

THY WORD IS LIKE
A LAMP
UNTO MY FEET AND
A LIGHT
UNTO MY PATH.

PSALM 119:105

Name YHUH
To Claim
Yahuah



THE INITIAL AND CONTINUAL BREAKING OF THE 3RD
INSTRUCTION

Part 6A

Helping Others To Learn, Love and Use the Name
of The Creator Of The Universe

Name Him To Claim Him- Part 6

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



YAHUAH'S OASIS

Find us at Youtube and Vimeo



Search

HOME PAGE

PRAISE MUSIC

PRAISE VIDEO

APPOINTED TIMES (FEASTS)

THE TRIAL OF SAUL/PAUL

MORE...

AMPLIFIED PSALMS

Current Events

GENESIS

SHABAT WEBINARS

WORD STUDIES

END TIMES

CHANOK/ENOCH - THE
PROPHET

COMING OUT OF
BABYLON

POLITICAL PAGANISM

NAME YHUH TO CLAIM
YAHUAH

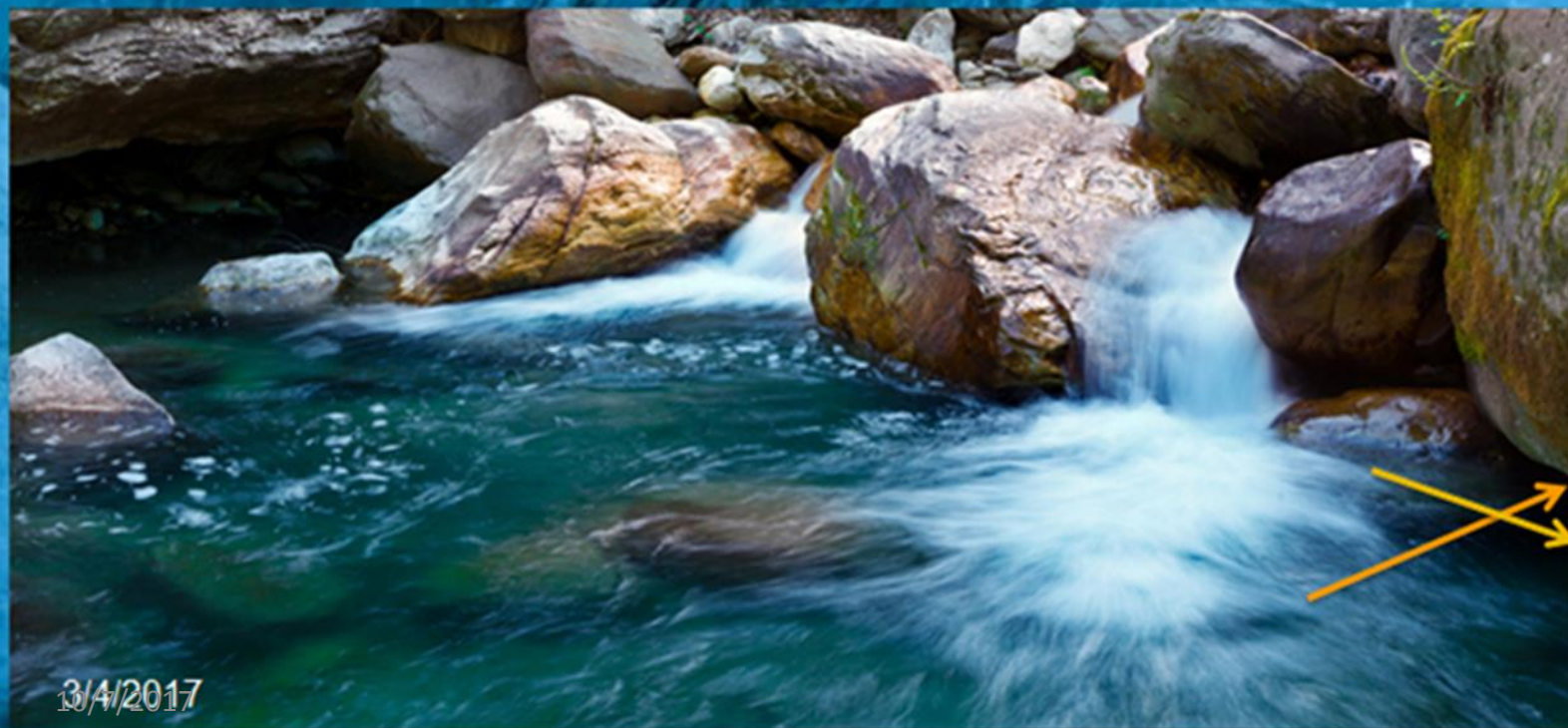
Name YHUH - PDFS to
videos

DEBUNKING RALPH
BETHEA AND HIS WORD
OF YAH

LYRICS

2

CONTACT US



3/4/2017

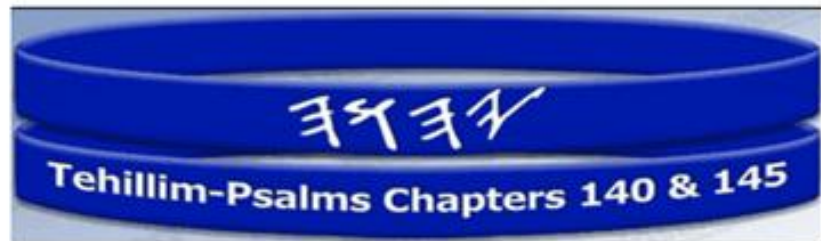
Welcome to Yahuah's Oasis, where it's all things Yahuah !! We have videos on Vimeo for all the PDF studies, scroll down for easy access to our Vimeo site. Praise music and all downloads are free, you can also see the music videos at our YouTube site, scroll down for easy access. We hope you'll visit often and let us know what you think or any ideas to make this site better. Also if you send us your address, we'll send Yah's bracelet. Blessings!!!

<https://vimeo.com/yahuahschokmah>

You can find all the videos for the PDF's at our Vimeo site.

<http://www.youtube.com/cedarnsage>

You can find all our Praise Music videos at our YouTube site.



Yahuah's Chokmah PRO

78 Videos | 20 Followers | 0 Likes

Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that. [Read more](#)



Name Him To Claim Him- Part 6

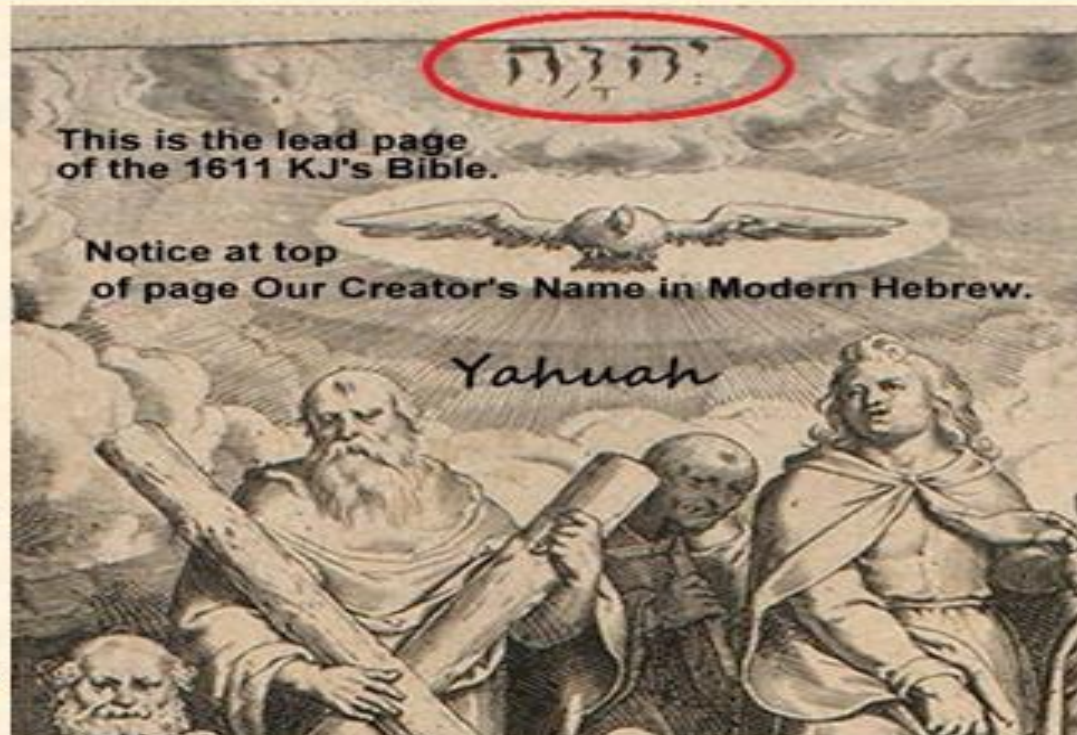
The Initial Breaking Of the 3rd Instruction

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

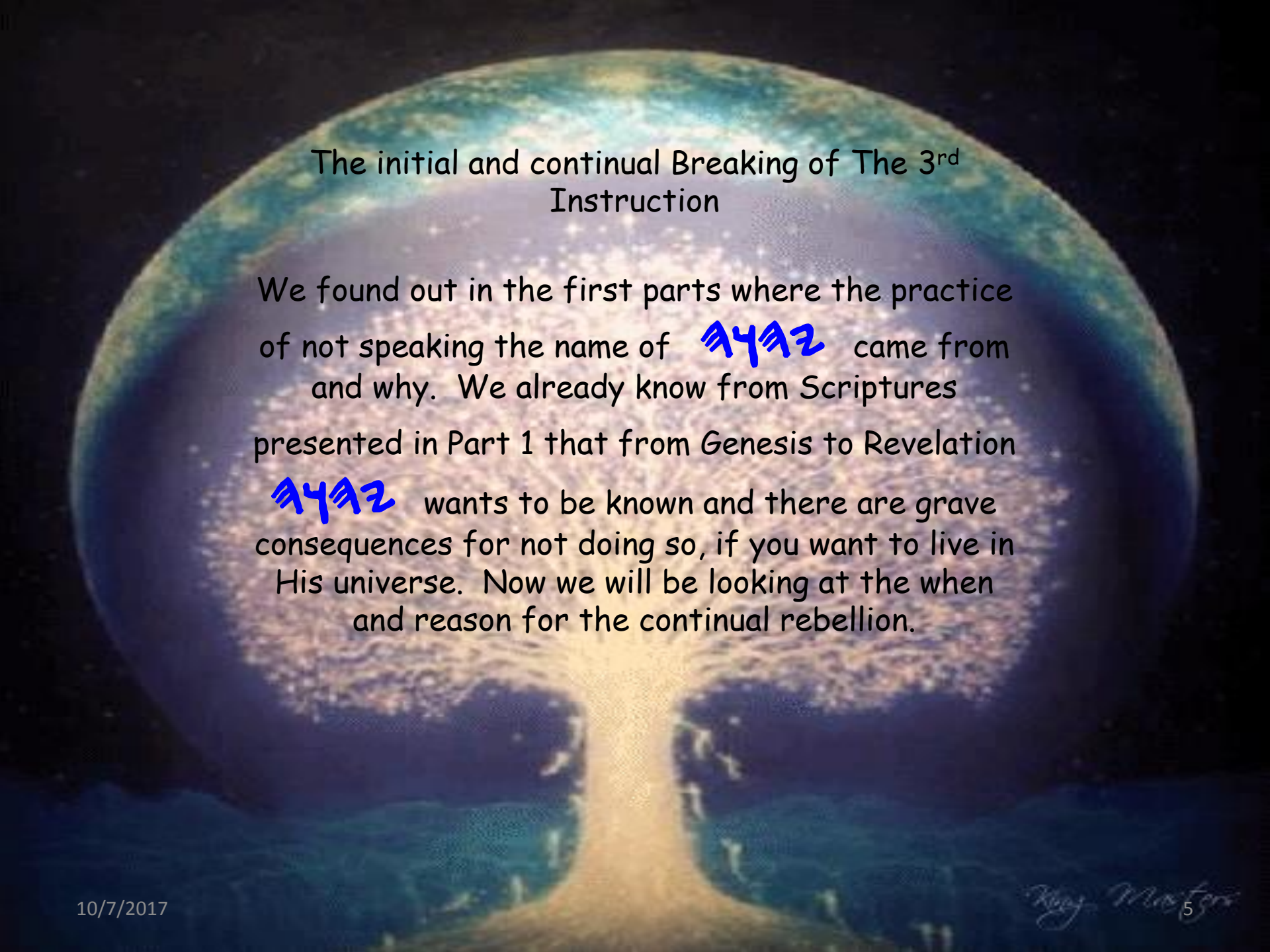


This is the lead page
of the 1611 KJ's Bible.

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

Yahuah

*Our personal study on
why we 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*



The initial and continual Breaking of The 3rd Instruction

We found out in the first parts where the practice of not speaking the name of **AYAZ** came from and why. We already know from Scriptures presented in Part 1 that from Genesis to Revelation **AYAZ** wants to be known and there are grave consequences for not doing so, if you want to live in His universe. Now we will be looking at the when and reason for the continual rebellion.

The Ten Instructions are broken down as 1-4, our relationship to אָהַבְתָּ and 5-10 our relationships to each other. This is why Yahusha could say all the instructions hang on two. If you love אָהַבְתָּ with all your heart, you will want to do 1-4 and if you love your neighbor as yourself, you will naturally do 5-10. But he made sure to say that the rest hang off of these two. Not that these are the only two you should pay attention to. Now this is the Greek and I'm not going to magnify this translation but we will do that from the Torah Scriptures.

Mat 22:36 ISR The Scriptures

“Teacher, which is the great Mitzwah-term and condition in the Torah?”

37And יהושע said to him, “ ‘You shall love יהוה your Eternal with all your heart, and with all your being, and with all your mind.’

38“This **is the first** and great Mitzwah-term and condition in the whole Torah.

39“And the second is like it, ‘You shall love your neighbor as yourself.’

40“On these two Mitzwah-terms and conditions hang all the Torah and the Prophets.”

Notice Yahusha includes the prophets. That is interesting!
A huge theological mistake being preached is that now there are only two
"Commandments". They say Yahusha nailed the rest to the execution pole.
I wonder what they do with the Scripture below. You cannot twist this to
mean anything else-even in Greek. The words in black are from the Hebrew
Matthew.

Mat 5:17 **Think** G3543 **not** G3361 **that** G3754 **I am come** G2064 **to annul** G2647 **the** G3588
Torah, G3551 **or** G2228 **the** G3588 **prophets:** G4396 **I am not** G3756 **come** G2064 **to**
destroy, G2647 **but** G235 **to fulfil.** G4137
Mat 5:18 **For** G1063 **verily** G281 **I say** G3004 **to you,** G5213 **Till** G2193 **heaven** G3772 **and** G2532
earth G1093 **depart,** G3928 **one** G1520 **letter** G2503 **or** G2228 **one** G3391 **dot** G2762 **shall**
not be G3364 **abolished** G3928 **from** G575 **the** G3588 **Torah** G3551 **because** G2193
all G3956 **will be fulfilled.** G1096

Yahusha was talking of two things, Mitzwah's -terms and conditions and prophecies. You cannot fulfill an instruction. You can only disregard it or comply since they are on going.

However prophecy is an event waiting to be fulfilled.

What he did do was give a greater or fuller understanding to what the Pharisees were teaching and cleaning up the mess they had made with the man-made traditions. He always said he was only speaking what The Father had told him to speak. Shouldn't we listen? He could not contradict what was said in the beginning but he could and did correct the errors of what was being taught at that time. And Yahuah from the beginning said to proclaim His Name.

He did not fulfill every prophecy so this is the 2nd witness that the Torah is not done away with, from Yahusha's own mouth. Unless you think you are living in a perfect world and Armageddon has come and gone, there are more prophecies yet to be fulfilled.

Shatan just loves for us to think we can "do what thou wilt" with no fear of repercussion of ignoring Yahuah, but will still be accepted as His child. Shatan has deceived billions over the centuries with this demonic thinking passed off as Christian doctrine, for example. Yahusha is The Living Word which is the Torah.

Think of it this way. If (as is taught) the Torah was nailed to the cross and in essence died that day, then Yahusha standing in for us on that day to take upon himself our sin, could never have accomplished his goal. It is by the standard of the Torah only, that he was judged and endured the consequence of that judgment.

It is also only by the standard and prophecy of the Torah, that Yahuah redeemed him, as First Fruits, or First Child. Having cleansed us and enduring the penalty, he himself was cleansed and was found without guilt and redeemed. A two fold process.

If the Torah is dead, Yahusha is in essence, also dead-Nailed to the cross, his mortal death accomplishing nothing for any of us. You cannot eliminate Yahuah's Torah and expect to walk in יהוה's will. Yahusha fulfilled prophecy so that as the one who paid our debt, he opened up the door for us to be able to be cleansed and be found innocent! Matzah or the Feast of Unleavened bread signifies that he was an unleavened bread first, then, obtaining our yeast - a metaphor for sin, during the time He was in Sheol, which he again was able to make unleavened. As we celebrate First Fruits we celebrate his victory over eternal death for us. All set down as a plan in the Torah! Without the Torah there is no plan of redemption. That is why it is so vital to answer Yahuah's invitations to His appointed times and Feasts. They explain it all and are reenactments dress rehearsals and rehearsals for future prophecy to be fulfilled on these feast days.

The 10 instructions are given twice, in Exodus and Deuteronomy. What is important is to know that the Torah instructions are still in force and the only way home. Would not a loving father give instructions to His children on how to get to His house if they had never been there before?

We studied how the proper name YHWH, came to be avoided for [taboo](#) reasons in [Second Temple Judaism](#), around the 3rd or 2nd century BC. From that time, occurrence of the name in scripture was replaced by [Adonai](#) "my Lord" in liturgy. But why are we still doing this?

We are going to skip over some of the evidence that you can find in the word doc on our website for space reasons. Please download for the full research.

The Encyclopedia Judaica, Volume 7, pages 680-682,

At least until the destructions of the First Temple in 586 b.c.e., this name was regularly pronounced with its proper vowels, **as is clear from the *Lachish Letters**, written shortly before that date.

It is recorded that the pronunciation of the name Yahuah began to be suppressed in earnest upon the death of a man named Simeon the Just, a High Priest who served in this office in the time span of 310-199 B.C.E., or about 200 years before the nation of Israel came under the rulership of the Roman Empire.

The Jewish Encyclopedia Volume 9, pages 162-163,

....After the death of the high priest Simeon the Righteous, forty years prior to the destruction of the Temple, the priests ceased to pronounce the Name (Yoma 39b). From that time the pronunciation of the Name was prohibited. "Whoever pronounces the Name forfeits his portion in the future world" (Sanh. xi. 1). Hananiah ben Teradion was punished for teaching his disciples the pronunciation of the Name (`Ab. Zarah 17b).

The Babylonian Talmud, Tractate Kiddushin, page 71a

The Name Yahuah was pronounced by all the children of Israel, both small and great, before the death of Simeon the Just.

This means that up to this time, the prophets, and in fact all the people used the name of Yahuah when they walked through the waters of the Red Sea; when they ate manna which came directly from Yahuah; when they saw their enemies expelled from in front of them; when they took the lands from their enemies; and all the while, they were becoming a healthy nation. It was only in turning from יהוה to idolatry, as we are doing today, that caused יהוה to hide His face from His people and give their enemies advantage over them.

The Century Bible, by Adeney and Bennett, Volume 1, pages 201-202,

...In the early period of the Second Temple the **Name was still in common use**, as may be learned from such proper names as Yahohanan, or from liturgical formulas, such as Halelu-Yah. **At the beginning of the Hellenistic era, however, the use of the Name was reserved for the Temple.**

Thus says Tosef., Ber. vi. 23: **Formerly they used to greet each other with the Ineffable Name;**

R. Tarfon (or Tryphon) relates (Yer. Yoma, iii. 40d): "I was standing in the row of young priests, and I heard the high priest mumbling the Name, while the rest of the priests were chanting."

Chanting? Isn't that what Yahusha told us not to do?

Matthew 6:7

"And when you are praying, do not use meaningless repetition as the Gentiles do, for they suppose that they will be heard for their many words

The Name Our Teachers Have Taught Us To Forget and Shatan tried to Suppress

We are instructed by our teachers that Yahuah's Name is too "holy" to pronounce; therefore, we are to call Him "Adonai", "Elohim" and "God". Or that Yahuah is not a petty G and does not care what we call Him. As a result, the Name of Yahuah has almost been forgotten (in effect, profaned or brought to nothing) and Baal's name is remembered and proclaimed worldwide.

Here you see the Kabbalah influence creeping in...

It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name was substituted, which, a baraita says, was at first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who "swallowed" its pronunciation while the other priests were chanting. Another combination, the Forty-two-Lettered Name, Rab says, was taught only to whomever was known to be of good character and disposition, temperate, and in the prime of life (Kid. 71a; comp. Rashi to `Ab. Zarah 17b). Maimonides, in his "Moreh," thinks that these names were perhaps composed of several other divine names

Other divine names of who? Other "deities?"

The Century Bible, by Adeney and Bennett, Volume 1, pages 201-202,

The Incommunicable Name was pronounced "Adonai", and where Adonai and YHWH occur together the later was pronounced "Elohim".

The Old Rabbinic Doctrine” by Rabbi A. Marmostein,

“There was a time when this prohibition of not using the divine name was entirely unknown among the Jews ... neither in Egypt, nor in Babylonia, did Israel know or keep a law prohibiting the use of G's name.” “Not only was the use of the Name allowed in earlier times, but it was used freely and openly used even by laymen.”

Dr. Cohen “Every Man's Talmud” - “it was יהוה Himself who announced His Name and told worshipers to use it.” It was the combined pressure of the Hellenistic opposition to the Jewish religion and the apostasy of the priests and nobles, which led to the introduction of the ban in using the Name.

We include in the PDF study Part 6 a large section regarding Hellenism which we will let you read on your own for space.

Fragments from the Septuagint showing YAHUAH's Name

(The Septuagint is written in Greek, but YAHWEH's Name is written in the ancient Hebrew)



Satan and his evil demons hate hearing the set-apart name being praised and exalted. It has been his constant effort to remove the name, through culture and time, and slip in titles, that he might direct the worship to himself. "In Egypt, for example, the concept of the 'concealed Name' was extremely common."

Baruch, the scribe of Jeremiah, wrote (mostly for the last days): "I will scatter them. For I knew that they would not hear Me: because it is a stiff-necked people: but in the land of their captivity they shall remember themselves, and shall know that I am YAHUAH their ETERNAL: For I give them a heart, and ears to hear. And they shall praise Me **in the land of their captivities, and think upon My name** " And for this cause You have put Your reverence in our hearts, to the intent that we should call upon Your name, and praise You in our captivity." Baruch 2:29-32; 3:7 (KJV Apocrypha)

Something was not correct in the scriptures to which prophets and Yahusha pointed out (lying pens of the scribes) but unfortunately we do not know exactly what it was. We do know that אַיָּאֵ said Himself that it was the priests that caused the people to forget the name of אַיָּאֵ. I would suspect that is when the El was put into place over AL and Aly in Aramic, or even worse over Hayah -the Everlasting as His title.

JER 8:8 How do ye say ⁵⁵⁹, We [are] wise ²⁴⁵⁰, and the Torah ⁸⁴⁵¹ of Yahuah ³⁰⁶⁸ [is] with us? Lo, certainly ⁴⁰³ in vain ⁸²⁶⁷ made ⁶²¹³ he [it]; the pen ⁵⁸⁴² of the scribes ⁵⁶⁰⁸ [is] in vain ⁸²⁶⁷.

JER 17:1 The sin ²⁴⁰³ of Judah ³⁰⁶³ [is] written ³⁷⁸⁹ with a pen ⁵⁸⁴² of iron ¹²⁷⁰, [and] with the point ⁶⁸⁵⁶ of a diamond ⁸⁰⁶⁸: [it is] graven ²⁷⁹⁰ upon the table ³⁸⁷¹ of their heart ³⁸²⁰, and upon the horns ⁷¹⁶¹ of your altars ⁴¹⁹⁶;

Isa 10:1 **Woe** ¹⁹⁴⁵ unto them that decree ²⁷¹⁰ unrighteous ²⁰⁵ decrees ²⁷¹¹, and that write ³⁷⁸⁹ grievousness ⁵⁹⁹⁹ [which] they have prescribed ³⁷⁸⁹;

Lets look at H3789 prescribed: It means-to write:

Strong's H3789 - kathab	
כָּתַב	
Transliteration	Pronunciation
kathab	kä-thav' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1053	
Outline of Biblical Usage	
1) to write, record, enrol	
a) (Qal)	
1) to write, inscribe, engrave, write in, write on	
2) to write down, describe in writing	
3) to register, enrol, record	
4) to decree	
b) (Niphal)	
1) to be written	
2) to be written down, be recorded, be enrolled	
c) (Piel) to continue writing	
Authorized Version (KJV) Translation Count – Total: 223	
AV — write 210, describe 7, subscribe 4, recorded 1, write up 1	

Strong's Lexicon (Help)

כָּתַב fut. יִכְתֹּב **TO WRITE.** (Arab., Syr., Ch. id. ["Æth. ቀተ-ብ: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by **עַל** Deut. 6:9; 11:20; **אֶל** Jer. 36:2; Ezr. 2:10, and **בְּ** Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, **יָרוּ לְיַהוָה** pr. "he fills his hand with letters (er beschreibt seine Hand) in honour of Jehovah;" compare Ex. 32:15; Ezr. 2:10. **כָּתַב סֵפֶר אֶל־בְּ** to write a letter to any one, 2 Sam. 11:14; followed by **עַל** of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, to prescribe, to direct in writing, 2 Ki. 22:13; Ps. 40:8; also followed by **אֶל** Est. 9:23, and **לְ** Prov. 22:20; Hos. 8:12; Ezr. 4:7, **אֲרָמִית** "written in Aramæan letters." Specially it is—(a) to write down, to put in writing (aufschreiben), Num. 33:2; Jud. 8:14.—(b) to describe, Jos. 18:4; 6:8.—(c) to inscribe, to put down in a list, men, citizens, or soldiers, Ps. 87:6, **יְהוָה יִסְפֹּר בְּכֹתוֹב עַמִּים** "Jehovah will count as he writes down the peoples;" Isa. 4:3, **כָּל־הַכָּתוּב לְחַיִּים** "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(d) to write a sentence, i. e. to decree, Isa. 65:6; Job 13:26. (Arab. **كُتِبَ** followed by **عَلَى** to decree concerning any one; **كُتِبَ** the sentence of a judge.)

NIPHAL, pass. to be written, written down, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. *d*, Isa. 10:1.

Hsa 7:13 **Woe** ¹⁸⁸ unto them! for they have fled ⁵⁰⁷⁴ from me: destruction ⁷⁷⁰¹ unto them! because they have transgressed ⁶⁵⁸⁶ against me: though I have redeemed ⁶²⁹⁹ them, yet they have spoken ¹⁶⁹⁶ lies ³⁵⁷⁷ against me.

⊕ They had covered over ~~אֲנִי~~'s name and blocked the path to salvation!

Mat 23:13 But ¹¹⁶¹ woe ³⁷⁵⁹ unto you ⁵²¹³, **scribes** ¹¹²² and ²⁵³² Pharisees ⁵³³⁰, hypocrites ⁵²⁷³! for ³⁷⁵⁴ ye shut up ²⁸⁰⁸ the kingdom ⁹³² of heaven ³⁷⁷² against ¹⁷¹⁵ men ⁴⁴⁴: for ¹⁰⁶³ ye ⁵²¹⁰ neither ³⁷⁶¹ go in ¹⁵²⁵ [yourselves], neither ³⁷⁵⁶ suffer ye ⁸⁶³ them that are entering ¹⁵²⁵ to go in ¹⁵²⁵.

Mat 23:27 **Woe** ³⁷⁵⁹ unto you ⁵²¹³, **scribes** ¹¹²² and ²⁵³² Pharisees ⁵³³⁰, hypocrites ⁵²⁷³! for ³⁷⁵⁴ ye are like ³⁹⁴⁵ unto whited ²⁸⁶⁷ sepulchres ⁵⁰²⁸, which ³⁷⁴⁸ indeed ³³⁰³ appear ⁵³¹⁶ beautiful ⁵⁶¹¹ outward ¹⁸⁵⁵, but ¹¹⁶¹ are within ²⁰⁸¹ full ¹⁰⁷³ of dead ³⁴⁹⁸ [men's] bones ³⁷⁴⁷, and ²⁵³² of all ³⁹⁵⁶ uncleanness ¹⁶⁷.

Mat 23:33 [Ye] serpents ³⁷⁸⁹, [ye] generation ¹⁰⁸¹ of vipers ²¹⁹¹, how ⁴⁴⁵⁹ can ye ⁵³⁴³ escape ⁵⁷⁵ the damnation ²⁹²⁰ of hell ¹⁰⁶⁷?

Luk 6:26 **Woe** ³⁷⁵⁹ to you ⁵²¹³, when ³⁷⁵² all ³⁹⁵⁶ men ⁴⁴⁴ shall speak ²⁰³⁶ well ²⁵⁷³ of you ⁵²⁰⁹! for ¹⁰⁶³ so ⁵⁰²⁴ ²⁵⁹⁶ did ⁴¹⁶⁰ their ⁸⁴⁶ fathers ³⁹⁶² to the false prophets ⁵⁵⁷⁸.

Luk 11:44 **Woe** ³⁷⁵⁹ unto you ⁵²¹³, **scribes** ¹¹²² and ²⁵³² Pharisees ⁵³³⁰, hypocrites ⁵²⁷³! for ³⁷⁵⁴ ye are ²⁰⁷⁵ as ⁵⁶¹³ graves ³⁴¹⁹ which ³⁵⁸⁸ appear not ⁸², and ²⁵³² the men ⁴⁴⁴ that walk ⁴⁰⁴³ over ¹⁸⁸³ [them] are ¹⁴⁹² not ³⁷⁵⁶ aware ¹⁴⁹² [of them].

In other words, the non Torah teachings are concealed pits that one can fall into. Graves of death!

This is VERY interesting!

Luk 11:52 **Woe** ³⁷⁵⁹ unto you ⁵²¹³, **lawyers** ³⁵⁴⁴! for ³⁷⁵⁴ ye have taken away ¹⁴² the key ²⁸⁰⁷ of knowledge ¹¹⁰⁸: ye entered ¹⁵²⁵ ⁰ not ³⁷⁵⁶ in ¹⁵²⁵ yourselves ⁸⁴⁶, and ²⁵³² them that were entering in ¹⁵²⁵ ye hindered ²⁹⁶⁷.

Lets look up H3544 translated as lawyers.


Strong's G3544 - <i>nomikos</i>	
νομικός	
Transliteration	Pronunciation
<i>nomikos</i>	no-mē-ko's (Key)
Part of Speech	Root Word (Etymology)
adjective	From νόμος (G3551)
TDNT Reference	Vines
4:1088,646	View Entry
Outline of Biblical Usage	
1) pertaining to the law, one learned in the law 2) in the NT an interpreter and teacher of the Mosaic law	
[View this word in Trench's <i>Synonyms</i> here.]	
Authorized Version (KJV) Translation Count — Total: 9	
AV — lawyer 8, about the law 1	
Thayer's Lexicon (Help)	
νομικός, -ή, -όν, (νόμος), pertaining to (the) law (Plat., Aristot., al.): μάχαι, Tit. iii. 9; ὁ νομικός, one learned in the law, in the N. T. an interpreter and teacher of the Mosaic law [A. V. a lawyer; cf. γραμματεὺς, 2]: Mt. xxii. 35; Lk. x. 25; Tit. iii. 13; plur., Lk. vii. 30; xi. 45 sq. 52; xiv. 8.*	

These were the teachers in the Temple. People who interpreted the Instructions of אַרְבֵּי! Do not be fooled into thinking this does not apply to modern preachers who "interpret" the scriptures'- or any teacher of scripture - The Only or "The Renewed Covenant"! You are warned.

A very big Key is the name of אַרְבֵּי!

This is the root word..

νόμος

Transliteration		Pronunciation
<i>nomos</i>		no'-mos (Key) 
Part of Speech		Root Word (Etymology)
masculine noun		From a primary nemo (to parcel out, especially food or grazing to animals)
TDNT Reference	Vines	
4:1022,646	View Entry	

Outline of Biblical Usage

- 1) anything established, anything received by usage, a custom, a law, a command
 - a) of any law whatsoever
 - 1) a law or rule producing a state approved of God
 - a) by the observance of which is approved of God
 - 2) a precept or injunction
 - 3) the rule of action prescribed by reason
 - b) of the Mosaic law, and referring, acc. to the context. either to the volume of the law or to its contents
 - c) the Christian religion: the law demanding faith, the moral instruction given by Christ, esp. the precept concerning love
 - d) the name of the more important part (the Pentateuch), is put for the entire collection of the sacred books of the OT

Authorized Version (KJV) Translation Count – Total: 197

AV – law 197

νόμος, -ου, ὁ, (νέμω to divide, distribute, apportion), in prof. auth. fr. Hes. down, *anything established, anything received by usage, a custom, usage, law*; in Sept. very often for הַרְוָה, also for הַקָּה, הַרְ, etc. In the N. T. a command, law; and 1. of *any law whatsoever*: διὰ ποίου νόμου; Ro. iii. 27; νόμος δικαιοσύνης, a law or rule producing a state approved of God, i. e. by the observance of which we are approved of God, Ro. ix. 31, cf. Meyer [see ed. Weiss], Fritzsche, Philippi ad loc.; a precept or injunction: κατὰ νόμον ἐντολῆς σαρκ. Heb. vii. 16; plur. of the things prescribed by the divine will, Heb. viii. 10; x. 16; νόμος τοῦ νοός, the rule of action prescribed by reason, Ro. vii. 23; the mention of **the divine law causes those things even which in opposition to this law impel to action, and therefore seem to have the force of a law,** to be designated by the term νόμος, as ἕτερος νόμος ἐν τοῖς μέλεσί μου, **a different law from that which God has given,** i. e. the **impulse to sin inherent in human nature,** or ὁ νόμος τῆς ἁμαρτίας (gen. of author), Ro. vii. 23, 25; viii. 2, also ὁ ν. τοῦ θανάτου, **emanating from the power of death,** Ro. viii. 2; with which is contrasted ὁ νόμος τοῦ πνεύματος, the impulse to (right) action emanating from the Spirit, ibid. 2. of the *Mosaic law*, and referring, acc. to the context, either to the volume of the law or to its contents: w. the article, Mt. v. 18; xii. 5; xxii. 36; Lk.

Notice! A law that is in opposition to אֱלֹהִים's Divine Instructions!

Notice! Anything that is opposition to יהוה's Divine Torah is a different instruction- "another message" emanating from the power of death! Who is that? Shatan!

Notice! Because it is not אֱלֹהִים's Divine plan, it creates in us the impulse to sin-be in opposition to it!

Any other than
אֱלֹהִים's Divine Plan-
The Torah- is Sin!
It's a different standard
of reconciliation! So if
Yah did not inspire it do
you think He is going to
honor it?

אֱלֹהִים knows very well who and when the scriptures were corrupted by the scribes and by the "Interpreters" of His Divine Instructions. That does not mean we can't see where the tares have grown up with the wheat. As we have said before, we personally believe they are also left in as exercises for us to sharpen our discernment.

The big question is why Christianity will not recognize the feasts or Sabbath invitations of the "Jews" and yet this Jewish custom of destroying the memory of אֱלֹהִים's name, they have no problem with!??? They are usually the first to cry "Legalism"! This is a clear case of both paganism and legalism being perpetrated upon their unsuspecting flock!

Andrew G Roth (Aramaic Scholar) - Ruach Qadim pg 19 footnote

"I knew that the Hebrew for the first commandment in Exodus 20:3 literally read, "You shall not put another (face) upon My Face". Therefore you should not take the name for another 'god' and put it on the "face" of יהוה."

"Incidentally a similar concept is enshrined in the third commandment of not to take the Name of יהוה in vain. In that verse, the Hebrew word usually translated as "vain" into English is SHAV. However, the literal meaning of the word is closer to the idea of "to make desolate", and this is done by taking the original name for Eloheim and substituting for it the name of a false deity that has no power at all."

Below is the Foreword and Preface to the New American Standard Bible as it appeared in the 1995 edition.

THE PROPER NAME OF GOD IN THE OLD TESTAMENT: In the Scriptures, the name of God is most significant and understandably so. It is inconceivable to think of spiritual matters without a proper designation for the Supreme Deity. **Thus the most common name for the Deity is God, a translation of the original Eloheim.** One of the titles for God is Lord, a translation of Adonai. There is yet another name which is particularly assigned to God as His special or proper name, that is, the four letters YHWH (Exodus 3:14 and Isaiah 42:8). This name has not been pronounced by the Jews because of reverence for the great sacredness of the divine name. Therefore, it has been consistently translated LORD. The only exception to this translation of YHWH is when it occurs in immediate proximity to the word Lord, that is, Adonai. In that case it is regularly translated GOD in order to avoid confusion. It is known that for many years YHWH has been transliterated as Yahweh, however no complete certainty attaches to this pronunciation.

PREFACE TO THE NIV BIBLE

In regard to the divine name YHWH, commonly referred to as the Tetragrammaton, the translators adopted the device used in most English versions of rendering that name as "Lord" in capital letters to distinguish it from Adonai, another Hebrew word rendered "Lord," for which small letters are used. Wherever the two names stand together in the Old Testament as a compound name of God, they are rendered "Sovereign Lord." Because for most readers today the phrase "the Lord of hosts" and "God of hosts" have little meaning, this version renders them "the Lord Almighty" and "God Almighty." These renderings convey the sense of the Hebrew, namely, "he who is sovereign over all the 'hosts' (powers) in heaven and on earth, especially over the 'hosts' (armies) of Israel." For readers unacquainted with Hebrew this does not make clear the distinction between Sabbaoth ("hosts" or "Almighty") and Shaddai (which can also be translated "Almighty"), but the latter occurs infrequently and is always footnoted. When Adonai and YHWH Sabbaoth occur together, they are rendered "the Lord, the Lord Almighty."

There should be no reason why we are not correcting these translations! Here are some acknowledgements that 'scholars' know Yah's name, but are ignoring it. I wonder what people will say when יהוה asks them why they ignored His name and thus hid His face behind pagan gods?

Cyclopedia of Biblical, Theological, and Ecclesiastical Literature: "Jehovah -- the imperfect of Jahve (Yahwe or Jehovah or Jahwe (Yahweh))."

Seventh-Day Adventist Bible Commentary: "And the name above all others that was looked upon as the name, the personal name of God, was YAHWEH."

The New American Encyclopedia: "Jehovah -- (properly Yahweh) a name of the God of Israel, now widely regarded as a mis-pronunciation of the Hebrew YHWH."

The Encyclopedia Britannica: "... the letters YHWH used in the original Hebrew Bible to represent the name of God."

The Oxford Cyclopedic Concordance: "Jehovah -- the name revealed to Moses at Horeb. Its real pronunciation is approximately Yahweh. The Name itself was not pronounced Jehovah before the 16th century."

American Heritage Dictionary: "Yahweh -- A name for God assumed by modern scholars to be a rendering of the pronunciation of the Tetragrammaton."

Early Jewish writings indicate that Jewish Christians used the divine name in their writings. *The Tosefta*, a written collection of oral laws completed by about 300 C.E., says with regard to Christian writings that were burned on the Sabbath: "The books of the Evangelists and the books of the *minim* [thought to be Jewish Christians] they do not save from a fire. But they are allowed to burn where they are, . . . they and the references to the Divine Name which are in them." This same source quotes Rabbi Yosé the Galilean, who lived at the beginning of the second century C.E., as saying that on other days of the week "one cuts out the references to the Divine Name which are in them [the Christian writings] and stores them away, and the rest burns." Thus, there is strong evidence that the Jews living in the second century C.E. believed that Christians used Jehovah's name in their writings.

New Century Dictionary: "Jehovah – the common European rendering of Heb. JHVH (or YHWH), representing, without vowels, Heb. Jahweh (or Yahweh), a divine name . . . regarded by the Jews as too sacred for utterance and hence **replaced in the reading of the Scriptures by Adonai or Elohim**; the form Jehovah being due to a mispronunciation of Heb. JHVH with the vowels of the associated Heb. Adonai. A name of G-d in the Old Testament, being the Christian rendering of 'ineffable name,' JHVH in the Hebrew Scriptures."

A History of Christianity, Kenneth Scott Latourette (pg. 11): "Israel regarded their god, Yahweh, a name mistakenly put into English as Jehovah, as the God of the universe, the maker and ruler of heaven and earth. Other peoples had their gods, but Yahweh was regarded by these monotheists as far more powerful than they."

"Preface" of The New American Standard Bible:

"This name [Yahweh] has not been pronounced by the Jews because of the great sacredness of the Divine Name. Therefore it was consistently pronounced and translated Lord.

"It is known that for many years YHWH has been translated as Yahweh. No complete certainty attaches to this pronunciation. However, it is felt by many who are in touch with the laity of our churches that this name conveys no religious or spiritual overtones. It is strange, uncommon, and without sufficient religious and devotional background. Hence it was decided to avoid the use of this name in the translation proper."

HOSEA 8

10“Also, although they sold themselves among the nations, this time I shall gather them, when they have suffered for a while from the burden of a sovereign, of rulers.

11“Since Ephrayim has made many altars for sin (CHAT-TA) missing the mark, they have been altars for sinning (CHA-TA) missing the mark to him.

12“I have written for him numerous matters of My Torah – they were regarded as strange –to turn aside from-foreign-as if committing adultery.

13“As for My gifts: they slaughter flesh and they eat. יהוה shall not accept them. Now does He remember their (AVON-AWON)-bent iniquity and punish their sins-(CHA-TAH). Let them return to Mitsrayim!

14“For Yisra’el has forgotten his Maker, and has built palaces. And Yehudah has increased walled cities. But I shall send fire upon his cities, and it shall devour his strongholds.”

The translators of the popular versions of the Bible have allowed themselves to be duped by the Adversary! They are admitting to taking away from and adding to יהוה's Word by substituting the lord or god for the Divine Name! (Proverbs 30:5-6) Their conclusion that the Divine Name is "strange, uncommon, and without sufficient religious and devotional background" is outrageous! What they seek to change is the very identity of the One who spoke the words! If translators would not be so insistent on removing the Divine Name from the Scriptures then the name of יהוה would not sound so strange to people! Conveys no spiritual overtones? How about His Son, with His name telling us who is responsible for salvation? YAHU-SHA = YAHU SAVES! Is there anything more important to know than that?

WHAT ABOUT "JEHOVAH"?

Some say that the word "Jehovah" does not correctly represent the Hebrew pronunciation either. This is very true! It is recognition that Yah has a name so I think it's good on that point. Slim as that is.

However, some have pointed out that the structure of the word "Jehovah" indicates that it may actually slander the Creator! The prefix "Je" is often used to represent the shortened form of the Creator's name, "Yah." "Hovah" in Hebrew means "ruin" or "mischief." (See Strong's number 1943) Thus its meaning would be "Yahuah is ruinous," or "Yahuah is mischievous." Hovah is derived from havvah which means "eagerly coveting and rushing upon; by impl. of falling." (Strong)

Do you see just how insidiously shatan, the real mischievous one, the real "fallen angel" who "covets" the position of the Most High, has replaced the Creator's name with a name that describes him! (Isaiah 14:12-14; Luke 10:18; 4:8-9) It is for this reason that some have said that the strange word "Jehovah" really refers to shatan-and they could very well be right. Remember it was introduced by Francis Bacon in the KJV our good ole Masonic buddy who indeed worshipped shatan.

We would never use this term and we hope that those who do, would in their search correct it even further with the plethora of information available to them.

The Revised Standard Version, (Preface) :

"The form Jehovah is of late medieval origin; it is a combination of the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word. The sound of Y is represented by J and the sound of W by V, as in Latin. The word 'Jehovah' does not accurately represent any form of the Name ever used in Hebrew."

The Encyclopaedia Britannica (15th Edition) declares:

"The Masoretes, Jewish biblical scholars of the Middle Ages, replaced the vowel signs that had appeared above or beneath the consonants of YHWH with the vowel signs of Adonai or of Elohim. Thus the artificial name Jehovah (YeHoWaH) came into being. Although Christian scholars after the Renaissance and Reformation periods used the term Jehovah for YHWH, in the 19th and 20th centuries biblical scholars again began to use the form Yahweh. Early Christian writers, such as Clement of Alexandria in the 2nd century, had used the form Yahweh, thus this pronunciation of the Tetragrammaton was never really lost. Greek transcriptions also indicated that YHWH should be pronounced Yahweh."

The ancient Hebrews several times sought also to substitute יהוה's name with a word that means "Lord" -- that is, "Baal." "And they forsook יהוה of their fathers, who had brought them out of the land of Egypt; and they followed gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked His anger. They forsook Him and served Baal [the Lord] and the Ashtoreths. The anger of יהוה was hot against Israel." (Judges 3:7-8; see also Judges 2:11-14; 8:33-34; 10:6-7).

And again in Jeremiah's time יהוה spoke against those who "try to make My people forget My name ... as their fathers forgot My name for Baal [the Lord]." (Jeremiah 23:27) Baal and Ishtar [Easter] worship were very popular among many nations and under various names: Tammuz and Astarte; Adonis and Aphrodite, etc. Baal was the god of fertility and Ishtar, the queen of heaven and goddess of fertility. (Jeremiah 7:18)

Later the Hebrews began to substitute another word that also means "Lord," that is, "Adonay." It is possible that this term was chosen because it resembled the Greek Adonis. (Adonis was the Greek god that was loved by the Greek goddess Aphrodite.) Nevertheless, it is apparent that the Hebrews had come to use the term Adonay in the same manner as they had earlier used "Baal" as a substitute for יהוה's name. This practice of substituting Adonay for the name of יהוה is continued down to this day by Jews when reading Hebrew. Since יהוה was very angry with His people for substituting "the Lord" [Baal] for His name in ancient times, surely He does not approve of the same thing happening today.

BAAL WORSHIP TODAY

If you ask the average church-goer if he is involved in Baal worship, he will more than likely say "No!" If asked what God he worships, he will probably answer, "The Lord," "God," or maybe even "Jesus." In his mind, he is not involved in Baal worship at all. But in this he has been deceived, just as Satan deceived Eve into partaking of the forbidden fruit. Such a person is likely to "praise the Lord" and call upon the name of "the Lord" in prayer without any idea of Baal worship. He has been trained to do so all his life.

The popular translations of the Bible have led him to believe that it is proper to call upon the name of "the Lord" rather than יהוה. After all, it is generally assumed that the Christian writers of the Bible substituted "kyrios" (or kurios, the Lord) for יהוה's or Yahusha's name in the Greek scriptures. Thus, he has usually accepted this tradition as truth without any further investigation. But does Kyrios mean Yahusha or יהוה? One has to guess.

If we wish to worship in "spirit and truth" we must not just accept what has been handed to us without further investigation. (John 4:24; 1 Peter 1:18; 1 John 4:1) If we do accept a god named "the Lord" without investigation are we not deceiving ourselves and following a lie?

More importantly, this lie is then passed down to our children and them likewise. We become another brick in the wall, sealing up the path of salvation for our generations after us. All because we did not question, investigate, or really pay attention to what Yahuah says. It is quite a legacy. But we all have that chance to be the one that breaks our families free from the lies and deception. Not with feelings but with facts and logical reason, all from the words in the Tanack, Torah, Prophets and Psalms.

The English meaning of lord we find a person can be "lord of his home," or he can "lord it over a group." As such we should not be afraid to use this term, for the word itself, if used as above, in no way gives worship to a false god, or idolatry. Indeed, the word can also be translated "Master," or "Mister." In Spanish (and some other languages), there is only one word for "Lord" and "Mister": Señor.

However, it is improper to use the term "the Lord" (Spanish "El Señor") in such a manner as to make it the proper name of the deity we worship. There was also a specific Canaanite god called "hab-Baal", that is, "the Lord." It is when the word "Baal" or "Lord" is used in this sense, or as a substitute for יהוה's name, that it becomes an element of false idol worship.

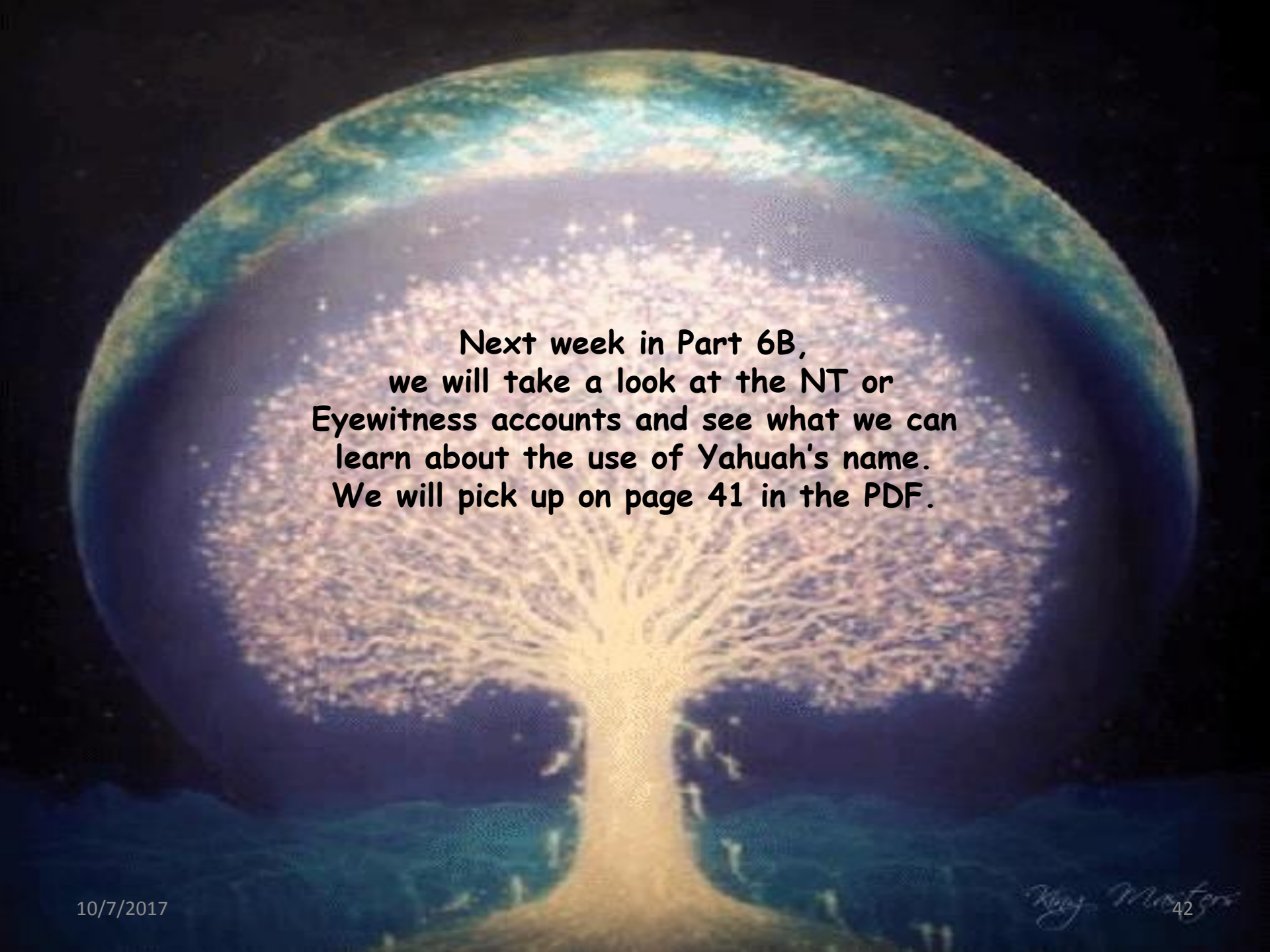
As we have seen, Baal is later called Tammuz. Tammuz (or Baal, "the Lord") worship was closely associated with the cross, tree, and sun worship. Remember this sun disc worship we saw in part 5? This worship is still carried on amongst most traditional Christian groups in the form of the cross, Christmas trees, wreaths and Easter.

Once you learn and investigate the truth concerning these matters, we should immediately remove all these forms of Baal ("the Lord") worship from our lives and stop polluting our children. "Come out of her my people!" (Revelation 18:4) Yes, get out of all kinds of worship that entertains Satan's deceptions of idolatry!

THE GOOD NEWS

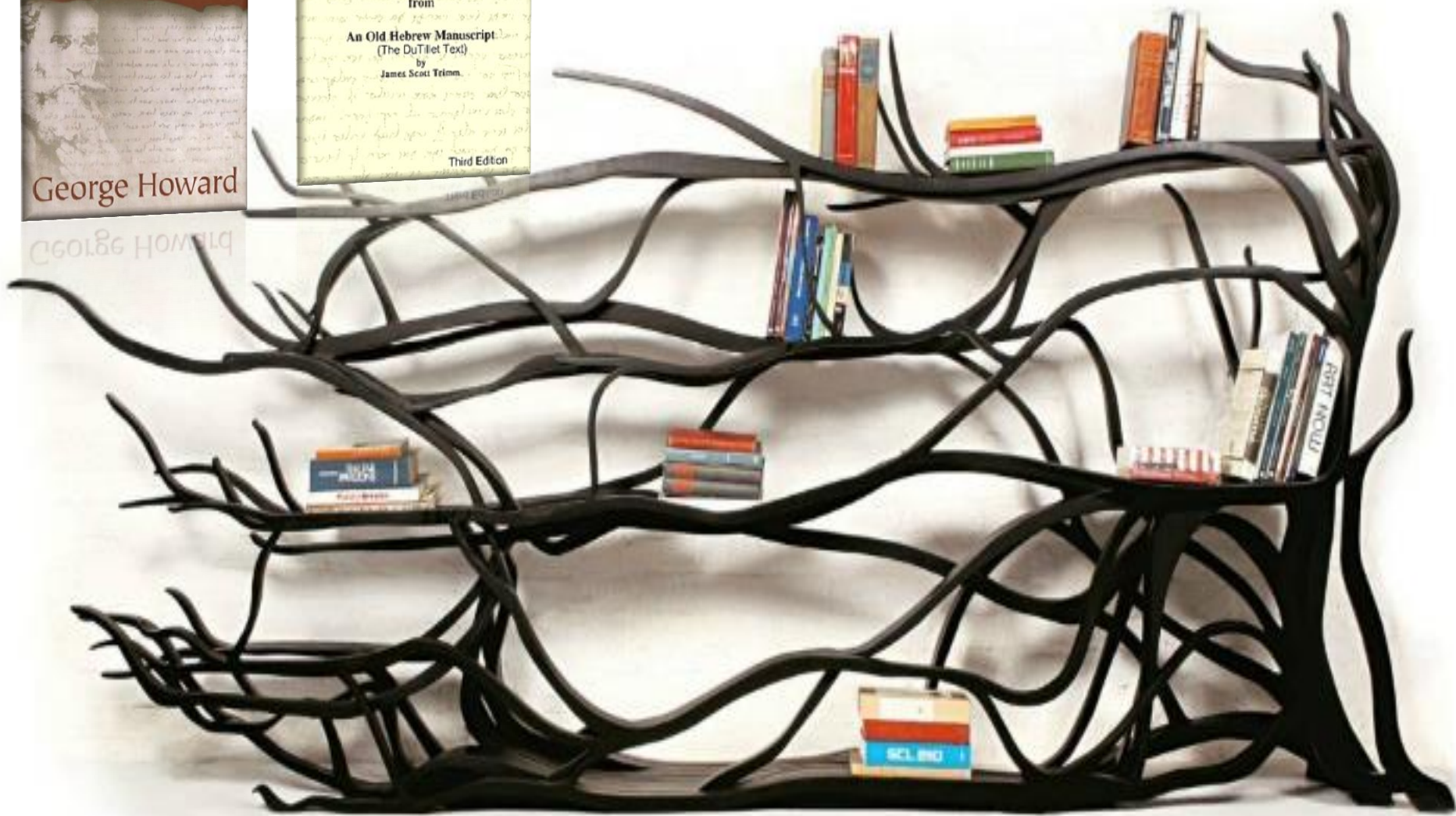
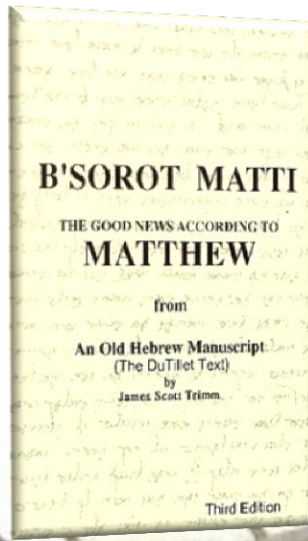
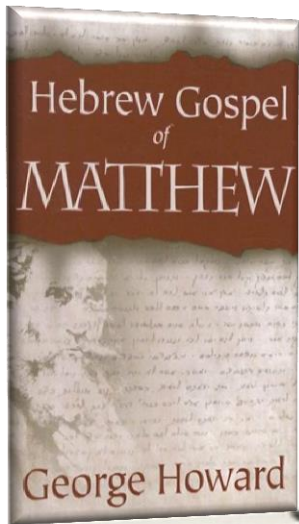
***The New International Version Interlinear Hebrew-English Old Testament*, elects to use Yahweh's Name where it is written in the Hebrew text. In Volume 1, page 26 of the Introduction:**

Yahweh, the personal Name of (the Creator) is always translated Yahweh, against the practice in the NIV in rendering it as Lord. On the one hand, this prevents confusion of the Name with the title (Adonai) my Lord, for **the idea of lord is not an integral element of the Name.** On the other hand, it may be the use of Yahweh in this work will encourage the reader to use the personal Name of (Yahweh) in prayer and praise, as is intended by the most common imperative in the Scriptures: (HalleluYahuah!) Psalm 104:35:



**Next week in Part 6B,
we will take a look at the NT or
Eyewitness accounts and see what we can
learn about the use of Yahuah's name.
We will pick up on page 41 in the PDF.**

RESOURCES



George Howard