place, after rejecting and

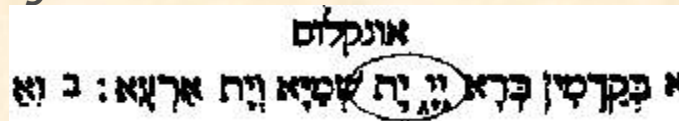
hiding hwhy's Name, it's obvious that the next step was to reject and deny hwhy's great instructions.

The translation of the Scriptures from Hebrew to Aramaic, the Targums are known for their literal adherence to the original Hebrew Scriptures which used the Name hwhy. The Chumash with Targum Onkelos and Rashi's Commentary, shows us that in Genesis 1:1, where Elohim is used in the Masoretic text, the Targum Onkelos uses the Aramaic abbreviation for hwhy.

Masoretic Text: The word ELOHIM is circled



Targum Onkelos: The Name YAHWEH is circled



The E (Elohist) Source

The E or Elohist source is derived from the word elohim, god, the use of which is characteristic of this source. Please remember, the J (Yahwist) source is the oldest source, meaning the Elohist source came after the Yahwist source.

Or in other words the title "eloheim" a pagan cannite title for god was inserted into the text as a title for Yahuah, after the book of Moshe was written.

The Interpreters Dictionary of the Bible, Volume 2, page 1, :

E (ELOHIST) -. One of the principal narrative sources or strata of the Pentateuch. The term is derived from a Hebrew word for "God" (אלהים, *Elohim*; see GOD, NAMES of, § 3c), the use of which is characteristic of this source.

The Jewish Encyclopedia, Volume 5, page 142,

...The use of "Elohim" for "God" is the most notable characteristic of E. ...the symbol J (=Jahvist) applying to passages in which the name "YHWH" is predominant. "Adonai" and "El" occur occasionally (Gen. xx. 4, xxx. 20, xxxv. 7, xliii. 14).

The Interpreter's Dictionary, Volume 2, page 94

ELOHIST, The author or compiler of the E source of the Pentateuch (see E), which is **commonly associated with the N kingdom and dated to the eighth century b.c.**

The Anchor Bible, Proverbs-Ecclesiastes, Volume 18, page xxxi,

The fact that the E document in the Pentateuch shows evidences of origin *in North Israel after the division of the kingdom at Solomon's death*, but follows the outline of the Judean J document which it later was used to supplement, **indicates that both stem from a common source before the kingdom split in two.**

Do you grasp the significance of this? This says that both the Yahwist and the Elohist sources **stem from a common source before the kingdom split in two.** This actually means they used the same work, however, while one retained hwhy's Name in the Scriptures, the other replaced hwhy's Name with the title Elohim-a cannaite god.

The Universal Jewish Encyclopedia, Volume 9, page 160,

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, YHWH (יהוה), the distinctive personal name of the God of Israel. **This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility** (see Jehovah). This form has arisen through attempting to pronounce the consonants of the name with the vowels of Adonai (אֲדֹנָי = "Lord"), which the Masorites have inserted in the text, indicating thereby that Adonai was to be read (as a "keri perpetuum") instead of YHWH. When the name Adonai itself precedes, to avoid repetition of this name, YHWH is written by the Masorites with the vowels of Elohim, in which case Elohim is read instead of YHWH. **In consequence of this Masoretic reading the authorized and revised English versions (though not the American edition of the revised version) render yhwh by the word "Lord" in the great majority of cases.**

This name, according to the narrative in Ex. iii. (E), was made known to Moses in a vision at Horeb. In another, parallel narrative (Ex. vi. 2, 3, P) it is stated that the name was not known to the Patriarchs. It is used by one of the documentary sources of Genesis (J), but scarcely if at all by the others. Its use is avoided by some later writers also. It does not occur in Ecclesiastes, and in Daniel is found only in ch. ix. The writer of Chronicles shows a preference for the form Elohim, and in Ps. xliii.-

lxxxiii. Elohim occurs much more frequently than YHWH, probably having been substituted in some places for the latter name , as in Ps. liii. (comp. Ps. xiv.).

The Interpreter's Dictionary of the Bible, Volume 4 page 923:

YAHWEH—The vocalization of the four consonants of the Israylite name for the Creator, which scholars believe to approximate the original pronunciation.

The Wycliffe Bible Encyclopedia, page 690:

The Name par excellence for the Creator of Israel is *Yahweh*, found 6,823 times in the OT. Through Israel's deliverance from bondage in Egypt, adoption as a nation, and guidance to the Promised Land, the Redeemer-Creator is especially known by this name.

The Encyclopedia Judaica, Volume 7, page 680:

The true pronunciation of the Name YHWH was never lost. Several early Greek writers of the Christian Church testify that the Name was pronounced Yahweh.

The Hebrew-Aramaic-English Dictionary, by Marcus Jastrow, Volume 1, page 576,

“proves that the abbreviation in the Targum Onkelos is that of hwhy's Name

” **m.** (abbrev. of the Tetragrammaton) Targ. Ps. 1, 2 (ed. Lag. יהוה); a. fr.—Y. Snh. X, 28^a top; a. fr. (interch. in eds. with יה). “

The book *The Meaning of the Qumran Scrolls for the Bible* page 164

Actually this practice was much earlier, for one of the frequent discrepancies between the Massoretic text and the presumed Hebrew *Vorlage* of the Septuagint is whether to read in a given passage Yahweh alone, or Yahweh Adonai. This inconsistency was occasioned by the fact that originally Yahweh did stand alone, but that Adonai tended to be introduced alongside the Tetragrammaton by way of making explicit the surrogate. This was not understood by the Massorettes, however, who felt compelled to vocalize both words. Neither was it understood by the scribes of the Qumran Scrolls, nor even by still earlier translators of the LXX. That Yahweh originally stood alone in most passages is supported by the fact that, in Hebrew poetry, the double designation of the Deity usually adds excessive length to the poetic stich.

The Jewish Encyclopedia, Volume 12, page 119 :

It thus becomes possible to determine with a fair degree of certainty the historical pronunciation of the tetragrammaton, the results agreeing with the statement of Ex. iii. 14, in which YHWH terms Himself אֶהְיֶה. "I will be," a phrase which is immediately preceded by the fuller term "I will be that I will be," or, as in the English versions, "I am" and "I am that I am." The name יְהוָה is accordingly derived from the root הוּה (= הִיָּה) and is regarded as an imperfect. This passage is decisive for the pronunciation "Yahweh"; for the etymology was undoubtedly based on the known word.

The personal Name of the Father of Israel is written in the Hebrew Scriptures with the four consonants YHWH, and is referred to as the Tetragrammaton. At least until the destruction of the First Temple 586 B.C.E., hwhy's name was pronounced regularly with its proper vowels, as is clear from the Lachish Letters, written shortly before that day. However, at least by the third century before Yahusha was born, the pronunciation of the name Yahuah was avoided, and Adonai, the Lord, was substituted for it.

Obviously, I think the dating is way off...

Biblical scholars have conjectured that the Old Testament is composed essentially of four major narratives, the "J," "E," "JE," and "P" documents woven together into one. The "J" documents are so named because in them God is always referred to as "Jehovah." They are the oldest, written around the ninth century BC, in the southern kingdom of Judah. The "E" documents, so called because in them God is referred to as "Elohim," were written about a hundred years after the "J" documents in the eighth century in the northern kingdom of Israel. Scholars assume the "P" or "Priestly" documents were composed some two-hundred years or so after the "E," about 600 BC. In the fifth century, Jewish priests combined portions of the "J" and "E" documents, adding a little handiwork of their own (known as pious fraud), which are referred to as "JE" documents, since God in these passages is referred to as "Jehovah-Elohim" (translated as "Lord God").

— *Max Dimont; Jews, God and History* (quoted by Michael Tsarion) [view](#)

Let's review what that evil Satanist bragged about:

Every scholar must be aware that there are two distinct styles— two schools, so to speak—plainly traceable in the Hebrew scriptures: the Elohist and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is known that the two schools were antagonistic.

— Helena Petrovna Blavatsky; *The Secret Doctrine*

As you can see by this quote of Hell-N-A Blavatsky, they admit there are two lines, one of shatan and one of Yahuah, so has the scriptures been tainted to take away hwhy's name off our lips? Which house do you serve? The Gentile Christian pagan side clearly has to ask itself this. You are either under the covenant with hwhy or you are promoting another 'gospel' and god. You can't have it both ways.

It's important to remember that **none of the Apostles were teaching from Revelation.** It was the Torah and teaching of hwhy's name (that had been covered up), the corrections of the Talmud or oral vs written law and the fact that the prophecy from the Torah of the Messiah had indeed come has also been altered.

But what would that mean to the Hebrew? What did Yahusha's sacrifice accomplish? Well for one thing there was no need to bring sacrifices to the Priests at Pasach. Yahusha was very clear that this meal was now a remembrance of Him. In fact, that was one of the problems that arose. The disciples were teaching that this feast was not only about the Salvation from Exodus but that the Lamb had been provided by Yahuah for our payment of sin debt. This infuriated the religious leaders at the time as Yahusha was still affecting their power in the synagogue after His death, but was that all (as if that was not enough?)

I know when I first came to Yahuah and started to read the Tanakh, what struck me was how many times Yah said things on the line of 'and you will do this forever' or 'this will be a sign between me and you forever'. Well, that made me take a deeper look at a lot of things. Forever to Yah is a lot longer than forever was to me. Quite clearly most Christians don't even consider this at all when it comes to His covenant.

Now that we know Yahuah is talking about family not Nationality, let's look at what the covenant of Yahuah is and means.

A covenant is made by only one party in a stronger position towards the other. It is based on a promise to do something for the other. There are no negotiations. The person making the covenant decides the terms on BOTH SIDES. All the other party can do is accept or reject the terms or proposal. They cannot alter them. Hwhy has made a covenant with His people. We cannot bargain away the conditions or terms with אף אף! We have nothing that He wants. In Psalms 50, hwhy says if He were hungry He would not tell us- he owns all the cows in the field. That should put it into perspective.

We have nothing to offer apart from that which He does not already have, except our love. He wants to bond with us and take all the risk of this covenant and be a family! Think how awesome this is! That is why He calls it a marriage. He proposes a covenant relationship with us and He makes promises to us, all of which begin with "I Will". He promises to benefit us, and then he says these are the terms, you are entirely free to accept or reject- or even break the covenant after having accepted it, but He always says there will be a serious penalty, if having accepted you walk away from it. Here is the amazing part. He is bound to always keep the covenant. He can never break a Convent. The reason He cannot break it is because He has sworn an oath to keep it. And it was a blood oath. Now when an oath is sworn, it has to be to a higher power than yourself so that if you break it you would be punished. Who is higher than hwhy? There is no one or nothing-He is perfect. So there is no one for Him to swear by except Him Self. He alone will bear the punishment of a broken covenant with us. That is how Yahusha came to pay the debt for us who choose to accept the terms and conditons. We broke the covenant and it had to be dealt with righteously, with blood, a death because Hwhy cannot die. He had to provide a way that He could pay the debt by coming down in part as a human, through His Son, since it was the humans that broke the oath in the garden. He had to be part of it, but set-apart from it to be able to accept payment for debt. He is not released from paying the penalty by death.

We were unfaithful but He must remain faithful to His people. Therefore he could not break it. He has bound himself to keep His side of His covenant forever and pay the debt but the caviot is, it is only for those who accept the terms and

conditions of this same covenant. This covenant is enforced forever-How can we say so lightly, "it was nailed to a tree?" We cannot change the terms! Only how can! He gives us that chance to enter back into this covenant with Him through the door that Yahusha opened at Pesach.

One aspect that has always bothered me was, why did people have to sacrifice perfect and innocent animals. יהוה will try every avenue to make us aware of just how grievous it is to sin, which by definition is being Torah-less. The Torah is righteous; to not observe His instructions is being unrighteous. So He had the people live with the animals and get close to them and feel the pain of their dying for no other reason but that their owners had sinned. You would think that would make the people want to be righteous. All it did however was to cause mass slaughtering. It became the get out of jail free card. Of course Yahuah does not waste anything and it was also to feed a feast to His children. Catholics still have people pay for sins and are pardoned. Recently a high level Muslim cleric, raped, beat, and killed HIS OWN 5 year old daughter, because he 'thought' she had lost her virginity! He spent 6 months in jail and paid \$50,000 to his own family in what is aptly called 'Blood Money'. This is not righteous behavior! יהוה wanted to show how serious it is and what a great personal price HE had to pay, to help us understand the principal of the Covenant and how awesome יהוה is, however it is totally misunderstood.

יהוה is innocent of any guilt or sin, perfect and unblemished. He set the terms. He has to be the one to pay in full, the debt, for us breaking the covenant. Since יהוה cannot die to pay the debt, He had to manifest part of Himself in human form -His Son.

Yahusha had to 'stand in for Him' in every aspect so that it would be a worthy payment that was paid. Yahusha had to die an innocent man, convicted of crimes He never committed, because He was taking יהוה's physical place on the pole. יהוה is not guilty of our sins we committed! But being innocent and ever faithful, He said He would pay the price, so that He would have another chance to righteously build His family again and cleanse them and make them perfect. יהוה does not bend the rules for Himself! That is how perfect He is and how perfect His Torah is. And that is how seriously He takes them.

Noah's covenant: This was made with the entire human race and animals. He promised He would not destroy humans and animals with a flood and put a reminder in the sky to remind HIMSELF of that Covenant, also that there would always be seasons as long as the earth is here.

Abraham covenant: Abraham was not a Hebrew. אֲבְרָהָם repeated this covenant with his sons and grandsons. It was a national and international covenant.

The first promise was that he would have uncountable descendants and a promise of a specific land that would be theirs forever. He promised that through Abraham and Sons, he would bless all the families of the earth that did not curse them. But if you did curse Abraham's family, hwhy would curse you. Now in order to become part of this family, the men needed to bear an outward sign of this covenant. And that was circumcision. That is the men's action of 'cutting' the deal with אֲבְרָהָם and to take on His mark upon their bodies forever. It was not just for "Jews". Every male that lived in Abraham's camp no matter the nationality was circumcised and this was a covenant sign forever. This is not a sign you are now saved or a "Jew"! This is a sign that you have entered into the covenant with hwhy and want to be a part of His family. Being a part of that family He has expectations of the men leading by example, setting up their houses to live by אֲבְרָהָם's rules. You will see in Scripture, that if you are a male and not circumcised, you should not take part of the Pasach meal. The promises and blessings are not for you. But the curses are.

Gen 17: 9-14

Gen 21:4

Gen 34:15-24

Edoxus 12:44-48

Lev 12:3

Deu 10: 11-22

Deu 30

Joshua 5 :1-12

Jeremiah 4:1-5

Jeremiah 9:25

Yahusha was circumcised, not just because He is Hebrew, but because He had to be in covenant with אֱלֹהֵינוּ as a human. Granted He was 8 days old, but none the less this had to be. It was not a skipped step, nor was it so unimportant that the Besorah writers failed to draw attention to it. Just like His baptism. He is our example of what we should be doing. We should not be picking and choosing whatever suits us. He could not have been the Pasach lamb had he not been in covenant with אֱלֹהֵינוּ. It's not about Nationality. It is about Family! I also want to point out that Abraham had many children from women that would not be considered 'Hebrew' today, another point that this is not a nationality mark.

Luke 1:59

Acts 21:21

Think for a moment the price that was paid during Nazi Germany. A circumcised male could not hide his Covenant with אֱלֹהֵינוּ, as they made them drop their trousers to check. And many of them died for having this mark. This should be very sobering.

I must add here that no matter who comes along later with a seemingly different message about this subject, just as with His Name, hwhy is our first and Last authority on any subject and Yahusha and clearly His brother Ya'acob, (James) the Authority on earth for the followers after Yahusha resurrected were all in agreement about the mark of circumcision, three witnesses.

Moses's Covenant: There were strangers or Gentiles that left Egypt in the Exodus and they were accepted as long as they agreed to אֱלֹהֵינוּ's instructions, they were included in the Covenant. This covenant is not national either. This covenant lasts forever as well. Just check out Revelation 23:13-14.

This covenant is really an extension of the Abrahamic covenant as hwhy was now giving them the land He had promised Abraham. So it's not a new covenant, it is a

covenant that אלהים was now prepared to fulfill some of the promises with this particular set of people. It is interesting that the promise will always be that the land which gave them is theirs forever. However, whether they could keep possession of it, depended on their behavior toward the covenant they agreed to. He promised to bless them in all ways, but they had to keep His Instructions.

Now if you look at the way the Rabbis break down His Instructions you will come up with 613 laws. This is CRAZY! However think about this. How many Federal Laws do you agree to live under everyday as an American? Add to that, how many State Laws do you agree to live under everyday as an American? Add to that, how many local city/county laws do you agree to live under as an American? Add to that, how many laws or instructions have you agreed to live under at your job as an American. Add to that, how many promises you make to live under to your spouse? HUNDREDS OF THOUSANDS! That changes every day; we collectively have the audacity to thumb our noses and say "I could not possibly live under 10 of The Almighty Most Highs Instructions! Who does He think He is? It's Impossible! I must be free of the Law! How terrible! How legalistic!

Really, why aren't more people screaming their heads off at the Government? It's a little hypocritical don't you think? Yahusha and David say the Torah is a delight and not a burden to just name two.

I do know that the added laws the Pharisees tried to strangle the people with are not אלהים's laws. Yahusha brought a number of them to light. But I think we must really look carefully at what is written and then base our lives around the Torah that is there to teach us how to be righteous in אלהים's sight. Our opinion is unimportant. It is His opinion of what is important to Him that we need to focus on. If Yahusha said they were light and not a burden, I TRUST HIM and because I live in the Torah I know without a doubt He was telling the truth! 😊

Deuteronomy 28:1-14 is אלהים's promise of blessings and 15-68 what the consequences would be if they did not keep their side of this covenant that was given in Exodus 34- the 10 Words.

Here is the most important thing. When אלהים is punishing His children for disobedience it is only to bring them to a point of coming back to Him so we can

live with Him. He cannot be where there is unrighteousness! For them to remember the promise they made, knowing that the consequences why has for breaking that promise is always just and right, and to repent and get back into step with Him. He knows the consequences are dire. Remember Yah can not live with unrighteousness. So by default if you do not choose to live righteously with Him you will cease to exist or if you choose to outright hate Him and lead others astray then you will be in an abyss separated eternally from Him which is unthinkable. Everything we know has Yah in it. To be in a place without anything Yah created is too mind-blowing to think about. He knows what it is like and He tries desperately to get us to turn around and walk towards Him. He does not want anyone to end up there.

When we are completely depraved like our society is now, He must separate from us. But the Covenant is still in force for those who actively engage with Him in a relationship.

Davidic Covenant- There will always be a throne of David and always a line from David who would rule. This is also international as David and Solomon ruled over 'gentiles' as well. Most importantly Yahusha is our King and being grafted onto the vine He will rule all peoples with no penalties and will last forever.

Now in Jeremiah 31:31 there is much debate about what the word Chadash means. Is it New or RE-Newed?

Jer 31:31 Behold, ^{H2009} the days ^{H3117} come, ^{H935} saith ^{H5002} Yahuah, ^{H3068} that I will make ^{H3772} a new ^{H2319} covenant ^{H1285} with ^{H854} the house ^{H1004} of Israel, ^{H3478} and with ^{H854} the house ^{H1004} of Judah: ^{H3063}

Jer 31:32 Not ^{H3808} according to the covenant ^{H1285} that ^{H834} I made ^{H3772} with ^{H854} their fathers ^{H1} in the day ^{H3117} that I took ^{H2388} them by the hand ^{H3027} to bring ^{H3318} them out of the land ^{H4480} ^{H776} of Egypt; ^{H4714} which ^{H834} (H853) my covenant ^{H1285} they ^{H1992} brake, ^{H6565} although I ^{H595} was an husband ^{H1166} unto them, saith ^{H5002} Yahuah: ^{H3068}

Jer 31:33 But ^{H3588} this ^{H2063} shall be the covenant ^{H1285} that ^{H834} I will make ^{H3772} with ^{H854} the house ^{H1004} of Israel; ^{H3478} After ^{H310} those ^{H1992} days, ^{H3117} saith ^{H5002} Yahuah, ^{H3068} I will put ^{H5414} (H853) my law ^{H8451} in their inward parts, ^{H7130} and write ^{H3789} it in ^{H5921} their hearts; ^{H3820} and will be ^{H1961} their Eternal One, ^{H430} and they ^{H1992} shall be ^{H1961} my people. ^{H5971}

Jer 31:34 And they shall teach ^{H3925} no ^{H3808} more ^{H5750} every man ^{H376} (H853) his neighbour, ^{H7453} and every man ^{H376} (H853) his brother, ^{H251} saying, ^{H559} Know ^{H3045} (H853) Yahuah: ^{H3068} for ^{H3588} they shall all ^{H3605} know ^{H3045} me, from the least ^{H4480} ^{H6996} of them unto ^{H5704} the greatest ^{H1419} of them, saith ^{H5002} Yahuah: ^{H3068} for ^{H3588} I will forgive ^{H5545} their iniquity, ^{H5771} and I will remember ^{H2142} their sin ^{H2403} no ^{H3808} more. ^{H5750}

Jer 31:35 Thus^{H3541} saith^{H559} Yahuah,^{H3068} which giveth^{H5414} the sun^{H8121} for a light^{H216} by day,^{H3119} *and* the ordinances^{H2708} of the moon^{H3394} and of the stars^{H3556} for a light^{H216} by night,^{H3915} which divideth^{H7280} the sea^{H3220} when the waves^{H1530} thereof roar;^{H1993} Yahuah^{H3068} of hosts^{H6635} *is* his name:^{H8034}

Jer 31:36 If^{H518} those^{H428} ordinances^{H2706} depart^{H4185} from before^{H4480 H6440} me, saith^{H5002} Yahuah,^{H3068} *then* the seed^{H2233} of Israel^{H3478} also^{H1571} shall cease^{H7673} from being^{H4480 H1961} a nation^{H1471} before^{H6440} me for ever.^{H3605 H3117}

Jer 31:37 Thus^{H3541} saith^{H559} Yahuah;^{H3068} If^{H518} heaven^{H8064} above^{H4480 H4605} can be measured,^{H4058} and the foundations^{H4146} of the earth^{H776} searched out^{H2713} beneath,^{H4295} I^{H589} will also^{H1571} cast off^{H3988} all^{H3605} the seed^{H2233} of Israel^{H3478} for^{H5921} all^{H3605} that^{H834} they have done,^{H6213} saith^{H5002} Yahuah.^{H3068}

Jer 31:38 Behold,^{H2009} the days^{H3117} come,^{H935} saith^{H5002} Yahuah,^{H3068} that the city^{H5892} shall be built^{H1129} to Yahuah^{H3068} from the tower^{H4480 H4026} of Hananeel^{H2606} unto the gate^{H8179} of the corner.^{H6438}

Jer 31:39 And the measuring^{H4060} line^{H6957} shall yet^{H5750} go forth^{H3318} over against^{H5048} it upon^{H5921} the hill^{H1389} Gareb,^{H1619} and shall compass about^{H5437} to Goath.^{H1601}

Jer 31:40 And the whole^{H3605} valley^{H6010} of the dead bodies,^{H6297} and of the ashes,^{H1880} and all^{H3605} the fields^{H8309} unto^{H5704} the brook^{H5158} of Kidron,^{H6939} unto^{H5704} the corner^{H6438} of the horse^{H5483} gate^{H8179} toward the east,^{H4217} *shall be* holy^{H6944} unto Yahuah;^{H3068} it shall not^{H3808} be plucked up,^{H5428} nor^{H3808} thrown down^{H2040} any more^{H5750} forever.^{H5769}

I hear it preached all the time, we have a renewed covenant. Do any of us think that any of this chapter has happened yet? We cannot pull out verse 31 and say that this was the only thing that was fulfilled in 30AD or even 2013 so we can call the Eyewitness Accounts a New Testament, with a New Message and forget the Torah!

I want you to really pay attention to what **אלהים** is saying and what He is **not** saying.

Who is He talking to? He is talking to the over-comers of the House and Families of Israel who have not died of the sword.

31:1 LORD, will I be the God of all the families of Israel, and they shall be my people. The people [which were] left of the sword found favor in the wilderness; [even] Israel, when I went to cause him to rest.

So right here, we know this is not "The Church" of only Gentile persuasion. It is all of us that He has scattered amongst the Nations that LOVE HIM. Jer 31:8-12 We will finally be able to rest! He is gathering His FAMILY. Not Nationality! But this is AFTER the Big Trouble!

It is after this that He **does not do away with the covenant!** He make a new TYPE of covenant that He writes it in our Hearts - NOT IN STONE.. What is it? His Torah! There are some aspects of it that are now not needed and have been fulfilled. However the moral values never changes! It's perfect; It's right ruling.

At that point in time, we won't have to guess what the Scribes and Pharisees have changed! He it will be OUR NATURE to follow it. To do otherwise will be against our natural tendencies! We will not have to be taught them- It will be instinct. Oh Happy Day! He is saying the covenant still stands, but I'm making it easier for them. They don't have to LEARN it, They will KNOW it, because we already know and Love HIM! We certainly will not have to know the curses as we will never be Torah-less.

But **this [shall be] the covenant that I will make with the house of Israel;** After those days, saith Yahuah, **I will put my Torah in their inward parts, and write it in their hearts; and will be their Almighty, and they shall be my people.**

And they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahuah: for they shall all know me, from the least of them unto the greatest of them, saith Yahuah: **for I will forgive their iniquity, and I will remember their sin no more.**

This most certainly has not happened yet! We are still trying to learn from the Scriptures and with the Ruach Ha Qodesh. Yah knows it's messed up now. This is a most amazing promise He has made, but it is not yet fulfilled.

For **אני** to say He will remember our sin no more means we won't be sinning in the future. He forgives the past sins because they were purchased by His Son and we have been washed clean. We are made perfect again. He paid the price for us breaking the covenant, and He set it up that way from the beginning. That is why **אני** alone walked through the pieces of meat and not Abraham. He promised to never destroy everyone again, but He knew we would fail. So He made a covenant where He offered us everything awesome and if we failed He would pay the price to wipe the debt clean, IF we would return to His covenant and Torah and start fresh in a loving relationship with Him. He is offering forgiveness and offering Righteousness for anyone who wants it. He does not demand it. You don't have to

live eternally with Him and His family. He tells you what not wanting to live with Him will be like as well. He is very honest with us. He can't forgive until we repent, just like you can't really forgive someone who keeps on hurting you. They don't mean it when they just say they are sorry-or pay some stupid sin fee. Repent means you have stopped doing that thing; that you have turned over that new leaf and really understand why, what you did was not right and never ever deep down want to do it again! It is as awful to you, as to whom you have wronged. And what we refuse to understand fully is that when we sin it is against יהוה first and then to the other human or being involved. David understood this. You must show you are trustworthy again to restore the relationship. We have to hate sin as much as יהוה !

We should not be consumed with being "Saved". We must be driven to want to know Yah and be in such a close personal relationship with Him. We should be finding out how to live with Him. The by-product of this is salvation! But He does not want a bunch of people around Him who only just wanted to be saved! That's not loving Yah. That is self preservation. You don't get saved and then have a relationship. You have a relationship and because of that, you are preserved.

I would like to pose some questions here.

1. If Yahuah is not a respecter of persons, then why would He set up 2 different covenants-One 'Jewish' and One Gentile?
2. If he was going to let the 'gentiles' off the hook because they "believed" in Yahusha, or worse yet "jesus" a pagan deity to shatan, and not under the same covenant as His chosen people, then:
 - A. What do you do with the Hebrews that believed in Yahusha and were martyred -namely His disciples and their converts?
3. What is the logic that Yahuah was so upset with his '**chosen people**' for not keeping His instructions, that he then turns around and adopts or graphs in His second choice people and tells them they don't have to keep the Covenant? That is not even good parenting! To punish your own child for breaking house rules and quite severely, only to let your adopted child come

in and flaunt in front of you and your child, saying these house rules to do not apply to me!

Are we not in the same family? Are we not going to be living the same Almighty Father? We the 'gentiles' are grafted in with them, we will be conforming and learning the house rules. What do Christians think? Because Yah is merciful to graft us in, we can do whatever we want and have a Greek toga house party! That is shatan's family! Do what thou wilt.

By the way that אֱלֹהִים deals with Himself regarding His own rules about a covenant He made, should tell us that he is very serious about righteous living and The Torah tells us how to go about living that way.

Of course there are some rules that do not apply to ANYONE anymore. Yahusha did fulfill the sacrificial laws! There is no-one else or anything else worthy to do that. Check out Revelation Chapter 5.

Making treks to the Temple or Priestly offerings (Tithe) are also not valid. There are no more temples until Yahusha comes back after the Great tribulation.

But the rest we should look at and apply as much as we can. They were important to our Ab Father then, and they are important to Him now.

I challenge you to look at all the ones He says are forever. If anyone knows the true meaning of forever it is Him. He does not lie. So we must look at them and do our best to understand them to show Him that what He says matters to us!

So who were the Scriptures talking to? Anyone who wants to be in a covenant relationship, with all blessings that come, with loving אֱלֹהִים, it's that simple. There is no new or renewed covenant-yet. It's for Hebrew and Gentile. It's family and house rules. It is also a warning and preview to those that do not choose to want to be with Yahuah. That is how fair אֱלֹהִים is!

Everyone chooses one side or the other. No one sits on the fence. By not choosing to choose, the choice you made was not for אֱלֹהִים and that is your choice. You fall into the other camp by default.

It's not about dos and don'ts.

It's for anyone who wants it.

It's about learning how to live in the most awesome family ever conceived.

With the kind of Father who would conceive of a plan of free will with consequences and Brother who was willing to become mortal to protect and provide us a way home, to the most unbelievable future we can't even imagine.

Mal 2:10 Have we not all one father? hath not one אֱלֹהִים created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

I want to make a point crystal clear.

When we read "the wicked" in scriptures, the ones who clearly are not pleasing Yah, what goes through your head as to who these folks are? The gang members, illuminati, politician, popes, priests, and pedophiles (oops sorry for the redundancy there), and all the typical stereo types of an evil doer? Do you ever put yourself in that category with them? We are all in that category. We are all guilty.

However, The Torah shows us how Yahuah brilliantly found a way to save us from the penalty, which as He told Adam and Chuah in the garden, was eternal death. In the covenant He made, He cut a deal, where even though we are not perfect in observing Torah, He not only paid the penalty, by having His son, (the living word or Torah), take on a human form and bear the punishment not only of humans (heaping upon Him the most excruciating torture), but the worst imaginable punishment that we cannot fathom. Being separated from Yahuah in sheole until each and every one of us (from the start of creation to the end of Revelation) who accepted the Torah's terms and conditions debt was paid in full. Not your every day wicked persons sin debt, not the whole world's sin debt. But only the one's that want to accept the condition of this covenant. Yahuah and Yahusha have held up their part of the bargain so far and there is more for them to do. We also have a part in this. If you wanted that debt paid for you, then you have

to agree to the terms and conditions that will allow you to live with Yah and Yahusha forever.

We have never spent a day of our lives separated from what Yahuah has created which means we have never spent a day of our lives separated from Yah. Can you imagine the horror of where sheole is? Yahusha does know this horror and must love us more than we can fathom to have done this for us.

That is part of the whole purpose of cutting a covenant with us in the first place. Yahuah does things by His Book of Justice and absolute perfection. He cannot live in imperfection, so He had to find a way to get us back to perfect. The covenant provides the ways and means for us to get perfect, so that we can live by Yahuah's standard of perfection with Him which He has told us is The Torah! Is this starting to make sense? His universe is based upon perfection or it would not exist and it would breakdown. We see how easy it has been with us on earth where nothing has been left uncorrupted. We are in a state of perpetual decay. Morally and physically.

Being absolutely just and fair and perfect, Yahuah will determine, by our individual decision, enacting on our free will, whether we choose to agree to the covenant, and have Yahusha pay for our debt, or to not agree to Yahuah's perfect plan to save us and thus we must be judged by the Torah without that protection. If it's not Yahuah's perfect plan, (The Torah) it will not achieve all the necessary elements that will provide a not guilty verdict. That is why it's so important.

From the few scriptures we have seen so far we know that without the protection of Yahuah's plan, we cannot be found "not guilty".

Yahauh is not being harsh. He has done all the hard work, but it must be perfect. Is it too much to ask that we listen to His voice and find the path home?

45 pages to say something really simple. The Scriptures are talking to those who want to listen, observe, research, investigate and decide their own future. The path home is not decided by race, color or gender. It's only based on, with Yah or without Yah. Forever more or never more.

I trust that if you want to find the way, then this and other presentations will help inspire you, to read the Tanakh and find out more about our Amazing Father, **אֱלֹהִים** and His plan to get us home!

If you ever have any questions please feel free to contact us by using the "contact us" page.