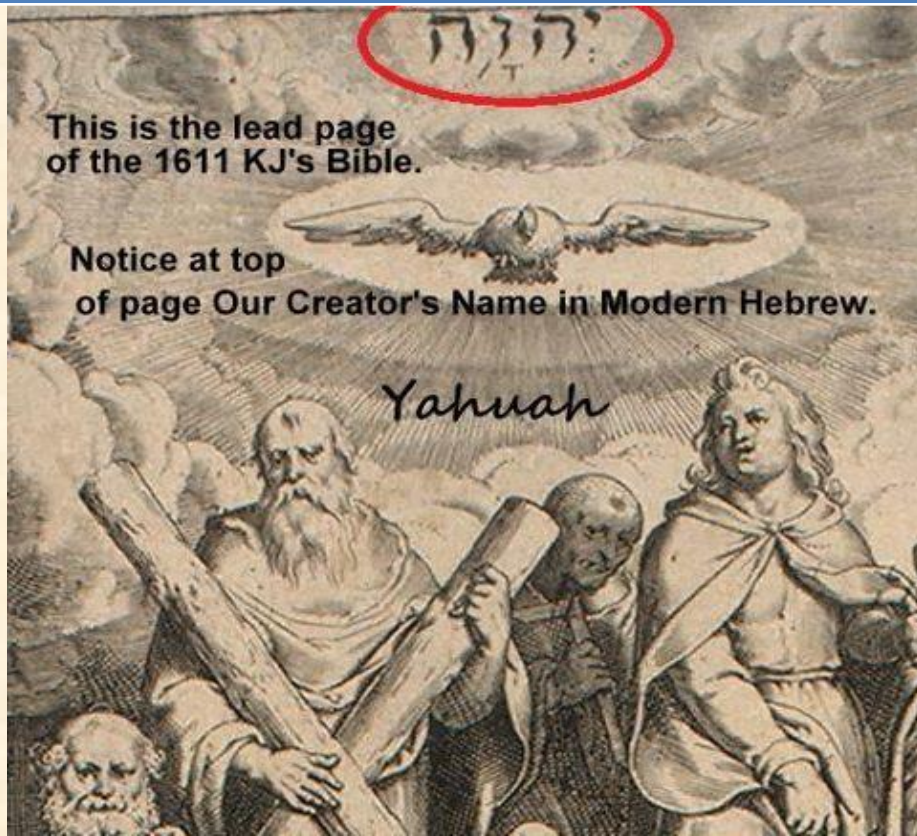


Name Him To Claim Him-Part 4

The Hebrew Roots
Scared Name
Messianic
Movements
Anyone using YHWH
Are They Cults?



This is the lead page
of the 1611 KJ's Bible.

Notice at top
of page Our Creator's Name in Modern Hebrew.

Yahuah

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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/Freemasons and the KJV
- Part 6 The Initial Breaking of The 3rd Commandment
- Part 7 OT Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The OT/NT
- Part 9 Archeological Evidence for OT Names
- 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 Can We Be Saved In the Name of Jesus or other Pronunciations of Yahusha?
- Part 14 Truth Seeking Spirit No Matter Where The Truth Leads
- Part 15 Resources

Part 4
The Hebrew Roots/Sacred Name/Messianic Movements
Are They A Cult?

In Part 4 we will be looking at the argument that those who use Yahuah's personal name are to be avoided because by doing so, they have fallen into cult status and cannot be trusted. Parts 1-3 have been at least 80% of Yahuah actually speaking, right out of the Kings James Version saying the exact opposite. This apparently is lost on our critics, or it clearly shows that to them, Yahuah's is not the only opinion that matters. And yet this comes from "bible believing, KJV only, Christians that puts out this deception, very puzzling indeed.

Kind of reminds me of someone else that in the garden also said that Yah was lying, and we would not die and in this case, knowing His name is not important, where Yahuah said not knowing His name would lead to death. Some have no fear calling Yah a liar and don't take His word seriously-those in lock step with shatan.

From this point on, I won't leave "the Lord" or "God" in the verses I provide. The verses will still have the Strong's numbers so you can look them up, but by now, we have proven that hwhy was *supposed* to be there, so I am going to return it back. As for "God", with the reasoning from Part 3, I will use The Almighty or The Everlasting.

As I pointed out at the start, I am not personally affiliated with any of these groups. Just like in the Christian faith, there are thousands of denominations whose beliefs are similar, but do not agree on all aspects. One thing I do know for sure is, just because people call on hwhy's name does not make them demonic ! As we will see, a new title meant to demean us besides "Judaizers" and "legalists" is now "literalists".

Remember in Part 1 where I said I was prompted to do this study because someone sent me a 60 page study regarding the dangers of calling on the name of Yah? Here was my email to the person thanking them for sending me the information about it and I included parts 1-3, what we just went over. Notice I sent it on 8/24 at 10:55 am and he replied on 8/25 7:58pm. Do you think he really had enough time to digest all the scriptures I provided and all the information that showed the errors in what he presented in just one day?

From: dee genders [mailto:deegenders@yahoo.com]

Sent: Saturday, August 24, 2013 10:55 AM

Subject: Re: [REDACTED] your information

Hi [REDACTED]

I wanted to get back to you on the this email you sent back in January. It sent me on a nine month journey to dig deep into what was presented and get to the truth of the matter. What resulted was a 14 part study of my own, called "Name Him To Claim Him", where I have copious amounts of Scripture to base my findings on as well as an abundance of extra "witnesses". I looked at every angle of this and it has been a blessing, which I want to thank you for, as I might not have put my findings down on paper had it not been for your email.

I have attached parts 1-3 here and if you want to continue to see all I have documented you can see the rest at:

<http://www.yahuwahsoasis.com/>

I have always enjoyed that you know the truth about the 501c3 churches, holidays, and the external evil that the adversary is bombarding us with. I completely agree with you. I know that this study will be hard for you to read, (if you choose to), as it is always hard to have the barnacles of deception scraped off, just as people have a hard time giving up christmas etc. I hope that because you have such a truth seeking heart that you will look at this with fresh eyes. After all, as I say in part 1, the only opinion that matters, is the Almighty Father's. :) shatan's layers of deception is so crisscrossed that it can be overwhelming. I was struck by the fact that when the deceptions occur, somewhere, you can always find them bragging about it. I took it as part of shatan's nature. Your study a few weeks ago put a fine point on it. That the kabala says they have to disclose the deception, (and your right, it is the Father that tells them that- shatan has no ethics) so that is why I was able to document my findings.

Again, even though we may still not agree, I am blessed that you prompted me to do this. Thank you for exposing the evil out there and the awesome health information.

Look at the tone of his response.

To: 'dee genders'

08/25/13 at 7:58 PM

Who is Shatan???

Man it is a blessing that the tiny amount of people like yourself are the only ones on the planet that have this figured out. All us non-sacred name people are just toast in the coming satanic takeover. I tell you what you use your names and it will stick to the Lord Jesus Christ, which has always worked for me without fail even when I had the angel of death at the foot of my bed!!!! See: [My Testimony and Supernatural Experiences](#)

I will never forsake His name!!!

I have already exposed this movement and at one time I was in it so this is pretty near and dear to me. Everyone who gets into this movement gets into total pride and heresy.

[The "Sacred Name" & Hebrew Roots Movement Exposed](#)

This is what happens when you are locked into something because of "signs and wonders". Did you think my response to him was "in total pride and heresy"? This study as I said has been at least 80% straight from Scripture and straight from Yahuah and Yahusha! Is this heresy?

This is how they promote this warning, sending it out to all that ask about the Name of the Creator of the universe. We will add some comments in black:

The "Sacred Name" Movement Exposed-Part 1

01/03/2010

Teaching Overview:

Have you found eternal salvation through the Holy name of our Lord Jesus Christ?

Because the writer dismisses the Hebrew name of the Hebrew person he is referring to, he is making some grave errors right off the start. #1. Salvation is not through the name of LJC. His name in Hebrew rightly points to whom salvation and deliverance is from and that is Yahuah. As we have proven in the same lexicons American Preachers use, Yahu-sha means Yahu saves which is found in the KJV. #2. LJC may be "holy" to the pagans but should not be used as titles and name for the son of the creator of the universe. We have proven this beyond a shadow of a doubt and that is the reason we used the verses where the Creator of the Universe is saying that it is His name that is above all names. 3rd the writer is being presumptuous in saying that people have found eternal life through the name of LJC. Where in fact Yahusha states in the Matthew 7:21, he never knew these people who call him lord and that no one will enter into the Kingdom who does not do his fathers - Yahuah's will? Yahusha is confirming that is the way to eternal life! Not calling his name! Yahusha is also confirming what Yahuah has said in the Tanak!

Mat 7:21 Not (NO) every one (Individual) that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.

Have you found true deliverance from your old sinful past, the world and it's pleasures, in this most precious name? What about the reality of the peace of God, and the assurance nothing can separate us from the love of God? Have you seen lives changed, miracles wrought, families restored, and others responding towards God, at the preaching of this Name above every other name?

We will let Yahusha answer this.

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name have cast out devils? and in your name done many wonderful works?

Checking the book "New Testament Text and Translation Commentary by Philip W. Comfort for Matt 7:22 we find this on page 22:

"In this verse a few witnesses (syr Justin Origen) display an addition borrowed from a parallel passage (Luke 13:26): "did we not eat and drink in your name?" As the verse stands in all other manuscripts, the emphasis is on what the people did in the name of Yahusha and how they thought it gave them the right to enter the kingdom. The addition offers another plea: "weren't we your companions and friends, even those who ate and drank with you- how could you not let us into your kingdom?"

We have proof now that there was a Hebrew/Aramaic Matthew called the Gosple of the Nazoreans, that was read by the people during Yahusha's time and the "Church fathers" had access to it, at least until the 13th century. When we read this addition from Justin Origen, it reminded us of the variant in Matt 7:5. Even though you may have thought you were tight with Yahusha, disrespect his Dad, our Father and your gone. He will not tolerate it for a second and we should be following his example.

Matthew 7:5: Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

To Matt. 7:5 cf. Gospel of the Nazaraeans: *The Jewish Gospel* reads here: "[If you be in my bosom and do not the will of my Father who is in heaven, I will cast you away from my bosom.](#)"

Commentary:

You will note that this is an addition to the text we presently have that was, apparently, deleted from Jerome's version.

<http://www.earlychristianwritings.com/text/gospelnazoreans.html>

Mat 7:23 And^{G2532} then^{G5119} will I profess^{G3670} unto them,^{G846} I never (not at any time denying absolutely and objectively) ^{G3763} knew (had any knowledge)^{G1097} you:^{G5209} depart^{G672} from^{G575} me,^{G1700} ye that work^{G2038} iniquity.^{(G458} violation of the Torah; wickedness; transgress the Torah, unrighteousness.)

Yahusha just got done telling them not to call him Lord and now he also warns us to not believe the lying signs and wonders in another name! And where does it say that LJC is the name above all names?

Psa 148:13 Let them praise^{H1984} As a strong covenant mark ta ^(H853) the name(character, reputation- shem) ^{H8034} of אֵלֹהִים:^{H3068} for^{H3588} His name(character, reputation- shem) ^{H8034} alone^{H905} is excellent;^{H7682} His glory (splendor)^{H1935} is above^{H5921} the earth^{H776} and heaven.^{H8064}

So far all the questions they have posed is used as an emotional tug and fear and not based in Scripture. And they continue with this.

What if someone came along and said this Name you have been saved and set free by is not the correct name at all but a misnomer? What if someone came along and said the wonderful name of your Saviour was a corrupt Greek name, derived from a false god called Zeus? How would you react? What would your response be?

Hopefully we would say, let me closely consider and carefully look at this and do our own research and then find out the truth and say Hallelu-YAH!
Unfortunately, most people do exactly what Yahusha said they would do.

Joh 5:43 I^{G1473} am come^{G2064} in^{G1722} my^{G3450} Father's^{G3962} name,^{G3686} and^{G2532} you receive^{G2983} me^{G3165} not:^{G3756} if^{G1437} another^{G243} shall come^{G2064} in^{G1722} his own^{G2398} name,^{G3686} him^{G1565} you will receive.^{G2983}

We have proven beyond any doubt that Yahusha's name has his father's name in it. Yahusha also came in the character and reputation of Yahuah- doing the will of his father. If Yahusha's name was really Jesus- in who's name and reputation did he come in? There was no J in the Hebrew! It is only 500 years old! Please let it sink in! None of Yahusha's followers or family or enemies ever called him Jesus! So let me turn the tables here.

Even in error, if you think that the name of the son being Jesus is the name above all names how do you justify calling him something different than he was known by during his lifetime? Contrary to the criticism of not knowing how to pronounce YHUH, at least we all use the same Hebrew letters! It's still spelled the same. Christians use "Jesus" that is nowhere near the transliteration of Yahusha nor does it sound the same. It is not even the same name in English as the one who had the same name, Joshua son of Nun! If translators and teachers were being halfway honest or consistent, then they would be calling him Joshua!

If you meet someone one and then later call them by another name and they correct you, isn't our first instinct to profusely apologize and then never make that mistake again? If we would do that for another human, how much more so should we do this for our Father creator of the universe and His son? Let that sink in. We care more about not hurting another human's feeling but have no mortification of hurting Yah's and Yahusha's feelings.

He makes another mistake here. Jesus cannot be a Greek name either! There was no J in the Greek or the Latin for that matter. We will prove that in studies to come. So far, this has been not very well studied out by scripture but a very dramatic play on people's emotions to convince people that tradition is better than Yahuah and Yahusha's own words. This is who he is quarreling with- not folks who have found this truth.

What if you were told the true name of God could not and should never even be uttered and the substitute for God's name is the name Yahweh?

Is he is confusing Yahweh with Adoni, which we went over in depth in part One and also it was shown by the lexicons and dictionaries and the Jewish/Christian writing themselves. How can you cover over the proper name with the proper name? What does he think the true name of "G" is? This is very confusing. No one in any of the groups I have ever come across teach that Yahweh is the substitute for the proper name of Yah so you would not say Yah! First off it's an impossibility to say Yahweh and not say Yah.

We did find after much looking, there is an incredibly bold lie that the name of Yahuah or as he says Yahweh was added to the manuscripts to cover over the Name and that Yahuah is the substitute. They show Greek and Dead Sea Scrolls where there is a space and the Paleo Hebrew אַיַהוּ is written in. They said this proves it. This is so laughably devoid of any study on the subject it is frightening. I will show this is wrong beyond a shadow of a doubt and all I have to point to is the silver scroll.



הכתובת
בלוחית מס' I

נוסח הכתובת בשלמותה: 37

1	-- יהו --	1
2	-----	2
3	-----	3
4	[א] הב הבר	4
5	- חסד - לאה -	5
6	- קשמרי -	6
7	--- ככ ---	7
8	- חהצלמש	8
9	• בה • המכל •	9
10	• ומהרע -	10
11	- כיבוגאל -	11
12	• הכי יהוה •	12
13	- שיממו -	13
14	כור יבר	14
15	כ יהוה [ו]	15
16	[י] שמרך [י]	16
17	אר יהוה	17
18	[פ] ניו אלי	18
19	[כ ויחנכ]	19

<http://www.biblearchaeology.org/post/2010/01/06/The-Blessing-of-the-Silver-Scrolls.aspx#Article>

Excavations in Jerusalem in 1979–80 by Gabriel Barkay turned up two amulets dating from **the late seventh century BC.**¹ They were found in the fourth of several burial caves he discovered on an escarpment known as Ketef Hinnom, which overlooks the Hinnom Valley (Gehenna) just opposite Mt. Zion.

Each amulet contained a rolled-up sheet of silver which, when unrolled, revealed the Priestly Benediction inscribed on them. The exact Hebrew words (translated into English) are:

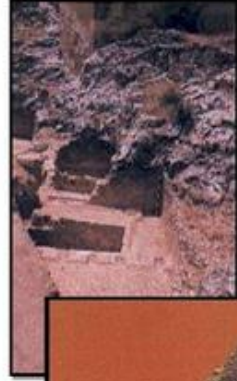
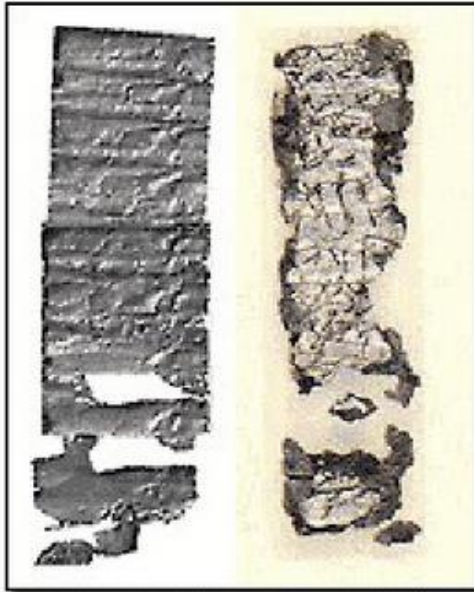
May Yahweh bless you and keep you;
May Yahweh cause his face to
Shine upon you and grant you
Peace (Coogan 1995: 45).

Commented the late archaeologist Kathleen Kenyon:

This is now the earliest occurrence of a Biblical text in an extra-Biblical document, significantly predating the earliest of the Dead Sea Scrolls. It is also the oldest extra-Biblical reference to YHWH, the God of Israel (1987: 124; cf. King and Stager 2001: 306).

de.slideshare.net/laindonecclesia/recent-archaeological-findings-in-the-holy-land-1849752

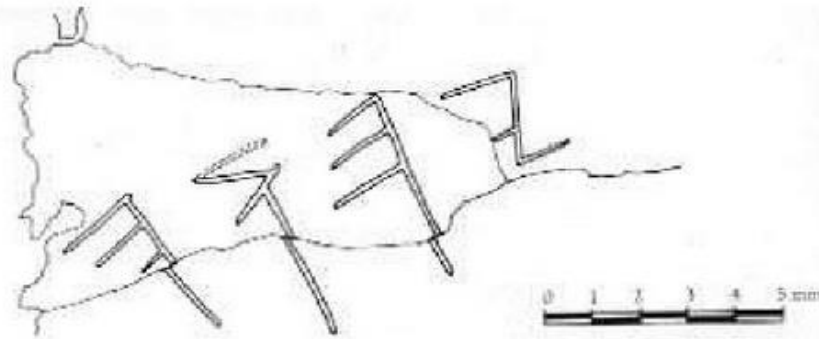
Silver amulet - 7th century BC



Rolled silver amulet discovered in a tomb in Jerusalem 1979 and unrolled 1983

Gehören Sie zu den Ersten, die diese Folie clippen!

The name of Yahweh



Ancient Hebrew script



The name of Yahweh

- A silver amulet was found on the SW slope of the Valley of Hinnom
- Found in a tomb in 1979 and dated back to the 7th century BC
- Took about 3 years to discover how to unroll and yet to be fully translated
- Contains a prayer like inscription which includes YHWH the name of God

Archaeology

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So unless they were inserting YHWH as a substitute for some other name completely unknown to us before the late 7th century BC, then they have a problem with this theory. The other obvious problem they have is that Yahusha read from the Temple scrolls that had Yahuah's name in it- We have already looked at the scripture in Isaiah where he said after reading it that that prophecy had been fulfilled. Are they willing to say that Yahusha was involved with the cover up by using Yahuah's name? Talk about spreading heresy.

And they continue:

Beware!!! This is exactly what is happening in some spheres of Christendom today, through sources of the Hebrew Roots / Messianic / Sacred Name Movement, as it infiltrates itself into the Body of Christ.

Titus 1:14: "Not giving heed to Jewish fables, and commandments of men, **that turn from the truth.**"

First, let's address the Pauline text. Question- Which does Yah want us to follow - ANY Jewish fables or Torah? What about commandments of men?

That is the Oral law which we soundly renounce and so does Yahuah. But what is Paul calling a "Jewish fable?" Odd he would call it by that title stressing the "Jewish", since he taught the Greeks completely drenched in fables and myths, but he specifies, it is the "Jewish" ones to ignore. That helps explain why he was not contradicting himself when he introduced the Greek Graces into his theology. Talk about fables. And now they are on the lips of every Christian.

You will find that even though Christians say that what they have is the Judeo-Christian religion- they are light on the Judeo. They refuse to acknowledge the Hebrew names and culture of the people and person they "worship". If you want to be authentic in your walk they call you a Judaizer or legalistic. And as we will see over and over, just like the Jews taking the Talmud over the Torah, Christians will use a 1st century teacher's word (Paul) over Yahusha and Yahuah. It is very confusing when looked at rationally and logically.

Moving on to their next point.

Hebrew Roots/Messianic Christian Zionism Warning-Part 8

7/5/2009

There is a growing movement within Christianity, which contends that Christians need "to return to their Hebrew Roots (HR)."

As we found out when we looked at all the scriptures where Yahuah, the creator of the universe and the one who holds the keys to salvation, He chastised His people, the 12 tribes of Yaccob, for not keeping their agreement to follow His terms and conditions and for not teaching others about it as well. So I ask you, who is really contending that all people, not just Christians should return, turn around and see what Yahuah has to offer? What is His plan of salvation? It is Yahuah Himself! It is His son Yahusha, who tried to get them to repent and turn around in the 1st century AD! What do you think Yahusha was teaching from and all his followers? It was the Tanak! Torah, Prophet and Psalms and Writings! Yahusha taught in the synagogues and read from the Torah! He was not teaching to return to the Hebrew roots! These people were Hebrew! He was teaching them the proper Torah that they were not getting from their teachers! He was restoring the Torah and making it full of meaning and light and in some, completion. If Christians claim to strive to be "Christ-like", isn't this what they should be doing?

The leaders of this movement purport to be teaching believers the “Hebrew Roots of Christianity” through the study of Jewish teachings. So in these studies we will be taking a close look at the teachings of the Messianic and HR movements, as well as Judaism itself. By examining the HR teachings, the Jewish faith, the Talmud and its mystical occultic connection to Cabbalism, we will then see if what is taught upholds the Word of God.

This is a huge generalization. While some may revert back to the Talmud and even Kabbalism, that would be more on the Messianic side, who are basically Jews coming to “Jesus” and even that is a huge generalization. For the most part, HR movement teaches against the Talmud and Kabbalism. You might find some fringe elements just like you do in the Christian church, who play with snakes and such.

We want to be sure no one is missing the foundation we based this study on. No one's opinion matters except for Yahuah's. His word is the first and last. Yahusha only taught what Yahuah told him! The Ruach or Set Apart Spirit- Is set apart from Yahuah! It is all from Him.

If you are seeing teaching from a man or woman that is contradicting to Yahuah and Yahusha, it is not right period, end of story!

So what he has done in essence is, lump all of the folks that call on the name of Yahuah and Yahusha together and say they all teach mysticism and Talmud. That would be like saying all Christians are teaching the same thing as Catholics, Mormons, Pentecostals and are all into the prosperity gospel. It's just not true and neither is what the writer is saying. Where all people have fallen short is following a man's teaching and not the words of Yahuah and Yahusha!

He then goes on to throw in this quote from a radical element of the Jewish leadership, (which is disgusting to be sure), to try and make his claim sound more valid, in condemning an entire culture. By the way, that culture is the same one his JC was raised in. Even Yahusha could distinguish between what the Scribes and Pharisees were teaching (Talmud and Oral laws) and the Torah of Yahuah!

A Jewish man by the name of Mr. Harold Wallace Rosenthal, made this statement: “We Jews continue to be amazed with the ease by which Christian Americans have fallen into our hands...we have taught them to submit to our every command.” This submission has been made possible by the gradual adoption of Talmudic concepts as being Christian. It is what Rabbi Martin Siegel call, “the Judaization of Christianity.”

We will get into this further, but the writer here is falling into his own trap. All religions are equally horrid. That includes Christianity! We never were to establish a religion. We were to establish a relationship with our creator. It's not the Jew's religion we are getting back to. It's a covenant with Yahuah! He calls it, His Covenant, His Feasts, His People, His Name, His Sabbath!

Our point is you don't shed one man's religion just to go into another. You might as well stay where you are. We need to come out of Babylon- all religions!

As I pointed out at the start, I am not personally affiliated with any of these groups. Just like in the Christian faith, there are thousands of denominations whose beliefs are similar, but do not agree on all aspects. One thing I do know for sure is, just because people call on אֱלֹהִים's name does not make them demonic! By the same token all those calling on Yahuah are not saints! We do make people uncomfortable because we take Yahusha at His word when he said:

Matt 5:16-20

"Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens. Do not think that I have come to destroy the Torah or the Prophets. I did not come to destroy but to make fuller! For truly I say to you till the heavens and earth pass away, one yod or one tittle shall by no means pass from the Torah till *all be done.* Whoever, then breaks one of these least Piquwdym-(collectively for all the Torah including terms and conditions, the means to exercise good judgment and resolve differences, enactments and code of wisdom) and teaches men so, shall be called least in the reign of the heaven. But whoever does and teaches them, he shall be called great in the reign of the heaven. For I say to you unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of heaven."

Some may now have a problem. If you are following doctrine that says:

- No works
- The law was nailed to the cross
- Teaching others there is a "better covenant"
- Teaching others there is a "renewed covenant"

אֲנִי and the Torah that Yahusha was teaching from has not changed. Heaven and Earth at this writing, are still here, right? So why do we teach that there is something better than what Yahusha was teaching?

People cannot say Yahuah and Yahusha are liars and then claim that they follow them or worse yet expect to be saved by them. Kind of nervy, don't you think? But I bet like most of us, you never really thought about it this way.

You have to realize; Christians have a different "gospel" than what Yahusha was teaching. You must realize he did not have a "New Testament" under his arm nor had one to give to the apostles when he sent them out! The very title of the portion of the book that most preachers preach from is "The *NEW* Testament".

If preachers are not using the same book as Yahusha, then the message cannot be the same and it's not! Yahusha said the Torah, Prophets and Psalms are the Scriptures. The "New" Testament says the Torah is no longer in effect! Who are you following? Who has authority over Yahusha and Yahuah to say the Torah is useless?

This is sobering for us, I know, and should shake us to our core! This is not someone's opinion. This is a quote from *our Anointed One*! He of course knew what shatan would do to try and keep as many people out of the family as possible, and he told us it would be by counterfeit and strong delusion. In this part 4, you will see how strongly deluded some are, and how they reject Yahuah with a passion and want others to do so as well.

How do you know what righteousness is? It simply means what is right in the eyes of Yahuah! It is the teaching of Torah. Not the 613 oral laws! Yahusha spent a lot of time making clear, that we need to follow what was written and not follow what they were verbally teaching. The only means, by which you enter into the reign of heaven per, Yahusha, is by means of what he did and so we must *understand the meaning of* what he did.

You do that by understanding, observing and answering the invitation to Passover (Pesach), Matzah (unleavened bread) and finally BaKurim (First Fruits), not Easter! You find out why in the Torah.

By taking our sins (missing the mark and erroring) upon himself during Passover (Pesach), he was able to cleanse us from leaven or sin (Unleavened bread-Matzah) and to be deemed acceptable and rescued and to eventually be presented to the Father as perfect. Yahusha was the First Born (First Fruits-Bakurim) son of man that was perfected which fulfilled this feast.

Then 50 days later at Shabua (Pentecost in Greek or Feasts of Weeks) the Ruach Ha Qodesh (The Set Apart Spirit) keeps coming into our life and continues to guide us, so we can keep learning in a cleaner environment.

To stay clean, we must learn the way of what is acceptable behavior in order to live in Yahuah's perfect world. The Torah is the only place that teaches that, in the Hebrew, where there can be no misunderstanding, (if the words are translated properly, that is). In Yah's world to come, it will have the Torah as its guidelines for judgments. We are told He will write the Torah within our hearts! It's not going away folks! It is the very essence of Yahuah. If you disown the Torah, Yahuah must disown you. It's that simple.

Here is some interesting information on the "jot and tittle". Both *jot* and *tittle* refer to tiny quantities. *It has passed into English via William Tyndale's translation of the New Testament in 1526.* It appears there in *Matthew 5:18*:

One iott or one tittle of the lawe shall not scape.

A *jot* is the name of the least letter of an alphabet or the smallest part of a piece of writing. It is the Anglicized version of the Greek *iota* - the smallest letter of the Greek alphabet, which corresponds to the Roman 'i'. This, in turn, was derived from the Hebrew word *Yod*, or *yodh*, which is the smallest letter of the square Hebrew alphabet. A *tittle*, rather appropriately for a word which sounds like a combination of *tiny* and *little*, is smaller still. The "tittle" is the small decorative spur or point on the upper edge of the Yod. You can see this tiny letter with a slightly visible decorative mark.



Tyndale's reference to "shall not scrape" is speaking of the Torah scrolls on animal skins. If a mistake had been made you would scrape off the ink. Also interesting as well, is the translation for our names being "blotted" out of the book of life is also "scraped off".

I hear a lot of preachers use Jeremiah or YarmeYahu (Meaning Yah Exalts) 31:31-2 to say that the New Testament is now the *Renewed Covenant*. This occurs even in the communities that call on the name of Yahuah, because they also use the New Testament as Scripture. No matter what side of the "name" coin you are on, we will point out the errors of that doctrine with Scripture. Here are the verses.

Jer 31:31 Behold, H2009 the days H3117 come, H935 says H5002 אָיָהּ, H3068 that I will make H3772 a new H2319 covenant (treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage) 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 (treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage) 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 (treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage) H1285 they H1992 broke, H6565 although I H595 was an husband H1166 to them, says H5002 אָיָהּ: H3068

Some people are forever taking verses out of context to suit their own agenda. Let us look at who, what, where, when, and why. We can do that by reading this in context!

Jer 31:6 For H3588 there shall be H3426 a day, H3117 that the watchmen H5341 upon the mount H2022 Ephraim H669 shall cry, H7121 Arise H6965 ye, and let us go up H5927 to Zion H6726 to H413 אָיָהּ H3068 our Everlasting Almighty. H430

Jer 31:7 For H3588 this H3541 says H559 אָיָהּ, H3068 Sing H7442 with gladness H8057 for Jacob, H3290 and shout H6670 among the chief H7218 of the nations: H1471 publish H8085 you, praise H1984 you, and say, H559 O אָיָהּ, H3068 save H3467 strong covenant mark אָלֶף Tau (H853) Your people, H5971 strong covenant mark אָלֶף Tau (H853) the remnant H7611 of Israel. H3478

Jer 31:8 Behold, ^{H2009} I will bring ^{H935} them from the north ^{H6828} country, ^{H4480} ^{H776} and gather ^{H6908} them from the coasts ^{H4480} ^{H3411} of the earth, ^{H776} *and* with them the blind ^{H5787} and the lame, ^{H6455} the woman with child ^{H2029} and her that travails with child ^{H3205} together: ^{H3162} a great ^{H1419} company ^{H6951} shall return ^{H7725} here. ^{H2008}

Jer 31:9 They shall come ^{H935} with **weeping**, ^{H1065} and with **supplications** ^{H8469} will I lead ^{H2986} them: I will cause them to walk ^{H1980} by ^{H413} the rivers ^{H5158} of waters ^{H4325} in a straight ^{H3477} way, ^{H1870} where they shall not ^{H3808} stumble: ^{H3782} for ^{H3588} I am ^{H1961} a father ^{H1} to Israel, ^{H3478} and Ephraim ^{H669} *is* My firstborn. ^{H1060}

Jer 31:10 Hear (**carefully considered with interest, listen- shama**) ^{H8085} the word ^{H1697} of **אֲנִי**, ^{H3068} O you nations, ^{H1471} and declare ^{H5046} *it* in the isles ^{H339} afar off, ^{H4480} ^{H4801} and say, ^{H559} He that scattered ^{H2219} Israel ^{H3478} will gather ^{H6908} him, and keep ^{H8104} him, as a shepherd ^{H7462} *doth* His flock. ^{H5739}

Jer 31:11 For ^{H3588} **אֲנִי** ^{H3068} has redeemed ^{H6299} **strong covenant mark** **אֵל תּוֹ** **alef Tau** (^{H853}) Jacob, ^{H3290} and **ransomed** ^{H1350} him from the hand ^{H4480} ^{H3027} of *him that was* stronger ^{H2389} than ^{H4480} he.

Jer 31:12 **Therefore they shall come** ^{H935} and sing ^{H7442} in the height ^{H4791} of Zion, ^{H6726} and shall flow together ^{H5102} to ^{H413} the goodness ^{H2898} of **אֲנִי**, ^{H3068} for ^{H5921} wheat, ^{H1715} and for ^{H5921} wine, ^{H8492} and for ^{H5921} oil, ^{H3323} and for ^{H5921} the young ^{H1121} of the flock ^{H6629} and of the herd: ^{H1241} and their soul ^{H5315} shall be ^{H1961} as a watered ^{H7302} garden; ^{H1588} and they shall not ^{H3808} sorrow ^{H1669} any more ^{H3254} at all.

Jer 31:13 Then ^{H227} shall the virgin ^{H1330} rejoice ^{H8055} in the dance, ^{H4234} both young men ^{H970} and old ^{H2205} together: ^{H3162} for I will turn ^{H2015} their mourning ^{H60} into joy, ^{H8342} and will comfort ^{H5162} them, and make them rejoice ^{H8055} from their sorrow. ^{H4480} ^{H3015}

Jer 31:14 And I will satiate ^{H7301} **the soul** (**the personality, conscience and will of a person – nephesh**) ^{H5315} of the priests ^{H3548} with fatness, ^{H1880} and My people ^{H5971} shall be satisfied with ^{H7646} **strong covenant mark** **אֵל תּוֹ** **alef Tau** (^{H853}) My goodness, ^{H2898} says ^{H5002} **אֲנִי**. ^{H3068}

Jer 31:15 This ^{H3541} says ^{H559} **אֲנִי**, ^{H3068} A voice ^{H6963} was heard ^{H8085} in Ramah, ^{H7414} **lamentation**, ^{H5092} and bitter ^{H8563} weeping; ^{H1065} Rahel ^{H7354} weeping ^{H1058} for ^{H5921} her children ^{H1121} refused ^{H3985} to be comforted ^{H5162} for ^{H5921} her children, ^{H1121} because ^{H3588} they *were* not. ^{H369}

Jer 31:16 This^{H3541} says^{H559} אָיָאָ, ^{H3068} Refrain^{H4513} your voice^{H6963} from weeping, ^{H4480} ^{H1065} and your eyes^{H5869} from tears: ^{H4480} ^{H1832} for^{H3588} your **work**^{H6468} shall be^{H3426} rewarded, ^{H7939} says^{H5002} אָיָאָ, ^{H3068} and they shall come again^{H7725} from the land^{H4480} ^{H776} of the enemy. ^{H341}

Jer 31:17 And there is^{H3426} hope^{H8615} in your end, ^{H319} says^{H5002} אָיָאָ, ^{H3068} that your children^{H1121} shall come again^{H7725} to their own border. ^{H1366}

Jer 31:31 **Behold,** ^{H2009} **the days**^{H3117} **come,** ^{H935} says^{H5002} אָיָאָ, ^{H3068} that I will make^{H3772} a new (**fresh, renewed- chadash**) ^{H2319} **covenant** (**treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage**) ^{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** (**treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage**) ^{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} to them, says^{H5002} אָיָאָ: ^{H3068}

Jer 31:33 **But**^{H3588} **this**^{H2063} shall be **covenant** (**treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage**) ^{H1285} that^{H834} I will make^{H3772} with^{H854} **the house**^{H1004} of Israel; ^{H3478} **After**^{H310} those^{H1992} days, ^{H3117} says^{H5002} אָיָאָ, ^{H3068} **I will put**^{H5414} (^{H853}) **My TORAH**^{H8451} **in their inward parts,** ^{H7130} **and write**^{H3789} **it in**^{H5921} **their hearts;** ^{H3820} and will be^{H1961} their Almighty, ^{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 neighbor, ^{H7453} and every man^{H376} (^{H853}) his brother, ^{H251} saying, ^{H559} Know^{H3045} (^{H853}) אָיָאָ: ^{H3068} for^{H3588} they shall all^{H3605} know^{H3045} Me, from the least^{H4480} ^{H6996} of them to^{H5704} the greatest^{H1419} of them, says^{H5002} אָיָאָ: ^{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} says^{H559} אָיָאָ, ^{H3068} which gives^{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 divides^{H7280} the sea^{H3220} when the waves^{H1530} thereof roar; ^{H1993} אָיָאָ ^{H3068} of hosts^{H6635} *is* His name: ^{H8034}

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

Jer 31:37 Thus^{H3541} says^{H559} אַיָּאָז;^{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} says^{H5002} אַיָּאָז.^{H3068}

Jer 31:38 Behold,^{H2009} the days^{H3117} come,^{H935} says^{H5002} אַיָּאָז,^{H3068} that the city^{H5892} shall be built^{H1129} to אַיָּאָז^{H3068} from the tower^{H4480 H4026} of Hananeel^{H2606} to 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} to^{H5704} the brook^{H5158} of Kidron,^{H6939} to^{H5704} the corner^{H6438} of the horse^{H5483} gate^{H8179} toward the east,^{H4217} shall be (holy) Set Apart^{H6944} to אַיָּאָז;^{H3068} it shall not^{H3808} be plucked up,^{H5428} nor^{H3808} thrown down^{H2040} any more^{H5750} forever.^{H5769}

So let's answer some questions, now that we have the full text.

Who: Who is Yah talking to?

- Ephraim- the Northern 10 tribes, Yac'cob - the remnant of Israel - remember this is the tribes who entered into the covenant with Yahuah. Question: Have Christians entered into a covenant with Yahuah? The very title conveys this group follows a "Christ" not Yahuah. So by logic, how can a "Christian have a renewed covenant from Yahuah when they have not entered into ANY covenant with Yahuah. They say what they have replaces what Yahuah had with Tribes of Yac'cob.
- House of Yac'cob from all corners of the earth, the remnant. He is not talking about the Gentiles is He? He is very specific. He is the father of Ephraim and Israel. Remember they come back to Him last. "Those that were first shall be last".

TOOLS	☰ Mat 19:30	But many <i>that are</i> first shall be last ; and the last shall be first.
TOOLS	☰ Mar 9:35	And he sat down, and called the twelve, and saith unto them, If any man desire to be first, <i>the same</i> shall be last of all, and servant of all.
TOOLS	☰ Mar 10:31	But many <i>that are</i> first shall be last ; and the last first.
TOOLS	☰ Luk 13:30	And, behold, there are last which shall be first, and there are first which shall be last .

What: is happening for there to be a renewed covenant?

- There will be a watchman on the wall calling the people to come back to Jerusalem to meet with Yahuah. Are Christians taught about making a pilgrimage to Israel at the end of days? Or are they being taught they will be raptured out of planet earth?
- Everyone will know the Name Yahuah and that He is the Almighty. Do most Christians know the name of Yahuah as the creator of the Universe? No- this has not happened or else we would not be doing this study.

Where: This will happen when we are all gathered back to Zion. Yah even gives us the dimensions of how big this city is and where it is. Has that happened? Again, no it has not.

These verses describe the future boundaries of the city, referring to seven landmarks. These landmarks are the Tower of Hananel, the Corner Gate, the hill Gareb, another hill named Goah or Goath, the valley of dead bodies and ashes, the fields as far as the brook Kidron, and the Horse Gate. The order in which these seven places are mentioned is as if the prophet was making a circuit of the city in a counterclockwise direction, beginning at the northeast of the city.

When: In the last days, at the end of the tribulation. A city will be built to Yahuah that will never be thrown down, forever! If Christians are revering the city of Yahuah why do still have the need for a Vatican? More and more Christian leadership is bowing down to the Pope.

Exactly what is the refreshed and renewed covenant?

Instead of writing *the Torah* on paper or on stone it will be written on the hearts of who? The house of Israel and House of Judah and He gives the example of how different it will be than the one He gave them when they came out of Egypt. Why the difference? Because even though He gave it to them from His own lips, they forgot it immediately. It was not written inside them. It was not a core part of their being. But when Yah restores it, we need never fear of falling short or missing the mark ever again. It will be happily engrained in us. We made our choice to follow Yah's Torah so we will then be hardwired to think that way automatically. What a blessing!

Has this happened yet? No! How can Christian pastors teach their congregations this replacement theology? This has nothing to do with a "New Testament" in the first century AD!

If both houses had a change of heart and this has already happened, why are they still not calling on Yahuah's name? Why do they still teach Talmud and not Torah?

To be clear, the Torah won't be new! How we learn it or know it will be different! Who will be in charge will be different. There are things in the covenant now that will make no sense then, as we also will have renewed and different bodies. Yah will make amendments to our new environment. The Covenant He had with Adam is very different than the one He gave to Moshe -Moses. The expectations of the high standard are the same but there needs to be some refreshing, since our circumstances are refreshed and renewed- back to a former splendor. The Sabbath will still be observed as well as the feasts! This is not taught to Christians. Do you see the horrible doctrine that grew out of taking scripture out of context?

None of this has happened yet!

People are still rejecting the Torah!

There is no renewed covenant or New Testament
that replaces the Original Covenant or Torah--now or ever!

Yahuah has not officially forgiven the house of Yac'cob. He is still looking at their missing the mark! They still reject His son!

From this PDF you can find in full here, it talks about the theologian discussions on this subject. I will pull out some highlights.

1. [PDF]

Expansion of Jerusalem in Jer 31:38-40: Never, Already, or ...

<https://www.tms.edu/m/17b.pdf>

EXPANSION OF JERUSALEM IN JER 31:38-40: NEVER, ALREADY OR NOT YET?

Dennis M. Swanson*
Seminary Librarian

Various viewpoints on the biblical teaching of the millennium deal differently with the prophecy of Jerusalem's expansion in Jer 31:38-40. Wording of the prophecy points to a fulfillment in the distant future and sets seven boundary markers for the city: the Tower of Hananel, the Corner Gate, the Hill Gareb, Goah, the Valley of Dead Bodies and Ashes, the fields as far as the Brook Kidron, and the Horse Gate. Those markers indicate an expansion of the city beyond anything yet known. Proposals about the fulfillment of the prophecy include those that say the prophecy will never be fulfilled, those contending that the prophecy has already been fulfilled, and those holding to a yet future fulfillment of the prophecy. The first option sees a spiritual rather than geographical fulfillment of the passage and falters in light of specific geographical details given therein. The "already" option points to a fulfillment either in the time of Zerubbabel and Joshua or in the New Jerusalem of eternity future. Both "already" options fall short of compliance with details of the prophecy. The "not yet" option coincides well with conditions expressed in the prophecy by placing its fulfillment in the future millennial kingdom on earth.

Repeat! We do not have a "New Testament" or "Renewed Covenant".

We have Eyewitness accounts of Yahusha's life as he taught the Torah and fulfilled Passover, Unleavened Bread, First Fruits and Feast of Weeks-*His words* which do not conflict with Torah are Scripture-since most of the time he is quoting The Tanak.

We have The Revelation of Yahusha from an Eyewitness-Which does not conflict with the Prophets and Psalms. It is Scripture. However only up to Chapter 18 can be verified before Constantine.

The Eyewitness accounts, *if they are not quoting Yahusha*, are simply letters expressing their opinions or commentaries from the eyewitnesses and others. They are not Scripture.

They do not trump or nullify The Torah. And most importantly if we want to be included in the family in the end time city of Jerusalem, then we have to return to Torah- Per Yahuah.

Conclusion

Jeremiah, facing the destruction of Jerusalem—either an accomplished fact or an imminent threat as he received this prophecy—predicts a future time¹¹¹ when the city will be rebuilt. The city will be changed in almost every way, changed in a manner that simply renders a “Never” or “Already” fulfillment entirely implausible.

As the future capital of the Messiah’s earthly kingdom, it will be rebuilt and enlarged, a necessity from the severe damage which will occur during the tribulation (e.g., Rev 11:13).¹¹² The city’s topography will be altered so that the city is elevated (Zech 14:10). This enlarged and elevated city will be sanctified and become “holy to the Lord.” The city will be inviolable, never again falling victim to the destruction of war or natural disaster.¹¹³ Even when Satan, during his short release from the bottomless pit (Rev 20:7), rallies the nations to march against the city, the city itself will suffer no harm. Before the rebels can launch their attack, God will intervene and “fire [will come] down from heaven and devour them” (Rev 20:9). J. Barton Payne, late professor of Old Testament at Covenant Theological Seminary, was correct in assigning the fulfillment of Jer 31:38-40 to the period of the future “millennial kingdom.”¹¹⁴

Read Rev 21 and 22 regarding the new city!

Pro 6:23 For^{H3588} the commandment (**terms and conditions- mitzwah**)^{H4687} is a lamp;^{H5216} and the law-Instructions (Torah) ^{H8451} is light;^{H216} and reproofs^{H8433} of instruction^{H4148} are the way^{H1870} of life:^{H241}

Psa 19:7 The TORAH^{H8451} of אַיָּאֵל^{H3068} **is perfect** (entire, integrity, truth, without blemish, complete, full, perfect, sound, undefiled, whole- **taw’meem**)^{H8549} converting (returning, going back to the starting point- **shoob**)^{H7725} the soul –(your conscience, personality, passion will –**nepesh**):^{H5315} the testimony^{H5715} of אַיָּאֵל^{H3068} is sure,^{H539} making wise (teaching wisdom- **kaw’kam**)^{H2449} the simple (silly-that is seducible- **foolish- pethiy**).^{H6612}

Understand, The Torah is *Perfect*, thus there is no need for any other Scriptures *to save us!* H8549 also means *complete!* Yes, the Eyewitness Accounts are awesome to read and it is precious to hear Yahusha’s voice! Don’t forget, he was quoting Torah. It is awesome that we get to see some prophecies fulfilled and we are introduced to him, but don’t be misled that it is a different message that what is found in Torah. Yahusha is in the Torah. I weigh and balance what I read in the eyewitness accounts against the Torah.

If it is not in conflict, then it is good and beneficial. If not, then it becomes suspect. Yahusha warned us to look out for false witnesses. I think we should heed what he had to say. Yahuah said the same thing in the Tanak. Shatan keeps repeating his counterfeiting lies because they work so well. Dab of truth, twist a scripture here, lie a little there and wrap it up with sweet words and you get people dazed and confused.

Torah is whole, sound, entire, complete and finished. I think that says it all.

Strong's H8549 - <i>tamiym</i>	
תָּמִיִּם	
Transliteration	Pronunciation
<i>tamiym</i>	tä·mēm' (Key)
Part of Speech	Root Word (Etymology)
adjective	From תָּמַם (H8552)
TWOT Reference	
2522d	
Outline of Biblical Usage	
1) complete, whole, entire, sound a) complete, whole, entire b) whole, sound, healthful c) complete, entire (of time) d) sound, wholesome, unimpaired, innocent, having integrity e) what is complete or entirely in accord with truth and fact (neuter adj/subst)	
Authorized Version (KJV) Translation Count — Total: 91	
AV — without blemish 44, perfect 18, upright 8, without spot 6, uprightly 4, whole 4, sincerely 2, complete 1, full 1, misc 3	

Strong's H8552 - <i>tamam</i>	
תָּמַם	
Transliteration	Pronunciation
<i>tamam</i>	tä·mam' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
2522	
Outline of Biblical Usage	
1) to be complete, be finished, be at an end a) (Qal) 1) to be finished, be completed a) completely, wholly, entirely (as auxiliary with verb) 2) to be finished, come to an end, cease 3) to be complete (of number) 4) to be consumed, be exhausted, be spent 5) to be finished, be consumed, be destroyed 6) to be complete, be sound, be unimpaired, be upright (ethically) 7) to complete, finish 8) to be completely crossed over b) (Niphal) to be consumed c) (Hiphil) 1) to finish, complete, perfect 2) to finish, cease doing, leave off doing 3) to complete, sum up, make whole 4) to destroy (uncleanness) 5) to make sound d) (Hithpael) to deal in integrity, act uprightly	
Authorized Version (KJV) Translation Count — Total: 64	
AV — consume 26, end 9, finished 4, clean 3, upright 3, spent 3, perfect 2, done 2, failed 2, accomplish 2, misc 8	

The Torah will not pass away at all, it will still be on our hearts! Not all the prophecies are completed. When they have been then that will be the time it's written within us as a natural way of life. Thus prophecy will be permanently fulfilled.

This upsets a lot of people and terms like "Judaize" and "legalism" get thrown about. "The law" or "Commandments" are not "Jewish" laws. They are not even "Laws". They are instructions and a way for those in Yah's fold to hear Yahuah's will and Yahusha, The Shepherd's Voice.

You live in your country and hopefully do not break the law of the land. Are you accused of being caught up in "legalism", of course not, you also don't have a choice whether to comply or not. This is completely opposite of Torah. You can reject it. Just don't expect the benefits that come with accepting it. That's fair!

If we choose to follow the instructions of The Father's wisdom thru Torah and trust that He is telling us the truth that this is the way home, how is that being "legalistic"? No one is forcing us to choose eternal life! We can choose to live this life with no strings and then that will be our end. It could not be fairer!

Those that scream foul- "this is not fair" are those that want to live like the devil, spit in the eye of Yahuah and then be granted a free pass to Eternity! Every household has terms and agreements. This is no different. If people do not love Yahuah now, why in the world would they want to spend eternity with Him? He does not change! Understand this! If you don't love Him, He does not want to spend eternity with you!

Isa 5:20 Woe^{H1945} to them that call^{H559} evil^{H7451} good,^{H2896} and good^{H2896} evil;^{H7451} that put^{H7760} darkness^{H2822} for light,^{H216} and light^{H216} for darkness;^{H2822} that put^{H7760} bitter^{H4751} for sweet,^{H4966} and sweet^{H4966} for bitter!^{H4751}

The Torah is a lamp under our feet! It is not Darkness!

The Scriptures say that those who do not follow the instructions of the Torah are rebellious. Hmmm ever think about that? What is being rebellious? H4784 MaRah מרה - defying, being openly defiant of His authority, implying hostility, including not observing what you have been asked to do. But who are we rebelling from? The giver of the Torah, Yahuah ! And that is ok. Just don't expect Him to give you the "perks" of being a part of His family! You will soon see the tone of the criticisms against us that observe the Torah in this presentation by one who is clearly rebelling against The Almighty and the sad thing is he doesn't even realize it.

It's not entirely our fault for being misled, but it will be our fault if after we learn the truth, we ignore it. The KJV has misled millions in regards to the word **TORAH!** It uses words like *commandment* and *law*.

Torah means instructions and is a guide to teach us. Again, I would stress using a KJV that has the Strong's numbers in them so you can look up a word's meanings to see if there is a discrepancy with what you think it means. Then keep looking in other sources as well.

And just in case you still don't think it is important, let's look at the back of the book.

Revelation 22:11-12

"He who does wrong, let him do more wrong. He who is filthy, let him be more filthy. **He who is righteous, let him be more righteous. He who is set apart, let him be more set apart.** And see, I am coming speedily and My reward is with Me to give to each according to **his work**. I am the Aleph and the Tau, the beginning and the end, the first and the last.

Yahuah is saying pick your side! And please don't think you are ever "righteous" enough! Be more than you have ever been. Keep cleansing your nephesh-your conscience, wills and passions. You will be judged by who you served, based on the Torah. The only measure of righteousness we have is Torah- That is what Yahusha used. Hebrew is an action language. We must be about The Father's Business just like Yahusha was doing The Father's **Work**, calling out the Pharisees and scribes as serving shatan and we need to show people the information about the pathway home.

Now you will never see Torah in the KJV but it is *supposed* to be there! It is another word that has been covered over 219 times as Law. Let us do a word search for "law".

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "law"			
H1881	dath	däth	law, decree, commandment, manner, commission
H1882	dath (Aramaic)	däth	law, decree
H2524	cham	khäm	father in law
H2545	chamowth	kham·öth'	mother in law
H2706	choq	khöke	statute, ordinance, decree, due, law, portion, bounds, custom, appointed, commandments, misc

H2710	<i>chaqaq</i>	khä·kak'	lawgiver, governor, decree, to grave, portray, law , printed, set, note, appoint
H2859	<i>chathan</i>	khä·than'	law , affinity, marriages
H2860	<i>chathan</i>	khä·thän'	law , bridegroom, husband
H2994	<i>Yëbemeth</i>	yev·ä'·meth	brother's wife, sister in law
H3618	<i>kallah</i>	kal·lä'	daughter in law , bride, spouse
H4687	<i>mitsvah</i>	mits·vä'	commandments, precept, commanded, law , ordinances
H4941	<i>mishpat</i>	mish·pät'	judgment, manner, right, cause, ordinance, lawful, order, worthy, fashion, custom, discretion, law , measure, sentence, misc
H8451	<i>towrah</i>	tō·rä'	law ←

New Testament (Greek) for "law"

G60	<i>agoraios</i>	ä-go-rī'-os	baser sort, law
G458	<i>anomia</i>	ä-no-mē'-ä	iniquity, unrighteousness, transgress the law , transgression of the law
G459	<i>anomos</i>	ä'-no-mos	without law , transgressor, wicked, lawless, unlawful
G460	<i>anomōs</i>	ä-no'-mōs	without law
G1772	<i>ennomos</i>	e'n-no-mos	lawful, under law
G2917	<i>krima</i>	krē'-mä	judgment, damnation, condemnation, be condemned, go to law , avenge
G2919	<i>krinō</i>	krē'-nō	judge, determine, condemn, go to law , call in question, esteem, misc
G3544	<i>nomikos</i>	no-mē-ko's	lawyer, about the law
G3547	<i>nomodidaskalos</i>	no-mo-dē-dä'-skä- los	doctor of the law , teacher of the law
G3548	<i>nomothesia</i>	no-mo-the-sē'-ä	giving of the law
G3549	<i>nomotheteō</i>	no-mo-the-te'-ō	receive the law , establish
G3551	<i>nomos</i>	no'-mos	law
G3565	<i>nymphē</i>	nū'm-fā	bride, daughter in law
G3891	<i>paranomeō</i>	pä-rä-no-me'-ō	contrary to the law
G3994	<i>penthera</i>	pen-the-rä'	mother in law , wife's mother
G3995	<i>pentheros</i>	pen-the-ro's	father in law

Strong's H8451 - *towrah*

תּוֹרָה

Transliteration	Pronunciation
towrah	tō-rā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From יָרָה (H3384)
TWOT Reference	
910d	

Outline of Biblical Usage

- 1) law, direction, instruction
 - a) instruction, direction (human or divine)
 - 1) body of prophetic teaching
 - 2) instruction in Messianic age
 - 3) body of priestly direction or instruction
 - 4) body of legal directives
 - b) law
 - 1) law of the burnt offering
 - 2) of special law, codes of law
 - c) custom, manner
 - d) the Deuteronomic or Mosaic Law

Authorized Version (KJV) Translation Count – Total: 219

AV – law 219

Strong's H8452 - *towrah*

תּוֹרָה

Transliteration	Pronunciation
towrah	tō-rā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Probably from תּוֹר (H8448)
TWOT Reference	
910d	

Outline of Biblical Usage

- 1) custom, manner, mode, law (of man)

Authorized Version (KJV) Translation Count – Total: 1

AV – manner 1


Gesenius's Lexicon (Help)

Gesenius's Lexicon (Help)

תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach).

—(1) *instruction, doctrine*, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) *law*.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws*; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

Strong's H3384 - yarah	
	
Transliteration	Pronunciation
arah	yä·rä' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
910	
Outline of Biblical Usage	
1) to throw, shoot, cast, pour a) (Qal) 1) to throw, cast 2) to cast, lay, set 3) to shoot arrows 4) to throw water, rain b) (Niphal) to be shot c) (Hiphil) 1) to throw, cast 2) to shoot 3) to point out, show 4) to direct, teach, instruct 5) to throw water, rain	
Authorized Version (KJV) Translation Count – Total: 84	
AV – teach 42, shoot 18, archers 5, cast 5, teacher 4, rain 2, laid 1, direct 1, inform 1, instructed 1, shewed 1, shooters 1, through 1, watered 1	

GeseNIUS'S LEXICON (Heb)

יָרָה, inf. יָרָה, יָרֹת, and יָרֹתָ 2 Chron. 26:15, imp. יָרֵה, fut. יִרְהַ [1 pers. pl. with suff. יָרֵם].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרֵה an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι ἄστυ, for to lay the foundations of a city; Syr. ܝܨܬܢܐ to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרֵתִי אֲשֶׁר יָרֵשִׁ which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare יָרַק, Hos. 6:3. Hence part. יָרֵה the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יִרְהַ Ex. 19:13.

HIPHIL הוֹרֵה, fut. יִרְהַ, with Vav convers. יֹרֵה.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יִרְהַ 2 Ki. 13:17. Part. מוֹרֵה an archer, 1 Sam. 31:3. Written by an Aramaism in the manner of verbs יָלַל, 2 Sam. 11:24, וַיִּרְאוּ הַמּוֹרֵאִים "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵה i. q. יָרֵה "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרָה יָדֵי), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, בְּמַרְאֵי אֶצְבָּעָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:26.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνῶ, ἀραφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 7 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by 7 (prop. to teach or conform to something) 2 Ch.

Law is not a good translation for Torah. The root at its foundation is pointing to direction, teaching, and instruction. Being from יָרָה, that is why the Scriptures are so adamant from King David or Daud (pronounced Dude) in the Psalms, how` ` true, righteous and awesome they are. It's why as our Heavenly Father, יָרָה cannot tolerate our not following them, because it is the only thing that will keep us out of danger and shatan's clutches and thus separated from Yah! It grieves Him. He cannot be where rebellion and unrighteousness is. Yah does not want to be separated from us! Oh what a big meanie He is! How horrible is the one who created us to want to keep us from harm and show us the way to eternal life!

Why is this important to this discussion? Because we are accused of being legalists and that the Torah is no longer valid. As we will see going forward, loving the Torah will mark you as a heretic extremist, and a sure sign you are a cult member. It will put you on a watch list. So be prepared to be all in or not in at all. There is no fence sitting.

It's very important to know the difference between Torah H8451 and Mitzwah H4687 and Mishpat H4941, which can be from אָזְנֵי or man.

We won't look at all 219 verses, but you should. Blue Letter Bible is an awesome free reference, just put in H8451 and you can get this information on line. This one is often overlooked. Gentiles (non- covenant family members) never want to think the Torah is for them!

Num 15:16 One^{H259} law **TORAH** ^{H8451} and one^{H259} manner^{H4941} shall be^{H1961} for you, **and for the stranger^{H1616} that sojourns^{H1481} with^{H854} you.**

Let that sink in. Yahuah said *we all can benefit from the same instructions* because He created the people of Israel as well as the ones that were not of the same blood. Yeah! We are all human beings right? This has nothing to do with race or superiority due to skin color or blood line! Why is this so hard to comprehend? We allow men to write hundreds of thousands of laws, taking away basic rights and that is A.O.K. But if Yah our Father gives us instructions, people go ballistic! They just can't hang with a "god" like that! These same people make house rules for their kids to follow! What hypocrisy!

Num 15: 29-31

29 For him who makes a mistake unintentionally there is one Torah 8451, both for him who is native among the children of Yisrael **and for the stranger (a proselyte- a foreigner who is now wanting to be in the covenant family-he becomes like a native born – gare H1616) who sojourns in their midst.** 30 "But the being (nephesh) who acts defiantly, *whether he is a native or a stranger*, he reviles אָזְנֵי, and that being, shall be cut off from among his people. 31 because he has despised the Word of אָזְנֵי, and has **broken (dissolve, tear asunder, cause to cease, make of no effect, make void- paw'rar) ^{h6565}** His mitzwah (H6487)- terms and conditions, that being shall certainly be cut off, his wickedness is upon him."

Deu 4:8 And what^{H4310} nation^{H1471} *is there so great,*^{H1419} that^{H834} has statutes (ordinance, prescription, enactment – **choq**)^{H2706} and judgments (means to exercise good judgement to resolve disputes- **mishpat**)^{H4941} so righteous^{H6662} as all^{H3605} this^{H2063} **TORAH**,^{H8451} which^{H834} I^{H595} set^{H5414} before^{H6440} you this day?^{H3117}

Deu 27:26 Cursed^{H779} *be* he that^{H834} confirms^{H6965} not^{H3808} *all*(^{H853}) the words^{H1697} of this^{H2063} **TORAH**^{H8451} to do (to accomplish, work, produce, act with effect- **asah**)^{H6213} them. And all^{H3605} the people^{H5971} shall say,^{H559} so be it.^{H543}

Deu 28:58 If^{H518} you will not^{H3808} observe (**guard, give heed-shamar**)^{H8104} to do (to accomplish, work, produce, act with effect-**asah**)^{H6213} as a strong covenant mark **ת** (^{H853}) all^{H3605} the words^{H1697} of this^{H2063} **TORAH**^{H8451} that are written^{H3789} in this^{H2088} book,^{H5612} that you may fear (revere)^{H3372} as a strong covenant mark **ת** (^{H853}) this^{H2088} glorious (honorable)^{H3513} and fearful (awesome)^{H3372} name (**character, reputation- shem**),^{H8034} Strong covenant mark **ת** (^{H853}) **אֵלֹהֵינוּ**^{H3068} Your Almighty;^{H430}

Deu 28:61 Also^{H1571} every^{H3605} sickness,^{H2483} and every^{H3605} plague,^{H4347} which^{H834} is not^{H3808} written^{H3789} in the book^{H5612} of this^{H2063} **TORAH**,^{H8451} them will **אֵלֹהֵינוּ**^{H3068} bring^{H5927} upon^{H5921} you, until^{H5704} you be destroyed.^{H8045}

Deu 29:9 Keep^{H8104} therefore(^{H853}) the words^{H1697} of this^{H2063} covenant (**alliance, pledge, treaty, agreement – byriyth**),^{H1285} and do (to accomplish, work, produce, act with effect-**asah**)^{H6213} them, that^{H4616} you may prosper^{H7919} (^{H853}) in all^{H3605} that^{H834} ye do (to accomplish, work, produce, act with effect-**asah**).^{H6213}

Deu 29:10 You^{H859} stand^{H5324} this day^{H3117} all^{H3605} of you before^{H6440} **אֵלֹהֵינוּ**^{H3068} your Eternal Almighty;^{H430} your captains^{H7218} of your tribes,^{H7626} your elders,^{H2205} and your officers,^{H7860} *with* all^{H3605} the men^{H376} of Israel,^{H3478}

Deu 29:11 Your little ones,^{H2945} your wives,^{H802} and your stranger (a proselyte- a foreigner who is now wanting to be in the covenant family-he becomes like a native born – **gare H1616**)^{H1616} that^{H834} is in^{H7130} your camp,^{H4264} from the hewer^{H4480} ^{H2404} of your wood^{H6086} to^{H5704} the drawer^{H7579} of your water:^{H4325}

Deu 29:12 That you should enter^{H5674} into covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} with אֲלֹהֵיךָ^{H3068} your Almighty,^{H430} and into His oath,^{H423} which^{H834} אֲלֹהֵיךָ^{H3068} your Almighty^{H430} makes^{H3772} with^{H5973} you this day:^{H3117}

Deu 29:13 That^{H4616} He may establish^{H6965} you to day^{H3117} for a people^{H5971} to Himself, and *that* He^{H1931} may be^{H1961} to you a Almighty,^{H430} as^{H834} he has said^{H1696} to you, and as^{H834} he has sworn^{H7650} to your fathers,^{H1} to Abraham,^{H85} to Isaac,^{H3327} and to Jacob.^{H3290}

Deu 29:14 Neither^{H3808} with^{H854} you only^{H905} do I^{H595} make^{H3772} (H853) this^{H2063} covenant alliance, pledge, treaty, agreement – byriyth)^{H1285} and this^{H2063} oath;^{H423}

Deu 29:15 But^{H3588} with^{H854} *him* that^{H834} stands^{H5975} here^{H6311} with^{H5973} us this day^{H3117} before^{H6440} אֲלֹהֵינוּ^{H3068} our Almighty,^{H430} and also with^{H854} him that^{H834} is not^{H369} here^{H6311} with^{H5973} us this day:^{H3117} **WOW!** This is including us who are willing to take an oath to Yahuah to follow His covenant!

Deu 29:16 (For^{H3588} you^{H859} know^{H3045} (H853) how^{H834} we have dwelt^{H3427} in the land^{H776} of Egypt;^{H4714} and how^{H834} we came^{H5674} through^{H7130} the nations^{H1471} which^{H834} you passed by;^{H5674}

Deu 29:17 And you have seen^{H7200} (H853) their abominations,^{H8251} and their idols,^{H1544} wood^{H6086} and stone,^{H68} silver^{H3701} and gold,^{H2091} which^{H834} *were* among^{H5973} them:)



Deu 29:18 Lest^{H6435} there should be^{H3426} among you man,^{H376} or^{H176} woman,^{H802} or^{H176} family,^{H4940} or^{H176} tribe,^{H7626} whose^{H834} heart^{H3824} turns away^{H6437} this day^{H3117} from^{H4480} ^{H5973} אַיִן^{H3068} our Almighty,^{H430} to go^{H1980} *and* serve^{H5647} as a strong covenant mark ^{אֵן} (H853) the gods^{H430} of these^{H1992} nations;^{H1471} lest^{H6435} there should be^{H3426} among you a root^{H8328} that bears^{H6509} gall^{H7219} and wormwood;^{H3939}



Deu 29:19 And it come to pass,^{H1961} when he heareth^{H8085} as a strong covenant mark ^{אֵן} (H853) the words^{H1697} of this^{H2063} curse,^{H423} **that he bless himself^{H1288} in his heart,^{H3824} saying,^{H559} I shall have^{H1961} peace,^{H7965} **though^{H3588} I walk^{H1980} in the imagination (a sense of twisted, obstinacy, stubbornness -sher'e'ruth)-**^{H8307} **of mine heart,**^{H3820} **to**^{H4616} **add^{H5595} drunkenness^{H7302} to**^{H854} **thirst:**^{H6771}**



Deu 29:20 אַךְ־לֹא־יִסְּוֹר will^{H14} not^{H3808} spare (to forgive, pardon- **calach**)^{H5545} him, but^{H3588} then^{H227} the anger^{H639} of אַךְ־לֹא־יִסְּוֹר^{H3068} and his jealousy (not bearing a rival- **qin'ah**)^{H7068} shall smoke^{H6225} against that^{H1931} man,^{H376} and all^{H3605} the curses^{H423} that are written^{H3789} in this^{H2088} book^{H5612} shall lie^{H7257} upon him, and אַךְ־לֹא־יִסְּוֹר^{H3068} as a strong covenant mark **מַחַח**^{H853} shall blot out (wipe out, obliterate, exterminate, wipe out the memory of- **machah**)^{H4229} as a strong covenant mark **מַחַח**^(H853) his name^{H8034} from under^{H4480 H8478} heaven.^{H8064}

Deu 29:21 And אַךְ־לֹא־יִסְּוֹר^{H3068} shall separate^{H914} him to evil^{H7451} out of all^{H4480 H3605} the tribes^{H7626} of Israel,^{H3478} according to all^{H3605} the curses^{H423} of the covenant **alliance, pledge, treaty, agreement – byriyth**)^{H1285} that are written^{H3789} in this^{H2088} book^{H5612} of the **TORAH**:^{H8451}

ARE YOU FOLLOWING MAN, OR MESSIAH?

MAN'S WAYS	MESSIAH'S WAYS
-SUN-DAY WORSHIP	-SEVENTH-DAY SABBATH
-EATING ALL ANIMALS	-EATING CLEAN ANIMALS
-CHRISTMAS	-PASSOVER
-EASTER	-FEAST OF UNLEAVENED BREAD
-LENT	-FIRSTFRUITS
-VALENTINE'S DAY	-PENTECOST
-HALLOWEEN	-TRUMPETS
-COMMUNION	-DAY OF ATONEMENT
-PRAYING TO MARY	-FEAST OF TABERNACLES
-VENERATION OF SAINTS	-THE LAST GREAT DAY

"He who says he abides in Him ought himself also to walk just as He walked." -1 John 2:6

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Deu 29:22 So that the generation^{H1755} to come^{H314} of your children^{H1121} that^{H834} shall rise up^{H6965} after^{H4480 H310} you, and the stranger (an alienated person, either and Israelite that is apostate or just a non Israelite who may be traveling in the land, a non covenant family member **nok-ree**)^{H5237} that^{H834} shall come^{H935} from a far^{H7350} land,^{H4480 H776} shall say,^{H559} when they see^{H7200 (H853)} the plagues^{H4347} of that^{H1931} land,^{H776} and the sicknesses^{H8463} which^{H834} אַךְ־לֹא־יִסְּוֹר^{H3068} has laid^{H2470} upon it;

Deu 29:23 And that the whole^{H3605} land^{H776} thereof is brimstone,^{H1614} and salt,^{H4417} and burning,^{H8316} that it is not^{H3808} sown,^{H2232} nor^{H3808} beares,^{H6779} nor^{H3808} any^{H3605} grass^{H6212} grows^{H5927} therein, like the overthrow^{H4114} of Sodom,^{H5467} and Gomorrah,^{H6017} Admah,^{H126} and Zeboim,^{H6636} which^{H834} אַךְ־לֹא־יִסְּוֹר^{H3068} overthrew^{H2015} in His anger,^{H639} and in His wrath:^{H2534}

Deu 29:24 Even all^{H3605} nations^{H1471} shall say,^{H559} Wherefore^{H5921 H4100} has **אֲנִי**^{H3068} done^{H6213} this^{H3602} to this^{H2063} land?^{H776} what^{H4100} is the *meaning* the heat^{H2750} of this^{H2088} great^{H1419} anger?^{H639}

Deu 29:25 Then men shall say,^{H559} **Because**^{H5921 H834} they have forsaken^{H5800} as a strong covenant mark **אֲנִי**^{H853} the covenant^{H1285} of **אֲנִי**^{H3068} Everlasting^{H430} of their fathers,^{H1} which^{H834} he made^{H3772} with^{H5973} them when he brought them forth^{H3318 (H853)} out of the land^{H4480 H776} of Egypt:^{H4714}

Did the idea of the confessional come from the Vatican?
No! It originated way back in ancient Babylon, where they worshipped the sun god "Baal." It was part of an occult religious system.



After the great flood, Noah's offspring built the city of Babylon. It became the religious center of the world. Here, the confessional was first used to find out what was going on, and to control and blackmail.

The confessional is not found in the word of God (the Bible). It is one of man's inventions.

(See page 15 of Angel of Light and also The Priest, the Woman and the Confessional, published by Chick Publications.)

Deu 29:26 For they went^{H1980} and **served (labored, serve as subjects, worshippers-abad)**^{H5647} other^{H312} gods,^{H430} and worshipped^{H7812} them, gods^{H430} whom^{H834} they knew -(carefully considered, discerned, listened- shama)^{H3808} not,^{H3045} and whom he had not^{H3808} given^{H2505} to them:

PAGAN ROOTS OF CHRISTMAS

For the customs of the people are **vain**: for one cutteth a **tree** out of the forest

They deck it with silver and with gold: they fasten it with nails and with hammers, that it move not. Jeremiah 10:1-8



And Yahuah said BIRTHDAY OF SUN GOD.

Deu 29:27 And the anger^{H639} of **אֲנִי**^{H3068} was kindled^{H2734} against this^{H1931} land,^{H776} to bring^{H935} upon^{H5921} it (as a strong covenant mark **אֲנִי**^{H853}) all^{H3605} the curses^{H7045} that are written^{H3789} in this^{H2088} book:^{H5612}

Deu 29:28 And אָיָאֵל^{H3068} rooted them out^{H5428} of^{H4480 H5921} their land^{H127} in anger,^{H639} and in wrath,^{H2534} and in great^{H1419} indignation,^{H7110} and cast^{H7993} them into^{H413} another^{H312} land,^{H776} as it is this^{H2088} day.^{H3117}

Deu 29:29 The secret^{H5641} things belong to אָיָאֵל^{H3068} our Almighty:^{H430} but those things which are revealed^{H1540} belong to us and to our children^{H1121} for ever,^{H5704} H5769 that we may do (accomplished-asah)^{H6213} Strong covenant mark אָתָּה^(H853) all^{H3605} the words^{H1697} of this^{H2063} law TORAH.^{H8451}

Deu 31:12 Gather the people together,^{H6950} Strong covenant mark אָתָּה^(H853) H5971 men,^{H376} and women,^{H802} and children,^{H2945} and your stranger^{H1616} that^{H834} is within your gates,^{H8179} that^{H4616} they may hear,^{H8085} and that^{H4616} they may learn,^{H3925} and fear (revere, stand with awe-yara)^{H3372} Strong covenant mark אָתָּה^(H853) אָיָאֵל^{H3068} your Almighty,^{H430} and observe (guard, give heed-shamar)^{H8104} to do^{H6213} as a strong covenant mark אָתָּה^(H853) all^{H3605} the words^{H1697} of this^{H2063} TORAH:^{H8451}

Jos 1:7 Only^{H7535} be you strong^{H2388} and very^{H3966} courageous,^{H553} that you may observe^{H8104} to do (accomplished-asah)^{H6213} according to all^{H3605} the Torah,^{H8451} which^{H834} Moses^{H4872} My servant^{H5650} commanded (give charge, appoint, bade- tsauah)^{H6680} you: turn^{H5493} not^{H408} from^{H4480} it to the right hand^{H3225} or to the left,^{H8040} that^{H4616} you may prosper^{H7919} whithersoever^{H3605} H834 you go.^{H1980}

Jos 1:8 This^{H2088} book^{H5612} of the TORAH^{H8451} shall not^{H3808} depart^{H4185} out of your mouth;^{H4480 H6310} but you shall meditate^{H1897} therein day^{H3119} and night,^{H3915} that^{H4616} you may observe (guard, give heed-shamar)^{H8104} to do (accomplished-asah)^{H6213} according to all^{H3605} that is written^{H3789} therein: for^{H3588} then^{H227} you shall make^{H6743} Strong covenant mark אָתָּה^(H853) your way^{H1870} prosperous,^{H6743} and then^{H227} you shall have good success.^{H7919}

Jos 8:34 And afterward^{H310 H3651} he read^{H7121} (H853) all^{H3605} the words^{H1697} of the TORAH,^{H8451} the blessings^{H1293} and cursings,^{H7045} according to all^{H3605} that is written^{H3789} in the book^{H5612} of the TORAH.^{H8451}

Jos 22:5 But^{H7535} take diligent^{H3966} heed (guard, give heed, observe -shamar)^{H8104} to do^{H6213} as a strong covenant mark אָתָּה^(H853) the commandment (terms and conditions- mitzwah)^{H4687} and the TORAH,^{H8451} which^{H834} Moses^{H4872} the servant^{H5650} of אָיָאֵל^{H3068} charged^{H6680} you, to love^{H157} Strong covenant mark אָתָּה^(H853) אָיָאֵל^{H3068}

your Almighty,^{H430} and to walk^{H1980} in all^{H3605} his ways,^{H1870} and to keep (guard, give heed, observe -shamar)^{H8104} His commandments (terms and conditions- mitzwah,^{H4687} and to cleave (cling, stick, stay close, join together with, follow closely -dabaq)^{H1692} to Him, and to serve^{H5647} Him with all^{H3605} your heart^{H3824} and with all^{H3605} your soul (conscience, desire, will, passion- nepesh).^{H5315}

1Ki 2:3 And keep (guard, give heed, observe -shamar)^{H8104} Strong covenant mark **תנ** (H853) the charge^{H4931} of **אֲנִי**^{H3068} your Almighty,^{H430} to walk^{H1980} in His ways,^{H1870} to keep (guard, give heed, observe -shamar)^{H8104} His statutes (ordinance, limit, enactment, something prescribed – chuqqah),^{H2708} and His commandments (terms and conditions- mitzwah),^{H4687} and His judgments (means to exercise good judgement to resolve disputes- mishpat),^{H4941} and His testimonies,^{H5715} as it is written^{H3789} in as a strong covenant mark **תנ** (H853) the **TORAH**^{H8451} of Moses,^{H4872} that^{H4616} you may prosper^{H7919} in all^{H3605} that^{H834} you do,^{H6213} and whithersoever^{H3605} ^{H834} ^{H8033} you turn^{H6437} yourself:

We observe the Torah instructions because it is good for US! So logic dictates that if we do not observe the wisdom there in it is not in our best interest!

2Ki 17:37 And the statutes (ordinance, limit, enactment, something prescribed – chuqqah),^{H2706} and the ordinances (means to exercise good judgement to resolve disputes- mishpat),^{H4941} and the law **TORAH**,^{H8451} and the commandment (terms and conditions- mitzwah),^{H4687} which^{H834} He wrote^{H3789} for you, you shall observe (guard, give heed-shamar)^{H8104} to do^{H6213} for evermore;^{H3605} ^{H3117} and you shall not^{H3808} fear (awesome reverence- yara)^{H3372} other^{H312} gods.^{H430}

1Ch 22:12 Only^{H389} **אֲנִי**^{H3068} give^{H5414} you wisdom^{H7922} and understanding,^{H998} and give you charge^{H6680} concerning^{H5921} Israel,^{H3478} that you may keep (guard, give heed, observe -shamar)^{H8104} as a strong covenant mark **תנ** (H853) the **TORAH**^{H8451} of **אֲנִי**^{H3068} your Almighty.^{H430}

Does Yahuah give us wisdom and understanding so that we can rock Babylon and be a top money maker? No! So we can give heed and observe and guard what we learn in the Torah! The fact that we can do this and keep on pulling out nuggets in the stream of living waters is testament to the strong covenant mark of Yahuah!

2Ch 15:3 Now for a long season^{H7227 H3117} Israel^{H3478} *hath been* without^{H3808} the true^{H571} Almighty,^{H430} and without^{H3808} a teaching^{H3384} priest,^{H3548} and without^{H3808} **TORAH**.^{H8451}

2Ch 17:9 And they taught^{H3925} in Judah,^{H3063} and *had* the book^{H5612} of the **TORAH**^{H8451} of אַיָּאֵז^{H3068} with^{H5973} them, and went about^{H5437} throughout all^{H3605} the cities^{H5892} of Judah,^{H3063} and taught^{H3925} the people.^{H5971}

Neh 9:13 You came down^{H3381} also upon^{H5921} mount^{H2022} Sinai,^{H5514} and spoke^{H1696} with^{H5973} them from heaven,^{H4480 H8064} and gave^{H5414} them right^{H3477} judgments(*means to exercise good judgement to resolve disputes- mishpat*),^{H4941} and true^{H571} **TORAH**,^{H8451} good^{H2896} statutes(*ordinance, limit, enactment, something prescribed – chuqqah*)^{H2706} and commandments(*terms and conditions- mitzwah*):^{H4687}

Neh 9:14 And made known(*intimately understood, experienced, recognized- yada*)^{H3045} to them **Your** (holy) **Set Apart**^{H6944} **sabbath**,^{H7676} and commanded (*give charge, appoint, bade- tsauah*)^{H6680} them precepts (*terms and conditions- mitzwah*,^{H4687} statutes (*prescribed portion, prescribed limit, enactment, conditions - choq*),^{H2706} and **TORAH**,^{H8451} by the hand^{H3027} of Moses^{H4872} your servant:^{H5650}

Psa 19:7 The **TORAH**^{H8451} of אַיָּאֵז^{H3068} is perfect-entire, full of integrity and truth, complete, without spot, undefiled, upright – *taw-meem*,^{H8549} **converting – to turn back, recover, refresh, recompense, rescue, retrieve and return - shoob**^{H7725} **the soul -nephesh**:^{H5315} the testimony and witness^{H5715} of אַיָּאֵז^{H3068} is sure, trustworthy,^{H539} making wise, or teaching exceedingly^{H2449} the simple-the seducible and foolish deluded silly ones.^{H6612}

Why do we need something else if the Torah is perfect in truth and integrity and perfectly capable of turning the soul back around to Him in repentance due to the testimony of Yahuah Himself? The Torah can make even the most deluded ones and give them great learning! Are you not seeing why shatan does not want the sheep to read or ask the Father for help understanding the Torah? Everyone could turn back to Yahuah and shatan would be defeated! He cannot have this! So it is labeled legalistic and Judaizing! There is absolutely no need for a "new testament" or covenant! There is nothing better than PERFECT!

Psa 37:31 The law-TORAH^{H8451} of his Almighty^{H430} is in his heart;^{H3820} none^{H3808} of his steps^{H838} shall slide.^{H4571}

Psa 40:8 I delight^{H2654} to do^{H6213} Your will,^{H7522} O my Almighty:^{H430} yes, Your TORAH^{H8451} is within^{H8432} my heart.^{H4578}

Psa 78:5 For He established^{H6965} a testimony^{H5715} in Jacob,^{H3290} and appointed^{H7760} a law-TORAH^{H8451} in Israel,^{H3478} which^{H834} he commanded (give charge, appoint, bade- tsauah)^{H6680} as a strong covenant mark **אז** (^{H853}) our fathers,^{H1} that they should make them known^{H3045} to their children:^{H1121}

Psa 78:10 They kept^{H8104} not^{H3808} the covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} of Almighty,^{H430} and refused^{H3985} to walk^{H1980} in His TORAH ;^{H8451}

Psa 94:12 Blessed^{H835} is the man^{H1397} whom^{H834} you chasten,^{H3256} O אַךְ, ^{H3050} and teach (instruct, diligently and skillfully teach -lamad)^{H3925} him out of Your TORAH ;^{H4480} ^{H8451}

Psa 105:45 That^{H5668} they might observe^{H8104} His statutes (prescribed portion, prescribed limit, enactment, conditions - choq),^{H2706} and keep (guard, preserve, -natzar)^{H5341} His TORAH.^{H8451} Praise^{H1984} you אַךְ.^{H3050}

Psa 119:153 RESH. Consider^{H7200} mine affliction,^{H6040} and deliver^{H2502} me: for^{H3588} I do not^{H3808} forget^{H7911} your TORAH .^{H8451}

Psa 119:163 I hate^{H8130} and abhor^{H8581} lying:^{H8267} but your TORAH ^{H8451} do I love.^{H157}

Isa 2:3 And many^{H7227} people^{H5971} shall go^{H1980} and say,^{H559} Come^{H1980} you, and let us go up^{H5927} to^{H413} the mountain^{H2022} of **אֶלְיָאֵל**,^{H3068} to^{H413} the house^{H1004} of the Almighty^{H430} of Jacob;^{H3290} and He will teach (*instruct, diligently and skillfully teach -lamad*)^{H3384} us of His ways,^{H4480 H1870} and we will walk^{H1980} in His paths:^{H734} for^{H3588} out of Zion^{H4480 H6726} shall go forth^{H3318} the **TORAH**,^{H8451} and the word^{H1697} of **אֶלְיָאֵל**^{H3068} from Jerusalem.^{H4480 H3389}

Isa 5:24 Therefore^{H3651} as the fire^{H784} devours^{H398} the stubble,^{H7179} and the flame^{H3852} consumes^{H7503} the chaff,^{H2842} so their root^{H8328} shall be^{H1961} as rottenness,^{H4716} and their blossom^{H6525} shall go up^{H5927} as dust:^{H80} because^{H3588} they have cast away^{H3988} Strong covenant mark **אֶלְיָאֵל** (^{H853}) the **TORAH**^{H8451} of **אֶלְיָאֵל**^{H3068} of hosts,^{H6635} and despised^{H5006} the word^{H565} of the (Holy) Set Apart One^{H6918} of Israel.^{H3478}

Isa 8:16 Bind up^{H6887} the testimony,^{H8584} seal^{H2856} the **TORAH**^{H8451} among My disciples- *instructed, learned ones-lim-mood*.^{H3928}

Isa 8:20 To the **TORAH**^{H8451} and to the testimony:^{H8584} if^{H518} they speak^{H559} not^{H3808} according to this^{H2088} word,^{H1697} *it is* because^{H834} *there is* no^{H369} light^{H7837} in them.

Yahuah is giving us wisdom plain and simple. If you are not being taught to seek truth in the Torah then get away from that teacher. There is no light in them! If they tell you the Torah is only for the "Jews", get away from them. They are keeping you from the blessings that come with being in the Covenant family - namely to spend eternity with Yahuah! If you cannot trust the words of the Creator of the Universe, our Father, then you in fact are an atheist. If you don't believe and trust Yahuah, You cannot believe there is a Yahuah because only He is trustworthy. Yahusha taught this also, and he should know, he is the only human-Being that truly knows Yah!

Isa 24:5 The earth^{H776} also is defiled^{H2610} under^{H8478} the inhabitants^{H3427} thereof; because^{H3588} they have transgressed (*passed over, passed beyond – abar*)^{H5674} the **TORAH**,^{H8451} changed^{H2498} the ordinance (*prescribed portion, prescribed limit, enactment, conditions - choq*),^{H2706} broken^{H6565} the everlasting^{H5769} covenant (*alliance, pledge, treaty, agreement – byriyth*).^{H1285}

Isa 30:9 That^{H3588} this^{H1931} is a rebellious^{H4805} people,^{H5971} lying^{H3586} children,^{H1121} children^{H1121} that will^{H14} not^{H3808} hear (*carefully considered with interest, listen-shama*)^{H8085} the **TORAH**-^{H8451} of **אֶלְיָאֵל**:^{H3068}

Isa 42:4 He shall not^{H3808} fail^{H3543} nor^{H3808} be discouraged,^{H7533} till^{H5704} he has set^{H7760} judgment(*means to exercise good judgement to resolve disputes- mishpat*)^{H4941} in the earth:^{H776} and the isles^{H339} shall wait^{H3176} for His **TORAH** .^{H8451}

Isa 42:21 **אֲנִי**^{H3068} is well pleased^{H2654} for his righteousness' sake;^{H4616 H6664} He will magnify^{H1431} the **TORAH** ,^{H8451} and make *it* honourable.^{H142}

Isa 51:4 Hearken (*be attentive, listen closely – qashab*)^{H7181} to^{H413} Me, My people;^{H5971} and give ear^{H238} to^{H413} Me, O My nation:^{H3816} for^{H3588} a **TORAH** ^{H8451} shall proceed^{H3318} from^{H4480 H854} Me, and I will make My judgment (*means to exercise good judgement to resolve disputes- mishpath*)^{H4941} to rest^{H7280} for a light^{H216} of the people.^{H5971}

Isa 51:7 Hearken -(*carefully considered, discerned, listened- shama*)^{H8085} to^{H413} Me, you that know (*intimately understood, experienced, recognized- yada*)^{H3045} righteousness,^{H6664} the people^{H5971} in whose heart^{H3820} is My **TORAH** ;^{H8451} fear^{H3372} you not^{H408} the reproach^{H2781} of men,^{H582} neither^{H408} be you afraid^{H2865} of their revilings.^{H4480 H1421}

Jer 2:8 The priests^{H3548} said^{H559} not,^{H3808} Where^{H346} is **אֲנִי**?^{H3068} and they that handle^{H8610} the **TORAH** ^{H8451} knew(*intimately understood, experienced, recognized- yada*)^{H3045} Me not:^{H3808} the pastors^{H7462} also transgressed (*rebelled, revolted- pasha*)^{H6586} against Me, and the prophets^{H5030} prophesied^{H5012} by **Baal THE LORD**,^{H1168} and walked^{H1980} after^{H310} *things that* do not^{H3808} profit.^{H3276}

Jer 6:19 Hear,^{H8085} O earth:^{H776} behold,^{H2009} I^{H595} will bring^{H935} evil^{H7451} upon^{H413} this^{H2088} people,^{H5971} *even* the fruit^{H6529} of their thoughts,^{H4284} because^{H3588} they have not^{H3808} hearkened (*be attentive, listen closely – qashab*),^{H7181} to^{H5921} My words,^{H1697} nor to My **TORAH** ,^{H8451} **but rejected (despised and refused- ma'ac)**^{H3988} **it.**

Jer 8:8 How^{H349} do you say,^{H559} We^{H587} *are* wise,^{H2450} and the **TORAH** ^{H8451} of **אֲנִי**^{H3068} is with^{H854} us? Lo,^{H2009} certainly^{H403} in vain (*deception, disappointment, fraud-sheqer*)^{H8267} made^{H6213} he *it*; the pen^{H5842} of the scribes^{H5608} *is* in vain (*deception, disappointment, fraud-sheqer*) .^{H8267}

Hos 8:1 Set the trumpet^{H7782} to^{H413} your mouth.^{H2441} *He shall come* as an eagle^{H5404} against^{H5921} the house^{H1004} of אַיָּאָז,^{H3068} because^{H3282} they have transgressed(*passed over, passed beyond – abar*)^{H5674} My covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285}; and trespassed (*rebelled, revolted- pasha*)^{H6586} against^{H5921} My **TORAH**.^{H8451}

Hos 8:12 I have written^{H3789} to him the great things^{H7230} of My **TORAH**,^{H8451} but they were counted^{H2803} as^{H3644} a strange thing (something foreign, loathsome, a falsehood, of another nation – zur).^{H2114}

Amo 2:4 This^{H3541} says^{H559} אַיָּאָז,^{H3068} For^{H5921} three^{H7969} transgressions(*punishment for rebellion and revolt- pasha*)^{H6588} of Judah,^{H3063} and for^{H5921} four,^{H702} I will not^{H3808} turn away^{H7725} *the punishment* thereof; because^{H5921} they have despised- (refused - ma'ac)^{H3988} Strong covenant mark אָ (H853) the **TORAH**^{H8451} of אַיָּאָז,^{H3068} and have not^{H3808} kept^{H8104} His prescribed portion, prescribed limit, enactment, conditions – choq),^{H2706} and their lies^{H3577} caused them to err,^{H8582} after^{H310} the which^{H834} their fathers^{H1} have walked:^{H1980}

Mic 4:2 And many^{H7227} nations^{H1471} shall come,^{H1980} and say,^{H559} Come,^{H1980} and let us go up^{H5927} to^{H413} the mountain^{H2022} of אַיָּאָז,^{H3068} and to^{H413} the house^{H1004} of the Almighty^{H430} of Jacob;^{H3290} and He will teach^{H3384} us of His ways,^{H4480 H1870} and we will walk^{H1980} in His paths:^{H734} for^{H3588} the **TORAH**^{H8451} shall go forth^{H3318} of Zion,^{H4480 H6726} and the word^{H1697} of אַיָּאָז^{H3068} from Jerusalem.^{H4480 H3389}

Hab 1:4 Therefore^{H5921 H3651} the **TORAH**^{H8451} is slacked (becomes cold, void of vital warmth, frigid and rigid-puwg),^{H6313} and judgment(means to execute good judgement, process, procedure, justice – mishpat)^{H4941} does never^{H3808 H5331} go forth:^{H3318} for^{H3588} the wicked (guilty of being hostile to Yahuah- rasha)^{H7563} does compass about (to surround and encircle-kathar)^{H3803} Strong covenant mark אָ (H853) the righteous;^{H6662} therefore^{H5921 H3651} wrong^{H6127} judgment(means to execute good judgement, process, procedure, justice – mishpat)^{H4941} proceeds.^{H3318}

Zep 3:4 Her prophets^{H5030} are light (reckless, unimportant- paw'khaz)^{H6348} and treacherous^{H900} persons:^{H376} her priests^{H3548} have polluted^{H2490} the sanctuary,^{H6944} they have done violence (do wrongly, ethically wrong, maltreat, shake off, take away violently, imagine wrongfully- khaw'mas)^{H2554} to the **TORAH**.^{H8451}

Hag 2:11 This^{H3541} says^{H559} אַיָּאֵל^{H3068} of hosts;^{H6635} Ask^{H7592} now^{H4994} Strong covenant mark **תָּ** (H853) the priests^{H3548} concerning the **TORAH**,^{H8451} saying,^{H559}

Zec 7:12 Yea, they made^{H7760} their hearts^{H3820} as an adamant stone,^{H8068} lest they should hear^{H4480}-(carefully considered, discerned, listened- **shama**)^{H8085} the Strong covenant mark **תָּ** (H853) **TORAH**,^{H8451} and the words^{H1697} which^{H834} אַיָּאֵל^{H3068} of hosts^{H6635} has sent^{H7971} in His spirit^{H7307} by^{H3027} the former^{H7223} prophets:^{H5030} therefore came^{H1961} a great^{H1419} wrath^{H7110} from^{H4480} H854 אַיָּאֵל^{H3068} of hosts.^{H6635}

Mal 2:5 My covenant(alliance, pledge, treaty, agreement – **byriyth**)^{H1285} was^{H1961} with^{H854} him(Levi) of life^{H2416} and peace;^{H7965} and I gave^{H5414} them to him for the fear (reverence- **mora**)^{H4172} wherewith he feared (**revered-yara**)^{H3372} Me, and was afraid (**broken-chathath**)^{H2865} before^{H4480} H6440 My name.^{H8034}

Mal 2:6 The **TORAH**^{H8451} of truth^{H571} was^{H1961} in his (Levi) mouth,^{H6310} and iniquity^{H5766} was not^{H3808} found^{H4672} in his lips:^{H8193} he walked^{H1980} with^{H854} Me in peace^{H7965} and equity,^{H4334} and did turn many away^{H7725} H7227 from iniquity.^{H4480} H5771

Mal 2:7 For^{H3588} the priest's^{H3548} lips^{H8193} should keep^{H8104} knowledge (**perception, skill, discernment, understanding, wisdom- da'ath**)^{H1847} and they should seek(exact, to secure, desire, request, to search out by any method- **baw'kash**)^{H1245} the **TORAH**^{H8451} at his mouth:^{H4480} H6310 for^{H3588} he^{H1931} is the messenger^{H4397} of אַיָּאֵל^{H3068} of hosts.^{H6635}

Mal 2:8 But you^{H859} are departed^{H5493} out of^{H4480} the way;^{H1870} you have caused many to stumble^{H3782} H7227 at the **TORAH**;^{H8451} you have corrupted^{H7843} the covenant alliance, pledge, treaty, agreement – **byriyth**)^{H1285} of Levi,^{H3878} says^{H559} אַיָּאֵל^{H3068} of hosts.^{H6635}

Mal 2:9 Therefore have I^{H589} also^{H1571} made^{H5414} you contemptible (**despised, despicable, vile, worthless-bazah**)^{H959} and base (**low, humiliated –shaw'fawl**)^{H8217} before all^{H3605} the people,^{H5971} according as^{H6310} H834 you have not^{H369} kept(**guard, give heed, observe –shamar**)^{H8104} Strong covenant mark **תָּ** (H853) My ways,^{H1870} but have been partial^{H5375} H6440 in the **TORAH**.^{H8451}

Mal 4:4 Remember^{H2142} you the **TORAH** ^{H8451} of Moses^{H4872} My servant, ^{H5650} which^{H834} I commanded to (give charge, appoint, bade- **tsauah**) ^{H6680} him in Horeb^{H2722} for^{H5921} all^{H3605} Israel, ^{H3478} with the statutes (ordinance, prescribed portion, prescribed limit, enactment, conditions - **choq**) ^{H2706} and judgments (means to execute good judgement, process, procedure, justice – **mishpat**).^{H4941}

Does this sound like we have the inerrant word of Yahuah today? Absolutely not! But this can be a wonderful gift if we choose to look at it this way. We will not come to understand Torah by reading it, we must learn to understand it filtered through the Ruach ha chodesh. By much reading and comparing and studying! We will know it by the "sound of His voice"! Once you know Yahuah, you can start to tell when something does not sound right when you read it or hear someone teach something that does not coincide with what Yahuah has said! We start to know it instinctively. We do not have to wait to have it written on our hearts! Daud had it written on his heart. Will we still miss the mark? Of course but like Daud you recognize it immediately and get right back on the path! Truly this is a wonderful and blessed time to be learning about Yahuah and His Torah.

After reading these, I am sure that some of you are shocked to see some very familiar verses, but you have never heard the word *Torah* read in church. Did you notice all the times Yah called it *His Torah*? Not the Jew's Torah. Not Moshe's Torah. It is His!. Do you see the pattern? Shatan does not want you to really know what is being said here. Another cover-up of the gravest importance! Without the Torah we are lost. Without knowing Yahuah's Name we are not adopted, do you smell the rat yet? I hope your blood is starting to boil from all these lies we have been told and in turn all the lies we have told to our children!!

I hope if nothing else you can help others ease up a bit on the labels of "legalist", "Judaizer", "literalist" or "Cults" when referring to the people that are trying to understand what observing Torah means and what the true Torah is, instead of the "lying pens of the scribes".

The flippant term "Cult" gets thrown around a lot. I hope you can see just from the mini word search we did above, that it is really blasphemy against Yahuah to

say that anyone trying to live by the word of אִתָּאֵל, which is The Torah, is in a "cult". I would have to say there is a BIG difference between Cult and Remnant.

Let's look at some issues people have used to debate and warn others about "the sacred namers". Mr. B.L. Cocherell's site has quite a few listed, so I will address these. Some of the issues will be addressed in the other parts of this presentation so I will not address those here to prevent repetition.

Among those who profess to know the exact personal names of God the Father and Jesus Christ, there is much conflict as to the exact characters used to depict the name, the exact vowels used for these symbols, and the exact pronunciation of these characters and vowels.

Here is a partial list of the names that the various groups say are the correct personal names of God. Can you pick the right one?

Yahowah	YAHO	Yahowah-rapha
Yaho-Hoshu-wah	Yah	Yahowah-ra-ah
Y.H.W.H	Yahowah-tsidkenu	Yahweh
Yahowah-shalom	Yahveh	Yahowah-sabaoth
Yahvehshua	Yahowah-yireth	Yahshua
Y.H.V.H	Yeshua	Yahowah-nissi
Yasha	Yehovih	Yeshuwa

In addition, the following are absolutely not the original names of God the Father or his Son the Messiah: Adonai, Jesus, Christ, Jehovah, Iesous, Iesus, Christos, God, Gott, Kuros, Theos, and Yod. Perhaps his personal name is not even in the long list above. If your salvation depended on your choosing the right name, which one would you choose? The simple fact is that we do not know the exact pronunciation of their names.

The first misconception he misses is, our salvation is through knowing the Torah, not some *sacred name sinner's prayer*. You cannot mix erroneous Christian doctrine with the teaching of Yahuah. You will know Your Father's name, because by becoming His child, He will adopt you. If you think you are "saved" just because you have switched Yahuah for "the lord" or Yahusha for Jesus and do not follow His instructions, you still aren't getting it.

As we have discussed before, Yahuah has never said improper pronunciation irritates Him, He said *not using* it infuriates Him. It is clear that anyone using the argument above has not researched where any of the pagan titles came from. Yah never says to use titles to describe Him. These are clearly not acceptable to be used for Yahuah or Yahusha. Any group claiming to know the "exact" pronunciation of יהוה, needs to humble themselves. We all do the best we can and it will be Yahuah that makes our speech perfect when this mess is over. But by knowing Yahuah's name and Yahusha's we know from whom the Messiah was sent (it's a good test), and the character of the Almighty we all serve. It is a memorial to Yahuah of respect and reverence to all the awesome things He does and will continue to do in the future. That is not our opinion. That is what Yahuah has said in writing. This kind of thinking is not a warning against a cult it is straight up rebellion against what Yahuah has said. They have a problem with His request and try and take it out on the ones who love Yahuah enough to show Him the respect He deserves by publishing His name and attributing all to Him- not a useless title.

According to The Jewish Encyclopedia:

"The correct pronunciation of the JHWH was known by members of the Babylonian Academy as late as 1000 A.D. It is believed the name is derived from the Hebrew verb 'to be' (havah). It is for this reason some Sacred Names advocates insist the pronunciation of the JHWH should be Yahvah. Many Sacred Names people are troubled over the various forms of the Sacred Name, but the majority have chosen Yahweh and in faith believe this is the name because scholars predominantly agree in this choice. So, until a better form is learned from the Hebrew grammar and Hebrew authorities, most will continue teaching the Sacred Name as Yahweh".

"One fact is certain, sacred name advocates are not in agreement themselves as to the correct pronunciation of the Name. Some contend for Yahweh, others for Yahveh or for Yahvah or for Yaheveh. None of the selected forms such as Jehovah, Yehovah, Yahweh, Yahveh, Yahwe, Yahvah, Yahaveh, and Yahaweh are really demonstrated to be on a sound basis. What is significant is that the YHWH has no true vowel points in modern Hebrew. Its vowel points are those of Adonai.

While he is correct, there is not a universal confirmation of the English transliteration of the pronunciation of יהוה, is this a problem? Have we ever once come across a Scripture where Yah says "You better pronounce it right or else!" Remember He can be quite detailed, think about His instructions on how to build the ark.

Question: If correct pronunciation of His name was the utmost requirement in Yah's mind when He said to proclaim His name, then why did He choose Moshe to teach the Torah and Yah's name to the people again?

A stutterer and or someone having a thick tongue would be the last person you would ask if pronunciation was the most important aspect, learning Yah's name. We must look at Yah's perspective, not shatan's distractions! He knew what shatan would do to hide His name! There is no "V" in Hebrew so YHVH is as bad as Jehovah, and easy to figure out this is not correct. I'm not being critical, just logical. We need to throw out the options where the letters and sounds themselves are not in the original Hebrew language or a very late addition. If there is no way Yahusha's family could pronounce it, we should feel good about taking them off the list as a possible choice.

So while they are critical of people trying to pronounce יהוה in the original language, on what grounds does he stand on to rename the creator of the universe and His son altogether? And try to take some kind of moral high ground that this "English" name or title is acceptable? We have scripture to back us up in using יהוה. And as we will say over and over, the only opinion that matters is Yahuah's. This is a prime example of people going by their own imagination, in making up titles and names to suit themselves.

We are all struggling with uncovering what has been buried. Masoretic vowel points, added letters, merging of dialects and shatan's priority of making sure the name stays buried are pretty big obstacles! What *is* agreed on by all is that the four letters יהוה is The Most High's Personal Name. No one disputes this. If you look Mr. Cocherell's list above we know that most all will agree that YAH is the correct pronunciation for YH- or Yod Hay. This is also how יהוה spells His Name 43 times per the Analytical Concordance by Robert Young: See Below

7. *Jah, (a contraction of Jehovah), יְהוָה; yah.*

Exod 15. 2 LORD (is) my strength and song, and he is
17. 16 For he said, Because the LORD hath sworn
Psa. 77. 11 I will remember the works of the LORD
89. 8 who (is) a strong LORD like unto thee? or
94. 7 The LORD shall not see, neither shall the
94. 12 the man whom thou chastenest, O LORD
102. 18 and the people . . shall praise the LORD
104. 35 Bless thou the LORD, O my soul. Praise
105. 45 and keep his laws. Praise ye the LORD
106. 1 give thanks unto the LORD; for (he is)
106. 48 the people say, Amen. Praise ye the LORD
111. 1 Praise ye the LORD. I will praise . . in the
112. 1 Praise ye the LORD. Blessed (is) the man
113. 1 Praise ye the LORD. Praise, O ye servants
113. 9 (be) a joyful mother . . Praise ye the LORD
115. 17 The dead praise not the LORD, neither any
115. 18 we will bless the LORD . . Praise the LORD
116. 1 I love the LORD, because he hath heard
116. 19 In the courts of the LORD'S house, in the
118. 5 called upon the LORD in distress: the LORD
118. 14 The LORD (is) my strength and song, and
118. 17 live, and declare the works of the LORD
118. 18 The LORD hath chastened me sore: but
118. 19 go in to them, (and) I will praise the LORD
122. 4 the tribes go up, the tribes of the LORD
130. 3 If thou, LORD, shouldest mark iniquities
135. 1 Praise ye the LORD. Praise ye the name
135. 3 Praise the LORD . . sing praises unto his na.
135. 4 the LORD hath chosen Jacob unto himself
135. 21 dwelleth at Jerusalem. Praise ye the LORD
146. 1 Praise ye the LORD . . O my soul
146. 10 unto all generations. Praise ye the LORD
147. 1 Praise ye the LORD: for (it is) good to sing
147. 20 have not known them. Praise ye the LORD
148. 1 Praise ye the LORD . . from the heavens
148. 14 people near unto him. Praise ye the LORD
149. 1 Praise ye the LORD. Sing . . a new song
149. 9 this honour have all . . Praise ye the LORD

ANALYTICAL CONCORDANCE TO THE HOLY BIBLE

BY
ROBERT YOUNG, LL.D.

AUTHOR OF "A NEW TRANSLATION OF THE BIBLE," "NEW CONCORDANCE TO THE GREEK NEW TESTAMENT," "METHODS
AND CONCORDANCE OF HEBREW WORDS AND SENTENCES," "GREEK CONCORDANCE TO BIBLE ENGLISH VERSION OF THE
REvised VERSION," AND NUMEROUS OTHER WORKS IN BIBLICAL AND ORIENTAL LITERATURE.

CONTAINING ABOUT 311,000 REFERENCES, SUBDIVIDED UNDER THE HEBREW AND
GREEK ORIGINAL WITH THE LITERAL MEANING AND PRONUNCIATION OF EACH;
ALSO INDEX LEXICONS TO THE OLD AND NEW TESTAMENTS, BEING A GUIDE
TO PARALLEL PASSAGES; AND A COMPLETE LIST OF SCRIPTURE PROPER NAMES

TO WHICH IS ADDED

A SKETCH OF EXPLORATION IN BIBLE LANDS

By THOMAS NICOL, D.D.

PRINTED BY SKEWTON AND SONS, 10, ABINGDON STREET, LONDON, E.C.

150. 1 Praise ye the LORD. Praise God in his sa.
150. 6 breath praise the LORD. Praise ye the L.
Isa. 12. 2 LORD Jehovah (is) my strength and (my)
26. 4 LORD Jehovah (is) everlasting strength
38. 11 I shall not see the LORD, (even) the LORD

The critics would read these Scriptures with Lord and God, which are pagan titles. He is only proving our point that they and he is in rebellion against Yah!

The only thing that matters is what אֱלֹהִים thinks. Who do you think He is pleased with? Those calling Him a Canaanite deity with ties to shatan and a generic term, or someone calling Him by a name He calls Himself? It is not about what *we* are comfortable with, if we serve Him, we must serve Him as He asks us to.

Isa 45:9 Woe^{H1945} to him that strives(**contends with, quarrels- reeb**)^{H7378} with^{H854} his Maker!^{H3335} *Let* the potsherd^{H2789} *strive* with^{H854} the potsherds^{H2789} of the earth.^{H127} Shall the clay^{H2563} say^{H559} to Him that fashioneth^{H3335} it, What^{H4100} makes^{H6213} you? or your work,^{H6467} He has no^{H369} hands?^{H3027}

Who do the nay-sayers have a beef with- who are they quarreling with? Yahuah! Those of us who use Yah's name are only doing what Yahuah asked of us. We didn't make up these verses! Please remember this very important perspective. We are not going on something that was not written in stone so to speak or is hidden.

As to the fuller name pronunciation, at least we are trying. I look at it more like a dialect. Someone in Australia is going to pronounce the vowels a little differently than someone from the Bronx or down in Louisiana. We are calling on His Name the best we can. We are not calling Him a pagan title, so we are fulfilling His request. In doing so and restoring the Prophets and other important folks from Scripture who have part of His name in their own name brings a better understanding of who they were. Just like Yahusha shows salvation is from Yah!

By calling on any of the above pronunciations, we are making an effort to the best of our knowledge and ability, so far, to pronounce the 4 letters Y-H-U (W)-H. I don't think it is logical that because we can all pronounce god and lord the same way, that it trumps the request of calling on His Personal Name. He does not ask for perfection, He asks for respect. Observance of His instructions and respecting Him determines our salvation and our perfection, because it shows we love Him, so He can love us back, and in doing that He allows the Set Apart Spirit to teach and show us more things about the Torah and Yahuah. Only He can make us perfect- if we come to Him on His terms.

Deu 7:9 Know (**intimately understood, experienced, recognized- yada**)^{H3045} therefore that^{H3588} אַיָּאֵל^{H3068} your Almighty,^{H430} He^{H1931} *is* the Almighty,^{H430} the faithful^{H539} Everlasting,^{H410} which keeps (**guard, give heed, observe -shamar**),^{H8104} covenant (**alliance, pledge, treaty, agreement – byriyth**)^{H1285} and mercy (**kindness, faithfulness- cheh'sed**)^{H2617} with them that love^{H157} him and keep (**guard, give heed, observe -shamar**)^{H8104} His code of wisdom (**terms and conditions, code of wisdom – mitzwah**)^{H4687} to a thousand^{H505} generations;^{H1755}

Notice, without a doubt, Yahuah's mercy and kindness are for those that guard His covenant, code of wisdom and love Him. If you love Him you will call Him by what He wants to be known by! Does Christianity teach this? No they don't! They teach replacement theology.

The widely accepted pronunciation which I do not adhere to is Yahweh. To be fair however, here is some evidence to support this theory and is a good starting point verses using pagan terms!

PRESERVATION AND PRONUNCIATION OF HIS NAME

The Encyclopedia Judaica vol.7 pp.679 , “the true pronunciation of the Name YHWH was never lost. Comparisons with transliterations of the name into other alphabets from very ancient times confirm that the name was pronounced very much like "Yahweh" Most modern Bibles acknowledge the pronunciation was "Yahweh" (N.K.J., R.S.V., R.E.B.)

Prof. Anson F, Rainey, professor of Semitic linguistics at Tel Aviv University confirms that Yahweh is the correct pronunciation. London Papryi, xlvi, 446-483

The Biblical Archeological Review, Sept.-Oct. 1994 confirms that from the evidence of the Hebrew language the Greek transliteration is correct. Therefore we have assurance in knowing that Yahweh is the correct form and pronunciation of the Name.

I will present my case for the pronunciation of Yahuah-(Yah-OO-AH) in Part 13. So even though I do not agree with all the doctrines or pronunciations of these groups, I will not be a stumbling block to them by raising my voice against their efforts in following אֱלֹהִים's loving instructions.

Mr. Cocherell's next point.

"The much quoted statement from the Encyclopedia Judaica, that the pronunciation of the YHWH was never lost is predicated upon the idea that a few of the early Greek writers of the Christian Church testify to a pronunciation very nearly like Yahweh. What Sacred Names writers fail to mention, with respect to the statement in the Encyclopedia Judaica, is that the preservation of the proper pronunciation of the YHWH is limited to the first syllable, Yah, only" (Volume 12, page 118). See also Encyclopedia Judaica, Vol. 1, article 'God, Names of.'

As I stated above this is partly correct. We know the first two sounds should be YAH. So my question is, if this critic knows this, why isn't he calling on Yah if we all know beyond a shadow of doubt this is correct? What is the stumbling block keeping Christians tied to 'god'? From at least knowing this shortened version and using it?

Evidence—Written in Stone

Sidebar to: Bells, Pendants, Snakes & Stones



The excavations at Mt. Gerizim exposed more than 400 inscriptions, some of which contain telling phrases indicating the existence of the Samaritan temple. Mostly written in Aramaic or Greek, some, however, were carved in Hebrew and in the paleo-Hebrew script of the First Temple period that was usually reserved in later periods for inscriptions of special holiness. One such inscription actually refers to the "[house] of YHWH" (image A). YHWH is the so-called tetragrammaton, or the four-letter personal name of the Israelite (and Samaritan) God Yahweh. The tetragrammaton was also found at Gerizim on a silver ring (B) that mentions "the one God." A Hebrew dedicatory inscription.

I want to draw your attention to the part of the article (in this archeology magazine, not a religious venue, that deals with science in dating biblical finds), that in a matter of fact way says "YHWH is the so-called *Tetragrammaton*, or the four-letter personal name of the Israelite (and Samaritan) God Yahweh." So called because that is the Greek name it was given. But no one disputes this is Yahuah's Name! **The only debate is over using it! Really let that sink in!**

Want More Evidence?



This article was first published in the Spring 2006 issue of *Bible and Spade*.

Numbers 6:24–26 contains one of the central passages of Scripture, known as the “Priestly” or “Aaronic” Benediction:

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn His face toward you and give you peace.

Evidence for the antiquity of this passage has now been found.

Excavations in Jerusalem in 1979–80 by Gabriel Barkay turned up two amulets dating from the late seventh century BC.¹ They were found in the fourth of several burial caves he discovered on an escarpment known as Ketef Hinnom, which overlooks the Hinnom Valley (Gehenna) just opposite Mt. Zion. Each amulet contained a rolled-up sheet of silver which, when unrolled, revealed the Priestly Benediction inscribed on them. The exact Hebrew words (translated into English) are:

May **Yahweh** bless you and keep you;
May **Yahweh** cause his face to
Shine upon you and grant you
Peace (Coogan 1995: 45).

Commented the late archaeologist Kathleen Kenyon:

This is now the earliest occurrence of a Biblical text in an extra-Biblical document, significantly predating the earliest of the Dead Sea Scrolls. **It is also the oldest extra-Biblical reference to YHWH, the God of Israel** (1987: 124; cf. King and Stager 2001: 306).

Time magazine, reporting on the find, stated that this discovery suggests that at least part of the Old Testament was written soon after some of the events it describes (Lemonick 1995: 65)...The discovery made it clear that parts of the Old Testament were being copied long before some skeptics had believed they were even written (ibid., 67).

Michael D. Coogan, professor of religious studies at Stonehill College in Massachusetts, similarly remarked that the two amulets are evidence of the antiquity of traditions preserved in the Bible; it also provides indirect evidence, as do the Dead Sea Scrolls and other manuscripts from the Second Temple period, of the accuracy of scribes who for centuries copied sacred texts (1995: 45).

Especially interesting to note is the fact that the words of the blessing, including the **sacred personal name of God**, were written on silver. This sheds light on Psalm 12:6:

“The words of the **LORD [= YHWH]** are pure words: as silver tried in a furnace...”
Barkay’s discovery thus shows this verse to be literally true as well as spiritually.

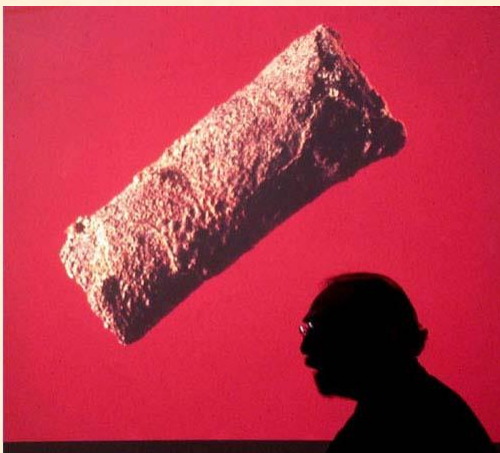


St. Andrews Church as seen from the Hinnom Valley. The Iron Age tomb where the silver scrolls were found is located in the rock outcrop in front of the church.

Pre-exilic Date Reaffirmed

Critics who maintain that very little of the Bible is historically trustworthy claimed that the scrolls were written in the Hellenistic (Inter-Testamental) Period, rather than being genuine products of the Old Testament era (Barkay et al. 2000: 41, 43). Recently, the West Semitic Research organization in California took “detailed, high-resolution images” of the unrolled scrolls, and these images have revealed features of the scrolls’ Hebrew lettering that had previously been undetectable. This new evidence was examined by a group of scholars consisting of Gabriel Barkay of the Department of Land of Israel Studies at Bar Ilan University; Andrew G. Vaughn of Gustavus Adolphus College; Marilyn J. Lundberg of West Semitic Research; and Bruce Zuckerman of the University of California’s School of Religion. They concluded that the new revelations enabled them to “reaffirm with confidence that the late preexilic period is the proper chronological context for the artifacts” (Ibid.).

When pictures were first taken of the scrolls in the late 1980s, the best available photographic technology “did not permit a close and careful examination of the epigraphic and palaeographic details,” according to Barkay and his colleagues. However, new photos were taken in 1994, and, with the aid of innovations in photographic and computer imaging technology, high resolution digital images have been made of these texts... which allow for a fresh investigation of the readings and script found on these inscriptions...The new images reveal traces of letters that were not previously identified as well as clarification of letters that were previously much harder to read and identify.



One of the silver scroll amulets before it was unrolled as seen on screen in a recent slide lecture. The silhouette is that of Gabriel Barkay, the archaeologist responsible for the discovery. Museums in England and Germany were given the opportunity to unroll the scrolls, but declined because of the delicate nature of the operation. Three years after their discovery, the scrolls were finally opened by conservators at the Israel Museum.

Based on the new readings, the four scholars concluded that the scrolls date from the horizon of the end of the Judaeen monarchy—or a palaeographic date of the late seventh century BC to early sixth century BC (ibid., 42).

The chief reason that critical scholars dated the scrolls to the Hellenistic Period was that the letterforms as they appeared in the inferior photographs from the 1980s were used only in post-exilic Hebrew inscriptions. Barkay and his team noted (ibid., 50):

Most of these supposed forms, however, are a result of misunderstandings due to the poor quality of the data available to researchers in the past. The new photographs enable a much closer and more accurate study of the palaeography than has hitherto been possible.

In particular, critics had noted that the Hebrew letters *hê*, *wāw*, *yôd*, and *kāp* displayed what appeared to be distinct characteristics of post-exilic Hebrew writing.² (אףאז)
For example, the second and third cross-strokes of the *hê* of Amulet I, line 9, appear to form a triangle. This style only appears on Paleo-Hebrew coins of the second and first centuries BC. "The new photographs, however," observes Barkay's team, "show that the second and third cross strokes do not, in fact, meet" (ibid., 50). This discovery thus removes one argument against a pre-exilic date.

Similarly, all the occurrences of the letter *yôd* in Amulet II seemed, in the original photos, to lack a middle cross-stroke, another characteristic of post-exilic Paleo-Hebrew. Again, the more recent images have shown that these middle cross-strokes are indeed

present, but executed in such a stylized manner that they did not show up in the earlier photographs. Except for this stylistic flair, the *yôds* of Amulet II match those of Amulet I, as well as those found on other Paleo-Hebrew inscriptions of the late pre-exilic period, such as the famous Gibeon jar handles and numerous Hebrew seals (ibid.).

On Amulet I, the letter *kāp* appeared originally to resemble a “T” leaning 45° clockwise. Another form of the same letter resembled a “V.” These two forms do not appear in Hebrew until the Intertestamental Period, such as on Paleo-Hebrew coins from that era. However, the new images have revealed that neither of these two forms actually appears on Amulet I. Instead, the *kāps* are formed like an inverted “T,” a form that is based on a pattern from the two most famous collections of Paleo-Hebrew writings from the Old Testament Period, the Arad Ostraca (seventh–sixth centuries BC) and the Lachish Letters, specifically Lachish 2 and 3 (ibid.). The Lachish Letters date from—and specifically refer to—the conquest of Jerusalem by the Babylonians.

Another aspect of the *kāps* of Amulet I is that they, like our lower-case “p,” have a tail that extends below the line. Critics were unable to view this in the original photographs, leading them to a date in the Intertestamental Period, since the *kāp* of that time had a curved tail that did *not* extend below the line. The new images have revealed that the tails of the *kāps* in Amulet I do indeed extend below the line, in conformity with other examples of *kāps* from the pre-exilic period, but not with post-exilic *kāps* (ibid., 50, 52).

Critics also maintained that the occurrences of the letter *wāw* on Amulet II are of a type not found in pre-exilic inscriptions. The improved photographs, however, demonstrate that the *wāws* of Amulet II “are entirely at home in the preexilic period,” because they overtly resemble the *wāws* found in numerous inscriptions from the late eighth through sixth centuries BC, such as Tel Gemme Ostrakon 3 and Lachish Letter 1:2 (ibid., 52).

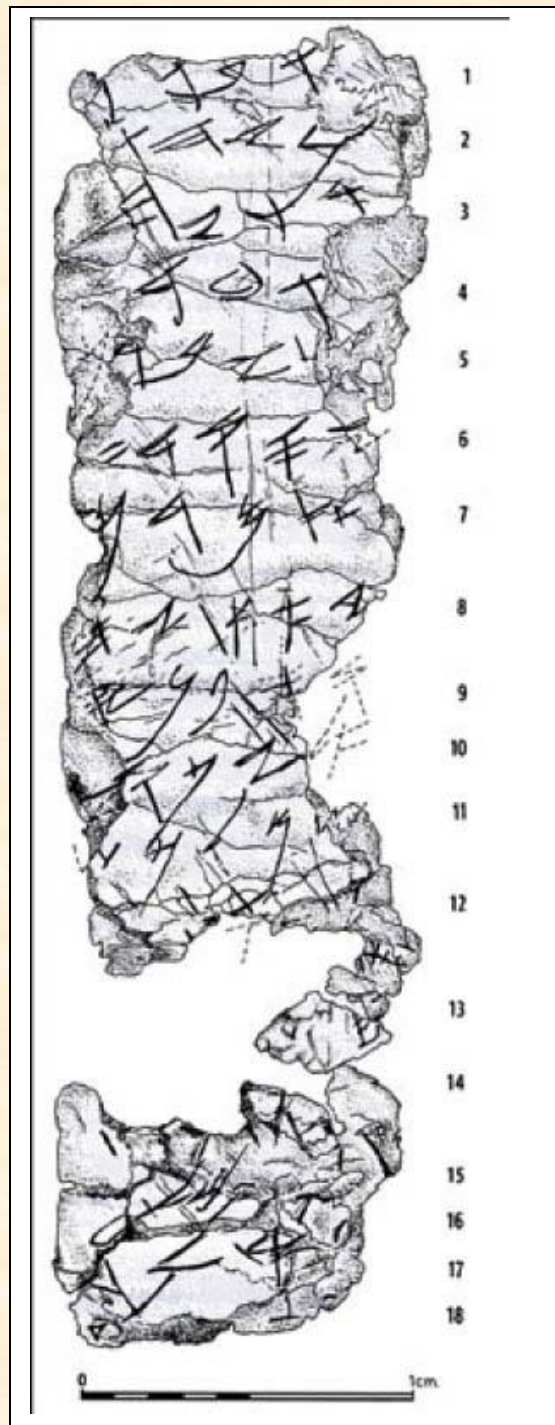
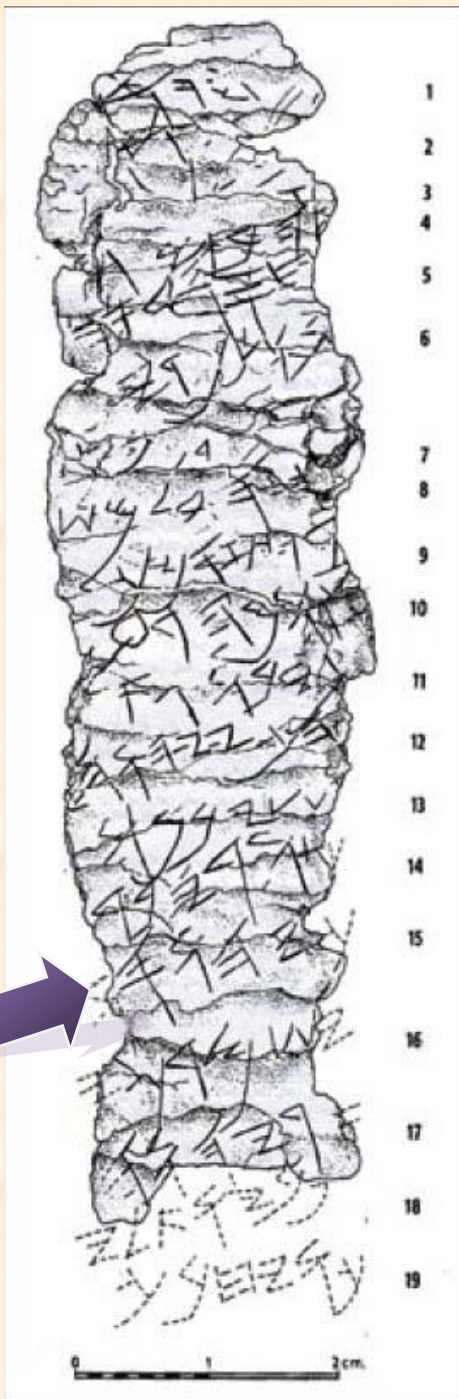
Another observation made by Barkay’s team was that, in the Paleo-Hebrew script of the post-exilic period, the middle cross-stroke of the head of the *wāw* slopes upward, while this same stroke slopes downward or horizontally in pre-exilic script. Both of the Ketef Hinnom scrolls have *wāws* that feature the distinctly pre-exilic method for writing that particular letter (ibid.)

From palaeography (the formation of individual letters), Barkay’s team moved on to orthography (the standardized spelling of Paleo-Hebrew words). Hebrew began as a purely consonantal alphabet, meaning that it had no written vowels. As time passed, confusion naturally arose as to the correct pronunciation of words, so scribes in the Intertestamental Period developed the concept of the *mater lectionis* (pl. *matres lectionis*), by which letters such as *wāw*, *yôd*, and *hê* were inserted to signal the correct pronunciation. Critics believed they had spotted a *wāw* as a *mater* in lines 11–12 of

Amulet II, thus suggesting a post-exilic date. However, the new images have revealed that what had initially been taken as a *wāw* was actually a break in the inscription, not a *mater* (ibid., 53). Similarly, a *yôd* appearing in the word *pn̄yw* ("His [God's] face") in line 9 of Amulet II was taken as a sign of post-exilic origin, since it was thought to be a *mater*. It turns out, however, that the *yôd* of *pn̄yw* is not a *mater* but actually part of an original, pre-*mater* ending meaning "his." It appears thus in Lachish Letter 6:12–13 (*'lhyk*), Lachish Letter 6:6 (*ydyk*), Khirbet Bet Lei 1:1 (*'lhykh*), and Arad Ostrakon 7:6 (*lpnyk*) (ibid.).

In Amulet I, line 11, *wāw* appears to have been used as a masculine singular personal pronoun in the phrase *bw* ("in Him"). Initially, it was believed that the use of *wāw* in this function did not begin until the fourth century BC (ibid., 54). However, the Siloam Inscription, which actually dates to a time earlier than the silver scrolls, features this exact use of the *wāw* as a third masculine singular suffix on a word: *r'w*, "his fellow," appearing in lines 2, 3, and 4 of that famous inscription. The exact same word appears in Jeremiah 6:21 (ibid., 60). The Book of Jeremiah, of course, takes place during the fall of Jerusalem to the Babylonians, making it a contemporary of the silver scrolls.

As for Amulet II, its verbiage shows marked similarities to other Paleo-Hebrew inscriptions from the time of the Biblical kings. One example is in the writing style itself: the scribe tended to make the down stroke of his letters the last in order of strokes. This has an exact parallel in the Gibeon jar handles, which were contemporary with the silver scrolls (ibid., 62). Line 2 contains another significant parallel: the phrase "May X be blessed by Yahweh" finds an almost exact parallel in the Kuntillet 'Ajrud inscriptions of the mid-eighth century BC, which contain the phrase "For 'Abdyau ben 'Adnah; blessed be he by Yahu." Additionally, lines 5–6 of Amulet II ("May Yahweh bless you, keep you") are highly similar to another of the Kuntillet inscriptions, which states: "May He [God] bless you; may He keep you and may He be with my lord" (ibid., 64).



Ketef Hinnom Amulet I (left/top) and Ketef Hinnom Amulet II (right/bottom). When the amulets were unrolled, scholars were amazed to learn that they were inscribed with an abridged version of the priestly benediction of Numbers 6:24–26—the oldest portion of Scripture ever found.

Improved Translation

Thus, the improved images of the two scrolls have nullified the arguments in favor of a post-exilic dating. They have done more than that, however. The more advanced images have allowed paleographers to better decipher the inscriptions, and the words thereon have proved to have direct parallels with numerous Old Testament passages. Amulet I, as revealed by the new imaging, reads:

[...]YHW...the grea[t...who keeps] the covenant and [G]raciousness toward those who love [Him] and those who keep [His commandments...]. The Eternal? [...]. [the?] blessing more than any [sna]re and more than Evil. For redemption is in Him. For YHWH is our restorer [and] rock. May YHWH bles[s] you and keep you. [May] YHWH make [His face] shine..." (ibid., 61).

Amulet II, thanks to the new imaging, reads:

[First line almost completely illegible.] May h[e]/sh[e] be blessed by Yahweh, the warrior [or "helper"] and the rebuker of [E]vil: May Yahweh bless you, keep you. May Yahweh make His face shine upon you and grant you p[ea]ce" (ibid., 68).

There are numerous examples of how these passages reflect the Old Testament. Lines 2–7 of Amulet I, **which mention God's covenant with Israel, and His graciousness and love toward those who love Him and keep His commandments,**

...fit, at least loosely, **a Biblical parallel attested in Daniel 9:4 and Nehemiah 1:5 (with a similar reading in Deuteronomy 7:9)..."the great and fearful God who keeps the covenant and steadfast love for those who love him and to those who keep his commandments" (ibid., 55).**

Of this passage Barkay's team commented, the new photographic data allow us to confirm that the reading in these lines is actually closer to the Biblical parallels than previously recognized (ibid.).

Another Biblical parallel from Amulet I is found in line 13, which refers to God as **"our restorer."** According to Barkay et al., **this word usage is not personal or cultic, "but rather national, or corporate, pertaining to the whole of the life of the people of Israel"** (ibid., 68). This image of God as the restorer of Israel as a nation has a direct parallel in Isaiah 1:26, where God speaks to apostate Jerusalem: "I will restore your judges as in the days of old, your counselors as at the beginning." In Isaiah 49:6, God says to the great prophet, "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept."

Referring to the people of Israel as a corporate whole, God states in Isaiah 57:18, "I have seen his ways, but I will heal him; I will guide him and restore comfort to him."

In line 4 of Amulet II, the phrase **"the rebuker of Evil"** has direct or close parallels with **the Ugaritic tablets of the 13th century BC, as well as with later Aramaic and Hebrew incantation texts, and with several Old Testament passages, such as Isaiah 17:13, Nahum 1:4 and Psalms 18:16; 106:9.** It also appears in Zechariah 3:2, in which God is shown **as the rebuker of Evil personified—Satan:** "The LORD said unto Satan, The LORD rebuke you, Satan." **Thus, the image in the second scroll of God rebuking Evil personified has a direct parallel in the Old Testament (ibid., 65–66).**

Based on these various findings, Barkay and his colleagues concluded: the late pre-exilic date [for the scrolls] should be reaffirmed with confidence as the proper chronological context for the Ketef Hinnom inscriptions. We can thus reassert the conclusion reached by most scholars that the inscriptions found on these plaques preserve the earliest known citations of Biblical texts. **The new readings...show that these plaques not only contain Biblical quotations, but they also provide us with the earliest examples of confessional statements concerning Yahweh (ibid., 68).**

These startling new discoveries **have laid to rest any reasonable doubts as to the authenticity of the pre-exilic date of the silver scrolls** from Ketef Hinnom and their direct relation to the Biblical texts. The initial doubts were based on lack of knowledge, doubts that have now been answered, thanks to modern technology.

Notes

1. For a detailed description of the discovery of the amulets, see Gordon Franz, "Remember, Archaeology is NOT a Treasure Hunt" in the **Spring 2005 issue of Bible and Spade.**
2. The "Hebrew" alphabet, used in Modern Hebrew as well as in the Jewish Scriptures from the time of Ezra onward, is technically referred to as "Square Aramaic." This is because the Jewish scribes of the Babylonian Exile switched from the original alphabet of the Old Testament books, known to scholars as Paleo-Hebrew, to the Aramaic alphabet, because Aramaic—"the Syrian tongue" of Ezra 4:7 (KJV)—had by that time become the international language.

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There are a lot more examples I will share in Part 9 but it is beyond comprehension to say there is no evidence of the spelling of אֵלֹהִים' name other than educated guesses! Critiques where one argues their feelings verses fact are easy to disprove but the critic will seldom "see" it. The delusion is strong because it totally upsets their entire belief system, and that is scary. Yahuah does not ask for belief. He asks us to trust Him based upon facts, because He is provable to be trustworthy. Notice the article never questions if the name אֵלֹהִים is the Father's name that is an established fact. They are excited at the year they can pinpoint it being written and in the script it was written in!

Mr. Cocherell's next point.

YAHWEH IS NOT A HEBREW NAME

In The Law and the Prophets, there is some information that destroys any linguistic or historical credibility for the Sacred Names doctrine:

"This explanation was first advanced by Jewish writers in the Middle Ages and has found wide acceptance now. The serious objection to this explanation is that the verb 'to be' has no causative stem in the Hebrew. So, in order to express this idea it is necessary to employ a different verb. In Exodus 3:14 the assumption is drawn that Yahweh is derived from the verb 'to be'. But the verb 'to be' in the Hebrew is 'hayah', not 'hawah'. 'Hawah' belongs to an earlier era of the language. In the historical sense, then, YAHWEH is not a Hebrew name.

This just set my teeth on edge because in Exodus 3:15- Yah clearly states Name is אֲנִי אֲנִי! Hayah in 3:14 is a description of who He is. But let us hear him out. Of course Yahuah is a Hebrew Name found in Hebrew lexicons and dictionaries to name a few scholarly places.

"The curious fact is that the ancient pronunciation of the YHWH has been totally lost. The Dead Sea scrolls did not solve the problem, but merely demonstrated that the ban was in effect two hundred years before the time of Christ. The form Yahweh is thus an incorrect hybrid with an early 'w' and a late 'eh'. The indication, though, is that often the inspired writers of the Old Testament were not interested in etymology. Rather, they wanted to draw attention to the similarity of sound, that is, to use the pun and write a word descriptive of the event. Therefore, it is quite likely that the interpretation of the Name in Exodus 3:14 may not be etymological at all.

Again the obvious mistake here is that Yahuah tells us His name, beyond a shadow of a doubt in Exodus 3:15, not 3:14!

"What should be obvious in all this is that the pronunciation of the YHWH is an academic matter and the God of Israel is more interested in our personal relationship to Him rather than the pronunciation of his name. In fact, from the evidence now available, it may be argued that Yahweh is incorrect and Jahoweh might be the true pronunciation" (pp. 215-224, edited by John H. Skilton, Milton C. Fisher, and Leslie W. Sloat).

How can these people be taken seriously when they purport that a name with the letter J is more the true pronunciation, when that letter was not evolved until the 1500 in *ENGLISH*? No word in Hebrew, Greek or Latin has a J sound!

We are going to break this down a bit as he makes several points. I would like to remind you that Exodus 3:14 is actually an example of the genius and beauty of the Hebrew language that is full of poetry. Not rhyming of words exactly, type of poetry, but of a playing of words with similar meanings and sounds and pictures. Let us look at this in the full context of Yah's expression to Moshe of how he was to explain to the people, what His name was, who He is and what He is like.

Exo 3:14 And The Everlasting^{H430} said^{H559} to^{H413} Moses,^{H4872} **I AM יהוה (hayah) H1961** THAT^{H834} **I AM יהוה (hayah) :H1961** and He said,^{H559} This^{H3541} shall you say^{H559} to the children^{H1121} of Israel,^{H3478} **I AM יהוה (hayah) H1961** has sent^{H7971} me to^{H413} you.

Exo 3:15 And The Everlasting^{H430} said^{H559} moreover^{H5750} to^{H413} Moses,^{H4872} Thus^{H3541} shall you say^{H559} to^{H413} the children^{H1121} of Israel,^{H3478} **יהוה יהוה yahuah H3068** **Eternal^{H430} of your fathers, H1 the Everlasting^{H430} of Abraham, H85 the Everlasting^{H430} of Isaac, H3327 and the Everlasting^{H430} of Jacob, H3290 has sent^{H7971} me to^{H413} you: this^{H2088} is My name^{H8034} forever, H5769 and this^{H2088} is My memorial^{H2143} to all generations. H1755 H1755**

So what Mr. C is talking about is that H1961 יהוה is not spelled the same way as H3068 יהוה ' thus, Yahuah cannot be a Hebrew name, the difference being the Yod (י) in Hayah and the wah (ו) in Yahuah.

H1961 יהוה Hayah means to exist, to be, become, come to pass- It's in the Hebrew verb form of the *imperfect or Yiqtol*, which means it is outside of time- ongoing.

imperfect, yiqtol – The prefixed conjugation in Hebrew. The prefixed conjugation denotes the *imperfective aspect* of the verb. That is, it views the action of **the verb from the *inside* or from the perspective of the action’s *unfolding***. This imperfective aspect can speak of (depending on context) **habitual actions, actions in progress, or even completed actions that have unfolding, ongoing results**. The term ‘imperfective’ does not refer to tense, though. **Biblical Hebrew does not have tense like English or Greek (time of action is conveyed by context). ‘Imperfective’ refers to the *kind* of action being described, not the time of the action.** An action can be viewed in process in the past (“was walking”), the present (“is walking”), or even the future (“will be walking”). When the context dictates, the prefixed conjugation **also conveys the mood of reality.**

In other words, Yahuah is saying, I am outside of your time. I have no time constraints. That is why Yah *never* gives us prophecy! He literally saw it and is **reporting back to us what will happen**, because of choices we made. It is prophecy to us because it has not happened yet. That is also why when He tells us in Deuteronomy that if a prophet says they are speaking for Him and that thing does not come to pass, that is a false prophet! They must be 100% right (Hint- Keep that in mind when you read the NT)!

Now let's look at H1933 הָאָהָהָ Ha-oo-ah - It is a primitive root that means to breathe (in the sense of existence) be, become, come to pass, to exist. From Gesenius lexicon:

הָוָה prop. TO BREATHE (هو to blow, as the wind, هواء air, breeze), like the cognate roots אָבָה, אָהַב which see. This primary signification is applied —(1) to the breath of living creatures; hence, **to live** (see הָיָה, חָיָה), and in the use of the language, **to be**, i.q. **the common word הָיָה**. In Aramæan this form of the verb is the most in use for the verb substantive (הָיָה, הוּסַ), **in Hebrew it is peculiar to the poets and the more recent writers** [but see the occurrences], **and it is found but rarely**. **That it is older than the common form הָיָה and itself primitive**, may be seen, both from the Vav conversive (see וָ) derived from it, and also from this form being originally onomatopoeic; **הָיָה therefore has its origin from הָוָה, like הָיָה from הָוָה, which latter indeed appears to be a primary word**. Part. הָוֵה Neh. 6:6; Ecc. 2:22. Imp. הָוֵה, הָוֵי Gen. 27:29; Isa. 16:4. Fut. apoc. הָוֵה Ecc. 11:3, for יָהִי from יָהוּה.

This is amazing! Not only do we see the ancient connection between the yod and the wah- we see that the wah is more primitive! I guess that blows the idea that הָוָה is not a Hebrew word, right?

Yahuah is making a beautiful point here in this poetry. He is everlasting- that is what his condition is, but His name represents a breathing, living being! The universe is eternal but it does not breathe. That is the difference He is pointing out so exquisitely! There are lots of Scripture where Yah points out that the people are bowing down to rocks and wood and imaginary gods that are not alive! He says *I am ALIVE!* I am Alive and I am eternally breathing! Creating! The giver of the breath of life!

“In Exodus 3:14 the assumption is drawn that Yahweh is derived from the verb 'to be'.”

So not only is there a grammatical connection there is a poetic connection. But this is what happens when one assumes, instead of digging into Scripture to see the beauty of Yah, or even the most basic of lexicons like Gesenius.

Strong's H1933 - <i>hava'</i>	
הוּוָה	
Transliteration	Pronunciation
<i>hava'</i>	hā·vā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare אָוָה (H183), הָיָה (H1961)]
TWOT Reference	
484,491	
Variant Spellings	
Variant spellings for this word: הוּוָה (Strongs and Gesenius) הוּוָה (Strongs) [What are these variants?]	
Outline of Biblical Usage	
1) Qal a) to fall b) to be, become, exist, happen	

Strong's H1961 - <i>hayah</i>	
הָיָה	
Transliteration	Pronunciation
<i>hayah</i>	hā·yā' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare אָוָה (H1933)]
TWOT Reference	
491	
Outline of Biblical Usage	
1) to be, become, come to pass, exist, happen, fall out a) (Qal) 1) ----- a) to happen, fall out, occur, take place, come about, come to pass b) to come about, come to pass 2) to come into being, become a) to arise, appear, come b) to become 1) to become 2) to become like 3) to be instituted, be established 3) to be a) to exist, be in existence b) to abide, remain, continue (with word of place or time) c) to stand, lie, be in, be at, be situated (with word of locality) d) to accompany, be with b) (Niphal) 1) to occur, come to pass, be done, be brought about 2) to be done, be finished, be gone	

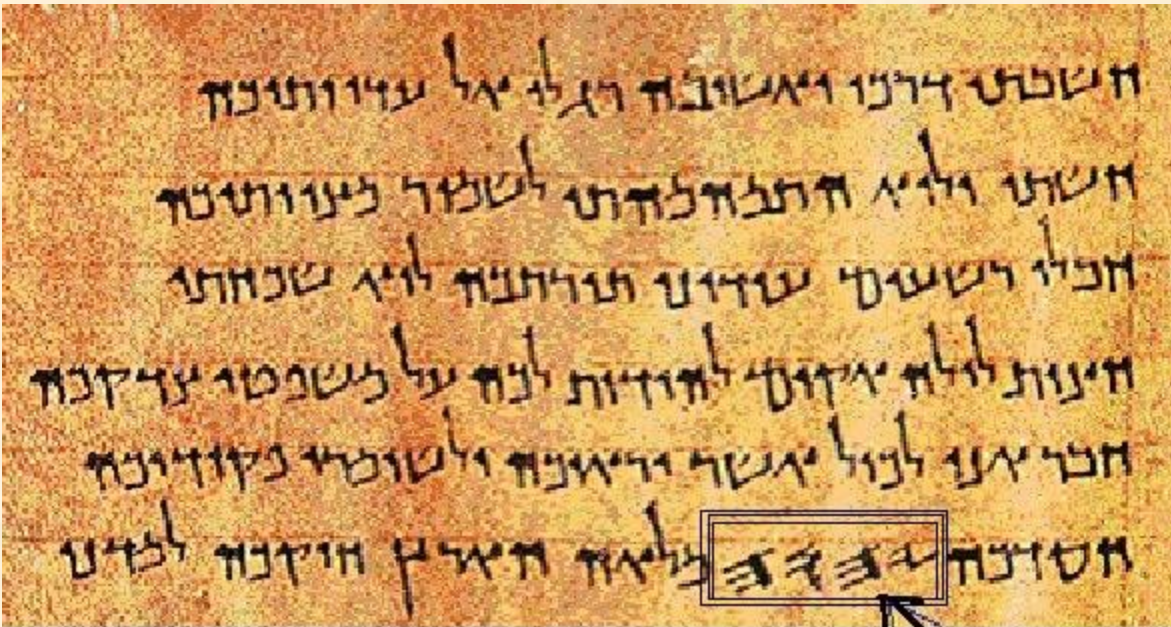
In fact from the evidence now available, it may be argued that Yahweh is incorrect and Jahoweh might be the true pronunciation" (pp. 215-224, edited by John H. Skilton, Milton C. Fisher, and Leslie W. Sloat).

Just the fact that the "J" sound is only a few hundred years old makes the above argument laughable.

Do you see how people twist the correct assumption that says Yah is not concerned *how* we pronounce it, to imply, thus, that we should not try and pronounce it at all?

Smells like ole' goat breath is breathing down our necks again! "Yah wants you to say His name, but doesn't want it pronounced *wrong*, just call Him baal and god, yeah, He loves that!"

Now I also question who came up the complicated grammar rules of Hebrew- man or אֱלֹהִים? So this is a valid quest of research. Yah had letters written in stone, on skins and papyri. Those letters are אֱלֹהִים. What is the issue? I'm curious as to why Mr. Cocherell said the Dead Sea Scrolls did not confirm that indeed the four letters are His Name? This is from the Isaiah scroll:



I would venture to say Mr. "C" never looked at the DSS, because after all they are written in Hebrew and must not be valid or else he is hoping no one else does. This was easy to dispute



Now remember when they said that אֵלֹהִים is actually a cover for the real name of the Almighty? Laughably, this is the proof they show. Because the scribes in the Dead Sea Scrolls actually used the Paleo Hebrew the detractors say this is proof that the original (in a later script by the way) was scrapped of and this older Paleo script was used to hide the real name. Instead of seeing that they were being exceptionally reverent to the original script of Yah's name, they turn it into something so brazenly false, it is so easily debunked it's breathtaking.

Back to Mr. "C".

ALMOST CORRECT IS NOT GOOD ENOUGH

"One thing is certain: critical speculation about the origin and meaning of the name YHWH seems endless" (Theological Wordbook of the Old Testament, Vol. 1, pp. 210-212, edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke).

This quote is correct when speaking of Academia and those who have a hard time looking at what was actually written in the verses instead of clinging to what is within their comfort zone of tradition. There is no speculation to a person who trusts in The Scriptures about the origin of the name of אֵלֹהִים.

It came from the Creator Himself! You cannot take the position of most Christians that the Scriptures are the inerrant word of "God" except when it comes to His Name and Instructions.

Gen 2:4 These^{H428} are the generations^{H8435} of the heavens^{H8064} and of the earth^{H776} when they were created,^{H1254} in the day^{H3117} that אָיָז^{H3068} Everlasting^{H430} made^{H6213} the earth^{H776} and the heavens,^{H8064}

This is the modern Hebrew letters for אָיָז.

Strong's H3068 - Yĕhovah	
יְהוָה	
Transliteration	Pronunciation
Yĕhovah	yeh-hō-vā' (Key)
Part of Speech	Root Word (Etymology)
proper noun with reference to deity	From הָיָה (H1961)
TWOT Reference	
484a	
Outline of Biblical Usage	
Jehovah = "the existing One"	
1) the proper name of the one true God	
a) unpronounced except with the vowel pointings of 0136	
Authorized Version (KJV) Translation Count – Total: 6519	
AV – LORD 6510, GOD 4, JEHOVAH 4, variant 1	
Gesenius's Lexicon (Help)	
יְהוָה; <i>Jehovah</i> , pr. name of the supreme God	

Back to Mr. "C".

If the Sacred Names doctrine is correct, pronouncing the name as closely as possible is not good enough. Either one has salvation, or one does not.

This is what happens when you can't leave the Christian baggage of "the only name that saves" behind. I do acknowledge there are groups within the umbrella "sacred namers" who are dogmatic on their pronunciation as being the right one. I do not agree with that since as previously pointed out everything in the world had been done to conceal the importance of His Name. Unlike the Christians and Buddhists and practioners of witchcraft- we are not using the name as an incantation! We use it out of respect and because Yah asked us to. It is just that simple.

The way home is through the Torah teachings, not chanting a name! We all know the only Name that saves us- יהוה . I can see it! I can recognize its many forms in ancient writing! I may be pronouncing it wrong but I am writing it correctly per the surviving Scriptures we have including the Dead Sea Scrolls which are 1,000 years older than the Masoretic Text! We are to do the best we can with knowledge we are entrusted with and keep searching. I trust יהוה when He says in Zephaniah:

Zep 3:9 For^{H3588} then^{H227} will I turn^{H2015} to^{H413} the people^{H5971} a pure^{H1305} language,^{H8193} that they may all^{H3605} call^{H7121} upon the name (character, reputation- shem)^{H8034} of יהוה,^{H3068} to serve^{H5647} Him with one^{H259} consent.^{H7926}

In this Future News Report or prophecy, Yah knows the languages have been corrupted! That does not mean we should cease to call upon His Name! Remember H3068 is יהוה! Write His name and teach His name!

H2015 means to return or *turn back* or transform. So He Himself will teach us the proper pronunciation. He is not calling us wicked for not pronouncing it right, He calls us wicked for not using it, for not making it known as a memorial throughout our generations to our children or forgetting He has a personal name and teaching others to forget it for Baal- the lord! Here He is saying, I know you don't pronounce it right, children, but don't worry, I, your Father will teach it to you as one of our first lessons together after all this mess is done. This prophecy is only for those still standing with and for Him at the end.

As for a name that talks about who will be the one saving us, as we have pointed out Yahusha means Yah is salvation! These English verses calling Him (J) Hesus, is a horned druid pagan deity. Hmm.. which do you think is closer to being right? This is so far off and disgusting, I don't see how a Christian could even use this excuse.

If the exact pronunciation of God's name were important to him, there would be no problem finding out what it is. In fact, the exact phonetic pitch, decibel range, intensity, and cycles per second would be clearly and distinctly recorded for us to mimic in order to obtain salvation.

I wish for once he would use Scripture to prove his point and not something that seems right in his own eyes. Per the Scripture we provided, Yah is not bothered by phonics.

Back to Mr. "C".

COMMUNICATION WITH GOD

One Sacred Name group claims that, in order to worship the Supreme Sovereign, we have to know his name and if the name is not known, there is no hope of ever worshipping him. However, there is no scripture that says we must know God's name in order to worship him.

Maybe the problem is Mr. C does not know Scripture since he has not found the witnesses we have and very easily. אֱלֹהִים said NOT to bow down to any other gods. By not using His name, but the title of pagan deities, you are worshipping a *lot* of other pagan gods, that all lead to shatan. You are worshiping everything under the sun except Yahuah specifically!

Why is it so offensive to be specific in our praise? I would say to Mr. "C" as well, since lord and god are off the table as pagan names, and Yah just told you NOT to call Him by pagan names, what are you going to call Him?

Psa 29:2 Give^{H3051} to אֱלֹהִים^{H3068} the glory (honor, reputation, reverence, splendor, esteem – kabowd^{H3519} due to His name (character, reputation-shem) ;^{H8034} worship^{H7812} אֱלֹהִים^{H3068} in the beauty^{H1927} of holiness being Set apart.^{H6944}

If you are calling Him Lord or God then you are not setting Him apart from other gods.

Psa 66:4 All^{H3605} the earth^{H776} shall do reverence to^{H7812} You, and shall sing^{H2167} to You; they shall sing^{H2167} to Your name (character, reputation-shem)^{H8034} Selah.^{H5542}

Psa 86:9 All^{H3605} nations^{H1471} whom^{H834} You have made^{H6213} shall come^{H935} and reverence^{H7812} before^{H6440} you, O Almighty;^{H136} and shall glorify (make heavy with honor- kabad)^{H3513} Your name (character, reputation-shem).^{H8034}

Psa 138:2 I will do reverence^{H7812} toward^{H413} Your ^{holy} Set Apart ^{H6944} temple,^{H1964} and praise^{H3034} Strong covenant mark **אֵלֶּף** ^(H853) Your name (**character, reputation- shem**)^{H8034} for^{H3588} Your lovingkindness^{H2617} and for^{H5921} Your truth:^{H571} for^{H3588} You have magnified^{H1431} Your word^{H565} above^{H5921} all^{H3605} Your name (**character, reputation- shem**).^{H8034}

The fact is, if you address a letter to occupant, it won't get to the right person and in this case, it may end in the dead letter office. You certainly won't give praise to Him, by calling Him Baal or Lord or God! That is the whole point that most miss. Why is it so distasteful to call Him by His name?

On to Mr. "C"'s next point: Yahusha didn't teach Yahuah's name as part of salvation.

MUST WE KNOW THE FATHER'S NAME IN ORDER TO WORSHIP HIM?

If the phonetic sound of God the Father's name were extremely important to him, it would also be important to his Son who is our Savior. But was this phonetic sound important to our Savior when he taught his Father's way to salvation?

Yes it was and he did teach Yah's name and will and that is what got him killed for blasphemy- speaking the name to the people! And since he was a Hebrew speaking Aramaic or Hebrew, I'm guessing he got it right!

Joh 17:25 O righteous^{G1342} Father,^{G3962(G2532)} the^{G3588} world^{G2889} has not^{G3756} known^{G1097} You:^{G4571} but^{G1161} I^{G1473} have known^{G1097} You,^{G4571} and^{G2532} these^{G3778} have known^{G1097} that^{G3754} You^{G4771} have sent^{G649} me.^{G3165}

Joh 17:26 **And^{G2532} I have declared^{G1107} to them^{G846} Your^{G4675} name,^{G3686} and^{G2532} will declare^{G1107} it: that^{G2443} the^{G3588} love^{G26} wherewith^{G3739} You have loved^{G25} me^{G3165} may be^{G5600} in^{G1722} them,^{G846} and I^{G2504} in^{G1722} them.^{G846}**

Also he spoke it to shatan!

Mat 4:10 Then^{G5119} said^{G3004} Yahusha^{G2424} to him,^{G846} Get thee hence,^{G5217} Satan:^{G4567} for^{G1063} it is written,^{G1125} You shalt worship^{G4352} (The LORD) **אֵלֶּף** ^{G2962} your^{G4675} God,^{G2316} and^{G2532} Him^{G846} only^{G3441} shalt you serve.^{G3000}

Deu 6:13 You shall fear (revere, stand with awe-yara) ^{H3372} strong covenant mark **אֵלֶּף** ^(H853) **Tau** ^(The LORD) **אֵלֶּף** ^{H3068} your Eternal,^{H430} and serve^{H5647} him, and shall swear^{H7650} by His name (**character, reputation- shem**).^{H8034}

Mat 23:39 For^{G1063} I say^{G3004} to you,^{G5213} you shall not^{G3364} see^{G1492} me^{G3165} henceforth,^{G575 G737} till^{G2193 G302} you shall say,^{G2036} Blessed^{G2127} is he that cometh^{G2064} in^{G1722} the name^{G3686} of the LORD: **אֲנִי**.^{G2962}

Psa 118:26 Blessed^{H1288} be he that comes^{H935} in the name^{H8034} of the LORD: **אֲנִי**.^{H3068} we have blessed^{H1288} you out of the house^{H4480 H1004} of the LORD: **אֲנִי**.^{H3068}

The crowd knew it too.

Mat 21:9 And^{G1161} the^{G3588} multitudes^{G3793} that went before,^{G4254} and^{G2532} that followed,^{G190} cried,^{G2896} saying,^{G3004} Hosanna^{G5614} to the^{G3588} Son^{G5207} of David:^{G1138} Blessed^{G2127} is he that comes^{G2064} in^{G1722} the name^{G3686} of the LORD: **אֲנִי**;^{G2962} Hosanna^{G5614} in^{G1722} the^{G3588} highest.^{G5310}

Luk 4:15 And^{G2532} he^{G846} taught^{G1321} in^{G1722} their^{G846} synagogues,^{G4864} being glorified^{G1392} of^{G5259} all.^{G3956}

Luk 4:16 And^{G2532} he came^{G2064} to^{G1519} Nazareth,^{G3478} where^{G3757} he had been^{G2258} brought up:^{G5142} and,^{G2532} as^{G2596} his^{G846} custom^{G1486} was, he went^{G1525} into^{G1519} the^{G3588} synagogue^{G4864} on^{G1722} the^{G3588} sabbath^{G4521} day,^{G2250} and^{G2532} stood up^{G450} for to read.^{G314}

Luk 4:17 And^{G2532} there was delivered^{G1929} unto him^{G846} the book^{G975} of the^{G3588} prophet^{G4396} Esaias.^{G2268} And^{G2532} when he had opened^{G380} the^{G3588} book,^{G975} he found^{G2147} the^{G3588} place^{G5117} where^{G3757} it was^{G2258} written,^{G1125}

Luk 4:18 The Spirit^{G4151} of the LORD: **אֲנִי**.^{G2962} is upon^{G1909} me,^{G1691} because^{G3739 G1752} He has anointed^{G5548} me^{G3165} to preach the gospel^{G2097} to the poor;^{G4434} He has sent^{G649} me^{G3165} to heal^{G2390} the^{G3588} brokenhearted,^{G4937 G2588} to preach^{G2784} deliverance^{G859} to the captives,^{G164} and^{G2532} recovering of sight^{G309} to the blind,^{G5185} to set^{G649} at^{G1722} liberty^{G859} them that are bruised,^{G2352}

Luk 4:19 To preach^{G2784} the acceptable^{G1184} year^{G1763} of the LORD: **אֲנִי**.^{G2962}

Luk 4:20 And^{G2532} he closed^{G4428} the^{G3588} book,^{G975} and he gave *it* again^{G591} to the^{G3588} minister,^{G5257} and sat down.^{G2523} And^{G2532} the^{G3588} eyes^{G3788} of all^{G3956} them that were in^{G1722} the^{G3588} synagogue^{G4864} were^{G2258} fastened on^{G816} him.^{G846}

Luk 4:21 And^{G1161} he began^{G756} to say^{G3004} to^{G4314} them,^{G846} This day^{G4594} is this^{G3778} scripture^{G1124} fulfilled^{G4137} in^{G1722} your^{G5216} ears.^{G3775}

Isa 61:1 The Spirit^{H7307} of the Lord **אֲנִי**.^{H136} GOD **אֲנִי**.^{H3069} is upon^{H5921} me; because^{H3282} the LORD: **אֲנִי**.^{H3068} has anointed^{H4886} me to preach good tidings^{H1319} unto the meek;^{H6035} He has sent^{H7971} me to bind up^{H2280} the brokenhearted,^{H7665 H3820} to proclaim^{H7121} liberty^{H1865} to the captives,^{H7617} and the opening of the prison^{H6495} to *them that are bound*;^{H631}

Isa 61:2 To proclaim^{H7121} the acceptable^{H7522} year^{H8141} of the LORD: אָזָא, ^{H3068} and the day^{H3117} of vengeance^{H5359} of our Eternal; ^{H430} to comfort^{H5162} all^{H3605} that mourn; ^{H57}

So I think we have shown where Yahusha was not shy about speaking Yahuah's name and teaching others!

On to Mr. "C"'s next point: Yahusha didn't use Yahuah's name on the execution Pole. We have covered this extensively in the "Appointed Times" series and also in our study on Paul- so we won't go into detail here. But we will touch on it just a bit for the sake of answering the question.

In Mark 15:34-35, just before his death:

"Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have you forsaken me? And some of them that stood by, when they heard it, said, Behold, he calls Elias."

These verses in Mark show the prophetic fulfillment of Psalm 22:1-2:

"My God, my God, why have you forsaken me? why are you so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but you hear not; and in the night season, and am not silent."

Yahusha, with a northern Galilean accent, had been beaten half to death, skin flayed off his skeletal frame, hanging by nails for 6 hours, dying of thirst, his tongue sticking to the roof of his mouth and Mr. C is apparently having an issue with Yahusha's diction saying he just called out to EL and not his father's name.

Because he does not do any research in Hebrew, he is unaware he is making our point for us. Mr. Cocherell does not even understand that if people thought that Yahusha was crying out to "Elias" - (that is the Greek name for the English name, Elijah) - in Hebrew- it is EliYAHU! Meaning Yah (and spelled Yahu) is most high! So he in fact might have been using Yah's name-NO ONE COULD UNDERSTAND HIM! Here is proof of this point from Blue Letter Bible.

Lexicon :: Strong's G2243 - *Elias*

Ἠλίας

Transliteration	Pronunciation
<i>Elias</i>	ă-lē'-ās (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin אֱלִיָּהּ (H452)

Dictionary Aids

TDNT Reference: 2:928,306

KJV Translation Count — Total: 30x

The KJV translates Strong's G2243 in the following manner: Elias (30x).

Outline of Biblical Usage [?]

- I. Elijah = "my God is Jehovah"
 - A. a prophet born at Thisbe, the unflinching champion of the theocracy in the reigns of the idolatrous kings Ahab and Ahaziah. He was taken up to heaven without dying, whence the Jews expected he would return just before the advent of the Messiah, whom he would prepare the minds of the Israelites to receive.

Lexicon :: Strong's H452 - *Elijah*

אֱלִיָּהּ

Transliteration	Pronunciation
<i>Elijah</i>	ă-lē'-yā' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From אֵל (H410) and יָהּ (H3050)

KJV Translation Count — Total: 71x

The KJV translates Strong's H452 in the following manner: Elijah (69x), Elish (2x).

Outline of Biblical Usage [?]

- I. Elijah or Elish = "my God is Jehovah" or "Yah(u) is God"
 - A. the great prophet of the reign of Ahab
 - B. Benjamite son of Jeroham
 - C. a son of Elam with foreign wife during exile
 - D. a son of Harim, and priest, with foreign wife during exile

1Ki 17:1 And **Elijah** the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

SHOW CANTILLATION MARKS Masoretic Text SHOW VOWEL POINTS

17:1 וַיֹּאמֶר אֱלִיָּהּ הַתְּשִׁבִי מִתְּשִׁבֵי גִלְעָד אֶל־אֲחָב הַיִּזְבֵּה

אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר עִמָּדָתִי לִפְנֵינוּ אִם־יִהְיֶה הַשָּׁנִים הָאֵלֶּה טַל

וּמִטֶּר כִּי אִם־לִפִּי דְבַרִּי: ס

This clearly shows in the Masoretic text that "Elijah's" name was spelled AL-Yahu- Alef/lamed/ Yod/ Hey/Wah or OO. Spelled with the same first 3 letters of Yahuah's name!

Even the Lamsa Bible, which is supposedly translated from an original Hebrew text, quotes Mark 15:34: "Eli, Eli, lemana shabakthani." If one must use only the proper phonetic sound of the proper name when addressing the Supreme Sovereign of all that exists, our Savior used the wrong name during the most critical moment of his life. These words, 'Eli, Eli, shabakthani,' are not Hebrew, but are of Chaldean derivation.

Mr. Cocherell, again, did not do his homework. Mr. Lamsa was not using the original Hebrew text, he was using the original Aramaic Peshitta. Also, what he does not know is that the translation in Matthew and Mark of the same event has a translation issue there from Hebrew to Aramaic regarding the translation of "My God". Here is what I mean.

Mar 15:34 And^{G2532} at the^{G3588} ninth^{G1766} hour^{G5610} Jesus^{G2424} cried^{G994} with a loud^{G3173} voice,^{G5456} saying,^{G3004} **Eloi, G1682 Eloi (from Aramaic H426 אֱלֹהִים- el'lah), G1682 lama G2982 sabachthani? G4518** which is,^{G3603} **being interpreted,**^{G3177} My^{G3450} **God -(Theos), G2316** my^{G3450} God,^{G2316} why^{G5101} have You forsaken^{G1459} me?^{G3165}

Mat 27:46 And^{G1161} about^{G4012} the^{G3588} ninth^{G1766} hour^{G5610} Jesus^{G2424} cried^{G310} with a loud^{G3173} voice,^{G5456} saying,^{G3004} **Eli (from Hebrew H410 אֱלִי -ale), G2241 Eli, G2241 lama G2982 sabachthani? G4518** **that is to say,**^{G5123} My^{G3450} **God-(Theos), G2316** my^{G3450} God,^{G2316} why^{G2444} have You forsaken^{G1459} me?^{G3165}

If you notice neither of these is "El" the normal word they use for God except possibly G2316 Theos which is an interpretation. However Theos was also used for Yahuah. Look at what is written in both Mark and Matthew- which is really odd for Hebrew/Aramaic speaking men writing to Hebrew/Aramaic speaking people. "Being interpreted or "that is to say" My God" has been inserted into the storyline, and then Theos G2316 God is inserted. So we have 3 words here for "God". It sounds like a Greek writer was inserting this in for clarity, as a Hebrew would not need to have a Hebrew word interpreted for him, right? This is one way to spot tampering with the original Hebrew/Aramaic work by Matthew and gives us a clue here that Mark might also have been written originally in Hebrew/Aramaic.

G2316-Theos

Thayer's Greek Lexicon [?] **fin.]); [fr. Hom. down]; Sept. for אֱלֹהִים and יְהוָה; a god, a goddess; 1. a general appellation of deities**

I have already made the point that I believe EL and AL have been replaced *by the lying pen of the scribes*. I do not believe for one second that Yahusha called out to a Canaanite deity. I do recognize, however, most of the folks calling on the Name of אֱלֹהִים have still not found what I have discovered and still use El and Eloheim.

I think it is clear Yahusha was speaking in a northern Galilean Aramaic dialect which we know the at least Shimon Kepa, Andrew and Philip being from there, did as well. It is quite possible he said H5943 ILLAY-YAH: meaning the Most High - YAH .. I base this on Scripture and new evidence being brought to light about this language.

<http://aramaicnt.org/what-is-galilean-aramaic/>

Galilean was so very distinct from other contemporary dialects spoken during **Yahushas'** lifetime, such as Judean Aramaic, that a Galilean could be told apart simply by their speech. Indeed we find this very thing happening in the New Testament:



The Denial of Peter by Caravaggio

*“After a little while the bystanders came up and said to Peter, ‘Certainly you are also one of them, for your **accent** betrays you.’” – Matthew 26:73*

Mar 14:70 And ^{G1161} he denied it ^{G720} again. ^{G3825} And ^{G2532} a little ^{G3397} after, ^{G3326} they that stood by ^{G3936} said ^{G3004} again ^{G3825} to Peter, ^{G4074} Surely ^{G230} thou art ^{G1488} one of ^{G1537} them: ^{G846} for ^{G2532} ^{G1063} thou art ^{G1488} a Galilaean, ^{G1057} and ^{G2532} thy ^{G4675} speech ^{G2981} agrees ^{G3662} thereto.

Because of how Galileans spoke differently, early Judean Rabbis thought poorly of them, accusing them of “sloppy speech.” There are several anecdotes in the *Talmud Bavli* (the “Babylonian Talmud”) where Galileans are mocked due to how they didn’t distinguish between certain consonants and vowels — sounds that were much more distinct and articulate in the prevalent Judean/Babylonian dialect. One such story even forbid Galileans from speaking in the Temple for fear that they might mispronounce something and offend Yah Himself!

Lexicon :: Strong's G2981 - *lalia* Aa

λαλιά

Transliteration	Pronunciation
<i>lalia</i>	lä-lä-ä' (Key) 🔊
Part of Speech	Root Word (Etymology)
feminine noun	From λαλέω (G2980)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

Trench's Synonyms: [Ιxxvi. λαλέω, λέγω \(λαλιά, λόγος\).](#)

KJV Translation Count — Total: 4x

The KJV translates Strong's G2981 in the following manner: speech (3x), saying (1x).

Outline of Biblical Usage [?]

- I. speech, i.e a story
- II. dialect, mode of speech, pronunciation
 - A. speech which discloses the speaker's native country

Lexicon :: Strong's H431 - *'alûw* (Aramaic) Aa

ܐܠܘܘ

Transliteration	Pronunciation
<i>'alûw</i> (Aramaic)	al-'û' (Key) 🔊
Part of Speech	Root Word (Etymology)
interjection	Probably prolonged from ܐܠܘ (H412)

Dictionary Aids

TWOT Reference: 2578

KJV Translation Count — Total: 5x

The KJV translates Strong's H431 in the following manner: behold (5x).

Outline of Biblical Usage [?]

- I. behold!, lo!

Strong's Definitions [?] (Strong's Definitions Legend)

ܐܠܘ 'alûw, al-oo'; (Aramaic) probably prolonged from H412; lo!—behold.

Gesenius' Hebrew-Chaldee Lexicon [?]

Lexicon :: Strong's H5943 - *'illay* (Aramaic) Aa

ܥܠܝ

Transliteration	Pronunciation
<i>'illay</i> (Aramaic)	il-lah'-ê (Key) 🔊
Part of Speech	Root Word (Etymology)
adjective	Corresponding to ܥܠܝ (H5942)

Dictionary Aids

TWOT Reference: 2909d

KJV Translation Count — Total: 10x

The KJV translates Strong's H5943 in the following manner: the most High (5x), most high (4x), high (1x).

Outline of Biblical Usage [?]

- I. highest, the Most High

Strong's Definitions [?] (Strong's Definitions Legend)

ܥܠܝ 'illay, il-lah'-ee; (Aramaic) corresponding to H5942; supreme (i.e. God); —(most) high.

Gesenius' Hebrew-Chaldee Lexicon [?]

ܥܠܝ Chald. *most high, supreme.* ܡܢ ܥܠܝ ܡܢ ܥܠܝ Dan. 3:26, 32; 5:18, 21; and simply ܡܢ ܥܠܝ Dan. 4:14, 21; 7:25; used of the only and most high God. In כܘܢܝܒ always ܥܠܝ; according to the Syriac

Lexicon :: Strong's H5946 - 'elyown (Aramaic)

עֲלִיּוֹן

Transliteration	Pronunciation
'elyown (Aramaic)	el-yōn' (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עֲלִיּוֹן (H5945)

Dictionary Aids

TWOT Reference: 2909c

KJV Translation Count — Total: 4x

The KJV translates Strong's H5946 in the following manner: the most High (4x).

Outline of Biblical Usage [?]

the Most High
A of God

Strong's Definitions [?] (Strong's Definitions Legend)

עֲלִיּוֹן 'elyōwn, el-yone', (Aramaic) corresponding to H5945; the Supreme;—Most high.

Lexicon :: Strong's H452 - 'Eliyah

אֱלִיָּהּ

Transliteration	Pronunciation
'Eliyah	â-lé-yâ' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From אֵל (H410) and יָהּ (H3050)

The Hebrew folks at the foot of the stake did not understand His slurred speech and it sounded like Eli-Yahu, The prophet! This makes perfect sense! But that is just my theory. But he did say something that sounded like Yah or there would not be the confusion among the people that he was saying EliYahu.

Even though Aramaic is Chaldean it is not Canaanite! That is the difference Mr. Cocherell is confusing. Also, there is no doubt Yahusha did not have to worry about *His* salvation at that point, He was concerned with *ours*!

One thing I do know for positive, He did not break out in English, a language that had not been invented yet and say My God, My God! His Father did not suddenly become his master!

Here is where it gets a little muddy. In the quotes above, from the Eyewitness accounts, we see that Yahusha, when not reading from the scrolls, did not quote the whole verses verbatim. So why would we think, in a near dead state, this would be the first time, he would quote Psalm 22:1 exactly as it was written in the southern Hebrew dialect? Below we see that the "my god, my god" quote is spelled even differently than what we saw above. Its now Alef/lamed/Yod **אלי**.

SHOW CANTILATION MARKS Masoretic Text SHOW VOWEL POINTS

22:1 למנצה על־אילת השחר מזמור לדוד: אֵלִי אֵלִי למה
עזבתני רחוק מישועתי דברי שאגתי:

Reverse Interlinear

Not like the Aramaic in Mark- Aramaic H426 ܐܠܗܐ - e'llah or the what they point us to in Matthew, in Hebrew, Hebrew H410 אלה -ale.

To be perfectly honest, we have to come to grips with not really knowing exactly what he said! Is this shocking? The people at the foot of the pole could not understand him- how can we be dogmatic that we know for sure what he said 2000 years later translated from 3-4 different languages?

With this in mind, Mr. Cocherell also cannot say for sure what Yahusha said either! He cannot use this example to bolster up his claim that Yahusha didn't use Yah's name. But since we gave other and better examples where Yahusha did teach and use it, we feel we made our point and debunked his position.

But there is something even more interesting about this passage and also points to more confusion about the rest of the quote. I put this in as a bonus, to show what you can find when researching something else. I refer to Andrew Gabriel Roth, who has done a lot of good work in the Aramaic Studies.

From the AENT (Aramaic English New Testament) Page 912-913. **He uses Y'Shua but I will write it as Yahusha**

"For many, Yahusha's last utterance was either understood as a cry of desperation or a declaration of His Messiahship from Psalm 22:1. Greek versions attempt to transliterate the Psalm as Eli, Eli Lama **sabacthani**. However, the Aramaic Peshitta NT reads: "Eli, Eli Lemana **shabkthani**," while the Hebrew Psalm reads: Eli, Eli Lama **azbatani**."

Greek transliteration reflects the Aramaic word as does the Peshitta. However, there is a key difference between **azbatani**, which means "to forsake" or to be left,

Psa 22:1 To the chief Musician^{H5329} upon^{H5921} **Aijeleth**^{H365} **Shahar**,^{H7837} **A Psalm**^{H4210} **of David**.^{H1732} My God,^{H410} my God,^{H410} why^{H4100} have You **forsaken**^{H5800} me? *why art thou so far*^{H7350} from helping^{H4480} ^{H3444} me, *and from* the words^{H1697} of my roaring?^{H7581}

Lexicon :: Strong's H5800 - 'azab

עָזַב

Transliteration	Pronunciation
'azab	ä-zav' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1594,1595

KJV Translation Count — Total: 215x

The KJV translates Strong's H5800 in the following manner: forsake (129x), leave (72x), leave off (4x), faileth (2x), fortify (2x), help (2x), committeth (1x), destitute (1x), refuseth (1x), surely (1x).

Outline of Biblical Usage [?]

- I. to leave, loose, forsake
 - A. (Qal) to leave
 - i. to depart from, leave behind, leave, let alone
 - ii. to leave, abandon, forsake, neglect, apostatise
 - iii. to let loose, set free, let go, free
 - B. (Niphal)
 - i. to be left to
 - ii. to be forsaken
 - C. (Pual) to be deserted
- II. to restore, repair
 - A. (Qal) to repair

Lexicon :: Strong's H7662 - shēbaq (Aramaic)

שְׁבַק

Transliteration	Pronunciation
shēbaq (Aramaic)	shev-ak' (Key)
Part of Speech	Root Word (Etymology)
verb	Corresponding to the root of שׁוּבַק (H7733)

Dictionary Aids

TWOT Reference: 3018

KJV Translation Count — Total: 5x

The KJV translates Strong's H7662 in the following manner: leave (4x), let alone (1x).

Outline of Biblical Usage [?]

- I. to leave, let alone
 - A. (P'al) to leave, let alone
 - B. (Ithpael) to be left

Strong's Definitions [?] (Strong's Definitions Legend)

שְׁבַק shēbaq, sheb-ak'; (Aramaic) corresponding to the root of H7733; to quit, i.e. allow to remain:—leave, let alone.

Lexicon :: Strong's H7733 - Shobek

שׁוּבַק

Transliteration	Pronunciation
Shobek	shō-vāk' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Act part from a primitive root meaning to leave (compare שְׁבַק (H7662))

KJV Translation Count — Total: 1x

The KJV translates Strong's H7733 in the following manner: Shobek (1x).

Outline of Biblical Usage [?]

- I. Shobek = "free"
 - A. one of the heads of the people who sealed the covenant with Nehemiah

Strong's Definitions [?] (Strong's Definitions Legend)

שׁוּבַק Shōwbēq, sho-bake'; active participle from a primitive root meaning to leave (compare H7662); forsaking; Shobek, an Israelite:—Shobek.

Gesenius' Hebrew-Chaldee Lexicon [?]

שׁוּבַק ("forsaking"), [*Shobek*], pr. n. m., Neh. 10:25.

...and it's Aramaic counterpart **shabakthani**, which has multiple meanings but also includes the same concept.

Even so, does this mean Yahusha is quoting Psalm 22? To answer that question, consider these verses:

"And from that time onwards, Yahusha began to make known to His disciples that He must go to Urislim and suffer much from the elders and from the chief priests, and scribes. And He would be killed, and on the third day would rise up" (Matt 16:21). "Behold, we are going up to Urislim, and the Son of Man will be delivered to the chief priests and to the scribes. And they will condemn him to death. And they will deliver Him to the Gentiles, and they will mock Him and they will beat Him and they will execute Him on a stake. And He will rise on the third day". (Matt 20:18-19). When Peter prepared to fight, Yahusha replied, "...don't you think that I am able to ask my Father to raise up twelve legions of Messengers? How then could the Scriptures be fulfilled? Thus say that it must be". (Matt 26:53-54).

Yahusha informed His disciples that His death was inevitable, and that it would be fulfilled according to Scripture. Anyone who tried to prevent His death, even a loyal disciple like Peter, was referred to being as being of Hashatan or (an adversary)! Yahusha knows that he is laying down His life as a voluntary offering according to John 10:11-18, but he can also take it back.

Therefore, when Yahusha is suffering on the stake, He is fulfilling the very reason He came into the world- the suffering He could end in the blink of an eye, according to John 10 and in this context then, with the full power in Him, the blessings of the Father, and YHWH's messengers with Him, He could not have, even for an instant been forsaken.

When Yahusha was praying in the garden just before being betrayed, His prayer was immediately answered by YHWH sending the messenger, in Luke 22:43, "...a messenger appeared to Him from heaven to strengthen Him." This being the case, we must look at the final words that come out of Yahusha's mouth; let's examine the Aramaic word **shbkthani**. As mentioned above, it shares the "forsake" meaning with the Hebrew word used in Psalm 22. However, the root of the word **Shbak** has several other meanings including: 1) reserve 2) keep 3) spare 4) forgive. The multiplicity of meaning in Aramaic, naturally groups related concepts under the umbrella of the same word.

In this case, *reserve*, *keep* and *spare* all are variations from the same concept of *setting aside*. The same can be said idiomatically of *forgive*, where offenses are metaphorically also "set aside".

Conversely, the rabbis throughout the centuries have always translated the Hebrew **azbatani** in Psalm 22 exclusively as "forsaken." That is not to say the other meanings of **shbak** do not exist also in its Hebrew equivalent, because they do in other verses of Scripture. In the end only one solution reveals itself, which is that another meaning of **shbakthani** is intended. The context safely eliminates *forgive* as a possibility as it makes no sense; therefore, the highly similar concepts of *reserve*, *keep*, or *spare* are left to investigate.

Some scholars have suggested that **lemana** could be interpreted as a statement and that would allow the first two definitions as possibilities with readings like, "My El, My El, for this you have reserved/kept me". However the traditional understanding of this verse has always affirmed **lemana** only as a question. Therefore, what remains as the most viable reading is: "My El, my El, why have You *reserved/kept/spared me*." While all these possibilities will clearly work, the choice of Paul Younan (a foremost Aramaic scholar) is the wording, "why have you spared me" because *reserve* or *kept* has a connotation of a wider question that Yahusha is clearly not asking. Furthermore and in accordance with the other Scriptures mentioned, Yahusha is clearly aware of all the reasons for His death, and therefore to use the other options would allow for inadequate options like, "why have You kept Me around", or "why have you reserved Me for this purpose". Since He fully knows the reasons for His suffering, the preferred choice is "why have you spared me" or "I've been here for six hours and will die for this cause, but how much more time will this take?" In response to this question Scripture tells us that Yahusha dies shortly thereafter, thus validating the text.

Finally, there is very good reason why tradition has been so strong on linking this utterance to Psalm 22. While Yahusha Himself may or may not be quoting the Psalm, the rest of the narrative is clearly referencing it. This section of Matthew is a *Midrash*, or dramatic story rendering, of Psalm 22. The very rebukes found in the Psalm are on the lips of the Pharisees as they taunt Mashiyach (Psalm 22:6-8: Matt 27:39-40)."Even the probable condition of Yahusha hanging on a stake is described with phrases...."My strength is dried up like a potsherd and my tongue

sticks to the roof of my mouth"Yahusha was also experiencing brutal physical trauma, which is known to cause impairment of speech. Secondly, we do not have concise evidence to know whether Yahusha was speaking Hebrew or Aramaic at that moment, so even in the best circumstances those who stood by listening may not have clearly heard what He was saying. In this matter, Hebrew speaking witnesses at the site of the execution thought He was calling on "EliYah" as opposed to "My EL". Perhaps it was only an exhalation of pain (Eli-ah). Altogether these criteria present a compelling case for determining how two similar phrases were transposed. In the end what we have here is another section of Matthew which "represents" rather than "quotes" from Scripture."

Lexicon :: Strong's H5946 - 'elyown (Aramaic)

עֵלְיוֹן

Transliteration	Pronunciation
'elyown (Aramaic)	el-yōn' (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עֵלְיוֹן (H5945)

Dictionary Aids

TWOT Reference: 2909c

KJV Translation Count — Total: 4x

The KJV translates Strong's H5946 in the following manner: the most High (4x).

Outline of Biblical Usage [?]

I. the Most High
A. of God

Strong's Definitions [?] (Strong's Definitions Legend)

עֵלְיוֹן 'elyōwn, el-yone'; (Aramaic) corresponding to H5945; the Supreme:—Most high.

Lexicon :: Strong's H452 - 'Elijah

אֵלִיָּהּ

Transliteration	Pronunciation
'Elijah	ā-lē-yā' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	From אֵל (H410) and יָהּ (H3050)

Please also take this into consideration. From Steve Caruso a teacher of Galilean Aramaic.

<http://aramaicnt.org/2015/03/31/my-god-my-god-why-have-you-forsaken-me/>

My God, my God, why have you forsaken me?

[March 31, 2015Galilean](#), [Neat Stuff](#)

“Eloi! Eloi! Lama sabachthani?”

“How the heck do you pronounce ***that***?” I am asked often enough. “*Eh-loy eh-loy llama sab-ach!-thane-y?*”

And my answer is: **You don’t.**

In truth, this phrase has been subject to a game of telephone, which started in Aramaic and twisted its way through Greek, and some German spelling conventions, before landing in English.

This phrase is an Aramaic translation of the beginning of Psalm 22, “*My God, my God, why hast thou forsaken me? Why art thou so far from helping me, from the words of my groaning?*”

As we can see from extant translations in other Aramaic dialects, in Jesus’ native Galilean Aramaic, it was most likely rendered:

אלהי אלהי למה שבקתני
əlahí əlahí ləməh šəvaqtáni

When the Gospel writers were compiling their work in Greek, they ran into some interesting problems. Mainly that the Greek writing system *had no way to express some of these sounds*. It ended up with this (or something like it, as there is some variation from manuscript to manuscript):

ελοι ελοι λαμα σαβαχθاني
elü elü lama sab ahtani

e-loo e-loo lema savakhthani

I have no doubt that Psalm 22 is written about Yahusha, just as I have no doubt Yahusha was not forsaken- which means by definition left, never to return.

We know that Yahuah would never forsake His son. But we do see where, shatan with a turn of a word would like to lead people to believe that Yahusha, the only one who knows really knows Yahuah, would think he was forsaken. That is a character assassination of Yahuah. If Yahuah would forsake Yahusha after fulfilling Torah what chance do we have?

Again, the accepted translation is defying logic. Yahusha was exalted for fulfilling Torah, just as we are for following it.

Mr. "C"'s next point.

On numerous occasions, Jesus spoke directly to the Supreme Sovereign God using the term 'Father' as his name. This same intimate title is to be used by all those who are the children of God the Father.

Did you notice Mr. "C" says Yahusha used "Father" as *a name*? Is that what we do when we say dad or pop? No that is still a noun. It is a description of the relationship they have. I do totally agree, however, that this is an appropriate title to use, just as we are taught by Yahusha. Make sure, however, you do not use the term for any other person. Catholics make a grave error here. We have only one Father - AB (in Hebrew) who is in heaven and that is אֱלֹהִים. However, that is not His name. Yahusha also used His personal name on several occasions. Especially when He was reading scripture in the Temple! It was the fact that He was teaching the people יהוה's name that also got him into trouble, as we have discussed previously.

Luk 11:52 Woe^{G3759} to you,^{G5213} lawyers!^{G3544} for^{G3754} you have taken away^{G142} the^{G3588} key^{G2807} of knowledge:^{G1108} you entered not in^{G1525} ^{G3756} yourselves,^{G846} and^{G2532} them that were entering in^{G1525} you hindered.^{G2967}

What had the Scribes and Pharisees taken away? The speaking of אֱלֹהִים's name in public!

Mat 23:13 But^{G1161} woe^{G3759} to you,^{G5213} scribes^{G1122} and^{G2532} Pharisees,^{G5330} hypocrites!^{G5273} for^{G3754} you shut up^{G2808} the^{G3588} kingdom^{G932} of heaven^{G3772} against^{G1715} men:^{G444} for^{G1063} you^{G5210} neither^{G3756} go in^{G1525} yourselves, neither^{G3761} suffer^{G863} you them that are entering^{G1525} to go in.^{G1525}

Rev 3:8 I know^{G1492} your^{G4675} works:^{G2041} behold,^{G2400} I have set^{G1325} before^{G1799} you^{G4675}
an open^{G455} door,^{G2374} and^{G2532} no man^{G3762} can^{G1410} shut^{G2808} it:^{G846} for^{G3754} you
have^{G2192} a little^{G3398} strength,^{G1411} and^{G2532} has kept^{G5083} my^{G3450} word,^{G3056} and^{G2532}
hast not^{G3756} **denied**^{G720} **my**^{G3450} **name**.^{G3686}

This should really make you think twice about the importance of using the correct name for His Son!

**** Another usage for denied G720 ---4) not to accept, to reject, to refuse something offered**

Yahusha's name has to have the Father's Name in it! He came in the Father's Name and authority. When you deny Yahusha's name in Hebrew you are denying Yahuah's plan of Salvation and that Yahuah sent Yahusha His son. Think about that. People are refusing and rejecting the true Son of Yahuah. Thus they are choosing to reject the door He opened. They are rejecting the offer of the Torah's promises. Yahusha kept the Torah *perfectly* and taught others to do so. If this is not what you have been "taught", you have learned another message that is not from The Almighty Creator Everlasting. This is the test. His Son is from Him, carrying His name and teaching His Torah. If some other comes in another name and teaches something else, well, you have been warned and should by now know the consequences. Yahuah does not grade on the curve.

This one I find humorous since we have seen where the translators cover over Yahuah's name almost 7,000 times and did not translate Alef Tau but we who call on Yahuah are misinterpreting Scripture.

Those who call on Yahuah Are Misinterpreting Scripture

Anyone who has read Sacred Names literature rapidly becomes aware of one thing: Scriptures are misinterpreted and literalism is used excessively to force scriptures beyond the limits of context in order to substantiate their doctrine. Most Sacred Names adherents are absolutely locked into the concept that the word 'name' can only mean one thing—the correct pronunciation of the Tetragrammaton.

Mr. C's beef is with the KJV- Not "Sacred Name adherents." Due to the above argument, I wonder if he ever thought about that. He is busy pointing fingers at people who actually read Scripture and saying we should not take Yahuah at His word as truth. Since most of us start with the KJV and Strong's numbers, I can only assume, he thinks the KJV is "forcing scriptures beyond the limits of context as well. But are they?

The word *shem* is *name* in Hebrew. It is translated in the *KJV* as '*name*', 832 times out of 864! It is the *KJV* who has assigned this meaning to this word as a *name*, 96% of the time! So how is that the "Sacred Namers are **Misinterpreting Scripture?**" The other 32 times are listed below.

Strong's H8034 - <i>shem</i>	
שֵׁם	
Transliteration <i>shem</i>	Pronunciation shām (Key)
Part of Speech masculine noun	Root Word (Etymology) A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position
TWOT Reference 2405	
Outline of Biblical Usage	
1) name a) name b) reputation, fame, glory c) the Name (as designation of God) d) memorial, monument	
Authorized Version (KJV) Translation Count – Total: 864	
AV – name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous + 07121 1, infamous + 02931 1, report 1, misc 10	

I honestly do not know of anyone who does not know that *shem*, in the context of Scripture could also mean *character or reputation*. We certainly have represented that in this study, and in fact have added that in to remind people every time they see the word *shem*.

There is no Hebrew word for character, however, most people who have found the name of אֱלֹהִים, have learned to dig deep into word etymology, since Hebrew and Aramaic are very rich when you research root words- as we have already found. When you learn to read pictographic Hebrew, His name really shows how it encompasses not only His character but also Yahusha's as well. But just like with English or most other languages the sentence will tell you if it means His personal name or reputation or someone else's name/reputation.

If a scripture says to *call on the name of אֱלֹהִים*, I don't think it possible to misunderstand what it means in context. It makes no sense to say we call on His reputation. There are hundreds of Scriptures, (and we went over a lot of them already) where the context of the sentence would not make any sense to say *His reputation*, so what do you do with those? Every Scripture that says "call upon The Name" cannot have any other meaning but the personal name. How about all the Scriptures where it says to swear by His name. You do not swear by the reputation of someone!

Yahuah does tell us literally what He wants! He is very specific. I find this argument weak and misleading.

In Aramaic, Shum, spelled the same way as Shem, literally and ONLY means *name*.

Lexicon :: Strong's H8036 - shum (Aramaic)	
שׁוּם	
Transliteration	Pronunciation
shum (Aramaic)	shūm (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to שׁוּם (H8034)
Dictionary Aids	
TWOT Reference: 3036	
KJV Translation Count — Total: 12x	
The KJV translates Strong's H8036 in the following manner: name (11x), named (with H7761) (1x).	
Outline of Biblical Usage [?]	
I. name	
Strong's Definitions [?] (Strong's Definitions Legend)	
שׁוּם shum, shoom; (Aramaic) corresponding to H8034:—name.	

This word Zakar, means remembrance. And it's the thing that Yah wants us to do by using His name!

I think this argument of misinterpreting Scripture, is one that clearly shows a blindness to fact and reason that so often comes from being tied to a religion or doctrine of man and not from the word of Yahuah. It also shows a defiant stubbornness to recognizing that he has been wrong. Yes it can be humiliating! But get mad at shatan! Not Yahuah or the people that are trying to set this right! It also is the very characteristic of the spirit of shatan, to accuse others of the very thing you are doing to put them on the defensive, even when it's ridiculously easy to prove otherwise. By misrepresenting Yahuah by covering over His name, His son's name, the Prophets and ancestor's names, the plan of redemption, the alef Tau, those who cling to the titles of god and lord and JC with closed minds and call us members of a cult, are the ones mispresenting Yahuah Himself.

Lexicon :: Strong's H2143 - zeker Aa

זָכַר

Transliteration	Pronunciation
zeker	zā'-ker (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From זָכַר (H2142)

Dictionary Aids

TWOT Reference: 551a

KJV Translation Count — Total: 23x

The KJV translates Strong's H2143 in the following manner:
remembrance (11x), memorial (5x), memory (5x), remembered (1x), scent (1x).

Outline of Biblical Usage [?]

- I. memorial, remembrance
 - A. remembrance, memory
 - B. memorial

Strong's Definitions [?] (Strong's Definitions Legend)

זָכַר zēker, zay'-ker; or זָכַר zeker; from H2142; a memento, abstractly recollection (rarely if ever); by implication, commemoration:—memorial, memory, remembrance, scent.

According to the Sacred Names groups, Psalm 68:4, which says we are to extol God by his name—Yah—means that God has only one name—Yahweh. However, this text does not say God has one name only; it says his name is Yah, not Yahweh.

Psa 68:4 Sing^{H7891} to Eternal,^{H430} sing praises^{H2167} to His name:^{H8034} extol^{H5549} Him that rides^{H7392} upon the heavens^{H6160} by His name^{H8034} **JAH**,^{H3050} and rejoice^{H5937} before^{H6440} Him.

Lexicon :: Strong's H3050 - Yahh	
Transliteration Yahh	Pronunciation yā (Key)
Part of Speech proper noun with reference to deity	Root Word (Etymology) Contraction for יְהוָה (H3068), and meaning the same
Dictionary Aids	
TWOT Reference: 484b	
KJV Translation Count — Total: 49x	
The KJV translates Strong's H3050 in the following manner: LORD (48x), JAH (1x).	
Outline of Biblical Usage [?]	
<ul style="list-style-type: none"> I. Jah (Jehovah in the shortened form) <ul style="list-style-type: none"> A. the proper name of the one true God B. used in many compounds <ul style="list-style-type: none"> i. names beginning with the letters 'Je' ii. names ending with 'iah' or 'jah' 	
Strong's Definitions [?] (Strong's Definitions Legend)	
יָהּ Yāhh , yaw; contraction for H3068; and meaning the same; Jah, the sacred name:—Jah, the Lord, most vehement. Compare names in '-iah,' '-jah.'	

Wow, do you see how little research Mr. C has done? This is the only time the KJV dained to actually sort of put the right name in a verse. Of course they use the J so it's Jah and not Yah. But all you have to do is look at Blue Letter Bible and you find, it is spelled with a Yod Hey - so it's YAH. It also plainly states that it is a contraction or shortened form of YHWH H3068! We also saw this acknowledged in part 2.

They also show that they covered it over an additional 48 times with LORD. Also it is sad that He missed the huge number of verses that we have gone over in this study so far where Yahuah Himself says His name is Yahuah! Again Mr. C is picking a fight with Yahuah, not those of us that follow Yahuah's request.

This is not the only place it says His Name is Yah- But what is the issue? Other places it says יהוה! Yah is the shortened form of יהוה is it not? I could see it if Yah was not a root of יהוה, but this is a silly issue to bring up. It would be like if you were being formal and said call me Robert, and then later said, you can call me Bob or Rob. Isn't your name still Robert?

Don't you find it a bit shocking that right here in his argument against using Yah's name, he actually says .. **"we are to extol God by his name—Yah—...However, this text does not say God has one name only; it says his name is Yah, not Yahweh.** As far as I know most all folks who call YHWH, also use the shortened Yah. This man, who is criticizing is not even realizing that he himself is making our point for the 2nd time in this presentation! He said, we should be calling on the name of YAH! **So why doesn't he?** Even if he just called Him Yah- it would be fine! But no, he is fighting tooth and nail to cling to a pagan title! This is what blindness looks likes. He refuses to see it.

Ezekiel 39:7 is quoted in an attempt to prove that the pronunciation of the Tetragrammaton has not been lost. But this text indicates that the events being depicted in this chapter, including the revealing of the name of God, will occur after the return of Jesus Christ.

Eze 39:6 And I will send^{H7971} a fire^{H784} on Magog,^{H4031} and among them that dwell^{H3427} carelessly^{H983} in the isles:^{H339} and they shall know^{H3045} that^{H3588} I^{H589} am **אֲנִי**.^{H3068}

Eze 39:7 So will I make^{H3045} My^{holy} Set Apart^{H6944} name^{H8034} known (intimately understood, experienced, recognized- **yada**)^{H3045} in the midst^{H8432} of My people^{H5971} Israel;^{H3478} and I will not^{H3808} let them pollute^{H2490 (H853)} My^{holy} Set Apart^{H6944} name^{H8034} any more:^{H5750} and the heathen nations^{H1471} shall know (intimately understood, experienced, recognized- **yada**)^{H3045} that^{H3588} I^{H589} am **אֲנִי**,^{H3068} the Holy Set Apart One^{H6918} in Israel.^{H3478}

Eze 39:8 Behold,^{H2009} it is come,^{H935} and it is done,^{H1961} says^{H5002} the Everlasting^{H136} **אֲנִי**;^{H3069} this^{H1931} is the day^{H3117} whereof^{H834} I have spoken.^{H1696}

I agree with Mr. Cocherell, that Yahusha is back at this point. This is a confirmation that indeed everyone, Israel and the Gentiles, wicked and righteous will all know the name of **אֲנִי**!

This is total 100% compliance to this, not like now when only a portion of us understand that the lives we live now are in rehearsal for how we will live in the future. I have not run across people promoting that this Scripture is offered as proof that the pronunciation of His name has not been lost. It is not lost, we are just not sure which is most accurate. Most of us are longing for the day when we all pronounce it the same way!

However, I don't agree with the implication that, "this is future prophecy so we don't have to comply now". What is up with that? How stiff necked is that thinking? If we are going to be expected to do that in the future, should we not make the effort to do it now out of love and respect for AB our Father?! He is telling us His name has been polluted. This should tell you that knowing The Most High's name is important to Him and inevitable and that He will restore the pronunciation. So how does this make us that call on the Father's Name, members of a Cult or dangerous in our thinking? We can pronounce every other Hebrew word, with the same letters that are in Yahuah's name. I think it is reasonable to say we can pronounce Yahuah's name just based on that alone. There is not some spell cast over these letters that prevent us from pronouncing it. Do we do say it perfectly? I don't think so. Do I worry about that? No!

Why? Because of the wonderful verses Mr. Cocherell provided us with. Yah will teach us Himself the pronunciation. Remember He took His name away from Israel for their whoring after other gods. That is why He is going to give it back to them in this prophecy.

They are running around now saying "Ha Shem" (The Name), right?! Yah is sick of them not being faithful. But for us who can learn from their mistakes, that is true wisdom! It may not be perfect but we are trying to please Him. That is what you do for someone you love! We are cleaning ourselves and language up with the help of the Torah and Set Apart Spirit, so we are not so offensive to Him.

Psa 111:9 He sent^{H7971} redemption (division, distinction, liberation – Ped'uth)^{H6304} to His people:^{H5971} He has commanded (give charge, appoint, bade- tsauah)^{H6680} His covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} for ever:^{H5769} holy Set Apart^{H6918} and revered (revere, stand with awe-yara)^{H3372} is His name (character, reputation-shem)^{H8034}.

Psalm 111:9 is used in an attempt to support the notion that the sacred name must be called upon and revered if one is to receive salvation. This text simply states, "Holy and Reverend [awesome] is his name." It does not say what his name is or what its pronunciation should be, nor does it say eternal life is promised to those who use it.

I can't believe he actually wrote this! I wonder if Mr. Cocherell has read this Scripture. Judging from this alone, he has not read the Torah. Redemption is only for Yah's People, who keep His Torah. Here it clearly states that His covenant is forever. If Yah's people don't last forever who then is His covenant with? I doubt He even read the whole Psalm which is only 10 verses.

But let us back up a little and then go forward to take this in context shall we?

Psa 111:7 The works^{H4639} of His hands^{H3027} are verity^{H571} and judgment (means to exercise good judgement);^{H4941} all^{H3605} His commandments (collectively for all directions, precepts, judgements – pik'kud)^{H6490} are sure (established, confirmed, verified, lasting- aw'main).^{H539}

Psa 111:8 They stand fast^{H5564} for ever^{H5703} and ever,^{H5769} and are done^{H6213} in truth^{H571} and uprightness.^{H3477}

Psa 111:9 He sent^{H7971} redemption (division, distinction, liberation – **Ped’uth**)^{H6304} to His people:^{H5971} He has commanded (give charge, appoint, bade- **tsauah**)^{H6680} His covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} for ever:^{H5769} ^{holy} Set Apart^{H6918} and revered (revere, stand with awe-**yara**)^{H3372} is His name (character, reputation- **shem**)^{H8034}.

Psa 111:10 The fear (revere, stand with awe-**arah**)^{H3374} of (The LORD) **אֵלֹהִים**^{H3068} is the beginning^{H7225} of wisdom (skill, prudence, good sense in administration, ethical and morality- **khok-maw**):^{H2451} a good^{H2896} understanding (prudence, insight, understanding, intelligence – **she’kel**)^{H7922} have all^{H3605} they that do.^{H6213} ^{his} ~~commandments~~: His praise^{H8416} endures^{H5975} for ever.^{H5703}

Yes in fact this does say what Yah’s name is and that His covenant with His people endures forever. And to answer his last point that Yah does not teach the pronunciation. Does anyone writing in English state how to pronounce their name on websites? Do you ever see that on a jacket sleeve of books at Barnes and Noble? What about books written by foreign authors?

Do they make sure American readers know how to pronounce their names and make that known at the beginning of their books? This is really a juvenile argument, and not a requirement of the Creator of the Universe when He dictated His wishes to be known.

Maybe Mr. Cocherell needs to re-read what Yah said in the 3rd Instruction!

Exo 20:7 You shall not^{H3808} take **Away** (lift up or take away-**nasa**)^{H5375} Strong covenant mark **אֵלֹהִים** (H853) the name (character, reputation- **shem**)^{H8034} of **אֵלֹהִים**^{H3068} your Everlasting^{H430} ~~in vain~~ (empty, meaningless, lies, uselessness, destructive – **shav**);^{H7723} for^{H3588} **אֵלֹהִים**^{H3068} will not^{H3808} hold him (unpunished, (not) innocent, (not) cleansed, (not) exempt from obligation, not acquit-be made clean and pure -**naqah**)^{H5352} Strong covenant mark **אֵלֹהִים** (H853) that^{H834} taketh away^{H5375} Strong covenant mark **אֵלֹהִים** (H853) His name (character, reputation- **shem**)^{H8034} into nothingness, worthlessness or lie about it. ~~in vain~~ empty, meaningless, lies, uselessness, destructive – **shav**).^{H7723}

Yah said He will not make us clean and pure, guiltless or acquit us if we take away His Name and make it worthless or lie about it.

If you are still guilty at judgment, you will not have salvation-right? He won't exempt you from the obligation you have of calling and knowing His Name. And if you don't know His name you will not know the one who did the work of paying for your transgressions. That is why He cannot make you clean and pure. Thus you cannot have eternal life. You died still in sin. Your debt was not paid for. Remember this?

Rev 3:8 I know^{G1492} your^{G4675} works:^{G2041} behold,^{G2400} I have set^{G1325} before^{G1799} you^{G4675} an open^{G455} door,^{G2374} and^{G2532} no man^{G3762} can^{G1410} shut^{G2808} it:^{G846} for^{G3754} you hast^{G2192} a little^{G3398} strength,^{G1411} and^{G2532} has kept^{G5083} my^{G3450} word,^{G3056} and^{G2532} hast not^{G3756} denied^{G720} my^{G3450} name.^{G3686}

** Another usage for denied G720 ---4) not to accept, to reject, to refuse something offered

What is Yahusha saying has not been denied? His name and AUTHORITY in who's power he came in! What does G720 also mean? Not to accept, to reject, and to refuse something. So this door He opened is only for those that did not reject and accepted His Name! What door is He talking about?

The door to Salvation! What other door did Yahusha open for us at Pesach (Passover) Matzah (unleavened bread) and Bakurim (First fruits) ?

We are to keep the Torah and not deny Yahuah's name which we do when we deny His Son's Name and Authority!

John 10

¹ Verily, verily, I say to you, He that enters not by the door into the sheepfold, but climbs up some other way, the same is a thief and a robber. ² But he that enters in by the door is the shepherd of the sheep. ³ To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out. ⁴ And when he puts forth his own sheep, he goes before them, and the sheep follow him: for they know his voice. ⁵ And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spoke Yahusha to them: but they understood not what things they were which he spoke to them. 7 Then said Yahusha to them again, Verily, verily, I say unto you, I am the door of the sheepfold. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief comes not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd gives his life for the sheep. 12 But he that is a hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep. 13 The hireling flees, because he is a hireling, and cares not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knows me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefor does my Father love me, because I lay down my life, that I might take it again. 18 No man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This ~~commandment~~ **תִּצְוֶה** piqqûwd, collectively the precepts and statutes H6490 have I received of my Father.

There is a tendency in Scripture for things to be repeated over and over and I never understood it, but now I know why! **אֲנִי** has told us over 7,000 times in Scripture what His name is.

Just because it's not specifically mentioned in Psalm 111:9, are we to ignore the 7,000 times it has been proclaimed? I would have to ask Mr. "C", who is being the literalist now? Are we so blind we can't read the very next verse?

This is infantile thinking! This is like a friend of mine's rebellious sister. When her father told her to be home by 11pm, she arrived on time but sat necking in the car with her boyfriend for another hour, in the driveway. When she came into the house and her father was hopping mad, she defended herself by saying, "I was home at 11:00. You didn't say I had to be in the house"!

Mr. Cocherell does what a lot of people do, which is read verses out of context. If he had actually read the preceding eight verses, he would know beyond a shadow of a doubt who has provided the redemption for us! **If it were not for אֲנִי, and His direction to do so, Yahusha could not have redeemed us!** The notion that relying solely on a name to save you is out of Christianity. Unfortunately, some who call on the Father's name, still have the stink of this dead skunk doctrine clinging to them. You should call on and proclaim His name because you have a relationship with Him.

If we are adopted by Him, it will become part of our character-reputation. How awesome is that! It is *not* a secret password into the pearly gates. It does not work that way. It is a co-factor of all the things. He wants us to observe in the Torah, His Name, the Sabbath, the Feasts, etc. If we are observing the Torah in the way Yahuah asked us to, then we will call on His name. This redemption is for *His People*. Only *His People* call on *His* name, because we are *family*!

42:8 I^{H589} am (The LORD) אֲנִי :^{H3068} that^{H1931} is My name (character, reputation-**shem**) || :^{H8034} and My glory (honor, reputation, reverence, splendor, esteem – **kabowd**)^{H3519} will I not^{H3808} give^{H5414} to another, ^{H312} neither My **praise-** (songs of praise, adoration -**Tehillah**)^{H8416} to graven images.^{H6456}

Remember EL and Baal- Lord and God were titles given to graven images!

Please read this!

Psa 111:1 Praise^{H1984} you **Yah.**^{H3050} I will praise^{H3034} אֲנִי ^{H3068} with *my* whole^{H3605} heart,^{H3824} in the assembly^{H5475} of the upright(pleasing, lawful, correct, righteous)^{H3477} and *in* the congregation.^{H5712}

Psa 111:2 The works^{H4639} of the אֲנִי ^{H3068} are great,^{H1419} sought out^{H1875} of all^{H3605} them that have pleasure^{H2656} therein.

Psa 111:3 His work^{H6467} is honourable^{H1935} and glorious:^{H1926} and his righteousness^{H6666} endures^{H5975} for ever.^{H5703}

Psa 111:4 He has made^{H6213} His wonderful works^{H6381} **to be remembered:**^{H2143} אֲנִי ^{H3068} is gracious^{H2587} and full of compassion.^{H7349}

Psa 111:5 He had given^{H5414} meat^{H2964} to them that fear(**revere, stand with awe-yara**)^{H3373} Him: He will ever^{H5769} be mindful^{H2142} of his covenant(**alliance, pledge, treaty, agreement – byriyth**)^{H1285}.

Psa 111:6 He has showed^{H5046} His people^{H5971} the power^{H3581} of His works,^{H4639} that He may give^{H5414} them the heritage^{H5159} of the heathen (**nations-gowy**).^{H1471}

Here you have it. His Name was not in 111:9 but it is in 111:1 x2, 111:2, 111:4, and 111:10! Scripture is not meant to be read like a fortune cookie! You don't take "one-liners" or "sound bites". You have to really listen to the whole conversation! After all, Yahuah is talking!

The issue is, people do not have an awe or deep respect for אֱלֹהִים! Please understand. If you reject Yahuah and teach others to do so as well and promote shatan as god, you do get the flip side of this word Yara which is fear and you should fear Him as a terrifying thing. If you respect and revere Him, He is a loving, compassionate and merciful Daddy! He alone has the option to bring the Ruach - *His Maternal Spirit*- into our hearts to teach us to understand what His Son did for us to open the door to the pathway for our salvation. We cannot have the Son without the Father and we cannot understand the Torah without the Ruach Ha Qodesh (The Set Apart Spirit)!

Psa 3:8 Salvation^{H3444} *belongs* unto אֱלֹהִים:^{H3068} your blessing^{H1293} *is* upon^{H5921} your people.^{H5971} Selah.^{H5542}

Joh 6:65 And^{G2532} he said,^{G3004} **Therefore**^{G1223 G5124} **said**^{G2046} **I to you,**^{G5213} **that**^{G3754} **no man**^{G3762} **can**^{G1410} **come**^{G2064} **to**^{G4314} **me,**^{G3165} **except**^{G3362} **it were**^{G5600} **given**^{G1325} **to him**^{G846} **of**^{G1537} **my**^{G3450} **Father.**^{G3962}

Yahusha is very plain here. Unless you know Yahuah first, and do His will, He will not let you come to His son Yahusha to be escorted through the doorway to His home. This is where the Christian teaching that "JC is God" gets them on to a wrong path and makes him look schizophrenic.

Joh 10:29 **My**^{G3450} **Father,**^{G3962} **which**^{G3739} **gave**^{G1325} **them me,**^{G3427} **is**^{G2076} **greater**^{G3187} **than all;**^{G3956} **and**^{G2532} **no**^{G3762} **man is able**^{G1410} **to pluck**^{G726} **them out of**^{G1537} **my**^{G3450} **Father's**^{G3962} **hand.**^{G5495}

Yah's people call upon and are called by His name. They know His voice-They do His will and observe His Code of Wisdom.

Mar 14:62 And^{G1161} Yahusha^{G2424} said,^{G2036} I^{G1473} am:^{G1510} and^{G2532} you shall see^{G3700} the^{G3588} Son^{G5207} of man^{G444} sitting^{G2521} on^{G1537} the right hand^{G1188} of power,^{G1411} and^{G2532} coming^{G2064} in^{G3326} the^{G3588} clouds^{G3507} of heaven.^{G3772}

Jeremiah 8:8-9 is used to describe how the sacred name was removed from the Scriptures. However, this text says nothing about a sacred name. It simply states that wise men have rejected the Word of the Lord, not the name of the Lord.

Jer 8:8 How^{H349} do ye say,^{H559} We^{H587} are wise,^{H2450} and the law—(instructions-Torah)^{H8451} of אַיָּאֵר^{H3068} is with^{H854} us? Lo,^{H2009} certainly^{H403} in vain (deception, disappointment, fraud-sheqer) ^{H8267} made^{H6213} he it; the pen^{H5842} of the scribes^{H5608} is in vain (deception, disappointment, fraud-sheqer).^{H8267}

** H8267 (in vain) really means Lie, deception, falsehood! Let that really sink in. There was deception and fraud in the pen of the scribes at least 2 generations before 626BC! They are the ones who covered over Yah's name as well as other falsehoods!

Jer 8:9 The wise^{H2450} men are ashamed,^{H954} they are dismayed^{H2865} and taken:^{H3920} lo,^{H2009} they have rejected^{H3988} the word (words, utterances- debar) ^{H1697} of אַיָּאֵר;^{H3068} and what^{H4100} wisdom^{H2451} is in them?

Do we see a pattern here with Mr. C ? But maybe he does not know that Yahuah's words and utterances specifically tells us to proclaim His name and not to make it void. In Part 1 and 2 we saw just how much Yah talks about this! Mr. C cannot reject all those scriptures himself and still think he is proving his point.

Question: If Yahuah took His name away from His people, don't you think it was because it was precious to Him? Does any parent when disciplining their children take away something that is not important to the child?

This one is very sad indeed as it points exactly to a prophecy fulfilled by Yahusha. Yahusha quotes this when He is calling out the Temple leaders at the time!

This is talking about the time of the Jerusalem visitation! The leaders had forbidden אֱלֹהִים's name to be spoken outside the temple. This is fact! The fact is, during Jeremiah's time they backslid, worshipped idols, made His name forgotten and did not show up for the feasts or appointed times.

If they had gone back to worshipping idols, they would no longer be calling on Yahuah- right? If they rejected Yah's Word- They rejected His Name. It's part of His Word! It made it into the Top 10 Instructions!

Here is some history for perspective.

YahrmiYahu's ministry was active from the thirteenth year of Yosiah, king of Yahudah (3298 HC, or 626 BC), until after the fall of Yahrusalem and the destruction of Solomon's Temple in (3358 HC, or 587 BC). He saw the reigns of five kings of Yahudah: Yosiah, Yahoahaz, Yahoikim, Yahoichin, and ZedekYah. The Hebrew-language chronology work Seder Ha Doroth gives Yahrmiyahu's final year of prophecy to be (3350 HC), whereby he transmitted his teachings to Baruch ben Neriah.

King Yosiah began a religious reform in Yahudah at about 622 BC, "never had there been a reform so sweeping in its aims and so consistent in execution!" Yosiah was free to cut off all tribute to Assyria and even extend his power to the north, into the former territory of Israel, because after the death of Ashurbanipal (in 627 BC), the already weakened Assyrian empire began to disintegrate. Also in 627 B.C. Yahrmiyahu received his call to be a prophet and so, with others, spurred Yosiah's reforms on, "by asserting that the nation was under judgment and would know the wrath of Yahuah if she did not repent, the prophets help to prepare the ground for reform."

After the death of Yosiah, Yahoahaz was placed on the throne but the Egyptians took him in exile after only 3 months. The Egyptians made Yahoikim king; he allowed the swift deterioration of Yosah's reforms and tormented Yahrmiyahu. He wasted the kingdom's resources on a new palace. In 605 BC, the Egyptians were routed by the Babylonians at Carcamesh and thereby the Assyrian Empire vanished.

The Babylonians moved into the Philistine plain the next year and devastated Ashkelon as well as causing great anxiety in Yahrusalem. Yahrimyahu took advantage of the situation to preach his "Temple Sermon" (ch. 26).

"His preaching was not merely an attack on the state, it was a call to individual men to decide for the Kingdom of God against the kingdom of Yahoiaqim, and his own life was an illustration of the immense cost of that decision."

Yahuah called Yarmiyahu to prophetic ministry in about 626 BC, about one year after Yosiah king of Yahudah had turned the nation toward repentance from the widespread idolatrous practices of his father and grandfather.

Ultimately, Yosiah's reforms would not be enough to preserve Yahudah and Yahrusalem from destruction, both because the sins of Manasseh, Yosiah's grandfather, had gone too far and as a result of Yahudah's return to Idolatry (Jer 11.10ff.). Such was the lust of the nation for false gods that after Yosiah's death, the nation would quickly return to the gods of the surrounding nations. Yarmiyahu was appointed to reveal the sins of the people and the coming consequences.

So let's not just take the 2 verse "sound bite" of verses 8 and 9. Let's read a bit more and find out what Yarmiyahu was talking about.

Jer 8:5 Why ^{H4069} then is this ^{H2088} people ^{H5971} of Jerusalem ^{H3389} slidden back ^{H7725} by a perpetual ^{H5329} backsliding? ^{H4878} **they hold fast ^{H2388} deceit, ^{H8649} they refuse ^{H3985} to return. ^{H7725}**

Jer 8:6 I hearkened ^{H7181} and heard, ^{H8085} but they spoke ^{H1696} not ^{H3808} right: ^{H3651} no ^{H369} man ^{H376} repented ^{H5162} him of ^{H5921} his wickedness, ^{H7451} saying, ^{H559} What ^{H4100} have I done? ^{H6213} every one ^{H3605} turned ^{H7725} to his course, ^{H4794} as the horse ^{H5483} rushes ^{H7857} into the battle. ^{H4421}

Jer 8:7 Yea, ^{H1571} the stork ^{H2624} in the heaven ^{H8064} knows ^{H3045} her appointed times; ^{H4150} and the turtle ^{H8449} and the crane ^{H5483} and the swallow ^{H5693} observe ^{H8104} (H853) the time ^{H6256} of their coming; ^{H935} **but my people ^{H5971} know ^{H3045} not ^{H3808} (H853) the judgment ^{H4941} of ^{H3068} אַיָּז.**

Jer 8:8 How ^{H349} do ye say, ^{H559} We ^{H587} are wise, ^{H2450} and the law—(instructions-Torah) ^{H8451} of אַיָּז ^{H3068} is with ^{H854} us? Lo, ^{H2009} **certainly ^{H403} in vain** (deception,

disappointment, fraud-sheqer) **H8267** made^{H6213} he it; the pen^{H5842} of the scribes^{H5608} is in vain (deception, disappointment, fraud-sheqer). **H8267**

Jer 8:9 The wise^{H2450} *men* are ashamed,^{H954} they are dismayed^{H2865} and taken.^{H3920} lo,^{H2009} they have rejected^{H3988} the word (words, utterances- **debar**) ^{H1697} of **אָיָן**; ^{H3068} and what^{H4100} wisdom^{H2451} *is* in them?

Jer 8:10 Therefore^{H3651} will I give^{H5414} (H853) their wives^{H802} to others,^{H312} *and* their fields^{H7704} to them that shall inherit^{H3423} *them*: for^{H3588} every one^{H3605} from the least^{H4480} ^{H6996} even to^{H5704} the greatest^{H1419} is given to covetousness,^{H1214} **H1215** **from the prophet^{H4480} ^{H5030} even to^{H5704} the priest^{H3548} every one^{H3605} deals^{H6213} falsely**(deception, disappointment, fraud-sheqer). **H8267**

Jer 8:11 For they have healed^{H7495} as a strong covenant mark **אָן** (H853) the hurt^{H7667} of the daughter^{H1323} of My people^{H5971} slightly,^{H7043} saying,^{H559} Peace,^{H7965} peace;^{H7965} when *there is no*^{H369} peace. ^{H7965}

Jer 8:12 Were they ashamed^{H954} when^{H3588} they had committed^{H6213} abomination?^{H8441} nay,^{H1571} they were not^{H3808} at all ashamed,^{H954} ^{H954} neither^{H3808} could^{H3045} they blush:^{H3637} **therefore^{H3651} shall they fall^{H5307} among them that fall:^{H5307} in the time^{H6256} of their visitation-punishment^{H6486} they shall be cast down,^{H3782} says^{H559} אָיָן.** ^{H3068}

Jer 8:13 I will surely consume^{H5486} ^{H5486} them, says^{H5002} **אָיָן**: ^{H3068} *there shall be no*^{H369} grapes^{H6025} on the vine,^{H1612} nor^{H369} figs^{H8384} on the fig tree,^{H8384} and the leaf^{H5929} shall fade;^{H5034} and *the things that* I have given^{H5414} them shall pass away^{H5674} from them.

Jer 8:14 Why^{H4100} ^{H5921} do we^{H587} sit^{H3427} still? assemble yourselves,^{H622} and let us enter^{H935} into^{H413} the defenced^{H4013} cities,^{H5892} and let us be silent^{H1826} there:^{H8033} for^{H3588} **אָיָן** ^{H3068} our Almighty^{H430} has put us to silence,^{H1826} and given us water^{H4325} of gall^{H7219} to drink,^{H8248} because^{H3588} we have sinned^{H2398} against **אָיָן.** ^{H3068}

Jer 8:15 We looked^{H6960} for peace,^{H7965} but no^{H369} good^{H2896} *came*; and for a time^{H6256} of health,^{H4832} and behold^{H2009} trouble!^{H1205}

Jer 8:16 The snorting^{H5170} of his horses^{H5483} was heard^{H8085} from Dan:^{H4480} ^{H1835} the whole^{H3605} land^{H776} trembled^{H7493} at the sound^{H4480} ^{H6963} of the neighing^{H4684} of his strong ones;^{H47} for they are come,^{H935} and have devoured^{H398} the land,^{H776} and all^{H4393} that is in it; the city,^{H5892} and those that dwell^{H3427} therein.

Jer 8:17 For, ^{H3588} behold, ^{H2009} I will send ^{H7971} serpents, ^{H5175} cockatrices, ^{H6848} among you, which ^{H834} will not ^{H369} be charmed, ^{H3908} and they shall bite ^{H5391} you, says ^{H5002} אַיִן. ^{H3068}

Jer 8:18 When I would comfort ^{H4010} Myself against ^{H5921} sorrow, ^{H3015} My heart ^{H3820} is faint ^{H1742} in ^{H5921} me.

Jer 8:19 Behold ^{H2009} the voice ^{H6963} of the cry ^{H7775} of the daughter ^{H1323} of My people ^{H5971} because of them that dwell in a far ^{H4801} country: ^{H4480} ^{H776} Is not ^{H369} אַיִן ^{H3068} in Zion? ^{H6726} is not ^{H369} her king ^{H4428} in her? Why ^{H4069} have they provoked Me to grief and anger ^{H3707} with their graven images, ^{H6456} and with strange (foreign knowledge, alien, gods, that which is foreign) ^{H5236} vanities (empty and impotent)? ^{H1892}

Jer 8:20 The harvest ^{H7105} is past, ^{H5674} the summer ^{H7019} is ended, ^{H3615} and we ^{H587} are not ^{H3808} saved. ^{H3467}

Jer 8:21 For ^{H5921} the hurt ^{H7667} of the daughter ^{H1323} of My people ^{H5971} am I hurt (broken into pieces, maimed, crushed, shattered); ^{H7665} I am black (mourning and I grow dark); ^{H6937} astonishment (waste, horror, appalment, stunned, devastation) ^{H8047} has taken hold ^{H2388} on Me.

Jer 8:22 Is there no ^{H369} balm ^{H6875} in Gilead; ^{H1568} is there no ^{H369} physician ^{H7495} there? ^{H8033} Why ^{H4069} then ^{H3588} is not ^{H3808} the health-healing restoration ^{H724} of the daughter ^{H1323} of My people ^{H5971} recovered? ^{H5927}

Here in Jer 8:21 you see just how emotional Yahuah is and the trouble these liars bring that teach against Yahuah and His name and Torah. Here is the Prophecy fulfilled and again the warning of the leaven or doctrine of the Pharisees and Sadducees.

Mat 16:6 Then ^{G1161} Yahusha ^{G2424} said ^{G2036} to them, ^{G846} Take heed ^{G3708} and ^{G2532} beware ^{G4337} of ^{G575} the ^{G3588} leaven ^{G2219} of the ^{G3588} Pharisees ^{G5330} and ^{G2532} of the Sadducees. ^{G4523}

Mat 16:12 Then ^{G5119} understood ^{G4920} they how ^{G3754} that he bade ^{G2036} them not ^{G3756} beware ^{G4337} of ^{G575} the ^{G3588} leaven ^{G2219} of bread, ^{G740} but ^{G235} of ^{G575} the ^{G3588} doctrine ^{G1322} of the ^{G3588} Pharisees ^{G5330} and ^{G2532} of the Sadducees. ^{G4523}

They are still lying today. And people are trying to convince us that Yahuah did not say what He meant! When people cling to the name JC because of a sign or wonder does this verse not ring in their ears? So does Jerimiah or Yarimeyah specifically say they took away the name of Yah? No- it says they rejected the Word of Yahuah and in His word are instructions to proclaim His name. There is no denying that. But you would not know that if you were told the Torah is not worth reading. I get the strong feeling that Mr. C and may Christians have never read it through. They have been taught precept up precept instead of not separating a verse out of context. We are accused remember of being literalists, and yet this is exactly what Mr. C is doing. He rejects it because it literally said word and not name. How very sad.

Exodus 23:13, Joshua 23:7, and Psalm 16:4 are said to prove it is wrong to mention (use) any other title or name except Yahweh as the name of 'the true Mighty One'. The English word 'mention' that is used in these scriptures is translated from the Hebrew word 'zakar', which means 'to infix', 'penetrate into the mind', 'recall', or 'to preserve in memory'. It does not refer to 'not mentioning the names of other gods', which was often done by the prophets; nor does it state that the use of any name other than Yahweh is sinful.

Exo 23:13 And in all^{H3605} things that^{H834} I have said^{H559} to^{H413} you be circumspect (guard, give heed, observe -shamar):^{H8104} **and make no mention^{H2142} ^{H3808} of the name^{H8034} of other^{H312} gods,**^{H430} neither^{H3808} let it be heard^{H8085} out of^{H5921} your mouth.^{H6310}

I don't think אַיִן could be more plain, being that this first example is right after the exodus, אַיִן was making it quite clear not to remember or make mention of the pagan gods they had encountered while being in Egypt for 400 years! Do you really think Yahuah is any less repulsed in the 21st century to be called by the title of Shatan - Baal - lord than He was when they made the golden calf? If it does not matter to Him, why did He almost wipe every one of those people off the face of the earth? Why did He make them wander around for 40 years? It was because that generation who made the golden calf would be dead and not cross over to the promise land!!

Did He say, 'oh those crazy kids, look, they made me something and it looks just like the idol I took them away from. How adorable. No! He was furious and rightly so! I hope this picture is really getting through! He will not take us over to the Promised Land *if we continue to call Him LORD AND GOD and His precious Son, Jesus!* He does not want these other pagan names to be promoted! They will lead others astray!

This is not rocket science! You don't call your wife/husband by your ex-girl/boyfriend's name! Nor do you call your AB, Father, and Creator of the Universe by the name of a demon that is destined to go into the pit of hell!

Strong's H2142 - zakar	
זָכַר	
Transliteration	Pronunciation
zakar	zā·kar' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
551	
Outline of Biblical Usage	
1) to remember, recall, call to mind <ol style="list-style-type: none"> a) (Qal) to remember, recall b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind c) (Hiphil) <ol style="list-style-type: none"> 1) to cause to remember, remind 2) to cause to be remembered, keep in remembrance 3) to mention 4) to record 5) to make a memorial, make remembrance 	
Authorized Version (KJV) Translation Count – Total: 233	
AV – remember 172, mention 21, remembrance 10, recorder 9, mindful 6, think 3, bring to remembrance 2, record 2, misc 8	

So it is both remember and record or make mention. He did not want the people sitting around talking about the 'good ole gods and customs of Egypt'. אִיִּזְכְּרוּ knew His people very well. They started moaning and complaining and remembering the food of Egypt. They also remembered to make a golden calf! So this verse is exactly what it says. If He were just telling them to not think about the other gods then He would not have added.. "Nor let it be heard out of your mouth"!

Jos 23:6 Be you therefore very courageous to keep and to do all that is written in the book of the law **TORAH** of Moses, that you turn not aside therefrom to the right hand or to the left;

Jos 23:7 That you come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves to them:

Jos 23:8 But cleave to אֱלֹהִים your Almighty, as you have done to this day.

Psa 16:4 Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.

Psa 16:5 אֱלֹהִים is the portion of my inheritance and of my cup: you maintain my lot.

Psa 16:6 The lines are fallen to me in pleasant places; yes, I have a goodly heritage.

Psa 16:7 I will bless אֱלֹהִים, who has given me counsel: my reins also instruct me in the night seasons.

Mr. Cocherell is way off base. If אֱלֹהִים says it, He means it. He is being a bit sly in saying there is no other title that can be used for אֱלֹהִים. אֱלֹהִים is not a title. He knows that most groups use EL and Eloheim and even some still say god. As I have stated before, AB which is Hebrew for Father or Almighty Father or Most High or the title Yahuah uses Hyah -Eternal is quite acceptable.

Exodus 20:7 and Leviticus 19:12 supposedly condemn the substitution of any name other than Yahweh, because the word 'vain' means 'to falsify', 'to bring God's name to nought', or 'to substitute'. The Hebrew authority Gesenius says the usage of the word 'vain' in these scriptures means, 'utter not the name of Jehovah upon a falsehood' (i.e., do not swear falsely). This means that one should not use the name of Yahweh when falsely swearing, but it has no reference to using a substitute name for God (see Gesenius, p. 807).

Mr. C has it backwards. Using the title god is a substitute for Yahuah's name, which means you are swearing and promoting another deity. These verses do not say do not swear by the title of Yahuah, it clearly says His name. This is not just about a court proceeding where you swear in Yah's name to tell the truth. Every word out of our mouths will be judged right? He also misses that Shav-H7723 the word for vain is also used in a general context, not just giving an oath, like in his example of Exodus 20:7.

Exo 20:7 You shalt not^{H3808} take^{H5375} strong covenant mark אֵלֶּף טָוֹ (H853) the name^{H8034} of אֵלֹהִים^{H3068} your Eternal^{H430} in vain (empty, meaningless, lies, uselessness, destructive –shav;^{H7723} for^{H3588} אֵלֹהִים^{H3068} will not^{H3808} hold him guiltless(not) unpunished, (not) innocent, (not) cleansed, (not) exempt from obligation -naqah^{H5352} strong covenant mark אֵלֶּף טָוֹ (H853) that^{H834} take^{H5375} strong covenant mark אֵלֶּף טָוֹ (H853) His name^{H8034} in vain(empty, meaningless, lies, uselessness, destructive –shav.^{H7723})

Lev 19:12 And you shall not^{H3808} swear^{H7650} by My name^{H8034} falsely,^{H8267} neither shall you profane(defile, pollute, violate the honor of, treat as common-chalal)^{H2490} strong covenant mark אֵלֶּף טָוֹ (H853) the name^{H8034} of your Almighty:^{H430} I^{H589} am יהוה.^{H3068}

The above definition provided by Mr. C is partly what Gesenius said about the word 'vain'. As they say "here is the rest of the story".

(a) which is committed, *wickedness, iniquity*. שׂוֹאֵי מִתֵּי שׂוֹאֵי wicked men, Job 11:11; Isa. 5:18, חֲבֻלֵי הַשָּׂוֹא “cords of wickedness.”—(b) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נֶפֶת שׂוֹאֵי “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

(2) spec. *falsehood, a lie* (as on the other hand צְדִיק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שׂוֹאֵי אֶרֶץ שׂוֹאֵי a false report, Ex. 23:1; עֵד שׂוֹאֵי false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לְשׂוֹאֵי “utter not the name of Jehovah upon a falsehood,” do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שׂוֹאֵי “a lying sacrifice,” i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness*, (used of any thing which disappoints the hope reposed upon it) Job 15:31; חֲבֻלֵי שׂוֹאֵי vain idols, Ps. 31:7; Mal. 3:14; שׂוֹאֵי עֲבַד אֱלֹהִים “it is a vain (or useless) thing to serve God.” Hence לְשׂוֹאֵי in vain, Jer. 2:30; 4:30; 6:29.

שׂוֹאָה f. (from the root שׂוֹא No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 (שׂוֹאָה כְּתִיב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשׂוֹאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשׂוֹאָה יִבְקְשׁוּ גַפְשִׁי “they lay wait for my life that they may *destroy it*,” Isa. 10:3; 47:11; Ps. 35:8.

Vain meaning empty or destroying the meaning of. That is exactly what is meant by Exodus 20:7. And אֱלֹהִים talks about this a lot. If we use god and lord then the credit we give to these unnamed deities get the praise that belongs only to Him!

It also was the custom to take an oath on His Personal Name. He is warning them they better not be lying when they do this! It was the same warning He gave the Prophets to not say “so says אֱלֹהִים” if it were not true and they had to be 100% every time!

We talked about what “vain” really means in Hebrew so I won’t belabor the point, but if you don’t use Yahuah’s name you are destroying His reputation. You are saying it is so insignificant; you can’t even be bothered to learn it or teach it to your children. Any pagan name will do.

Malachi 1:6 supposedly condemns the priests who despise God's name and is a reference to the ministers today who refuse to give honor to God by not using the sacred name. However, Sacred Names advocates fail to quote Malachi 1:7-14, which shows how the priests were despising God's name.

Mal 1:6 A son^{H1121} honours^{H3513} *his* father,^{H1} and a servant^{H5650} his master:^{H113} if^{H518} then I^{H589} *be* a father,^{H1} where^{H346} *is* My honour?^{H3519} and if^{H518} I^{H589} *be* a master,^{H113} where^{H346} *is* My fear (reverence)?^{H4172} says^{H559} יהוה^{H3068} of hosts^{H6635} to you, O priests,^{H3548} **that despise^{H959} My name.^{H8034}** And you say,^{H559} Wherein^{H4100} have we despised^{H959} **as a strong covenant mark** אֶת^(H853) your name?^{H8034}

Mal 1:7 You offer^{H5066} polluted^{H1351} bread^{H3899} upon^{H5921} My altar;^{H4196} and you say,^{H559} Wherein^{H4100} have we polluted^{H1351} you? In that you say,^{H559} The table^{H7979} of יהוה^{H3068} *is* contemptible.^{H959}

Mal 1:8 And if^{H3588} you offer^{H5066} the blind^{H5787} for sacrifice,^{H2076} *is it not*^{H369} evil?^{H7451} and if^{H3588} you offer^{H5066} the lame^{H6455} and sick,^{H2470} *is it not*^{H369} evil?^{H7451} offer^{H7126} it now^{H4994} to your governor;^{H6346} will he be pleased^{H7521} with you, or^{H176} accept^{H5375} your person?^{H6440} says^{H559} יהוה^{H3068} of hosts.^{H6635}

Mal 1:9 And now,^{H6258} I pray you,^{H4994} beseech^{H2470} The Almighty^{H410} that he will be gracious^{H2603} to us: this^{H2063} has been^{H1961} by your means:^{H4480} יהוה^{H3027} will he regard^{H5375} your^{H4480} persons?^{H6440} says^{H559} יהוה^{H3068} of hosts.^{H6635}

Mal 1:10 Who^{H4310} *is there* even^{H1571} among you that would shut^{H5462} the doors^{H1817} *for nought?* neither^{H3808} do you kindle^{H215} *fire* on My altar^{H4196} for nought.^{H2600} I have no^{H369} pleasure^{H2656} in you, says^{H559} יהוה^{H3068} of hosts,^{H6635} neither^{H3808} will I accept^{H7521} an offering^{H4503} at your hand.^{H4480} יהוה^{H3027}

Mal 1:11 For^{H3588} from the rising^{H4480} יהוה^{H4217} of the sun^{H8121} even to^{H5704} the going down^{H3996} of the **same My name^{H8034} shall be great^{H1419} among the Gentiles;^{H1471} and in every^{H3605} place^{H4725} incense^{H6999} shall be offered^{H5066} to My name,^{H8034} and a pure^{H2889} offering:^{H4503} for^{H3588} My name^{H8034} shall be great^{H1419} among the heathen,^{H1471} says^{H559} אֱלֹהִים^{H3068} of hosts.^{H6635}**

Mal 1:12 But you^{H859} have profaned^{H2490} it, in that you say,^{H559} The table^{H7979} of YAH^{H136} **is polluted;**^{H1351} and the fruit^{H5108} thereof, **even His meat,**^{H400} **is contemptible.**^{H959}

Mal 1:13 You said^{H559} also, Behold,^{H2009} what a weariness^{H4972} יהוה^{H8513} *is it!* and you have snuffed at^{H5301} it, says^{H559} יהוה^{H3068} of hosts;^{H6635} and you brought^{H935} *that which was* torn,^{H1497} and the lame,^{H6455} and the sick;^{H2470} this you brought^{H935} **as a strong covenant mark** אֶת^(H853) an offering:^{H4503} should I accept^{H7521} this of your hand?^{H4480} יהוה^{H3027} says^{H559} אֱלֹהִים^{H3068}.

Mal 1:14 But cursed^{H779} be the deceiver,^{H5230} which has^{H3426} in his flock^{H5739} a male,^{H2145} and vows,^{H5087} and sacrifices^{H2076} to YAH^{H136} a corrupt thing:^{H7843} for^{H3588} I^{H589} am a great^{H1419} King,^{H4428} says^{H559} יהוה^{H3068} of hosts,^{H6635} and My name^{H8034} is dreadful^{H3372} among the heathen (nations).^{H1471}

Well we just looked at it and there was no smoking gun. But we do see where Mr. C is being a literalist again. However, he must have overlooked verse 1:11 specifically about the name. The priests were corrupted on every level just like today. They stole the money and did not do the offerings properly by not using the best for אֱלֹהִים. So אֱלֹהִים is now finished with them for a time and turning His sights on to the Gentiles, that we would be able to know His name. But alas, our pastors are not any better and failing just like the priests. Unless I missed something, pastors in Christian churches are not teaching Torah- Yah's Word!

Like Cain, the priests would not accept אֱלֹהִים's rebuking- saying 'what did we do?' Knowing full well what they did. Christians today who attack those who call on the name of אֱלֹהִים are filled with the spirit of Cain as well. They cannot stand to be corrected by the obvious Scriptures that support praising His personal name. I have never found a Scripture yet where אֱלֹהִים rebukes people for calling on His name, quite the opposite. There are blessings to be had, and curses for those who call on Baal-The LORD.

The whole book of Malachi is a great read, it's only three chapters. We have put up a video on Youtube called "Fleecing the Flock", which is a study done on Malachi. Tithing is not of Yahuah. The gifts given were *food-not money!* Here is address if you would like to check it out.

Tithing to YHUH or Fleecing the Flock

yahuwahschokmah <http://www.youtube.com/watch?v=BFKRzDMPitA>



Matthew 17:11 is used to support the concept that John the Baptist preached the sacred name. However, an examination of this text does not support the idea that John's message included the restoration of a sacred name.

Really? Maybe not in the English version without the Strong's numbers. On the contrary, this is totally supported by Scripture! The trouble with people who criticize is, they don't go back to the verse that is being quoted. The famous phrase that Yahuchannan (John) was to have uttered comes from Isaiah 40:3. Yahuchannan *had* to be quoting it or the prophecy would not have been fulfilled. Yahshayahu (Isaiah) clearly wrote אָיָאָז ! Matthew clearly says he was quoting Yahshayahu (Isaiah)! Again, this is not rocket science, it is overcoming laziness! Even Malachi says it regarding the future when Yahusha returns!

Isa 40:3	The voice ⁶⁹⁶³ of him that crieth ⁷¹²¹ in the wilderness ⁴⁰⁵⁷ , Prepare ⁴³⁷ you the way ¹⁸⁷⁰ אָיָאָז ³⁰⁶⁸ , make straight ³⁴⁷⁴ in the desert ⁶¹⁶⁰ a highway ⁴⁵⁴⁶ for our God-Eternal ⁴³⁰ .
Mat 3:3	For ¹⁰⁶³ this ³⁷⁷⁸ is he ²⁰⁷⁶ that was spoken ⁴⁴⁸³ of by ⁵²⁵⁹ the prophet ⁴³⁹⁶ Esaias ²²⁶⁸ , saying ³⁰⁰⁴ , The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare you ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Mar 1:3	The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare you ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Luk 3:4	As ⁵⁶¹³ it is written ¹¹²⁵ in ¹⁷²² the book ⁹⁷⁶ of the words ³⁰⁵⁶ of Esaias ²²⁶⁸ the prophet ⁴³⁹⁶ , saying ³⁰⁰⁴ , The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare you ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Jhn 1:23	He said ⁵³⁴⁶ , I ¹⁴⁷³ [am] the voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Make straight ²¹¹⁶ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , as ²⁵³¹ said ²⁰³⁶ the prophet ⁴³⁹⁶ Esaias ²²⁶⁸
Mal 3:1	Behold, I will send ⁷⁹⁷¹ My messenger ⁴³⁹⁷ , and he shall prepare ⁶⁴³⁷ the way ¹⁸⁷⁰ before ⁶⁴⁴⁰ Me: and the Lord(Adon) Yahuah ¹¹³ ***, ****whom you seek ¹²⁴⁵ , shall suddenly ⁶⁵⁹⁷ come ⁹³⁵ to his temple ¹⁹⁶⁴ , even the messenger ⁴³⁹⁷ of the covenant ¹²⁸⁵ , whom you delight ²⁶⁵⁵ in: behold, he shall come ⁹³⁵ , says ⁵⁵⁹ אָיָאָז ³⁰⁶⁸ of hosts ⁶⁶³⁵ .

****H113 in Mal 3:1 is Adon which we know they used to cover over Yahuah's name.**

John 17:6-26 is given as proof that Jesus revealed the sacred name to his followers and stirred up much controversy for doing so. Luke 11:52 is also used to show he attacked the Pharisees for deleting the sacred name from the sacred texts. But, there is no evidence in these scripture that supports this claim or shows that Jesus used the sacred name.

Joh 17:6 I have manifested^{G5319} Your^{G4675} name^{G3686} to the^{G3588} men^{G444} which^{G3739} you gave^{G1325} me^{G3427} out of^{G1537} the^{G3588} world:^{G2889} Your^{G4674} they were,^{G2258} and^{G2532} You gave^{G1325} them^{G846} me;^{G1698} and^{G2532} they have kept^{G5083} Your^{G4675} word.^{G3056}

Strong's G5319 - phaneroō

φανερῶ

Transliteration		Pronunciation
phaneroō		fā-ne-ro'ō (Key)
Part of Speech		Root Word (Etymology)
verb		From φανερός (G5318)
TDNT Reference	Vines	
9:3,1244	View Entry	

Outline of Biblical Usage

- 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way
 - a) make actual and visible, realised
 - b) to make known by teaching
 - c) to become manifest, be made known
 - d) of a person
 - 1) expose to view, make manifest, to show one's self, appear
 - e) to become known, to be plainly recognised, thoroughly understood
 - 1) who and what one is

[Click for Synonyms](#)

I don't know how else you could read this! Yahusha specifically says I have made known what by teaching His Father's Name a thing that was hidden!

John 17:24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world. 25 O righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26 And I have declared to them Your name, and will declare it: that the love with which you have loved me may be in them, and I in them.

John 17:8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me

John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love.

Luk 11:52 Woe^{G3759} to you,^{G5213} lawyers!^{G3544} for^{G3754} you have taken away^{G142} the^{G3588} key^{G2807} of knowledge:^{G1108} you entered not in^{G1525} ^{G3756} yourselves,^{G846} and^{G2532} them that were entering in^{G1525} you hindered.^{G2967}

I have explained why this means they were shutting people out by not allowing them to learn Yahuah's Name among other things so will not repeat it here.

I will provide one more verse that shows Yahusha did use His Father's Name. Here he quoted the 1st Instruction.

Mat 22:36 Master,^{G1320} which^{G4169} is the great^{G3173} ~~commandment~~—Instruction^{G1785} in^{G1722} the^{G3588} ~~law~~ Torah?^{G3551}

Mat 22:37 (G1161) Yahusha^{G2424} said^{G2036} to him,^{G846} You shall love^{G25} the Lord **אֱלֹהִים**^{G2962} your^{G4675} Almighty^{G2316} with^{G1722} all^{G3650} your^{G4675} heart,^{G2588} and^{G2532} with^{G1722} all^{G3650} your^{G4675} soul,^{G5590} and^{G2532} with^{G1722} all^{G3650} your^{G4675} mind.^{G1271}

Deu 6:5 And you shall love^{H157} as a strong covenant mark **אֱלֹהִים** (H853) **אֱלֹהִים**^{H3068} your Eternal^{H430} with all^{H3605} your heart,^{H3824} and with all^{H3605} your soul,^{H5315} and with all^{H3605} your might.^{H3966}

Amos 4:13, which the Authorized Version translates as "*The Lord, the God of hosts, is his name*" is taken by Sacred Names advocates to differentiate between the name and title. Stating that 'The Lord' (Yahweh) is the name, and 'The God of hosts' is the title. The Hebrew text does not contain punctuation here, so there are no commas to indicate a differentiation between a name and a title. The text literally reads, "*Yahweh the God of hosts [is] his name.*"

Amo 4:13 For,^{H3588} lo,^{H2009} he that formed^{H3335} the mountains,^{H2022} and creates^{H1254} the wind,^{H7307} and declares^{H5046} to man^{H120} what^{H4100} is His thought,^{H7808} that makes^{H6213} the morning^{H7837} darkness,^{H5890} and treads^{H1869} upon^{H5921} the high places^{H1116} of the earth,^{H776} **אֱלֹהִים**,^{H3068} The Eternal^{H430} of hosts,^{H6635} is His name.^{H8034}


Common sense would dictate that after all the Scriptures telling us what His Personal Name is that one could reasonably deduce that Most High of Hosts is talking of His title. And most sad again, if Mr. "C" would just stop and read what he wrote-- **The text literally reads, "Yahweh the God of hosts [is] his name."** If that is literally what it reads--- why is he not getting it?

Yahuah is a personal name- God would be the title- a bad one but it is the title. There is no way he can look up this word in Strong's and not see that Yahuah H6038 is a Pronoun!!

Amos 5:27 states, "Therefore will I cause you to go into captivity beyond Damascus, says the Lord, whose name is The God of hosts." Sacred Names advocates say this text should be read: "The Elohim of Hosts, whose name is Yahweh." This is another example of violating the Hebrew text. The Hebrew text says: "Yahweh, the God of hosts (is) his name." This shows Yahweh is not the exclusive name of the God of the Old Testament.

Amo 5:27 Therefore will I cause you to go into captivity^{H1540} beyond^{H4480}
^{H1973} Damascus, ^{H1834} says^{H559} אַיָּאֵל, ^{H3068} whose name^{H8034} is The
Eternal^{H430} of hosts.^{H6635}

I am laughing out loud. Remember just a few pages ago he was complaining that Shem H8034 did not mean name all the time, and we should not be so literal? As we discussed earlier, Shem or Name H8034 can mean more than a personal name as the sentence would dictate. The above would be "אַיָּאֵל, who's reputation, fame and splendor is the Most High of hosts". Again you will not see god listed as a proper noun! Mr. "C" has a bad case of "circular-reasoning- ites". I just wish he would provide one really strong example! But of course, he can't! Because Yahuah does not lie!

Strong's H8034 - <i>shem</i>	
שֵׁם	
Transliteration	Pronunciation
<i>shem</i>	shām (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position
TWOT Reference	
2405	
Outline of Biblical Usage	
1) name a) name b) reputation, fame, glory c) the Name (as designation of God) d) memorial, monument	
Authorized Version (KJV) Translation Count — Total: 864	
AV — name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous + 07121 1, infamous + 02931 1, report 1, misc 10	

Sacred Names advocates insist that, in the New Testament, Jesus came with his Father's name, Yah. They claim that the Messiah's name 'Yahshua' is a combination of Yah with 'shua' (salvation). John 5:43 and John 14:26 are quoted to prove their point. However, neither of these texts say Jesus came with his Father's name. They state he came in his Father's name, which is a reference to his coming with the Father's power and authority. These texts clearly do not prove the Messiah used the name Yahshua.

Joh 5:43 I^{G1473} am come^{G2064} in^{G1722} my^{G3450} Father's^{G3962} name,^{G3686} and^{G2532} you receive^{G2983} me^{G3165} not:^{G3756} if^{G1437} another^{G243} shall come^{G2064} in^{G1722} his own^{G2398} name,^{G3686} him^{G1565} you will receive.^{G2983}

Mat 11:27 All things^{G3956} are delivered^{G3860} unto me^{G3427} of^{G5259} my^{G3450} Father:^{G3962} and^{G2532} no man^{G3762} knows^{G1921} the^{G3588} Son,^{G5207} but^{G1508} the^{G3588} Father;^{G3962} neither^{G3761} knows^{G1921} any man^{G5100} the^{G3588} Father,^{G3962} save^{G1508} the^{G3588} Son,^{G5207} and^{G2532} he to whomsoever^{G3739 G1437} the^{G3588} Son^{G5207} will^{G1014} reveal^{G601}

Mat 16:27 For^{G1063} the^{G3588} Son^{G5207} of man^{G444} shall^{G3195} come^{G2064} in^{G1722} the^{G3588} glory^{G1391} Esteem^{G1391} of his^{G848} Father^{G3962} with^{G3326} his^{G848} angels;^{G32} and^{G2532} then^{G5119} he shall reward^{G591} every man^{G1538} according^{G2596} to his^{G848} works.^{G4234}

Joh 10:30 I^{G1473} and^{G2532} my Father^{G3962} are^{G2070} one.^{G1520}

Now he has flipped back to using shem as just reputation. More importantly, he also refuses to use a Lexicon that we showed where they point "Jesus" back to Joshua and then back to Yahusha. It is not hard to think that Yahusha should have part of יהושע's name as His name is a mark of kinship- being His son! The custom of some of the Hebrew people would put YAHU at the end of their names to show they belonged to יהושע! It is a way for us to know the real from the deceptions! If any son come in his father's name or power or authority, he will still have his name right? Even adopted kids take on the name of the father. Are there any sons born today or anytime in the past, that do not have their father's name as a birthright? Again, this is not rocket science! If the following scriptures are not about the son of the creator, then Mr. C is really in trouble.

Mat 1:21 And^{G1161} she shall bring forth^{G5088} a son,^{G5207} and^{G2532} you shall call^{G2564} his^{G846} name^{G3686} **JESUS**:^{G2424} YAHUSHA for^{G1063} he^{G846} shall save^{G4982} his^{G848} people^{G2992} from^{G575} their^{G846} sins.^{G266}

Mat 1:25 And^{G2532} knew^{G1097} her^{G846} not^{G3756} till^{G2193} she had brought forth^{G5088} her^{G848} firstborn^{G4416} son:^{G5207} and^{G2532} he called^{G2564} his^{G846} name^{G3686} **JESUS**.^{G2424} YAHUSHA

Strong's H3091 - *Yēhowshuwa`*

יהושע

Transliteration	Pronunciation			
<i>Yēhowshuwa`</i>	yeh-hō-shū'ah (Key)			
Part of Speech	Root Word (Etymology)			
proper masculine noun	From יהוה (H3068) and ישע (H3467)			
TWOT Reference				
n/a				
Variant Spellings				
Variant spellings for this word: יהושוע (Strongs and Gesenius) יהושע (Strongs and Gesenius)				
[What are these variants?]				
Outline of Biblical Usage				
Joshua or Jehoshua = "Jehovah is salvation"				
<table border="1"> <tr> <td>n</td> <td>pr</td> <td>m</td> </tr> </table>		n	pr	m
n	pr	m		
<ol style="list-style-type: none"> 1) son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan 2) a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it 3) son of Jehozadak and high priest after the restoration 4) governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem 				

Strong's G2424 - *Iēsous*

Ἰησοῦς

Transliteration	Pronunciation
<i>Iēsous</i>	ē-ā-sū's (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יהושע (H3091)
TDNT Reference	Vines
3:284,360	View Entry
Outline of Biblical Usage	
Jesus = "Jehovah is salvation"	
<ol style="list-style-type: none"> 1) Jesus, the Son of God, the Saviour of mankind, God incarnate 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb. 4:8) 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29) 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11) 	

We will get more into this in Part 13 but consider this please from the website <http://www.elijah.com/branch.htm>.

Yahushua's name foretold in Zechariah!

Here are some scriptures that show the "Branch" to be the future Messiah

Jeremiah 33:15 (KJV) In those days, and at that time, will I cause **the BRANCH** of righteousness to grow up to David; and he shall execute judgment and righteousness in the land.

16 (KJV) In those days shall Judah be saved, and Jerusalem shall dwell in safety: and this [is the name] by which she shall be called, Yahweh our righteousness.

Isaiah 11:1-AV And there shall come forth a rod out of the stem of Jesse, and **a BRANCH** shall grow out of his roots:

2 (KJV) And the spirit of Yahweh shall rest upon him, (see John 1:32) the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Yahweh;

3 (KJV) And shall make him of quick understanding in the fear of Yahweh: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 (KJV) But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 (KJV) And righteousness shall be the belt of his loins, and faithfulness the belt of his reins.

Jeremiah 23:2-AV Therefore thus saith Yahweh Elohim of Israel against the shepherds that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith Yahweh.

3 (KJV) And I will gather the remnant of my flock from all countries where I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 (KJV) And I will set shepherds over them who shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith Yahweh.

5 (KJV) Behold, the days come, saith Yahweh, that I will raise to David **a righteous BRANCH**, and a King shall reign and prosper, and shall execute judgment and justice upon the earth.

6 (KJV) In his days Judah shall be saved, and Israel shall dwell in safety: and this [is] his name by which he shall be called, YAHWEH OUR RIGHTEOUSNESS.

7 (KJV) Therefore, behold, the days come, saith Yahweh, that they shall no more say, Yahweh liveth, who brought the children of Israel out of the land of Egypt;

8 (KJV) But, Yahweh liveth, who brought and who led the seed of the house of Israel out of the north country, and from all countries where I have driven them; and they shall dwell in their own land.

Zechariah 3:8-AV Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, I will bring forth **my servant the BRANCH**.

Here is Yahushua's name prophesied

Zechariah 6:9 (KJV) And the word of Yahweh came to me, saying,

10 (KJV) Take of [them of] the captivity, [even] of Heldai, of Tobijah, and of Jedaiah, who are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 (KJV) Then take silver and gold, and make crowns, and set [them] upon the head of Joshua the son of Josedech, the high priest;

Joshua is pronounced Yahushua in the original Hebrew because Hebrew has no "J" or "J" sound

Zechariah 6:12 (KJV) And speak to him, saying, Thus speaketh Yahweh of hosts, saying, **Behold the man whose name [is] The BRANCH;** and he shall grow up out of his place, and he shall build the temple of Yahweh:

So the Scripture is saying: "Behold (or look) the man (Yahushua) whose NAME is the BRANCH!" Therefore the current High Priest of Judah in the days of Zechariah Joshua (Yahushua) has the name of the "BRANCH" or the coming Messiah.

Contrary to what Mr. C said, this does indeed point to Yahusha being the name of the Messiah or Anointed one of Yahuah.

No one can change the fact that the name given to Yahusha by His earthly parents was Yahusha and it does have the first letters of אָחָז's name! I will get into this deeper in Part 13. We will also dig a little deeper into the Greek Divine Place holders. Since it was a common name, Christians are really uncomfortable with that. Did you know Barabas the criminal whom they let go instead of Yahusha, also was named Yahusha? Both Yahusha son of Nun and Yahusha ben (son of) Yoseph (Joseph) did deliver their people per the plan Yahuah laid out. They did not do it on their own power. That is why Yahuah is salvation! They implemented the plan!

A name is a created thing, which God commands us not to worship.

We are commanded to worship God, not his name. When we ascribe power to a name, we are ascribing power to something that was created, not to its creator. A name has no significance or meaning without the person. A name only serves to identify. Names and titles applied to God describe his attributes, character, and being. Those who call on a name or title as the way to salvation should read Matthew 7:21-22 and Luke 6:46, which speak of people who call upon and appropriate the name of the Lord but do not do the things that he commands.

Further examination of the words 'shem' and 'shum', reveals that Moses spoke 'in' God's name, not 'of' God's name (Ex.5:23). Psalm 138:2 clearly says that God's word is magnified above his name:

"I will worship toward your holy temple, and praise your name for your loving kindness and for your truth: for you have magnified your word above all your name."

The flaws in these statements are pretty evident. We did not create אֱלֹהִים' name-He did. We are not commanded to worship Him, He asked us to use proclaim His name and agree to His terms and conditions.

His name is not an idol- it is an act of an intimate relationship. We do not worship "the Name". We are in love with our Heavenly Father. We are being specific on who we give our praise to. I think it laughable that these same people will say 'you can only be saved in the name of JC!' They get hysterical at the thought that *JC might not be THE NAME by which they will be saved!* They are the ones putting emphasis on a name to bring about salvation like an amulet. Pretty hypocritical!

Can you explain to me exactly what character and attributes the title 'God' describe? He is correctly making my point and does not realize it- "a name only serves to identify". Why are some people so rebellious that they do not want to be identified with the Most High אֱלֹהִים? Why are they so rebellious that they do not want to correctly identify who the creator of the universe is and the true savior of mankind? As we saw in prophecy, it's going to happen one way or another.

Mr. C is exactly right when he says just because you call on אֱלֹהִים' name does not mean it's your ticket to "heaven" just as reciting the sinners prayer won't cut it as well. It's not 'magic'! It's not a get out of hell free card. It's an act of Love! It's an act of showing what family you belong too! Being proud to be a child of אֱלֹהִים!

Mat 12:48 But^{G1161} he^{G3588} answered^{G611} and said^{G2036} to him that told^{G2036} him,^{G846}
Who^{G5101} is^{G2076} my^{G3450} mother?^{G3384} and^{G2532} who^{G5101} are^{G1526} my^{G3450} brethren?^{G80}

Mat 12:49 And^{G2532} he stretched forth^{G1614} his^{G848} hand^{G5495} toward^{G1909} his^{G848}
disciples,^{G3101} and said,^{G2036} Behold^{G2400} my^{G3450} mother^{G3384} and^{G2532} my^{G3450}
brethren!^{G80}

Mat 12:50 **For** ^{G1063} **whosoever** ^{G3748} **shall do** ^{G4160} **the** ^{G3588} **will** ^{G2307} **of my** ^{G3450} **Father** ^{G3962} **which** ^{G3588} **is in** ^{G1722} **heaven,** ^{G3772} **the same** ^{G846} **is** ^{G2076} **my** ^{G3450} **brother,** ^{G80} **and** ^{G2532} **sister,** ^{G79} **and** ^{G2532} **mother.** ^{G3384}

We are a family! We strive to do what is pleasing to Him!

Luk 6:46 **And** ^{G1161} **why** ^{G5101} **call** ^{G2564} **you me,** ^{G3165} **Lord,** ^{G2962} **Lord,** ^{G2962} **and** ^{G2532} **do** ^{G4160} **not** ^{G3756} **the things which** ^{G3739} **I say?** ^{G3004}

Luk 6:47 **Whosoever** ^{G3956} **comes** ^{G2064} **to** ^{G4314} **me,** ^{G3165} **and** ^{G2532} **hears** ^{G191} **my** ^{G3450} **sayings,** ^{G3056} **and** ^{G2532} **does** ^{G4160} **them,** ^{G846} **I will show** ^{G5263} **you** ^{G5213} **to whom** ^{G5101} **he** ^{G2076} **is like:** ^{G3664}

Regarding the Psalms verse, very interesting.

Psa 138:2 **I will worship** ^{H7812} **toward** ^{H413} **Your Set Apart** ^{H6944} **temple,** ^{H1964} **and praise** ^{H3034} **Your name** ^{H8034} **for** ^{H3588} **your lovingkindness** ^{H2617} **and for** ^{H5921} **Your truth:** ^{H571} **for** ^{H3588} **you have** **magnified** ^{H1431} **Your word** ^{H565} **above** ^{H5921} **all** ^{H3605} **Your name.** ^{H8034}

Let's break this down and we will see a very different meaning here. The KJV has done a dis-service to Mr. Cocherell and us all by this very misleading rendering. H1431- Magnified

Strong's H1431 - gadal	
גָּדַל	
Transliteration	Pronunciation
gadal	gä-dal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
315	
Outline of Biblical Usage	
1) to grow, become great or important, promote, make powerful, praise, magnify, do great things	
a) (Qal)	
1) to grow up	
2) to become great	
3) to be magnified	
b) (Piel)	
1) to cause to grow	
2) to make great, powerful	
3) to magnify	
c) (Pual) to be brought up	
d) (Hiphil)	
1) to make great	
2) to magnify	
3) to do great things	
e) (Hithpael) to magnify oneself	
Authorized Version (KJV) Translation Count – Total: 115	
AV – magnify 32, great 26, grow 14, nourish up 7, grow up 6, greater 5, misc 25	

Gesenius's Lexicon (Help)

גָּדַל — (1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جَدَلَ to twist, to twine a cord, Ch. גָּדַל, Syr. ܓܕܠܐ to twist, to twine, whence Heb. גָּדַל threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence جَادَلَ to wrestle, and Æthiopic ገደለ: to wrestle, to contend; — partly to strength and force, like other verbs of binding and twisting, חוּל, חֻבַּל, קִשֵּׁר, קִשֵּׁר, whence Arabic جَدَّ strength. Hence the intrans. signification which is almost the only one in Hebrew —

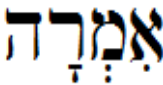

(2) to be or become great, to grow, pret. E, Job 31:18; fut. יִגְדַל. (A trace of a transitive power is found in the pr. n. יְגִדְלָהּ which see.) Gen. 21:8; 25: (3) to be greatly valued, 1 Sa. 26:24 (compare verse 21). Also to be celebrated with praises, Ps. 35:27, יִגְדַל יְהוָה "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, (2) to make much, of, to value highly,

Psa 138:2 I will worship^{H7812} toward^{H413} Your Set Apart^{H6944} temple,^{H1964} and praise^{H3034} strong covenant mark אַל־אֵלֶּף־טָוֹט (H853) Your name^{H8034} for^{H3588} Your lovingkindness^{H2617} and for^{H5921} Your truth:^{H571} for^{H3588} You have magnified^{H1431} Your word^{H565} above^{H5921} all^{H3605} Your name.^{H8034}

So we have אָנַח taking care to grow and nourish His word, twisting it together for strength all that He said and creating as a strong cord that cannot be broken.

H565- Your Word

Strong's H565 - 'imrah	
	
Transliteration	Pronunciation
'imrah	im·rā' (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	From אָמַר (H561)
TWOT Reference	
118b	
Outline of Biblical Usage	
1) utterance, speech, word a) word of God, the Torah	
Authorized Version (KJV) Translation Count – Total: 37	
AV – word 29, speech 7, commandment 1	
Gesenius's Lexicon (Help)	
<p>אִמְרָה pl. אִמְרוֹת i. q. אָמַר, אָמַר, and, like the former of these, only poet. <i>a word, speech, especially the word of God</i>, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.</p> <p>אִמְרָה f. id. Lam. 2:17.</p>	

Now this make sense. אִמְרָה is taking care to grow, nourish and train with His Word-or Torah. Twisting it together-entwining it as one. You cannot read the Torah without knowing how important His name is. You can't read the 10 instructions either without being reminded of how important His Name is! (They are found in the Torah).

H5921 Above:

Transliteration	Pronunciation
'al	al (Key)
Parts of Speech	Root Word (Etymology)
conjunction, preposition	Properly, the same as אֵל (H5920) used as a preposition (in the sing. or pl. often with prefix, or as conjunction with a particle following)
TWOT Reference	
1624p	

Outline of Biblical Usage

prep

- 1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against
 - a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards
 - b) above, beyond, over (of excess)
 - c) above, over (of elevation or pre-eminence)
 - d) upon, to, over to, unto, in addition to, together with, with (of addition)
 - e) over (of suspension or extension)
 - f) by, adjoining, next, at, over, around (of contiguity or proximity)
 - g) down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)
 - h) to (as a dative)

conj

- 2) because that, because, notwithstanding, although

— (ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Maaß; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, *hunc in modum*; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, אֵל דְּבִרְתִּי 'ב "after the manner of Melchizedech." אֵל פְּקָה in this manner, Esth. 9:26. אֵל אֲנִי קָרָא καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see אָנָּה). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare (a) it denotes something *super-added* (compare Gr. μῆλος ἐπὶ μίλῳ, Od. vii. 120, ἐπὶ τοῖσι, Germ. über dieß, Lat. *vulnus super vulnus*), as אֵל אֵל to add to any thing (see אֵל); אֵל נְחֻשָׁב to be reckoned to

This completes the thought. Here is the original:

Psa 138:2 I will worship^{H7812} toward^{H413} Your Set Apart^{H6944} temple,^{H1964} and praise^{H3034} strong covenant mark אֵל alef Tau (H853) Your name^{H8034} for^{H3588} Your lovingkindness^{H2617} and for^{H5921} Your truth:^{H571} for^{H3588} You have magnified^{H1431} Your word^{H565} above^{H5921} all^{H3605} Your name.^{H8034}

And here is the expanded meaning:

H7812 I will declare before אָנָּה, **H413** toward **H6944** The Set Apart **H1964** Temple, Sanctuary, **H3034** and to give thanks and celebrate (**H853**) pointing to as a strong covenant mark **H8034** Your Name **H3588** because **H2617** your zeal, goodness, kindness, faithfulness and mercy **H5921** based upon the solid ground and behalf of and according to **H571** truth, sureness, reliability, of divine instruction: **H3588** because **H1431** you have nourished and twisted it together as one cord so it would become great, **H565** Your Torah, **H5921** together with and for the sake of **H3605** making complete, the whole and totality of **H8034** Your name, reputation and character .

You could say that this verse is speaking of Daud (David)'s knowing that אֱלֹהִים has created the Torah for teaching us what is important and beneficial to us and in doing so would magnify the name of אֱלֹהִים since it all came from Him and all praise should go back to Him. You cannot read the Torah and miss Yahuah's instructions. As Daud (David) says, it is Truth!

I hope you see from these verses and word searches just how exciting and alive the Scriptures are and how we can dig out treasure and understanding with the guidance of the Ruach ha Qodesh (Set Apart Spirit) of אֱלֹהִים.

THE BOTTOM LINE THE POWER AND AUTHORITY OF THE NAMES

There are many questions to be asked about the Bible and its teachings and the answers may vary greatly depending upon the source. If the questions are not related to one's salvation, the answers received won't really matter much. However, our Savior said: "Narrow is the way that leads to salvation and there be few that find it."

This is true-And there is no salvation for those who are not observant to the will of the Father which is the Torah of אֱלֹהִים. Also, our only source for the importance of Yahuah's name is Yahuah! Why do Christians fight this so much? Yahusha was *THE* most Torah observant person who ever lived! He was perfect by THE TORAH's (Yahuah's) Standard! *He had to be!* If not, he could not have paid for our sins! He would have been paying for his own sins!

So why don't more people follow his example? You can't get around this without realizing you are following another message that is NOT from Yahuah.

Joh 12:44 (G1161) Yahusha^{G2424} cried^{G2896} and^{G2532} said,^{G2036} **He that believes^{G4100} on^{G1519} me, ^{G1691} believes^{G4100} not^{G3756} on(in)^{G1519} me, ^{G1691} but^{G235} on (in)^{G1519} Him that sent^{G3992} me. ^{G3165}**

That would be Yahuah right? Yahusha was the messenger! He always pointed back to the Father as the one from which all things come!

Lexicon :: Strong's G1519 - eis Aa

εἰς

Transliteration	Pronunciation
eis	ās (Key) 🔊
Part of Speech	Root Word (Etymology)
preposition	A primary preposition

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)
TDNT Reference: 2:420,211

KJV Translation Count — Total: 1,774x

The KJV translates Strong's G1519 in the following manner: **into** (573x), **to** (281x), **unto** (207x), **for** (140x), **in** (138x), **on** (58x), **toward** (29x), **against** (26x), **miscellaneous** (322x).

Outline of Biblical Usage [?]

I. **into**, unto, to, towards, for, among

Strong's Definitions [?] (Strong's Definitions Legend)

εἰς eis, ice; a primary preposition; to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases:—(abundant-)ly, against, among, as, at, (back-)ward, before, by, concerning, + continual, + far more exceeding, for (intent, purpose), fore, + forth, in (among, at, unto, -so much that, -to), to the intent that, + of one mind, + never, of, (up-)on, + perish, + set at one again, (so) that, therefore(-unto), throughout, til, to (be, the end, -ward), (here-)until(-to), ...ward, (where-)fore, with.

ΠΙΣΤΕΥΩ

Transliteration	Pronunciation
pisteuō	pē-styū'-ō (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	From πίστις (G4102)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)
TDNT Reference: 6:174,849

KJV Translation Count — Total: 248x

The KJV translates Strong's G4100 in the following manner: **believe** (239x), **commit unto** (4x), **commit to (one's) trust** (1x), **be committed unto** (1x), **be put in trust with** (1x), **be commit to one's trust** (1x), **believer** (1x).

Outline of Biblical Usage [?]

I. **to think to be true, to be persuaded of, to credit, place confidence in**

A. of the thing believed

i. to credit, have confidence

B. in a moral or religious reference

i. used in the NT of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of soul

ii. **to trust in** Jesus or God as able to aid either in obtaining or in doing something: saving faith

iii. mere acknowledgment of some fact or event: intellectual faith

II. **to entrust a thing to one, i.e. his fidelity**

A. **to be intrusted with a thing**

Lexicon :: Strong's G4100 - pisteuō

Joh 12:45 And^{G2532} he that sees^{G2334} me^{G1691} sees^{G2334} Him that sent^{G3992} me.^{G3165}

Joh 12:46 I^{G1473} am come^{G2064} a light^{G5457} to^{G1519} the^{G3588} world,^{G2889} that^{G2443} whoever^{G3956} believes^{G4100} on (in)^{G1519} me^{G1691} should not^{G3361} abide^{G3306} in^{G1722} darkness.^{G4653} (The Torah is described often as The Light for our lamps)

Joh 12:47 And^{G2532} if^{G1437} any man^{G5100} hear^{G191} my^{G3450} words,^{G4487} and^{G2532} believe^{G4100} not,^{G3361} I^{G1473} judge^{G2919} him^{G846} not:^{G3756} for^{G1063} I came^{G2064} not^{G3756} to^{G2443} judge^{G2919} the^{G3588} world,^{G2889} but^{G235} to^{G2443} save(keep safe, rescue from danger of destruction- sode-zo)^{G4982} the^{G3588} world.^{G2889}

Lexicon :: Strong's G2889 - *kosmos* Aa

κόσμος

Transliteration	Pronunciation
<i>kosmos</i>	ko'-smos (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Probably from the base of κομίζω (G2865)

Dictionary Aids

Vine's Expository Dictionary: View Entry

TDNT Reference: 3:868,459

Trench's Synonyms: lix. κόσμος, αἰών.

KJV Translation Count — Total: 187x

The KJV translates Strong's G2889 in the following manner: world (186x), adorning (1x).

Thayer's Greek Lexicon [?]

κόσμος, -ου, ὁ; **1.** in Grk. writ. fr. Hom. down, *an apt and harmonious arrangement or constitution, order.* **2.** as in Grk. writ. fr. Hom. down, *ornament, decoration, adornment: ἐνδύσεως ἡμετέρας, 1 Pet. iii. 3 (Sir. vi. 30; xxi. 21; 2 Macc. ii. 2: Sept. for אֲרָץ of the arrangement of the stars, 'the heavenly hosts,' as the ornament of the heavens, Gen. ii. 1; Deut. iv. 19; xvii. 3; Is. xxiv. 21; xl. 26; besides occasionally for ἡγε; twice for חַמָּת, Prov. xx. 29; Is. iii. 19). **3.***

Outline of Biblical Usage [?]

- I. an apt and harmonious arrangement or constitution, order, government
- II. ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1 Pet. 3:3
- III. the world, the universe
- IV. the circle of the earth, the earth
- V. the inhabitants of the earth, men, the human family
- VI. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ
- VII. world affairs, the aggregate of things earthly
 - A. the whole circle of earthly goods, endowments riches, advantages, pleasures, etc, which although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ
- VIII. any aggregate or general collection of particulars of any sort
 - A. the Gentiles as contrasted to the Jews (Rom. 11:12 etc)

Lexicon :: Strong's H6635 - *tsaba'* Aa

צָבָא

Transliteration	Pronunciation
<i>tsaba'</i>	tsā'vā' (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	From צָבָא (H6633)

Dictionary Aids

TWOT Reference: 1865a,1865b

KJV Translation Count — Total: 485x

The KJV translates Strong's H6635 in the following manner: host (393x), war (41x), army (29x), battle (5x), service (5x), appointed time (3x), warfare (2x), soldiers (1x), company (1x), miscellaneous (5x).

Outline of Biblical Usage [?]

- I. that which goes forth, army, war, warfare, host
 - A. army, host
 - i. host (of organised army)
 - ii. host (of angels)
 - iii. of sun, moon, and stars
 - iv. of whole creation
 - B. war, warfare, service, go out to war
 - C. service

Lexicon :: Strong's G2865 - *komizō* Aa

κομίζω

Transliteration	Pronunciation
<i>komizō</i>	ko-mē'-zō (Key) 🔊
Part of Speech	Root Word (Etymology)
verb	From a primary komeo (to tend, i.e. take care of)

Dictionary Aids

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 11x

The KJV translates Strong's G2865 in the following manner: receive (10x), bring (1x).

Outline of Biblical Usage [?]

- I. to care for, take care of, provide for
- II. to take up or carry away in order to care for and preserve
- III. to carry away, bear off
- IV. to carry, bear, bring to, to carry away for one's self, to carry off what is one's own, to bring back
 - A. to receive, obtain: the promised blessing
 - B. to receive what was previously one's own, to get back, receive back, recover

Strong's Definitions [?] (Strong's Definitions Legend)

κομίζω *komizō*, kom-id'-zo; from a primary κομέω *komēō* (to tend, i.e. take care of); properly, to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain)—bring, receive

<https://www.blueletterbible.org/search.cfm>

Joh 12:48 He that rejects^{G114} me,^{G1691} and^{G2532} receives^{G2983} not^{G3361} my^{G3450} words,^{G4487}
has^{G2192} one that judges^{G2919} him:^{G846} the^{G3588} word^{G3056} that^{G3739} I have spoken,^{G2980}
the same^{G1565} shall judge^{G2919} him^{G846} in^{G1722} the^{G3588} last^{G2078} day.^{G2250}
** don't miss this warning**

Joh 12:49 For^{G3754} I^{G1473} have not^{G3756} spoken^{G2980} of^{G1537} myself;^{G1683} but^{G235} the
Father^{G3962} which sent^{G3992} me,^{G3165} He^{G846} gave^{G1325} me^{G3427} a commandment
Torah,^{G1785} what^{G5101} I should say,^{G2036} and^{G2532} what^{G5101} I should speak.^{G2980} (That
would be Yahuah!)

Joh 12:50 And^{G2532} I know^{G1492} that^{G3754} His^{G846} commandment TORAH^{G1785} is^{G2076}
life^{G2222} everlasting:^{G166} whatsoever^{G3739} I^{G1473} speak^{G2980} therefore,^{G3767} even as^{G2531}
the^{G3588} Father^{G3962} said^{G2046} to me,^{G3427} so^{G3779} I speak.^{G2980}

Corresponding Hebrew Words For G1785 – all of these are the embodiment of the terms and conditions!

- H1285 berit - a covenant, agreement, treaty, alliance
- H1697 davar – speech, word, a thing, saying, utterance,
- H2706 choq – statute, ordinance, decree, something prescribed due, enactment
- H2942 teem – Aramaic – decree, taste, judgement, discretion, report
- H3027 yad – Hand, strength, power, sign, monument
- H4687 mitsvah – terms and conditions, code of wisdom
- H4941 mishpat – the means to exercise good judgement and resolve disputes
- H6490 piqqudim – statue, appointment – collectively for all the precepts, judgements and statues
- H6963 qol – to call aloud,
- H8433 tokhachat – rebuke, correction, reproof, punishment, chastisement, argument, impeachment, chiding
- H8452 torah- Instructions, manner and principles to follow

The Torah is instructions from אִתְּךָ. If we do not follow His Word, His Word will be the ruler and standard by which our lives will be judged. Interesting, those who think 'the law has been nailed to the cross, and they throw out the Torah (not the man-made rules but only אִתְּךָ's.) If you are not using this same ruler as a guide for your life, how will you measure up when it's for all the marbles, when it's for all eternity? Pretty scary, if your pastor does not teach you of this importance or even see's it himself. The way is narrow! Who teaches the importance of Torah in Christian churches on Sunday?

To some, the sacred name has become a magical sound that, when uttered, imparts some mystical presence with a supernatural power of its own. This is exactly the same kind of practice found in the occult, which uses incantations and chants to summon the power of evil spirits. Is there some power in the pronunciation of the name, and if so is that power really from the Mighty Ones?

This is hogwash. Only those practicing Kabala or freemasonry or witchcraft think there is magic in letters and chanting- which we condemn and is not the norm for most who are seeking the truth. I will be getting to them in Part 5. They do not represent the 'Sacred Name' movement and this is an offensive broad stroke of libel. Those practicing Kabala are NOT worshipping אֵלֵּי! They worship shatan, its Baal-Lord worship repackaged. I have to also point out his hypocrisy, as I know he thinks the name JC is the only magic name to say if you want to be saved! That is the only thing some Christians do as they are so afraid of "works". It does sound like the Jesus freaks who say that, that name saved them from being abducted by aliens.

Like veal calves, they have been terrorized into thinking they can sit motionless (asleep) in the pew and somehow learn the truth of how to have everlasting life!

Thank goodness, however there are lots of Christians who do get out there and do great compassionate work for others. Unfortunately, they say they are doing it to "glorify" a pagan deity, so while it may make them feel good in this life, it is barring them from participating in the next. Only Yahuah should be getting the credit for compassion done to our brothers and sisters. Think about it- taking the moniker "Christian" means you follow Christ! Yahuah is not Christ! Yahusha said don't think you are following me - if you follow me, you are following My Father! Should they not then be proud to call themselves at least, "Yahuahns" to be in compliance with what Yah and Yahuah has said?

Some people have confused the proclaiming of the Savior's name with the false belief that, with the use of his name, comes some inherent power or authority; however, a name is inanimate and has no intrinsic power or authority. A name is not the thing itself; it merely identifies the thing through symbols or sounds.

I wonder if he applies this also to his Jesus? If he were not sold on the power and authority, it supposedly supplies, why not use the Hebrew name his family gave him? A name not merely identifies a thing through symbols or sounds- in the case of proclaiming Yahuah, it says you agree to His terms and conditions, and once you have, it shows you are adopted into His family and as such you have the promise of His protection. That is, because of this, Yah has given the messengers power and authority to protect us all the way home. The name of Yahusha does denote where his power and authority comes from. I can see why Christians are confused because Jesus points them back to Zesus or any number of pagan deities so they cannot say that is where he gets his power from. They just turn him into "Father God".

The disciples cast out demons and performed great supernatural work in the name of the Savior. However, they did all these works through the power and authority that is available through an authorized use of his name; the power was not in the phonetic sound of his name.

We actually agree! Again he is making our point for us. Where did Yahusha say he got his power from and exactly what does his name mean? Yahu saves! So they were proclaiming the good news of the real Torah and being compliant to Yah's will were able to do wonderful things. They were teaching people about Yahuah, and the path home which includes the fulfillment of scripture by his son Yahusha.

Even if a person were to know the correct name of the Savior and how to pronounce it correctly, they would not be guaranteed that they would be able to perform supernatural works or obtain salvation through this ability. There is no magic in the name itself; the power to perform supernatural works and obtain salvation comes through an authorization to use the Savior's name to access and use spiritual power and to communicate with God the Father.

This is one twisted hot mess of thinking. Calling on the *incorrect* name of Yahusha means he is not listening nor is Yahuah- but Shatan is! There is power and comfort in calling out to אֱלֹהֵינוּ and Yahusha in trust, reliance and expectation. Just read Psalms!

The disciples would not call Him a transliterated English Name 'Jesus' or a substitute Greek Name. They were Hebrews speaking to Hebrew and Aramaic speaking people. We Americans buy into the gentile picture of Yahusha at our own peril, ignorance and arrogance.

They were able to do these things because of the authority Yahusha had given them to use his name which came from יהושע. Why in the world are we even talking about doing supernatural things anyway? It will be all we can muster just to keep ourselves on the right side of judgment!

Yahusha says, only a wicked generation goes after signs and wonders. Magical healings in the name of Jesus would qualify for this. Healing people in a demonic name only ties those people to belief in that name, which will rob them of their eternity. They believed the sign and wonder, not the Torah of Yahuah. It is one of Shatan's most deadly parlor tricks. Shatan is able to fool and can do "good" because he is the one that put the demon in, in the first place! You may be healed in JC's name in this life so you will believe that pagan idol healed you. You worship it and lose your eternal life. Is that a good trade? And those that experience the miracle then go out and 'witness' for shatan how they were healed or saved, trying to bring others into the fold of the false messiah. The same thing happens at Benny Hinn revivals and all televangelists-they are just more obviously satanic but serve the same Jesus don't they? Want proof- lets revisit again the persons email to me that rejects Yah's name. Now he was supposed to be in the Sacred Name movement for time, so I have no idea why he would not know who Shatan is.

Who is Shatan???

Man it is a blessing that the tiny amount of people like yourself are the only ones on the planet that have this figured out. All us non-sacred name people are just toast in the coming satanic takeover. I tell you what you use your names and it will stick to the Lord Jesus Christ, which has always worked for me without fail even when I had the angel of death at the foot of my bed!!!! See: [My Testimony and Supernatural Experiences](#)
I will never forsake His name!!!

I have already exposed this movement and at one time I was in it so this is pretty near and dear to me. Everyone who gets into this movement gets into to total pride and heresy.

[The "Sacred Name" & Hebrew Roots Movement Exposed](#)

He had a supernatural experience and now will never forsake the name of JC. He said the "Angel of death" was at the foot of his bed. If he could send that angel away the angel was not from Yahuah! It was from Shatan. So in order to lock him into this name hook line and sinker this miracle was created so it seems like JC protected him. Does he not realize the Anti Messiah will look just like the real thing? Does anyone think that praying to JC would have turned the real angle of death away from the Egyptians on Passover? If it comes from Yah- it will not be turned away unless Yah turns it away! He was not calling on Yah! So he was dealing with a satanic messenger. Remember Yahusha said- I'm paraphrasing- you were not talking to me- you were calling me 'lord', which I hate, get away from me because I don't even know who you are or what incidents you are talking about!

Look again closely. He closes by saying he was in the movement. I know from his story that he fell in with other teachers instead of doing his own studies. He was putting his faith in men again. He went out of the fire of the charismatic religion and into the frying pan of Kabbala and then blamed Yah. That is why we stress over and over that it is only Yah's opinion that matters! That is why this is not a religion or a group or a denomination. And because of his experience with a false teacher he fell away from the truth.

A similar thing happened to us. However, we chose to say, "ok, I never want to be lied to by anyone else, so we will study ourselves, and take responsibility for doing the deep research it takes". We glean from other people but always it is scripture first, properly checking the translation. That is the difference. He reverted backwards when tested, while many others pushed forward and learned a valuable lesson from the experience.

Everything we present you must recheck for yourselves. We are not intentionally making errors but no one is perfect. We are all on the path but at different spots. That is why even though I was firm in the name of Yahuah for 4 years when he sent me the dangers of the Tetragrammaton study, I took the time to really read and research what he sent me and took 8 months to lay it all out and double check 60 pages! I took it seriously, because it is eternal life vs nonexistence. That is not our opinion, this is Yahuah's plain warnings.

Jesus says that many would perform supernatural works in his name, which is what many have done and are still doing. However, it does not mean that Jesus has sent or authorized the people who do these works. Each individual whom the Father has called to salvation during this age of the church is warned to test the spirits (1.Jn.4:1) to determine for themselves if the source of the teaching or supernatural works is good or evil:

"Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name cast out devils? and in your name done many wonderful works? And then will I profess to them, I never knew you: depart from me, you that work lawlessness" (Matt.7:21-23 KJV). See also Mk.3:5-6; Lk.21:8.

This is true we must test the spirits and know people by what yard stick they are using to guide their life- The Fathers, or their own. I will get into this subject more in Part 13. Again, the only *super (duper)-natural* issue is learning the Torah with the guidance of the Set Apart Spirit and letting others know so they can make the choice of where they want to be when this life is over. The Torah is the door to Salvation. Choose this, and it will lead to the super (awesome) -natural state of immortality.

THE MAGICAL POWER OF THE NAME

To say that Sacred Names advocates are obsessed with the necessity of using the 'Name' would be an understatement. The following statements are taken from the The Sacred Name is it Sacred or Mystical? (Church of God, The Eternal p.30-31).

"Before this you have seen nothing compared to what you will see in the days ahead in the lives of true saints who witness in the name of Yahshua. Now is the time for you to begin to know and use and understand the Sacred Name . . .Great and wonderful things are promised to the believers who are 'in' the Name of Yahshua . . .A blessing is pronounced upon those who think on his name . . .It is by this means that victory over Satan can be gained. There is only one Name given whereby the human race can be saved. That name is exclusive, holding salvation within itself . . .No other name holds the quality of everlasting life within itself. To trust in another name will not save you. In order to be saved you will have to be in the body of the Messiah bearing the name 'Assemblies of Yahweh' . . .While the charge is hurled against us that we ascribe some kind of mystical or magical power to the Sacred Name, this is not the case. There is no magic to be found in any name. However, Semitic culture has always understood the importance of a Person's name, that in some way the one who pronounced it has a special avenue of communication with the individual spoken to."

Although Sacred Names advocates state that there is no magic to be found in the name, they also contradict themselves by stating that there is a special power given by using the sacred name.

Again this is like the coal mine calling the kettle black! How many times have Christians killed people for not believing upon the one and true name of salvation- JC!? I do not agree with you **"have to be in the body of the Messiah bearing the name 'Assemblies of Yahweh' doctrine.** They are using the same playbook and changing out the name Yahusha for JC. You have to learn to be discerning. Did Yah ever say you had to be in the "assemblies of Yahweh" to be saved? No He did not! They are way off base! They have added to Yah's instructions. But all we had to do was ask the simple question! What did Yah say about this? You will know a doctrine by its fruit.

Now ask yourself- How many people have been killed for not converting souls to the name of Yahusha verses JC? That is pretty telling don't you think? There is no innocent blood shed on Yahusha's or Yahuah's Name. Only martyrs who gave up their lives willingly for teaching His Name! Think about that!

SALVATION BY WORKS OR BY GRACE?

Forgiveness of sin is not an act of man, it is an act of God. A name cannot save us. It is the Savior who saves us. It is the result of his action, not ours. Salvation does not come to humans by the act of pronouncing a name or making a phonetic sound. If knowing and using the Savior's name could get us salvation, it would come by the works of people, not by the grace of God through the sacrifice of the Savior. From Sacred Names literature, it is apparent that they believe salvation for them is gained by works (i.e., the pronunciation of the Tetragrammaton); it is the result of what they do, not what God is doing through the Savior. This assumption shows a lack of faith in the grace of God the Father and the power of his Son's sacrifice, which allows us to gain salvation without works.

The whole point of Acts 4:10-12 is not that a name saves anyone. The point is that salvation can only be obtained through the sacrifice, authority, and office of the Savior.

Mr. C keeps missing the point that it is Yahuah who asked us to use His name as sign of respect for what He has done and as a sign that because we love Him with all our heart and soul we are excited to do as He asks and to praise and publish His name so other may be introduced to Him personally. Can this honestly be called "works"?

Instead, he gives another broad stroke of what he is presenting is the belief of all people who call on the Name of אֱלֹהִים. While some may believe that only using Yahusha = salvation, I would venture to say the ones really studying don't have this garbage left over from Christianity, just switching out Yahusha from JC. I would be very careful of wanting "Grace" to save you. This term was introduced and influenced by the Greek "Graces" or Charities. I will go into that debate at a later time.



The Graces

But about this works thing. I only take Yahusha's and אֱלֹהִים's word for how one is to be acceptable and have our names written in the book of life.

He asked us to join in a covenant with Him- something Christians won't do because they consider it a "works doctrine"! Instead they want grace- or what we would call being in good favor. You can't be in good favor with Yahuah if you ignore Him. To make matters worse they want to be rewarded with eternal life for rejecting what Yah has asked us to do.

Men can discuss this till Armageddon is at the door, but they are not the ones who set up the code of wisdom and terms and conditions, nor the means to exercise good judgement and resolve disputes! אֱלֹהִים is the only authority and He said this is His standard! So if works do not play a part, how do you get around this?

Rev 20:12 And^{G2532} I saw^{G1492} the^{G3588} dead,^{G3498} small^{G3398} and^{G2532} great,^{G3173} stand^{G2476} before^{G1799} God-Eternal;^{G2316} and^{G2532} the books^{G975} were opened:^{G455} and^{G2532} another^{G243} book^{G975} was opened,^{G455} which is^{G3603} *the book of life*:^{G2222} and^{G2532} the^{G3588} dead^{G3498} were judged (to pronounce an opinon concerning right and wrong - kre-no) ^{G2919} out of^{G1537} those things which were written^{G1125} in^{G1722} the^{G3588} books,^{G975} according^{G2596} to their^{G848} works (deeds, assigned task, activity, behavior- er-gon).^{G2041}

There is some dispute about the reliability of Revelation after a certain chapter due to not having a very old manuscript that has it there so let's also get another witness from the front of the book just to be sure.

Rev 2:2 I know^{G1492} your (Ephesus)^{G4675} works (deeds, assigned task, activity, behavior- er-gon),^{G2041} and^{G2532} your^{G4675} labour (trouble, grief, toil and pain – kopus)^{G2873} and^{G2532} your^{G4675} patience,^{G5281} and^{G2532} how^{G3754} you can^{G1410} not^{G3756} bear^{G941} them which are evil.^{G2556} and^{G2532} you have tried^{G3985} them which say^{G5335} they are^{G1511} apostles,^{G652} and^{G2532} are^{G1526} not,^{G3756} and^{G2532} have found^{G2147} them^{G846} liars:^{G5571}

Rev 2:4 Nevertheless^{G235} I have^{G2192} somewhat against^{G2596} you,^{G4675} because^{G3754} you have left^{G863} your^{G4675} first^{G4413} love.^{G26}

Rev 2:5 Remember^{G3421} therefore^{G3767} from whence^{G4159} you are fallen (to drop away, specifically be driven out of one's course; figuratively to lose, become inefficient: - be cast, fail, fall (away, off), take none effect. ek-pip'-to),^{G1601} and^{G2532} repent to change one's mind for better, heartily to amend with abhorrence of one's past errors - me-ta-no-e-o),^{G3340} and^{G2532} do^{G4160} the^{G3588} first^{G4413} works (deeds, assigned task, activity, behavior- er-gon);^{G2041} or else^{G1490} I will come^{G2064} to you^{G4671} quickly,^{G5034} and^{G2532} will remove^{G2795} your^{G4675} candlestick^{G3087} out of^{G1537} his^{G848} place,^{G5117} except^{G3362} you repent to change one's mind for better, heartily to amend with abhorrence of one's past errors - me-ta-no-e-o).^{G3340}

My we ask, who is the first love Yahusha is talking about? It's Yahuah of course!

Deu 7:9 Know^{H3045} therefore that^{H3588} אָיָאֵ H3068 your Eternal,^{H430} He^{H1931} is Eternal (God),^{H430} the faithful^{H539} Eternal,^{H410} which keeps^{H8104} covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} and mercy (goodness, kindness, faithfulness-kheh'sed)^{H2617} with them that love^{H157} Him and keep^{H8104} His commandments (terms and conditions, code of wisdom – mitzwah),^{H4687} to a thousand^{H505} generations;^{H1755}

Eze 16:8 Now when I passed^{H5674} by^{H5921} you, and looked upon^{H7200} you, behold,^{H2009} your time^{H6256} was the time^{H6256} of beloved;^{H1730} and I spread^{H6566} My skirt/wing^{H3671} over^{H5921} you, and covered^{H3680} your nakedness/shame/improper behaviour:^{H6172} yes, I swear^{H7650} to you, and entered^{H935} into a covenant (alliance, pledge, treaty, agreement – byriyth)^{H1285} with^{H854} you, says^{H5002} adony^{H136} אָיָאֵ H3069 and you became (came to exist- hayah)^{H1961} mine.

The assembly of Ephesus was putting too much emphasis on Yahusha. It needed to go back on Yahuah and the Torah (the first works-the covenant they agreed to accomplish) and also the fulfillment of Torah by Yahusha.

The discernment of fruit is how we are to judge someone. Fruit is the work of the vine or person! But it is not just works! It is because we love and respect the Father that we want to do and accomplish what He asks. It's also beneficial for us! Doing His will is an action statement. Grace is a Greek mindset and one that will also lead a person to the wide way of producing no fruit! Very tragic!

HISTORY OF THE SACRED NAMES DOCTRINE

Today's Sacred Names doctrine seems to have its roots in the mid 1930's with two elders, Andrew Dugger and C.O. Dodd, who were rivals and contenders for power within the Church of God in the United States. When it became apparent to Dodd that Dugger was leading in this power struggle, Dodd found a new and exciting cause to champion in order to create a following for himself. This new cause was the 'Hebrew Name Doctrine', which a few small groups have accepted, modified, added to, and tried to validate to this very day. And the controversy continues among these various groups as to which is the real personal name that one should use to gain salvation.

This is crazy. "The Sacred Name movement" if you want to be so crass as to call it that started in Genesis Chapter 2 by אֱלֹהִים! It is only a "movement" because Hebrews and Christians hid the name of Yahuah! They only have themselves to blame! If Yahuah's and Yahusha's names had been left in Scripture, this would all be a moot point! It is becoming more apparent now in the latter days just as was prophesied by Daniel 12:3-4.

Dan 12:3 And they that be wise^{H7919} shall shine^{H2094} as the brightness^{H2096} of the firmament;^{H7549} and they that turn many to righteousness^{H6663 H7227} as the stars^{H3556} for ever^{H5769} and ever.^{H5703}

We have an awesome responsibility to get the truth out there so people can repent and return to Yahuah!

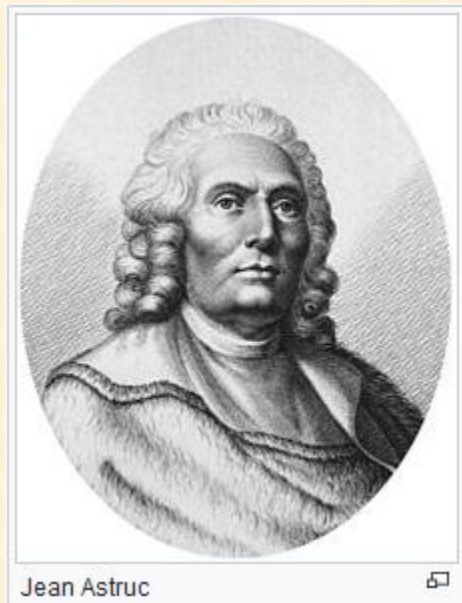
Dan 12:4 But you,^{H859} O Daniel,^{H1840} shut up^{H5640} the words,^{H1697} and seal^{H2856} the book,^{H5612} even to^{H5704} the time^{H6256} of the end:^{H7093} many^{H7227} shall run to and fro,^{H7751} and knowledge(Perception, discernment, understanding, skill and wisdom)^{H1847} shall be increased (do much in respect of) .^{H7235}

The knowledge of a personal name for יהוה has never been disputed and in fact most of the old theologians used Jehovah or Yahweh. Today with the internet and ordinary people being able to dig out the information with the guidance of the Ruach Ha Qodesh we see the fruit of this. יהוה's word does not come back to Him empty. This was not as easy for a regular person prior to the internet. If you look at the commentaries from the old respected theologians, like Gill, Barnes, Henry, Darby, Clarke- they talk about Yahuah (Jehovah) all the time- some even saying Yahweh! That should have raised a few questions from the lay people.

Here is an interesting fact that made my blood boil when I first heard about it. Pastor of Mega churches play stupid but they ALL know that the Name of Yahuah has been covered up!

From Wikipedia under Documentary Hypothesis regarding Jean Astruc:

Jean Astruc ([Sauve](#), [France](#), 19 March 1684 – [Paris](#), 5 May 1766) was a professor of medicine at [Montpellier](#) and Paris, who wrote the first great treatise on [syphilis](#) and [venereal diseases](#), and also, with a small anonymously published book, played a fundamental part in the origins of critical textual analysis of works of scripture. Astruc was the first to try to demonstrate, by using the techniques of textual analysis that were commonplace in studying the secular classics, the theory that [Genesis](#) was composed based on several sources or manuscript traditions, an approach now called the [documentary hypothesis](#).



In 1753 Jean Astruc printed (anonymously) *Conjectures sur les mémoires originaux, dont il paraît que Moïse s'est servi pour composer le livre de la Genèse* ("Conjectures on the original accounts of which it appears Moses availed himself in composing the Book of Genesis"). Astruc's motive was to refute Hobbes and Spinoza – "the sickness of the last century", as he called their work. To do this, he applied to Genesis the tools of literary analysis which scholars were already using with Classical texts such as the Iliad to sift variant traditions and arrive at the most authentic text. He began by identifying two markers which seemed to identify consistent variations, the use of "Elohim" or "YHWH" (Yahweh) as the name for God, and the appearance of duplicated stories, or doublets, such as the two accounts of the creation in the first and second chapters of Genesis and the two accounts of Sarah and a foreign king (Gen.12 and Gen.20).

He assigned verses to ruled columns, the "Elohim" verses in one column, the "YHWH" verses in another, and the members of the doublets in their own columns beside these. The parallel columns thus constructed contained two long narratives, each dealing with the same incidents. Astruc suggested that these were the original documents used by Moses, and that Genesis as written by Moses had looked just like this, parallel accounts meant to be read separately. According to Astruc, a later editor had combined the columns into a single narrative, creating the confusions and repetitions noted by Hobbes and Spinoza.

Then Julius Wellhausen in 1876 formulated and created the theory called the Documentary Hypothesis. It debates who the writer(s) of the Torah is. The criteria on division they used was the E (Elohim verses)document vs the J (YHWH verses) document. Once again Mr. "C", has not done his homework. There was great scholarly debate in the *late 1700* having specifically to do with Yahuah's Name- and the four Hebrew letters! This is what made me so mad!

All pastors going to seminary will know of this theory! They know Yahuah has a name and they know it is Yod-Hey- Wah (OO)-Hey! They are not without fault! So the thought that it was in the 1930's that this was made up, is not right. If Mr. Dodd was astute enough to bring it out in the open, at least he did us all a favor for that.

SOURCES OF INFORMATION

Almost all Sacred Names groups rely on and quote extensively from Bible dictionaries, commentaries, historians, encyclopedias, concordances, and other Bible helps for their major sources of proof. The problem with this approach is that these sources very seldom agree on any of the points that are used as proof. How do the various Sacred Names groups know who is right when even the scholars who wrote these materials from which they quote cannot agree among themselves as to the names of the Supreme spirit-beings in question. It also seems a bit incongruous that the Sacred Names groups would place so much faith in those who, according to their belief, are lost and without salvation.

When one looks into the issue of the names and pronunciation of the names in the Bible, it becomes obvious that this subject is extremely technical and controversial and is not a subject for a novice to tackle with little study and preparation. As a result of the difficulty of the subject, the Sacred Names groups' arguments, prey on the ignorance of those who are not well versed in Bible study and research.

This is more coal mining and he is covered in soot. Notice he was clever enough not to include LEXICONS! This is how you study the word in the original language! Mr. C says we are trusting in men who have written these reference materials, who have rejected Yah so how do we know they are right? They may have personally rejected Yah but they did tell the truth as we have seen in Blue Letter Bible how and why the cover up occurred. That is a Christian based website! We are using the KJV and we still found the truth! If they personally decided not to choose Yah's path - they have free will. That has nothing to with the majority of the work they did, and why it is up to us to keep testing them. No one who is actively seeking truth will blindly accept something without several witnesses. That is Torah! Not to mention that the secular Archeologists and linguists have no dog in this race so to speak. They are not looking with a Torah mindset of taking Yah at His word. So they all argue with each other without a compass.

Think of it this way. Who would have better odds reaching the right destination or conclusion? Someone searching in the dark not knowing what they are looking for stumbling around asking anyone they meet for directions or someone with a map, a light and with guidance all from the Creator of all things? We can sift through the confusion for the truth with the Ruach Ha Qodesh!

With his rationale, he would also have to throw out the KJV and all the other Bibles because they were TRANSLATED by men that left the bread trails of Yah's name behind since he thinks that YHWH is evil. Why does he not believe the people who wrote his Bible? The rub is the Christian pastors are using the same resource materials we are but are not being truthful with what is in those resources!

People put their salvation on the line because words may have different meanings in different languages than from Hebrew and the TRANSLATORS didn't always pick the best word that captured the Hebrew meaning. He sounds like the dark ages where the 'lay person' is just too stupid to figure out what our Father is trying to tell us without a scholar doing the interpreting. We have already provided Scripture that shows what Yahusha thought of the scholars of His time! Most Lexicons do agree with each other because it is a very basic tool! That is why Blue Letter Bible is so helpful! Yahusha said it seemed good in Yah's eyes for us the babes to be able to figure this out.

Mat 11:25 At^{G1722} that^{G1565} time^{G2540} Yahusha^{G2424} answered^{G611} and said,^{G2036} **I thank^{G1843} you,^{G4671} O Father,^{G3962} Almighty^{G2962} of heaven^{G3772} and^{G2532} earth,^{G1093} because^{G3754} you have hid^{G613} these things^{G5023} from^{G575} the wise (skilled in letters, cultivated, learned – so-fo's)^{G4680} and^{G2532} prudent (learned, intelligent – soon-et-os)^{G4908} and^{G2532} have revealed^{G601} them^{G846} to babes (infant, little child, metaph. unschooled, unskilled- (na-pe-os)^{G3516}**

Mat 11:26 **Even so,^{G3483} Father:^{G3962} for^{G3754} so^{G3779} it seemed^{G1096} good^{G2107} in your sight.^{G1715 G4675}**

Mat 21:15 And^{G1161} when the^{G3588} chief priests^{G749} and^{G2532} scribes^{G1122} saw^{G1492} the^{G3588} wonderful things^{G2297} that^{G3739} he did,^{G4160} and^{G2532} the^{G3588} children^{G3816} crying^{G2896} in^{G1722} the^{G3588} temple,^{G2411} and^{G2532} saying,^{G3004} Hosanna^{G5614} to the^{G3588} Son^{G5207} of David;^{G1138} they were sore displeased,^{G23}

Mat 21:16 And^{G2532} said^{G2036} to him,^{G846} Do you hear^{G191} what^{G5101} they^{G3778} say?^{G3004} And^{G2532} Yahusha^{G2424} says^{G3004} to them,^{G846} **Yes;^{G3483} have you never^{G3763} read,^{G314} Out of^{G1537} the mouth^{G4750} of babes^{G3516} and^{G2532} sucklings^{G2337} you have perfected (completed, rendered, sounded- ka-tar-te-zo)^{G2675} praise (a saying, a proverb- i-nos)?^{G136}**

Psa 8:1 To the chief Musician^{H5329} upon^{H5921} Gittith,^{H1665} A Psalm^{H4210} of David.^{H1732} O **אָנָּה**^{H3068} our Lord^{adown},^{H113} how^{H4100} excellent^{H117} is Your name(**character, reputation-shem**)^{H8034} in all^{H3605} the earth!^{H776} who^{H834} has set^{H5414} Your splendor^{H1935} above^{H5921} the heavens.^{H8064}

Psa 8:2 Out of the mouth^{H4480} **אֲנָשִׁים**^{H6310} of babes^{H5768} and sucklings^{H3243} have you ordained^{H3245} strength^{H5797} because of^{H4616} your enemies,^{H6887} that you might still^{H7673} the enemy^{H341} and the avenger.^{H5358}

I must do a word study for you on G5614 Hosanna.

Strong's G5614 - hōsanna	
ὠσαννά	
Transliteration	Pronunciation
hōsanna	hō-sān-nā' (Key)
Part of Speech	Root Word (Etymology)
interjection	Of Hebrew origin נָשַׁע (H3467) and נָא (H4994)
TDNT Reference	Vines
9:682,1356	View Entry
Outline of Biblical Usage	
1) hosanna 2) be propitious	
Authorized Version (KJV) Translation Count – Total: 6	
AV – Hosanna 6	
Thayer's Lexicon (Help)	
<p>ὠσαννά [see <i>WH</i>. Intr. § 408; but <i>L'Γ</i> ὠσ.; see <i>I'df.</i> Proleg. p. 107], (derived from Ps. cxvii. (cxviii.) 25 נָשַׁע נָא הַיְיָ־הוֹשִׁיעַ, i. e. 'save, I pray', Sept. <i>σῶσον δὴ</i>; [in form the word seems to be the Greek reproduction of an abbreviated pronunciation of the Hebr. (נָא-נָשַׁע); al. would make it נָשַׁע נָא ('save us'); cf. <i>Hilgenfeld</i>, <i>Evang. sec. Hebraeos</i> (ed. alt. 1884) p. 25 and p. 122; <i>Kautzsch</i>, <i>Gram. d. Bibl.-Aram.</i> p. 173]), <i>hosanna</i>; <i>be propitious</i>: Mt. xxi. 9; Mk. xi. 9 sq.; Jn. xii. 13; with τῷ νιῶ Δαυὶδ added, <i>be propitious to the Messiah</i>, Mt. xxi. 9, 15, [cf. <i>ὠσαννά τῷ θεῷ Δαβὶδ</i>, 'Teaching' 10, 6 (where see Harnack's note)].*</p>	

Strong's H3467 - yasha'	
יָשַׁע	
Transliteration	Pronunciation
yasha'	yā-shah' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
929	
Outline of Biblical Usage	
1) to save, be saved, be delivered	
a) (Niphal)	
1) to be liberated, be saved, be delivered	
2) to be saved (in battle), be victorious	
b) (Hiphil)	
1) to save, deliver	
2) to save from moral troubles	
3) to give victory to	
Strong's H4994 - na'	
נָא	
Transliteration	Pronunciation
na'	nā (Key)
Part of Speech	Root Word (Etymology)
particle	A primitive particle of incitement and entreaty, which may usually be rendered: "I pray," "now," or "then"
TWOT Reference	
1269	

◀ 5614. hósanna ▶

Bible Hub finally the NAS shows Yahshal-

<http://biblehub.com/greek/5614.htm>

Strong's Concordance

hósanna: save, we pray

Original Word: ὡσαννά

Part of Speech: Hebrew Form (Inclinal)

Transliteration: hósanna

Phonetic Spelling: (ho-san-nah')

Short Definition: hosanna

Definition: (Aramaic and Hebrew, originally a cry for help), hosanna!, a cry of happiness.

HELPS Word-studies

5614 hōsanná – a transliteration of the Hebrew term (hōsî-âh-nā) meaning "Oh, save now!" or "Please save!"

[The *-na* suffix in Hebrew expresses *intense emotion*; 5614 (hōsanná) comes from two Hebrew roots meaning, "Save now!" (= "Save I pray!")]

NAS Exhaustive Concordance

Word Origin

of Hebrew origin yasha and na

Definition

save, we pray

NASB Translation

Hosanna (6).

NAS Exhaustive Concordance of the Bible with Hebrew-Aramaic and Greek Dictionaries
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WOW! H3467 YAHSHA.. a play on Yahusha's name, means to save or deliver. H4994-NA Means "Please". "Hosanna- is Greek by the way. Again they just can't leave anything that would point to Yah, can they?

Psa 118:25 Save^{H3467} now-please,^{H4994} I beseech^{H577} thee, O אֲיָאֵל :^{H3068} O אֲיָאֵל ,^{H3068} I beseech^{H577} thee, send now^{H4994} prosperity.^{H6743}

Psa 118:25 אֲנִי^{H577} יְהוָה^{H3068} חוֹשִׁיעָה^{H3467} נָא^{H4994} אֲנִי^{H577} יְהוָה^{H3068} הַצְלִיחָה^{H6743} :נָא^{H4994}

Psa 118:26 Blessed^{H1288} be he that comes^{H935} in the name (character, reputation-**shem**)^{H8034} of אֲיָאֵל :^{H3068} we have blessed^{H1288} you out of the house^{H4480 H1004} of אֲיָאֵל .^{H3068}

Zec 9:9 Rejoice^{H1523} greatly,^{H3966} O daughter^{H1323} of Zion;^{H6726} shout,^{H7321} O daughter^{H1323} of Jerusalem:^{H3389} behold,^{H2009} your King^{H4428} comes^{H935} to you: he^{H1931} is just,^{H6662} and having **salvation**;^{H3467} lowly,^{H6041} and riding^{H7392} upon^{H5921} an ass,^{H2543} and upon^{H5921} a colt^{H5895} the foal^{H1121} of an ass.^{H860}

Why would anyone place their eternal salvation in the hands of a group of people who cannot prove their belief? The Bible tells us to place our faith in no man, but to work out our own salvation in fear and trembling (Phil.2:12). If a person cannot prove a point of salvation to himself, his faith is weak and perhaps not valid. The scripture says to:

"Prove [test] all things; hold fast to the things that are good" (1.Thes.5:21 KJV).

We agree with Mr. C. He has not proven his point at all by the only One whose opinion matters, Yahuah, as we have time and time, again. Yet he takes the word of a man - Paul in Phil 2:12 saying we have to "work out our own salvation with fear and trembling"! What Scripture is Paul quoting from? Or is this placing faith in a man's way to salvation instead of listening to Yah? He should have said "and understand the path to Salvation with the Torah of Yahuah in praise and excitement" ! We have proven all things and found that to abandon the Word of Yahuah, The Torah and Praising His name is NOT good.

Joh 14:23 Yahusha^{G2424} answered^{G611} and^{G2532} said^{G2036} to him,^{G846} If^{G1437} a man^{G5100} love^{G25} me,^{G3165} he will keep^{G5083} my^{G3450} words:^{G3056} and^{G2532} my^{G3450} Father^{G3962} will love^{G25} him,^{G846} and^{G2532} we will come^{G2064} to^{G4314} him,^{G846} and^{G2532} make^{G4160} our abode^{G3438} with^{G3844} him.^{G846}

Joh 14:24 He that loves^{G25} me^{G3165} not^{G3361} keeps^{G5083} not^{G3756} my^{G3450} sayings:^{G3056} and^{G2532} the^{G3588} word^{G3056} which^{G3739} you hear^{G191} is^{G2076} not^{G3756} mine,^{G1699} but^{G235} the Father's^{G3962} which sent^{G3992} me.^{G3165}

Joh 14:25 These things^{G5023} have I spoken^{G2980} to you,^{G5213} being yet present^{G3306} with^{G3844} you.^{G5213}

Joh 14:26 But^{G1161} the^{G3588} Comforter,^{G3875} which is the^{G3588} Holy^{G40} Ghost Set Apart Spirit,^{G4151} whom^{G3739} the^{G3588} Father^{G3962} will send^{G3992} in^{G1722} my^{G3450} name,^{G3686} he^{G1565} shall teach^{G1321} you^{G5209} all things,^{G3956} and^{G2532} bring all things to your remembrance,^{G5279} whatsoever^{G3739} I have said^{G2036} to you.^{G5213}

They were teaching Hebrews in the synagogues so they were not speaking Greek. They would not be saying JC and they were teaching what Yahusha taught from אַחַד!

I personally put my salvation in the hands of אַחַד, Yahusha, The Torah and the teachings and guidance from the Ruach Ha Qodesh, based on Scripture and confirmed with more than one Scripture witness. If more proof is needed, we check the archeology record for more witnesses.

Also the writings of the people that were witnesses at the time for more evidence if need be. Not on faulty doctrine and translations nor relying on men who can't agree on salvation issues. Let us be really clear, Yah's plan of salvation has never wavered. We waver in our understanding of it.

How's that pre-trib/middle-trib/post-trib confusion working out for you? I have not seen personally, where the dictionaries or concordances differed wildly. Some are more detailed and some are based on specific translations. However, I have seen vast differences between the Greek and Hebrew manuscripts and English translations. So we have to dig deep and find out what was there originally, what was added and what was taken away.

CONTROVERSIAL OR NEW DOCTRINES

In reference to controversial or new doctrines, the apostle Paul had some very good advice for any Christian who takes their salvation seriously:

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study [i.e., be diligent] to show yourself approved to God, a workman that needs not to be ashamed, rightly dividing the word of truth. But shun vain babbling; for they will increase to more ungodliness" (2.Tim.2:14-16 KJV).

Just in these first 4 parts I have provided an overwhelming amount of evidence from אֱלֹהִים and Yahusha that using and striving to pronounce and praise the Father and Son by their proper names is not new doctrine. What IS new doctrine is the cover up of these Names. What IS new doctrine is to not follow Torah. What IS new doctrine is using a name for the Son of Yah that is only 500 years old. Remember Yahusha lived over 2,000 years ago! Remember there is no Christianity without the Torah. It is what Yahusha taught in the synagogues and in the open air.

Constantine and the Hebrew leaders and others brought in a New Doctrine to the Torah, and shatan was working overtime to destroy the message which Yahusha was correcting when he condemned the scribes and Pharisees. Since shatan was not able to keep Yahusha from resurrection, he has been going after The Word. I would never consider understanding the words in the Torah, "Babbling", but if that is what Mr. "C" and Paul or anyone says, then they have committed a grave error.

I have proven my points with Yah's words and enhanced what He said with other witnesses. But trust me, as I said in part one, Yahuah's opinion is the only one that matters.

A DECEPTION

The Sacred Names doctrine is just another satanic deception that leads to a very subtle form of idolatry and clouds the truth of the Bible. Moreover, it captures and draws away those who are not well-grounded in truth and faith:

A SERIOUS WARNING

If you believe you have discovered the correct pronunciation of the personal name of the Sovereign Family in heaven and you want to use this name instead of other descriptive words for them in your particular language, there is no conflict with God's word. However, you must not worship or serve the name; worship and honor God the Father and his Son who is the Savior of humanity. To do otherwise is idolatry, which requires the administration of the death penalty to those who practice it:

"Be sober, be vigilant: because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour" (1.Pet.5:8 KJV).

By B.L. Cocherell,

The above "warning" is a scare tactic that is not in any way based on truth or Scripture. But here is a warning from Yahusha and אַיָּאֵ!

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

Rev 18:5 For her sins have reached to heaven, and God Yahuah has remembered her iniquities.

Rev 18:24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

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

I love my Heavenly Father and my Yahusha ha Mashiyach (the Anointed) and want to do and learn all I can now about what is important to them.

We need to clean out the lies that have been handed down to us that lead us to being yoked up with shatan. Isn't that what the Christians are supposed to want as well?

We, who love אַיִן and Yahusha, are grafted in onto the vine now because the Yahudum could not keep their word to honor the covenant they made with Yah. We are the same as the native born! We are no longer Gentiles. They were supposed to teach us the Torah and they failed! However, their *faithful* ancestors have done amazing things for us, to keep shatan from winning this battle. It is because the mistakes of the people were written about that we can, if we have wisdom, avoid them. Praise YAH! We know that Yahuah will redeem Israel, so this means Yah's Torah will never go away. I want you to notice that Mr. Cocherell did not provide *one Scripture* from the Creator of the universe to prove his point! Yet I could provide a substantial amount more but had to limit it for space.

Psa 1:1 Blessed^{H835} is the man^{H376} that^{H834} walks¹⁹⁸⁰ not^{H3808} in the counsel^{H6098} of the ungodly,^{H7563} nor^{H3808} stands^{H5975} in the way^{H1870} of sinners,^{H2400} nor^{H3808} sits^{H3427} in the seat^{H4186} of the scornful.^{H3887}

Psa 1:2 But^{H3588} his delight^{H518} is in the law **TORAH**^{H8451} of אַיִן;^{H3068} and in His Torah^{H8451} does he meditate^{H1897} day^{H3119} and night.^{H3915}

Since we are updating this from the original 2013 study, we wanted to see if there were other folks who gave better reasons for being uneasy in using Yahuah's name. The website below has published an article by two "sacred name people" and we will be pulling out some interesting issues they bring to light. We will also be adding another part at the end for updated issues that were not covered under this Part.

www.sacredname.com/Articles/A-History-of-the-Sacred-Name-Movement.html

Sacred Name Movement in America

By Lee Warren B.A., D.D. and Penny Warren B.A., M.A., DD

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We found this article interesting with lots of history of how and who brought Using the Name to the forefront. We touched on some of this in the "Christian Identity Movement" study with Tim McVeigh, but there is more to learn.

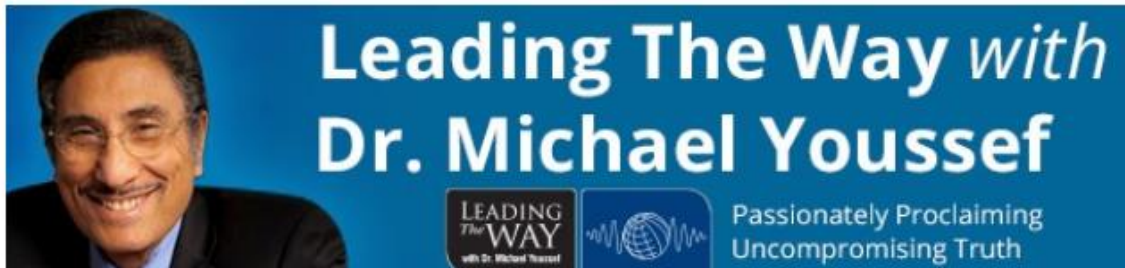
Who knows the True Names today?

Modern militia members, "dooms day" advocates, pro- and anti-torah Jewish sects, and various Christian assemblies are calling on the father Yahweh today. If you enter the name Yahweh into any Internet search engine, over twenty-one thousand entries explode on the screen. From the Assemblies of Yahweh and the House of Yahweh to Yahweh's New Kingdom and Yahweh Ben Yahweh, the father and son's Sacred Names are now well known.

If you consider what the Oklahoma bomber Timothy McViegh, the family at Ruby Ridge, the Abilene, Texas dooms-day leader Yisryal Hawkins, and the branch Davidian cult in Waco, Texas, have in common, you will arrive at a surprising answer. They all know the creator's true and original names.

This makes it sound like these are the only groups that know Yahuah's name. That is a very wide brush!

Grace Bible Church in Meniffee, GA uses the name Yahweh- could be because Dr. Youssef is Egyptian and so this is natural for him to use the proper name. No one blinks an eyelash at this and he has a huge Christian Church. He does not teach Torah and is very main stream.



<http://www.ltw.org/read/my-devotional/2016/12/in-the-name-of-god>

It is getting more common that they use it here and there.

I did not know about the Weavers. Here is an excerpt from an article from 2001. wfcourier.com/b-randy-weaver-returned-to-iowa-but-he-ll-never/article_5ad380ca-6e2f-5deb-a61f-9b10f569e315.html

It paints him as a racist so bear that in mind.

This is the place the Weavers wanted to separate from when they sold their belongings and moved to the Pacific Northwest in 1983. It was Vicki Weaver who drove her family's peculiar following of Old Covenant Laws, calling God "Yahweh" and believing themselves to be the true Israelites. Because a woman having a child was considered unclean, Vicki Weaver gave birth to her fourth child in a shed behind their Ruby Ridge cabin. She canned her own food and home-schooled the children.

"Punk idiots" is what he calls many attendees at Aryan Nation meetings. He has offended Christian supporters who assume they are simpatico with him on matters of faith. "I've studied religions and pretty much decided they are all the same: (expletive)," he says. "And you shouldn't have to pay a tax-exempt preacher to hear it."

He says people should live by the Golden Rule and not "whore after false deities."

From: http://rationalwiki.org/wiki/Ruby_Ridge

During that period Randy Weaver said his religion was "Yahweh separatist", which is a nice way of saying "[Christian Identity](#)," but after the trial he renounced most of his former beliefs and now professes to be an [agnostic](#).

This is disturbing to say the least, because the Christian Identity movement at first blush seems to be based on white racial supremacy. However, just look at the name! They are still calling themselves Christians - meaning those serving or following a Christ! Most who truly follow Torah have dropped that moniker because we follow Torah and Yahuah and the Greek word from which the English word Christian comes from means "drugged". While we agree most Christians are in a haze regarding the truth, those calling on Yahuah are wide awake and have been clean from the habit of drinking the kool-aid of traditional thinking and preaching without blinking an eye.

On the Wikipedia page, [en.wikipedia.org/wiki/Christian Identity](http://en.wikipedia.org/wiki/Christian_Identity), at the very end it states one organization "Yahweh's Truth" run by James Wickstrom that we can see has a tie to Yahuah. What is odd is that they admit there is no set organization, and they loosely believe Jews to be the offspring of shatan and that Blacks from all countries are beasts. This is outrageous and evil and has nothing to do with Yahuah and what the Torah teaches.

That is certainly not what any rational person who says they follow Torah and Yahuah would teach.

It now makes sense how one could be put on a "watch list" and how this satanic counterfeit movement will be used to persecute those who love all people. As we have repeatedly said, it is not about race it is about the relationship with Yahuah. Yahuah loves diversity! That is why we are different skin tones! Again, the other pots in the cupboard are trying to destroy the beauty of the vessels the Potter has made!

In addition to their strict fundamentalist racial views **Christian Identity adherents distinguish themselves** from mainstream [Protestant Fundamentalism](#) in various areas of theology. **Some Christian Identity** adherents follow the [Mosaic law](#) of the [Old Testament](#) (e.g., [dietary restrictions](#), the [seventh-day Sabbath](#) and certain annual festivals such as [Passover](#)). It is also commonplace for some Christian Identity adherents to follow the [Sacred Name Movement](#) and they insist on using the original Hebrew names when referring to [God \(Yahweh\)](#) and [Jesus Christ \(Yahshua\)](#). **Some Christian Identity** writers [criticize modern Bible editions as well as the Jews for their removal of the original Hebrew name of God from the Bible](#). Although their adherence to Old Testament Mosaic law may make them appear "Jewish"; [they claim that the Jewish interpretation of the law has been corrupted through the Jews' Talmud](#). Unlike many Protestant Fundamentalists, **Christian Identity** adherents [reject the notion of a Rapture, believing it to be a Judaized doctrine which the Bible does not teach.](#)^[52]

Did you have any idea that Wikipedia is painting Yah loving, covenant family members in this light. I don't have any problem with the facts they present but that along with this accurate description, we are then lumped in with the racist CIM's! No wonder people are afraid to come to the light! We see how being called a racist is used to silence people in the political world and it is no different here. This is disgusting but Shatan has no shame! Now do you see why Yah said that people will think they are doing the right thing when they persecute us during the end times? We must combat this miscarriage of justice and fight this slander of Yah's covenant people.

Looking at the Branch Davidians:

www.watchman.org/articles/cults-alternative-religions/branch-davidian-theology/

Branch Davidian Theology James Trimm

The Branch Davidian Seventh-Day Adventists are basically Millerites. They are historical and doctrinal descendants of the Seventh-Day Adventist and a break-off group of reformers, the Davidian Seventh-Day Adventists.

Authority

The Branch Davidians refer to the Bible as their main standard of authority, but often use apocryphal books. They also regard the works and teachings of Ellen G. White, Victor Houteff, Ben Roden, Lois Roden, and David Koresh to be inspired prophecy (Letter from Branch Davidian, Brad Branch).

General Theology

The Branch Davidians do *not* believe that David Koresh is/was the sovereign God on the throne. There was some confusion concerning this issue. In a Letter to the FBI, Koresh (speaking as a "prophet") spoke for God in the first person, and referred to himself, in the second person, as God's servant. **The Branch Davidians believe God's full name is Yahweh Koresh, which is taken to mean "life and death." David Koresh is seen as God's servant who has his Father's surname.**

Livingstone Fagan states that "God is Thought" (Fagan, p. 14) and as a result the Branch Davidians are greatly concerned with the "Mind of God." Their idea of God is not, however, impersonal, as they believe in a Godhead with a Heavenly Father, and with a feminine Holy Spirit as a Heavenly Mother (*The Holy Spirit, She, 1979 and other works by Lois Roden*).

Conclusion

In some ways Koresh's followers were not unlike their predecessors. Davidians under the Rodens and Houteff, and even many early Seventh-Day Adventists saw themselves as God's exclusive end-time people who would be used of God as His sole channel of salvation. Anything outside of their leader and immediate group was seen as being part of Babylon - under the control of Satan.

Unlike his predecessors, David Koresh developed a unique view of his own ministry and personal role in the salvation of the world. David Koresh did not consider himself to be God on the throne, nor did he claim to be the *man* Jesus. At the very least, however, Koresh presented himself as *a* Christ. To this day his remaining followers see him as their "sinful messiah" whose coming and ministry was predicted in the Bible.

Although most of the folks cited here are accused of many things, this also requires much more research which is not the point of this study. But do not miss the fact that these folks were executed. In the case of Ruby Ridge and Waco it was an all-out assault and illegal warfare on American citizens who were in violation of laws that did not have the punishment of a death sentence! We scream about other countries gassing their people and worse but I urge you to really look into what happened to those children at Waco. At Ruby Ridge, what would possess a sniper to take aim at a mother holding her baby and shoot her in the head? As a side note, that same sniper was at Waco. No action taken against him. We do not condone Koresh's beliefs but fast forward- If we are country that is inclusive of all religions including Satanism and Islam, you can see the double standard.

We wanted to point this out in case someone would use this association to make others uncomfortable using Yah's Name as He has asked. To vilify these people who were wrongly executed and then say they were attached to Christian Identity- which the Branch Davidians were absolutely not is very bad propaganda. We have read the autopsy reports and seen the raw videos and this atrocity condoned by the Government is warning of the little regard to those they want to silence.

Most Christians do not identify with the extreme views of the Westboro Baptist church and yet the Baptists still have them under their umbrella! Why have they not renounced them as not being aligned with Baptist doctrine? Of being white supremacists and executed them? Since they are so extreme compared to the other Baptist churches should Baptists stop protesting abortion? Of course not! Why? Because just like all extreme speech, it is protected under the American law. This is where discernment comes in.

5

The Supreme Court Ruled In Their Favor



After the WBC picketed the funeral of Marine Matthew Snyder in March 2006, the Snyder family sued them for invasion of privacy and defamation. An initial ruling awarded the Snyder family \$10.9 million in damages—but subsequent appearances in court began to diminish the settlement.

A federal appeals court eventually overturned the decision altogether, ruling that the WBC's picketing fell under constitutionally protected free speech. Moreover, the court ordered the Snyder family to pay the WBC's court costs of \$16,000. An outpouring of public support paid the fees, but the battle raged on until March 2, 2011, when the Supreme Court again ruled in favor of the WBC, stating they were "entitled to 'special protection' under the First Amendment."

My point is there is going to be corruption! Yahusha warned us about it. The Catholics killed millions in the name of Jesus!

That is why you do your own studies and get out of religion! That is the whole issue and warning about the wheat and the tares!

Who were the first "scared namers" not listed? Adam, Seth, Abraham, Moshe, all the prophets, David and Solomon, John the Immerser, Yahusha, all the apostles and teachers to just name a few. Just because Shatan, Cain, The king of Babylon, Illuminati, The Masons and all other sorts of evil also know His name mean we should not? No we must restore it back to the dignity it deserves.

As a side bar, Millions of people know that the government is corrupt or else the mantra of "drain the swamp" would not have been the battle cry of the 2016 Presidential election. It's simply good Torah- returning to balanced weights and measures. That does not make us extremists out to do harm to others. By the way Yahusha was considered a rebel as well, right?

We are going to be scorned due to "It's hard to define the HRM because it is so diverse and made up of so many disparate groups and individuals. It's a moving target. It's a vast smorgasbord of everything from scholarship, as in the Jerusalem School of Synoptic Research, to so-called Third Questers, to individuals practicing subjective pop (make-it-up-as-you-go) Judaism. It can even include the medieval mystical Kabbalah, with its esoteric numerology. More often than not there are no distinctions made between the Old Covenant and the New Covenant or between the Bible and the Talmud."

<https://www.thebereancall.org/content/january-2014-bewitching-believers-hebrew-roots>

I would say the same for the 1,000's of denominations of the Christian sect. But is this a new thing? Shatan through man has always tried to inject his opinions over Yahuah's and thus confusion and diversions grow. Remember he is the one that got Eve to question what Yah said in the first place. But did Yahusha just say, wow there are so many different beliefs out there, I'm not even going to try and get them on the right path?

Look what was going on in his day to name just a few:

Judaism- Shammai or Hillel?

Samaritan- Just Torah no Prophets, Psalms or History or Talmud

The Zealots

The Herodian's

John the Immerser

The Essenes

The Nazorites

The Hellenized Hebrews

The Dead Sea Community

Nothing has changed and we must continue to seek the truth.

These are "Bewitching teachings" they warn against, but funny it is the same teachings of Yahuah and Yahusha since all come from the Torah.

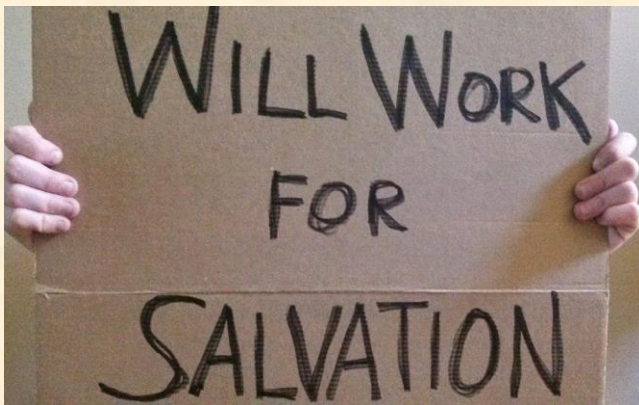
<http://www.solasisters.com/2014/04/addressing-hebrew-roots-sacred-name.html>

Thursday, April 10, 2014

Addressing the Hebrew Roots / Sacred Name Movement

Posted by [Christine Pack](#)

...the markers of this current and ongoing **Judaizers** movement.



A Few Pointers. . . .

It's important to note that when someone is going into Hebrew Roots, you will notice one or more of the following:

- dietary changes (going back to the Leviticus food laws),
- a heavy emphasis on Jewish festivals (with the implication that those who observe Christmas/Easter are sinning),
- a rejection of the Apostle Paul's writings,
- a denial of the Trinity, and
- the usage of "Yeshua" instead of "Jesus" when speaking about Jesus

Now, someone doing some of the aforementioned things, or holding to those beliefs, doesn't necessarily mean they are whole-hog into the Hebrew Roots **heresy**.....but it *could* mean that. And so these are good markers to bear in mind when trying to evaluate this.

**So this is considered heresy? These are direct instructions from Yahuah!
She then adds this to her site....**



My Comments by Christine Pack

I had my own brief flirtation with some Hebrew Roots-like **legalism**, early in my Christian walk, which primarily centered around following the Leviticus food laws. I was a brand new Christian, saved in a seeker/emergent church, and I was constantly going around with my Bible open saying, what is this? and what about this? and explain this to me? My new Christian friends kind of patted me on the head, and didn't give me what I felt were thorough, Biblically-reasoned responses. But when I came upon the **legalists**, they did have answers. And they had their Bibles open, and were just as intent and serious as I was. I think that's the edge that lots of cults have, they will give answers, albeit the wrong ones, and they will use scripture, albeit twisted out of context. I praise the Lord for allowing me to be humbled by that season in my Christian walk, and for keeping that season mercifully brief. And of course, after that, I was all, praise the Lord, and pass the bacon :)

All I can say is, that Christianity is based on Twisted Scripture!

This is so very sad, because we need to do a better job of calling out those people who are using Yahuah's name to lead others astray because they are skills for shatan and then people will revert back to the darkness. You can still eat bacon by the way - TURKEY bacon is delicious and so much better for you!



I'm going to close this out with a magnified word version of Psalms Chapter 1v 1-2. Let it really sink in.

"Blessed and happiness is by walking in the straight path. The enjoyment of a favorable outcome awaits the individual who does not walk in the plans, schemes, strategy, *advice*, and council of the wicked who violate the standard.

And in the way or path of sinners of the offensive of those who missed the way, he does not stand, not appear with, and is not present with.

In the assemblies of those who arrogantly mock or boast and interpret- showing no respect, he does not dwell, live, settle down, sit or remain or stay.

To the contrary and instead, in Yah's Torah, he finds enjoyment and pleasure. He prefers, refers, desires and regards the Torah. He speaks thoughtfully, purposefully and reviews the material and meditates on the information. Considering its implications and then make the decision to roar, declaring these conclusions, forcefully, emotionally, and powerfully, not only in the day time, but also at night."

This is Yahuah speaking. We are not to tolerate those ideas that contradict the Torah or take advice from those who mock it and give it no respect. They have made their choice to ignore Yahuah and His word. You only get two choices. But you do get a choice. He does not want to spend eternity with someone who does not love His Torah! He has the right to make sure the mess we are in today, never happens again. Without the perspective of Yahuah's Torah you cannot understand fully what He has done, what He is doing, and what He promises in the future and how to accept the gift of being His child forever.

Deu 30:8 And you^{H859} shall return^{H7725} and Listen to-(**carefully considered, discerned, listened- shama**)^{H8085} the voice^{H6963} of אַיָּאֵל^{H3068}, and observe^{H6213} (H853) all^{H3605} His precepts^{H4687} which^{H834} I^{H595} give charge to^{H6680} you this day.^{H3117}

Deu 30:9 אַיָּאֵל^{H3068} your Eternal Father^{H430} will make you plenteous^{H3498} in every^{H3605} work^{H4639} of your hand,^{H3027} in the fruit^{H6529} of your body,^{H990} and in the fruit^{H6529} of your cattle,^{H929} and in the fruit^{H6529} of your land,^{H127} for good:^{H2896} for^{H3588} אַיָּאֵל^{H3068} will again^{H7725} rejoice^{H7797} over^{H5921} you for good,^{H2896} as^{H834} He rejoiced^{H7797} over^{H5921} your fathers:^{H1}

Deu 30:10 If^{H3588} you shall hear, (*carefully considered, discerned, listened-* **shama**)^{H8085} to the voice^{H6963} of אֵלֹהֶיךָ^{H3068} your Almighty,^{H430} to watch (*guard, give heed, observe -shamar*)^{H8104} His precepts^{H4687} and what He has prescribed^{H2708} which are written^{H3789} in this^{H2088} book^{H5612} of the TORAH,^{H8451} *and* if^{H3588} you turn^{H7725} to^{H413} אֵלֹהֶיךָ^{H3068} your Almighty^{H430} with all^{H3605} your heart,^{H3824} and with all^{H3605} your soul- (*conscience, desire, will, passion-* **nephesh**).^{H5315}

Deu 30:11 For^{H3588} this^{H2063} precept^{H4687} which^{H834} I^{H595} give charge to^{H6680} you this day,^{H3117} **it**^{H1931} **is not**^{H3808} **hidden**^{H6381} **from**^{H4480} **you,** **neither**^{H3808} **is it**^{H1931} **far off.**^{H7350}

Deu 30:12 **It**^{H1931} **is not**^{H3808} **in heaven,**^{H8064} **that you should say,**^{H559} **Who**^{H4310} **shall go up**^{H5927} **for us to heaven,**^{H8064} **and bring**^{H3947} **it to us,** **that we may hear**(*carefully considered, discerned, listened-* **shama**)^{H8085} **it, and do**^{H6213} **it?**

Deu 30:13 **Neither**^{H3808} **is it**^{H1931} **beyond**^{H4480} **the sea,**^{H3220} **that you should say,**^{H559} **Who**^{H4310} **shall go**^{H5674} **over**^{H413} **the sea**^{H3220} **for us, and bring**^{H3947} **it to us,** **that we may hear**(*carefully considered, discerned, listened-* **shama**)^{H8085} **it, and do**^{H6213} **it?**

Deu 30:14 **But**^{H3588} **the word**^{H1697} **is exceedingly** ^{H3966} **personal**^{H7138} **to**^{H413} **you,** **in your mouth,**^{H6310} **and in your heart,**^{H3824} **that you may observe**^{H6213} **it.**

Deu 30:15 **See,**^{H7200} **I have set**^{H5414} **before**^{H6440} **you this day**^{H3117} **strong covenant mark** אֵלֶּף טָו ^{H853} **life**^{H2416} **and good,**^{H2896} **and death**^{H4194} **and evil;**^{H7451}

Deu 30:16 In that^{H834} I^{H595} shout out with joy to^{H6680} you this day^{H3117} to love^{H157} **strong covenant mark** אֵלֶּף טָו ^{H853} אֵלֹהֶיךָ^{H3068} your Almighty,^{H430} to walk^{H1980} in His path and direction of moral character,^{H1870} and to guard and observe^{H8104} His terms and perscriptions^{H4687} and His customs^{H2708} and His plans for judgments in legal disputes,^{H4941} that you may be kept alive, restored to life and live^{H2421} and multiply:^{H7235} and אֵלֹהֶיךָ^{H3068} your Eternal Almighty^{H430} shall bless^{H1288} you in the land^{H776} where ever^{H834} ^{H8033} you^{H859} go^{H935} to possess^{H3423} it.

Deu 30:17 **But if**^{H518} your heart^{H3824} turn away,^{H6437} **so that you will not**^{H3808} **hear**(*carefully considered, discerned, listened-* **shama**),^{H8085} **but shall be drawn away,**^{H5080} **and worship**^{H7812} **other**^{H312} **gods,**^{H430} **and serve**^{H5647} **them;**

Deu 30:18 I inform and report^{H5046} to you this day,^{H3117} that^{H3588} you shall surely be destroyed, not exist, be lost and squandered,^{H6 H6} *and that* you shall not^{H3808} lengthen^{H748} *your* days^{H3117} upon^{H5921} the land,^{H127} whither^{H834 H8033} you^{H859} pass over^{H5674} **strong covenant mark** אָלֶף טָוֹ (H853) Jordan^{H3383} to go^{H935} to possess^{H3423} it.

Deu 30:19 I charge and cause to testify the^{H5749 (H853)} heaven^{H8064} and earth^{H776} to record this day^{H3117} against you, *that* I have set^{H5414} before^{H6440} you life^{H2416} and death,^{H4194} blessing^{H1293} and cursing:^{H7045} **therefore choose**^{H977} **life,**^{H2416} **that**^{H4616} **both you**^{H859} **and your seed**^{H2233} **may live:**^{H2421}

Deu 30:20 That you may have an affection based on a close relationship, preferring and loving above all others^{H157} **strong covenant mark** אָלֶף טָוֹ (H853) אֱלֹהֵינוּ^{H3068} your Everlasting Almighty,^{H430} *and that* you may listen and hear(*carefully considered, discerned, listened-* **shama**)^{H8085} His voice,^{H6963} and that you may stay close, engage with and be associated, formally binding yourself and uniting^{H1692} to Him: for^{H3588} He^{H1931} *is* your life, nourishment, oath of promise and family^{H2416} for the length^{H753} of your days:^{H3117} that you may inhabit and be settled^{H3427} in^{H5921} the land^{H127} which^{H834} אֱלֹהֵינוּ^{H3068} swore an oath^{H7650} to your fathers,^{H1} to Abraham,^{H85} to Isaac,^{H3327} and to Jacob,^{H3290} to give^{H5414} them.

As Moshe said, this is not over our heads or hidden. Yah made sure we could find His Torah and with it, He will lead us home to Him. He was leading His people then and He is leading us now. We just need to decide if we want to take that trip.

If we are going to be condemned because we follow Torah and use Yahuah's and Yahusha's personal name, then so be it. We are in good company. The issue our detractors have is not really with us, it is with Yahuah. Vengeance will be His for all who hurt His children.

Up next is: Part 5 -The Kabala, Freemasons and the KJV.

It will be eye opening I'm sure for most, but it also shows not only were the Rabbi's busy being buddies with Shatan but so were the Gentiles.