

Name YHUH To Claim Yahuah

HELPING OTHERS TO LEARN, LOVE AND USE THE
NAME OF THE CREATOR OF THE UNIVERSE

Part 13D

Is The Way To Salvation
Through A Specific Name?

Name Him To Claim Him- Part 13

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Name Him To Claim Him- Part 13

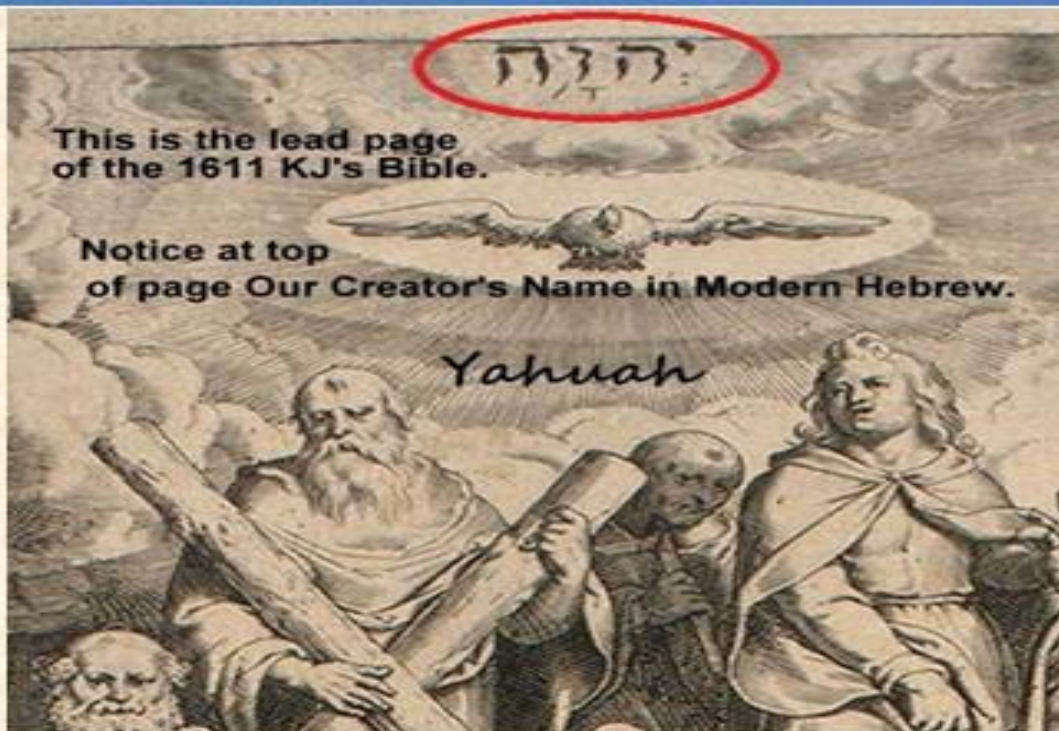
Is The Way
To
Salvation
Through
A Specific
Name?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★



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 possible.

In Part 13 D we will be looking at the study by Craig Winn. We will give a few thoughts (in comic sans as always) from this next lengthy teaching. While he is comfortable using 'God', we are not and will put in its place, Yahuah or "Everlasting" or Almighty, since that is the meaning of Yahuah's name. He also has a different take on the pronunciation of Yahuah and that is fine. We will let that stand. We begin again looking at Yahuah's displeasure with the "clergy" and the continuing theme of Yahuah bringing wormwood upon them. We pick up in the PDF on page 109.



An Introduction to God Volume 2 Shem – His Name By Craig Winn

Amo 5:7 Ye who turn^{H2015} judgment^{H4941} to wormwood,^{H3939} and leave off^{H5117} righteousness^{H6666} in the earth,^{H776}

Yahuah presents a transition from judgment to “la’annah –unpleasant bitterness” for those who walk away from that which is right, righteous, and vindicating. It is the consequence of Judgment again in Amos 6:12, where this unpleasant bitterness is associated with “ro’sh – poison.”

Amo 6:12 Shall horses^{H5483} run^{H7323} upon the rock?^{H5553} will *one* plow^{H2790} *there* with oxen?^{H1241} for^{H3588} ye have turned^{H2015} judgment^{H4941} into gall,^{H7219} and the fruit^{H6529} of righteousness^{H6666} into hemlock:^{H3939}

More telling still, in Dabarym/ Deuteronomy 29:17, we read a warning which conveys the consequence of turning to fake gods, like those found in Egypt and Babylon then, and Islam and Christianity today:

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

“Lest there should be among you a man, woman, family, or tribe whose heart turns away this day from Yahowah, our Eternal, to go and to serve the gods of these foreign nations; lest there be among you a root which bears poison (*ro’sh*) and unpleasant bitterness (*la’annah* –that which is irritating, noxious, and poisonous).

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} Yahauh^{H3068} our Everlasting,^{H430} to go^{H1980} *and* serve^{H5647} As a strong covenant mark (H853) the gods^{H430} of these^{H1992} nations;^{H1471} lest^{H6435} there should be^{H3426} among you a root^{H8328} that beareth^{H6509} gall^{H7219} and wormwood;^{H3939}

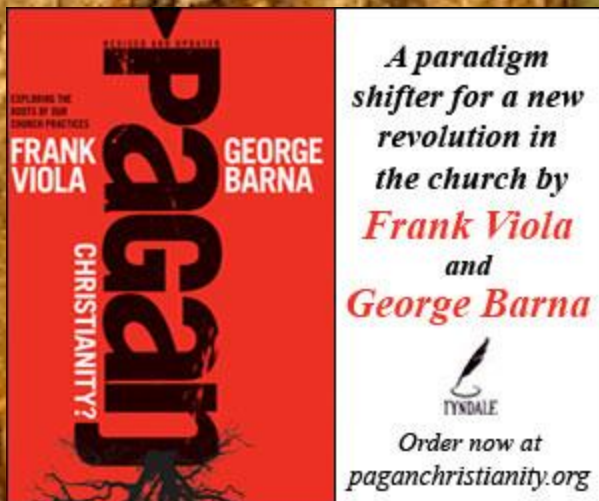
SILLY CHRISTIAN!

Christmas was the Winter Solstice
 Easter was Ostara (the Spring Equinox)
 Halloween was Samhain
 Valentine's Day was Imbolc
 May Day was Beltane
 Tuesday was Tyr's (Tiw's) Day
 Wednesday was Woden's (Odin's) Day
 Thursday was Thor's Day
 Friday was Freya's Day
 Saturday was Saturn's Day
 Sunday was the sun's day
 Monday was the moon's day

YOUR CALENDAR IS PAGAN!

The benefit of being enlightened by the Torah, engaging in the Covenant, and relying upon Yahuah's Called Out Meetings, is being adopted into Yahowah's family and living forever with our Heavenly Father in His home. But the consequence of leading people away from these sweet and pleasant things by embittering and poisoning them with the "*chanuphah* wicked profanity, vile pollution, insincere hypocrisy, and complete unrighteousness" of religion will be to consume this poison and thereby endure a steady diet of unpleasantness and bitterness.

אֲנִי אֵל אֲדֹנָי is just, so He will and must punish those who lead His people astray —those who poison them with vile religious notions. And while that is fair, this penalty does not provide restitution nor reconcile those whom they have misled away from Yahuah. So don't let them separate you. Walk away from them. Don't listen to them. Never rely upon their promises. Leave all traces of your religion behind. But don't take my word on this; listen to Yahuah...



“This is what (koh) Yahowah of the vast array of envoys (saba’ –the spiritual command and control regime of messengers who serve by following orders) says (‘amar), You should not listen (lo’ shama’–you should not hear, receive, or pay attention to the message (qal imperfect – speaking of the actual and unfolding consequences of this advice)) concerning (la) the words, speeches, statements, and messages (dabar) of those prophets (naby’) who claim to speak for Eternal (naby’ –who insist they are authorized and inspired by Yahuah) to you (la’). They (hem) are vain, worthless, and delusional liars arrogantly providing false hope (habal – promoting that which is untrue and unreliable, making them of no value, as their promises are utterly meaningless, empty, and futile) to you (‘eth –among you). Revealing (hazown) their heart, character, and feelings (leb –their inner nature, attitude, desires, motivations, ambitions, and relationships), they do not speak the Word (lo’ dabar –they do not verbalize the message) from (min) the mouth of (peh) Yahowah .”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:16)

Jer 23:16 This^{H3541} says^{H559} Yahuah^{H3068} of hosts,^{H6635} Hearken^{H8085} not^{H408} to^{H5921} the words^{H1697} of the prophets^{H5030} that prophesy^{H5012} to you: they make you vain:^{H1891} as a strong covenant mark (H853) they^{H1992} speak^{H1696} a vision^{H2377} of their own heart,^{H3820} and not^{H3808} out of the mouth^{H4480 H6310} of Yahuah.^{H3068}

There is no more apt depiction of a religious cleric than:
“They are vain, worthless, and delusional liars arrogantly providing false hope by promoting that which is untrue and unreliable, making them of no value to you.”

Too bad Martin Luther didn't nail this quote to the church door. Religious faith has always been, and will forever be, nothing more than false hope. The words of those who claim to speak for Yahuah are as vain, worthless, and meaningless, as are their promises. Those who listen to such prophets, do so at their own peril. Salvation is not given as a gift to those who place their faith in the “Gospel of Grace,” no matter how sincere sounding the preacher may have been who made such a promise.

Yahuah did not and could not die for your sins. Christmas and Easter Sunday are Torah-less myths. Those who insist that they speak for Yahuah, don't. Examples include Rabbi Akiba, Paul, the founder of Christianity, and Muhammad, the founder of Islam

Today's popes, who claim to be infallible as אַיָּאז's authorized agents, are delusional liars. אַיָּאז speaks for Himself, and quite articulately I might add. He revealed the Towrah in His own voice, and His prophets simply scribed the words which came from His mouth. Still speaking of religious leaders, Yahuah says:

“They continuously say (*‘amar ‘amar* –preach, promise, declare, answer and claim without ceasing) **to those who reject, spurn, slander, devalue, and disregard Me**(*la na’as* –to those who treat Me with contempt, demean My actual status, treat Me disrespectfully, discard what I have to say, despise and blaspheme Me, acting as if I no longer matter) **that they speak the word of** (*dabar* –communicate the message of) **Yahowah. They say** (*‘amar* –proclaim, promise, and declare): —**”Peace be to you”** (*shalowm hayah la* –salvation shall exist for you), **but they all walk** (*wa kolhalak* –on any and all paths) **in the stubbornness of their heart** (*ba sharruwt leb* –in the firmness of their convictions they refuse to change), **so to the contrary, they are bringing** (*lo’bow* –in opposition, they are actually pursuing, bearing, associating with, and causing) **misfortune, misery, and suffering** (*ra’ah* –evil, harm, trouble, distress, calamity, adversity, affliction, and ruin) **upon you** (*‘al*).”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:17)

Jer 23:17 They say still^{H559} (*amar amar*)^{H559} to them that despise^{H5006} Me, “Yahuah^{H3068} had said,^{H1696} You shall have^{H1961} peace”;^{H7965} and they say^{H559} to every one^{H3605} that walks^{H1980} after the imagination^{H8307} of his own heart,^{H3820} No^{H3808} evil^{H7451} shall come^{H935} upon^{H5921} you.

When a Hebrew word is repeated, as is the case with H559 *'amar* *'amar*, the meaning and message of the word is exponentially intensified. So this is preaching, promising, and pontificating ad nauseum. Moreover, in the first instance, *'amar* was scribed in the **qal stem**, which affirms that this problem is **real, not hypothetical**. Then by using the participle form, which serves as a verbal adjective, we learn that the preacher and his preaching, the rabbi and his rant, the priest and his promises, the pope and his pontifications, and the imam and his ideology are all inseparable. Yahuah is exposing and condemning the men as well as their message.

Further, in the second instance, the reality of the **qal stem** is underscored, as is the association between the perpetrator and their pontifications. This time *'amar* was scribed using the infinitive absolute which serves as a verbal noun.

This conjugation thereby subjects both the cleric and their claims to Yahowah's judgment. It serves as an indictment of Jew and Judaism, Christian and Christianity, Muslim and Islam, as well as the secular politician and the doctrine of Socialist Secular Humanism he or she promotes.

נא'אס is intolerant of and opposed to such people and their pronouncements. *Na'as H5006*, translated “those who reject, spurn, slander, devalue, and disregard” Me, was written using the piel stem. This tells us that there is a relationship being implied between the subject, in this case —those who reject, disregard, and/or despise Yahuah, and the action of the verb which is “being rejected, spurned, devalued, and disregarded.” The message is: if a person devalues or disregards Yahowah’s Towrah as most all Christians do with their “New Testament,” as Jews do with their “Talmud,” and as Muslims do with their “Qur’an,” then that person will be spurned and rejected by Yahuah. It’s fair, don’t you think? A true quid proquo.

Na'as – H5006 is an all-encompassing verb, and thus conveys the full array of inappropriate responses to Yahowah. Most people simply devalue Him in favor of more popular and accommodating gods. But many consciously reject Him, as His testimony has to be discarded for their religion to prevail. However, there are those who actually despise Yahuah sufficiently to openly compete against Him.

I love Yahuah's sense of humor. Knowing that religious individuals would hypocritically greet one another in the name of "*shalowm*" peace and salvation, as is the ubiquitous custom between Jews, Muslims, and Christians as they embrace one another, and even Secular Humanists as when they are being annoyingly pompous, Yahuah told all who would listen to Him that these religions all brought the opposite result: "*ra'ah* –misfortune, misery, suffering, evil, harm, trouble, distress, calamity, adversity, affliction, and ruin."

So even though religion has inspired more carnage and death than any other institution conceived by man, *peace be unto you* remains the single most often repeated phrase, even today, mostly in religious environments. It is repeated ad nauseum in Catholic, Jewish, and Muslim religious services.

Moseh, Yahowsha', Yasha'yahuw, Yirmayahuw, and Zakaryahuw did not speak for Yahuah, but instead relayed what Yahowah revealed. Pastors, priests, popes, rabbis, and imams neither speak for אֱלֹהִים nor relay what He has said. To the contrary, they consistently contradict אֱלֹהִים's Word.

So the moral of this story is: never, never, never, trust anything anyone says who is associated with any religion. When a religious person claims to speak for Yahuah as Paul, Rabbi Akiba, and Muhammad have done, they are lying. When the pope claims to be issuing inerrant and divinely inspired edicts from Yahuah, he is lying. Neither claim is true. As a funny aside, as I was writing this today, this CNN headline appeared: Pope calls for peace around the world in Easter Message. When it comes to being wrong, Catholicism is king. And when it comes to being right, Yahowah stands alone.

There is a reason that Yahowah speaks for Himself.

“**After all** (ky—because indeed, noting the obvious contrast), **who** (my) **of them was present** (‘amad –was appointed, assigned, or could even endure standing) **in the council of** (ba sowd – was confided in, intimate with, or was consulted or trusted by) **Yahowah ? And who** (wa my) **of them has seen** (ra’ah) **or heard** (shama’) **My Word** (dabar)? **Who** (my) **of them has paid attention to and heeded** (qasab) **My Word of Words** (dabar dabar –My Message of Messages, My Communication of Communications, My ultimate and perfect Testimony) **and** (wa) **has received the news and understood it** (shama’ –has listened attentively and proclaimed that message)?” (Yirmayahuw/Yah Lifts Up / Jeremiah 23:18)

Jer 23:18 For^{H3588} who^{H4310} has stood^{H5975} in the counsel^{H5475} of Yahuah,^{H3068} and has perceived^{H7200} and heard^{H8085} as a strong covenant mark (H853) His word?^{H1697} who^{H4310} has marked^{H7181} His word,^{H1697} and heard^{H8085} it?

And yet this disparity between the qualifications of אַיָּאֵל and man has not been sufficient to dissuade religious men from pretending to speak on behalf of אַיָּאֵל. There was but one man who spoke as if He were the mouth of אַיָּאֵל, the Ma‘aseyah Yahowsha‘, the dabar dabar. But be aware, Yah is aware. And He is not pleased with the arrogance and insolence of the religious.

“Behold (hineh), the storm (ca’ar) of Yahowah’s (Yahowah’s) displeasure and fury (hemah –hostility and antagonism, anger, wrath, and rage) shall go forth (yasa’)giving birth to a (chuwl –bringing forth the birth pangs of shaking, trembling, quaking, and swirling) storm of destructive force (ca’ar) upon the source (ro’sh – the summit, head, and beginning, even the chiefs, leaders, and sum total) of wickedness (rasa’ –of the criminal behavior, the guilty, unrighteous, evil, and condemned), swirling down as birth pangs upon them (chuwl –shaking them and causing them to tremble).”
‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:19)

Jer 23:19 Behold,^{H2009} a whirlwind^{H5591} of Yahuah^{H3068} is gone forth^{H3318} in fury,^{H2534} even a grievous^{H2342} whirlwind:^{H5591} it shall fall grievously^{H2342} upon^{H5921} the head^{H7218} of the wicked

This reminds us of the birth pangs Yahowsha’, the Word of Words, said would precede His return. He even referred to one such storm as being *megasseismos* –which speaks of great earthquakes, tsunamis, hurricanes, and tornadoes. This next statement is as important as any you may ever consider:

“Yahowah’s anger (*‘aph* –the presence and breath of His frustration and resentment, His personal and material response) **will not return** (*suwb* –will not materialize or come upon them) **until** (*‘ad*) **He is actually done working** (*‘asah* –He has reliably completed doing everything which needs to be done (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are inseparable, literally one in the same)), **and until** (*‘ad*) **He takes His stand on behalf of, establishes, confirms, and validates** (*quwm* –honors and fulfills) **the decisions and plans** (*mazimah*–the purposes, discretion, and thoughts, in addition to the careful, prudent, and judicious choices) **of His heart** (*leb* –of His inner nature and character). **In** (*ba*) **the last** (*‘acharyth*) **days** (*yowm*), **you all will come to this realization** (*byn* – will apprehend this information (*hitpolel* stem and imperfect conjugation –speaking of how this realization will have on going and unfolding consequences on the prudent)) **by way of** (*ba*) **consideration, discernment, and understanding** (*bynah* –thoughtfully and rationally evaluating these insights).”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:20)

Jer 23:20 The anger^{H639} of Yahuah^{H3068} shall not^{H3808} return,^{H7725}
 until^{H5704} he has executed,^{H6213} and till^{H5704} he has performed^{H6965} the
 thoughts^{H4209} of his heart:^{H3820} in the latter^{H319} days^{H3117} you shall
 consider^{H995} it perfectly.^{H998}

Wow! What a treasure. אַיִן is going to allow man, through his religious schemes, to corrupt His Word and fool the unwary right up until the last day, and then, and only then will He respond. This destroys the notions that Yahuah is engaged protecting the reliability of bible translations.

This realization is a devastating blow to religion and those who advocate it. But more than debunking these pervasive religious myths, Yahuah has told all who would listen that He is personally going to do all of the work required to validate and fulfill His plans and promises. Further, He is going to accomplish this by taking a personal stand on our behalf, one which will serve to establish us. Moreover, these acts and this result will be wholly consistent with His character and nature.

This is why Ma'aseyah means: the Work of Yahowah. It is why the name Yah chose to fulfill this promise, Yahowsha', means: Yahowah Saves.

Yahuah has a plan which is a reflection of His heartfelt desire and purpose, one which will be enacted by Him personally on His schedule. And His timeline includes a period of time known as the last days, an era which will end this world as we know it. And if that were not enough for one verse, with these words we discover that **in the last days אַיִן's people will finally come to realize and understand His plan, His timeline, and the stand He took to achieve His purpose. Moreover, they achieve this result through carefully observing the information He has provided and processing it logically. We not only can know; we will know.** If you go to your favorite synagogue, church, mosque, or classroom expecting to be told the truth, beware:

“I did not send (*lo’ salah* – not authorize or dispatch) **these prophets** (*ha naby’* – these individuals who claim that they were inspired and that they spoke for Yah), **and so they** (*wa hem*) **will be quickly dispatched and driven away** (*ruws* – swiftly pursued and they will run away). **I did not speak as The Eternal One to them** (*lo’ dabar ‘el* – did not communicate My Word to them). **And yet they** (*wa hem*) **spoke as if they were inspired** (*naba’* – acting as if they were prophets, they claimed to reveal Yahuah’s message). **But** (*wa*) **if** (*‘im*) **they had been present** (*‘amad*) **in My council** (*ba sowd* – engaged in an intimate fellowship with Me, coming to trust and rely upon Me and My counsel) , **and if they had heard, heeded, and proclaimed** (*shama’* – received, understood, acknowledged, and reported) **My Word** (*dabar* – My message) **among** (*‘eth* – beside and alongside) **My family** (*‘am* – My people), **they would have returned, having turned away from their** (*suwb min*) **evil and wicked** (*ra’* – harmful and troubling) **ways** (*derek*), **and from** (*wa min*) **their sinful** (*roa’* – immoral and improper) **deeds** (*ma’alal* – actions and activities).” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:21-22)

Jer 23:21 I have not^{H3808} sent^{H7971} as as strong covenant mark^(H853) these prophets,^{H5030} yet they^{H1992} ran:^{H7323} I have not^{H3808} spoken^{H1696} to^{H413} them, yet they^{H1992} prophesied.^{H5012}

Jer 23:22 But if^{H518} they had stood^{H5975} in my counsel,^{H5475} and had caused as as strong covenant mark^(H853) My people^{H5971} to hear^{H8085} My words,^{H1697} then they should have turned^{H7725} them from their evil^{H7451} way,^{H4480 H1870} and from the evil^{H4480 H7455} of their doings.^{H4611}

If ever a man was guilty of this, that man is Paul. He spoke and wrote as though he had been authorized by אַיִן to contradict אַיִן. אַיִן is approachable. That is the purpose of His Covenant and His Invitations to Meet. If you want to know Him, He has facilitated and published the way. So, if you are estranged from Him, you can blame the errant nature of religious rhetoric.

“Am (ha –as an interrogative) I (‘any) an Eternal One (‘*elohym*) who is the source of (min –who is the means to) close, personal, and intimate relationships (qarowb – who is near and approachable)? ‘prophetically asks (*na’um*) Yahowah, and not (*wa lo’*) a God (‘*elohy*) of (min) separation, alienation, or disassociation (rachowq– distance) ?” ‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:23)

Jer 23:23 Am I^{H589} an Everlasting One^{H430} at hand,^{H4480 H7138} says^{H5002} Yahuah,^{H3068} and not^{H3808} a god^{H430} afar off?^{H4480 H7350}

Yahowah is approachable. He is personable. He desires above all else close, intimate, relationships. Those who reject the blasphemy of their religious leaders, and honestly search for Him, find Him waiting for them with open arms.

“If (‘*im*) man (‘*iysh* –an individual) tries to conceal himself (satar –hide by operating slyly and secretly) in his secret places for perpetrating his crimes (ba ha mictar – protected hiding places where he conspires), then am I not able to see him (*wa ‘any lo’ ra’ah* – so am I not able to expose and reveal him)? ‘prophetically declares (*na’um*) Yahowah . **Did I not** (*ha lo’ ‘any*) **fill and complete** (*male’* –provide all of the necessary matter to completely satisfy the requirements of) the spiritual and material realms (ha shamaym wa ha ‘erets)? ‘authoritatively asks (*na’um*) Yahowah (Yahowah).”

(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:24)

Jer 23:24 Can^{H518} any^{H376} hide himself^{H5641} in secret places^{H4565} that I^{H589} shall not^{H3808} see^{H7200} him? says^{H5002} Yahauh.^{H3068} Do not^{H3808} I^{H589} fill^{H4390} As a strong covenant mark (H853) heaven^{H8064} and earth?^{H776} says^{H5002} Yahuah.^{H3068}

Can you imagine being אַחַז, looking down on pathetic humans scurrying around in the Vatican and in Mecca, as they plot their revolting religious schemes, and not be totally disgusted? Religious and political men think that they are so clever, so powerful, so enlightened, so entitled, and yet they are nothing in comparison to Yahowah, or even to that which Yahuah has created. Also the luciferians of all stripes working feverishly to destroy the planet and mankind to set up Artificial Intelligence!

While אַחַז pays no attention to those who pay no attention to Him, He is fully aware of those who scheme against Him. After all, to be a just Judge, He must base His convictions on the evidence.

“I have heard (*shama*) that which (*’eth ’asher*) they have and will say (*’amar* – will claim, promise, and declare). Those prophets (*ha naby*) who claim to be inspired (*naba*) in My name (*shem* – My designation, reputation, and renown), lie (*seqer* – mislead, are vain, false, and useless deceivers) , concerning their claim (*la ’amar* – so as to infer and declare), I have received a divine revelation (*halam halam* – I have received a communication from Yah).” (Yirmayahuw / Yah Lifts Up / Jeremiah 23:25)

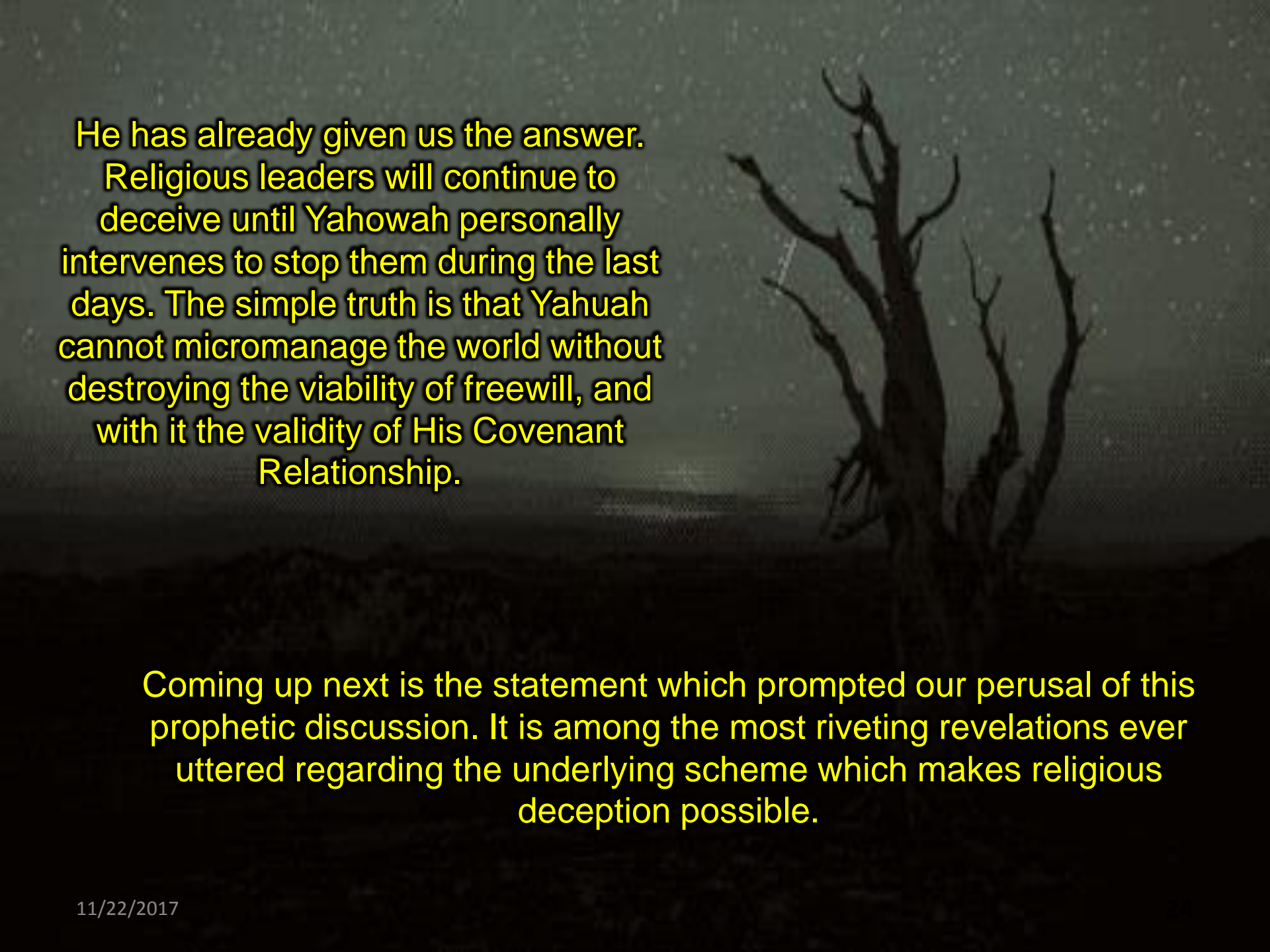
Jer 23:25 I have heard^{H8085} As as strong covenant mark (H853) what^{H834} the prophets^{H5030} said,^{H559} that prophesy^{H5012} lies^{H8267} in My name,^{H8034} saying,^{H559} I have dreamed,^{H2492} I have dreamed.^{H2492}

Foremost among those being indicted here is Paul, the founder of the Christian religion. He is the wolf in sheep's clothing who claimed to have been an apostle sent by the command of Yahuah, and yet consistently contradicted אֱלֹהִים with his, " But I say... " Likewise, Muhammad, the founder of the Islamic religion, was also a "seger-liar." Moreover, Yahowah did not say that some of those who have claimed to have received a divine revelation were liars, but that those who have made the claim were liars.

Considering the inappropriateness, arrogance, and consequence of religious malfeasance, it must pain Yahuah to ask this question, especially since He has already provided the answer:

“How long (matay) meanwhile (‘ad) will this exist (yes) in the hearts (ba leb –in the character, nature, and ambitions) of the prophets (ha naby’) who prophesy (naba’) vain lies (seqer –misleading deceptions), the prophets (naby’) with delusional and deceitful (tarmyth – accusing, misleading, and untrue, fraudulent and treacherous) hearts (leb –inner natures, attitudes, desires, motivations, ambitions, and relationships)?”
‘(Yirmayahuw / Yah Lifts Up / Jeremiah 23:26)

Jer 23:26 How long^{H5704 H4970} shall *this* be^{H3426} in the heart^{H3820} of the prophets^{H5030} that prophesy^{H5012} lies?^{H8267} yea, *they are* prophets^{H5030} of the deceit^{H8649} of their own heart;^{H3820}

A dark, moody landscape with a gnarled, leafless tree in the foreground and a bright light source on the horizon.

He has already given us the answer.
Religious leaders will continue to deceive until Yahowah personally intervenes to stop them during the last days. The simple truth is that Yahuah cannot micromanage the world without destroying the viability of freewill, and with it the validity of His Covenant Relationship.

Coming up next is the statement which prompted our perusal of this prophetic discussion. It is among the most riveting revelations ever uttered regarding the underlying scheme which makes religious deception possible.

“Their plan is for (ha hasab –considering everything, their thinking, calculation, decision, devise, and account reveals that they are determined for) **My people** (‘am –My family) **to overlook, forget, and to cease to properly value** (sakah –to ignore, be unmindful of, lose sight of the significance of, no longer respond to) **My personal and proper name** (shem) **by way of** (ba) **the revelations and communications** (ha halowm –the claims to inspired insights) **which** (‘asher) **they recount to** (saphar –they proclaim, record, and write to) **mankind** (‘iysh), **to their fellow countrymen and associates** (la rea’ – to others in their race and company), **just as when in a relationship with** (ka ‘asher‘eth ba –similarly as when engaged in the same relationship with) **the Lord** (ha Ba’al), **their fathers** (‘ab –their forefathers and ancestors) **overlooked, ignored, and forgot** (sakah – were not mindful of and ceased to appreciate the significance of) **My personal and proper name** (shem).” (Yirmayahuw/ YahLifts Up / Jeremiah 23:27)

Jer 23:27 Which think^{H2803} to cause as a strong covenant mark^(H853) My people^{H5971} to forget^{H7911} My name^{H8034} by their dreams^{H2472} which^{H834} they tell^{H5608} every man^{H376} to his neighbour,^{H7453} as^{H834} their fathers^{H1} have forgotten^{H7911} as a strong covenant mark^(H853) My name^{H8034} for Baal.^{H1168}

Throughout Scripture the title “ *Ba’al* –Lord” is associated with ha Satan the Adversary.

Satan’s ambition is to lord over everyone, including Yahuah. He wants to control and possess the souls of all humankind and thereby keep them from Yahuah. He accomplishes his goal by twisting, corrupting, misinterpreting, and counterfeiting Yahowah’s Word. So as you might expect, religious clerics are the Adversary’s favorite tools.

Using them he controls and inspires every religious institution on Earth. Since אֱלֹהִים has been so unequivocal, please consider this emphatic trend: had it not been for the clerical ploy of replacing Yahowah’s name with “*ha ba’al* –the lord,” religions would not exist. The rabbis who conceived Rabbinical Judaism recognized this which is why they made it a crime punishable by death to speak or write Yahowah’s name.

General turned Emperor and then Pope Constantine, the founder of the Roman Catholic Church, recognized this which is why he saw to it that Yahowah’s name was replaced with “the Lord” in all of the official bibles in his realm and then orchestrated the change from the Ma’aseyah Yahowsha’s name and title to the wholly unrelated ” Lord Jesus Christ.” And while Muhammad never knew or even heard Yahowah’s name, had it been used by the rabbis in Yathrib, he never would have been able fool anyone with his choices of the Lord, Ar Rahman, Ar Rahim, and Allah, by choosing names which were anything but Yahowah.

This passage proves that Yahowah associates the replacement of His name with the title “*ha ba’al*- the lord” to be a crime committed by those in league with Satan. The human plan to replace His name, Yahowah, with ” the Lord” has been presented in the context of the most vile and vain things humankind has ever done. This scheme lies at the very heart of every religious deception on earth. **And if you don’t think Yahowah cares, not only is it irrelevant what you think, you’d be dead wrong.**

Beyond the fact that no religion or person is authorized to alter Yahowah's Word, and seven thousand substitutions of the Lord for Yahowah in the Torah, Prophets, and Psalms is a copyedit of unforgivable proportions, we cease to exist, there is no universe, no life, no Almighty, no Covenant Relationship, no Towrah Instructions, no way to know or meet our Heavenly Father, no means to salvation, and no hope without Yahowah. Apart from His name there is nothing. Every English Bible of consequence, the King James, New American Standard, New International Version, and the New Living Translation, failed to translate *ha-* the before *Ba'al*. Not one translated *Ba'al* as "Lord." But each one systematically replaced Yahowah's name with the Lord throughout this discussion. Because freewill serves as a prerequisite for choosing to engage in a loving relationship, Yahowah has not, and until the last days will not, intervene to stop religious clerics from changing and corrupting His Word, even from lying in His name. Therefore:

“The prophet (*ha naby*) who associates himself with (*‘asher ‘eth*)these revelations and communications (*ha halowm* –the claims to inspired insights),let him continue to recount, record, and write (*saphar* –publish and communicate) his divine revelations and inspired messages (*halowm*). And those who as a result of the relationship (*wa ‘asher*)speak My Words (*dabar* – communicate My message), let him communicate (*dabar*) My Word (*dabar*)truthfully and reliably (*‘emeth* –faithfully, dependably, and accurately). What does (*mah*) the straw (*ha teben* – the chaff, the light, dry, brittle stubble which is easily blown by the wind) have in common with (*la ‘eth*) the grain (*bar* –the fruit and the son)?‘ prophetically asks (*na’um*) Yahowah.”
 (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:28)

Jer 23:28 The prophet^{H5030} that^{H834 H854} has a dream,^{H2472} let him tell^{H5608} a dream;^{H2472} and he that^{H834 H854} has My word,^{H1697} let him speak^{H1696} My word^{H1697} faithfully.^{H571} What^{H4100} is the chaff^{H8401} to^{H854} the wheat?^{H1250} says^{H5002} Yahuah.^{H3068}

Life is about choice. We are all given the opportunity to trust men or אֱלֹהִים, place our faith in religion or engage in the Covenant Relationship. As was the case in the Garden of Eden, Yahuah allows the advocates of the options which are opposed to Him to have their say. If people can’t distinguish between that which is valuable and that which is worthless, then that is their loss. After all...

**“Is not (*ha lo*) this(koh), My Word (dabar), similar to (ka) the fire (ha ‘esh –that which enlightens and consumes)?’ authoritatively questions (*na’um*) Yahowah, and similar to (wa ka) a tool which (patysh –an implement which) shatters (pasas –crushes and crumbles, disperses and decomposes) earthen material (*se/a*’ –the hardest matter and strongest defensive position)? “
‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:29)**

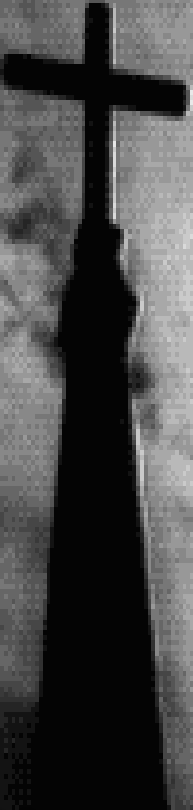
Jer 23:29 *Is not*^{H3808} *My word*^{H1697} *like*^{H3541} *as a fire?*^{H784} *says*^{H5002} *Yahuah;*^{H3068} *and like a hammer*^{H6360} *that breaks*^{H6327} *the rock*^{H5553} *in pieces?*

This is a loaded comparison. Fire can provide light and thus enlighten us. It can warm us and cook the food which nourishes us. But it can also consume that which is not properly prepared and protected. It is fire, after all, which provides the energy upon which a crucible functions as it separates that which is valuable from the dross. Similarly, Yahuah's Word has the power to enlighten and nourish those who read it accurately, just as it serves as the basis of judgment for those who corrupt it.

The Ma'aseyah Yahowsha' is both the living embodiment of Yah's Word and the Implement Yahuah uses to facilitate our salvation. He is also the Son, and first fruit. Those who chisel away at His message will find themselves shattered by it. As earthen material, they will crumble and decompose.

‘So therefore (ken) **concerning this** (la) , **look to Me** (hineh –pay very close attention to Me) **before the prophets**, for I am against the prophets (*‘al ha naby’* –I am over and opposed to those who claim to convey inspired revelations),⁴ **declares** (*na’um* – announces in advance) **Yahowah . I am against the individuals** (*‘iysh* – men) **who secretly steal, taking** (ganab – who clandestinely conspire to rob, taking away without permission) **My Words** (dabary) **away from** (min) **their fellow countrymen** (*rea’* – associates, companions, race, and neighbors).⁴”
(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:30)

Jer 23:30 Therefore,^{H3651} behold,^{H2009} I *am* against^{H5921} the prophets,^{H5030} saith^{H5002} Yahuah,^{H3068} that steal^{H1589} My words^{H1697} every one^{H376} from^{H4480 H854} his neighbour.^{H7453}



Yahowah is condemning the translators and publishers of bibles who clandestinely conspire to rob His people of His message without His permission by removing the valuable words which comprise it, while leaving valueless ones in their place. The corruption of bible translation is a very serious crime with egregious consequences. If you want lies, look to men, especially religious clerics. If you want truth, look to Yahuah. And speaking of Yahuah, according to Yahowah, He is opposed to any and all religious pontifications and practices which take His Word away from His people.

Those who would conspire to rob souls of Yahowah's testimony by removing anything from it or replacing it with something else are in serious trouble. And make no mistake; this is precisely what the religions of Christianity, Judaism, Islam, and even Socialist Secular Humanism have done.

אִיִּזְּ has stated the obvious and yet it's seldom considered reality that He is opposed to religion because the religious mislead His people and cause them to go astray wandering away from Him. And since there is no religious institution on earth which conveys Yahowah's Word accurately, completely, or truthfully, every religion falls under this condemnation.

According to Yahuah, every religion on Earth is valueless, completely and totally worthless. They speak for man, not for Yahuah. In this next passage, apart from the context of this discussion, we would have two otherwise equally viable options when it comes to translating *masa'*. It can be a burden which is carried or it can be an inspired revelation, authorized promise, and prophetic declaration.

Yet in this discussion, since Yahuah has been focused upon contrasting His Word with man's religious messages, and has said nothing whatsoever about His burdens, the choice becomes rather obvious. Let us stop here and make double triple sure.

H4853 מַסָּא' *masa'*

mas-saw' From [H5375](#); a *burden*; specifically *tribute*, or (abstractly) *portage*; figuratively an *utterance*, chiefly a *doom*, especially *singing*; mental, *desire*: - burden, carry away, *prophecy*, X they set, song, tribute.

מִשָּׂא m.—(1) verbal inf. from the root **נָשָׂא**; a bearing, a carrying. Nu. 4:24, **לְעִבְדוֹ וּלְמִשָּׂא** “for

(4) **something uttered** (see the root No. 1, letter f), **a sentence**, Prov. 30:1; Collect. 31:1, **מִשָּׂא אִשָּׁר**, יִפְרְתוּ אִמּוֹ “the sentences which his mother taught him.” Specially **something uttered by God**, 2 Kings 9:25; or by a prophet, followed by a genit. of the object. Isai. 13:1, **מִשָּׂא בְּרָל** “the oracle (uttered) against Babylon.” Isai. 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Nah. 1:1; Hab. 1:1; also followed by **כִּי** Zec. 9:1; **עַל** 12:1; **אֶל** Mal. 1:1. It is fully expressed **מִשָּׂא דְּבַר יְהוָה** the utterance of the word of the Lord, Zec. 9:1; 12:1. **From מִשָּׂא being often found in the headings of denunciatory oracles**, Jerome, Luther, and others render the word even in these instances *onus*, *burden*, and regard it as signifying a grievous or threatening oracle, see Jerome, Prol. ad Habac., and on Isa. 13:1; but it is also found where it stands in a good sense, Zec. 12:1; Mal. 1:1. There is a paronomasia on the two senses burden and oracle, Jer. 23:33, seq.; Eze. 12:10.

The root is Nashaw and is something carried or being bearing something as being uttered, a letter or sentence. What these false prophets and religions have done as carried a burden of lies and put it on the people who also bear the responsibility of accepting it without question.

נשא

This is a most extensive root, signifying in general, *to bear, take or lift up*. Its most remarkable applications are as follows.

I. *To bear, bear up*, as the waters of the flood did the ark. Gen. vii. 17.

II. *To take up*, as weapons. Gen. xxvii. 3.

III. *To bear, suffice, contain*. Gen. xiii. 6. xxxvi. 7. xlv. 1.

IV. *To lift up or lay on*, as a load upon a beast. Gen. xxxi. 17. xlii. 26. Comp. 1 K. xiii. 29.

2 K. ix. 25, *Jehovah* נשא עליו את המשא הזה laid upon him (King Jehoram) this burden, i. e. *this heavy doom or prophecy*; see the context. And so the N. נשא seems applied,

Isa. xiii. 1. xv. 1. xvii. 1. Habak. i. 1, & al. freq.; but in Prov. xxxi. 1, it means no more than a *weighty important discourse*; and in

Lam. ii. 14, נשא is applied to the *flattering predictions* of the false prophets. And indeed

several learned men have thought that נשא when predicated of *words or speeches* means no more than *taking them up or uttering them* (see

Zech. xiii. 1. ix. 1. Mal. i. 1, and sense XI. below), which seems true when applied by the

prophets to their own *prophecies*. See Jer. xxiii.

We apply all that Yahuah has said so far we can see that these prophets are lifting up their own false message and this "religious speak" has flooded the earth. They use it as a weapon against the people, herding them in the direction they want them to go in fear. They are loading their souls with doctrine as a person would load a beast instead of freeing them up. The fear of not doing or believing what the clergy or scientists say without dire consequences. And as Yahuah has said they get this information not from Him but from their own imagination that is of no help to the people. When in fact it is eternally destructive.

V. **To bear, carry as a burden.** Gen. xlv. 23. Exod. xxv. 14. As a N. נשא *a bearing or carrying.* Num. iv. 47. Also, *the thing borne, a burden.* 2 K. v. 17. viii. 9. As a N. fem. plur. in reg. נשארי *beasts of burden.* Isa. xlvi. 1. So Montanus, *gestatrix vestra.*

VI. **It is particularly applied to the imposing or laying of an usurious burden upon debtors,** נשא נשא *to lay such a burden upon.* See Neh. v. 7, 10. As a participial N. נשא *an oppressor,* of this kind, *an oppressive creditor.* 1 Sam. xxii. 2; but in Isa. xxiv. 2, נשא in Niph. is *the person loaded or oppressed* in this manner.

VII. **To carry, bring.** Gen. xlv. 19. xlv. 5. xlvii. 30. Exod. x. 13.

VIII. **To take away, carry off.** Num. xvi. 15. Hos. i. 6. Mal. ii. 3.

IX. **To take, receive, obtain, reportare.** Esth. ii. 15, 17. Ps. xxiv. 5.

X. **To bring or take, as a wife, ducere, for oneself.** Jud. xxi. 23. Ruth i. 4. 1 Chron. xxiii. 22. 2 Chron. xi. 21.—or for another. 2 Chron. xxiv. 3. Neh. xiii. 25. Ezra ix. 12.

XI. **To take up, take into one's mouth (according to our phrase), as words, discourses, or the like.** Exod. xx. 7. xxiii. 1. Ps. xv. 3. xvi. 4. Job xxvii. 1. Amos v. 1, & al. Comp. Isa. iii. 7.

XII. **To take, as a number.** Num. iii. 40. 1 Chron. xxvii. 23.—or sum. Exod. xxx. 12. Num. i. 2. See sense XXIII. below, and under שרא X.

XIII. **To bring, present.** As a N. fem. נשאת *a gift, present.* 2 Sam. xix. 42, אמ נשאת נשא לני, Eng. transl. *hath he given us any gift? brought or presented to us a present;* as a N. fem. נשאת nearly the same. Esth. ii. 18. Jer. xl. 5. Comp. Gen. xliii. 34; where it is rendered *messes, i. e. presents of meat.* Also, *a bringing, presenting.* Deut. xxiv. 10.

The burden if you will that we all carry is to sift through all the madness and just get back to the true word of Yahuah. We are the debtors and if we don't get this right our debt will not be zeroed out by Yahusha's work and Yahuah's plan. We are carried off by the flights of fancy of prophet and priest, celebrity and science who try and confuse us with the latest discoveries or PC edict to take society as the bride of the evil one.

To have all of us declaring our worship and undying love and commitment to false images and idols and now in 2017 the reality of them pushing an actual AI (Artificial Intelligence) god that will be worshiped and bowed down too. Think that impossible? Try putting your smart phone in a drawer or turning off the computer for just one day and you will see how much even for those who love Yahuah this technocracy has crept into and dominates our lives.

They want to number us as on their side against Yahuah. We are being controlled and presented on a platter to the evil one who is hell bent on our destruction and we go along willingly.

XIV. *To bear*, as a tree does fruit or boughs.

Ezek. xvii. 8, 23. Hag. ii. 19.

XV. *To bear sin*, as an offender, *to bear it himself*, as a burden, (comp. sense V.) i. e. *to be reckoned as a sinner, and punished accordingly*.

Lev. v. 1, 17. xxiv. 15, & al. freq. With \beth following, Ezek. xviii. 19, where the word for *punishment* seems to be understood. *To bear*, as a mulct, or fine. Prov. xix. 19.—reproach. Ezek. xxxix. 26.

XVI. *To bear sin*, in a vicarious manner, or instead of the sinner, and that whether typically, see Exod. xxviii. 38. Lev. x. 17. xvi. 21.—or really, Isa. liii. 4, 12.

XVII. Transitively, or with \beth following, *to bear or bear with sins or sinners, to forbear punishing them*. See Gen. xviii. 24, 26. 1. 17. Exod. x. 17. xxiii. 21. Num. xiv. 19. Isa. ii. 9.

XVIII. *To raise, take or lift up*, as the feet, the hands, the eyes, the voice, &c. See Gen. xxix. 11. xxxiii. 1. Job ii. 12. Ps. xxviii. 2. Isa. lii. 8, & al. freq. נשא without קול is used elliptically for *lifting up the voice*. Job xxi. 12. Isa. iii. 7. xlii. 2. חן תשנה Jer. ix. 18, the radical א is dropped in the common print-

What fruit are we bearing in our lives? Will we be reckoned as missing the mark and face judgment because we did not take heed to Yahuah's voice and study it out? Will we be judged because we ourselves still promote bad theology over Yahuah's plan because we didn't clean that out on our journey from Babylon?

Are we going to bear the punishment of being set apart from what society has deemed politically correct and Yahuah has condemned as an abomination?

XIX. *To raise, lift up, as floods do their voice or waves.* Ps. xciii. 3. As a N. *רָאָה* *lifting up, swelling, as of waters.* Also, *a swelling or insolence, as of men or nations.* See Isa. xvii. 12, 13. Ps. lxxv. 8. lxxiv. 23.

XX. It is rendered *to consume, burn, i. e. raise in smoke and vapour.* Nah. i. 5. 2 Sam. v. 21. But in the former passage it may perhaps be better referred to the *rising or heaving up* of the earth in an earthquake. So the LXX *ανισταλη* *was lifted up*; and in the latter *רָאָה* may be rendered *he took away*, though it does indeed farther appear from 1 Chron. xiv. 12. that David also *burnt* the idols.

XXI. In Kal and Hiph. *to elate, puff up, deceive or seduce by elation.* See Gen. iii. 13. 2 K. xviii. 29. (comp. 2 Chron. xxxii. 15.) xix. 20. Jer. xlix. 16. Obad. ver. 3. In Niph. *to be elated, deceived by elation,* Isa. xix. 13.

XXII. *רָאָה לְרֵאשִׁית* *to lift up the head—as of one-self, in pride or insolence.* Ps. lxxxiii. 3.—*in confidence, Job x. 15.—of another in order to make him conspicuous, either with a design of kindness and favour, or otherwise.* See 2 K. xxv. 27. Jer. lii. 31. Gen. xl. 13, 20; but at ver. 19, joined with *רָאָה לְרֵאשִׁית*, the phrase is rightly rendered, *shall lift up (or take) thy head from off thee, i. e. shall behead thee*; after which the chief baker was to be *hanged*, as the Philistines, who were descended from the Egyptians, treated the dead body of Saul, 1 Sam. xxxi. 9.

XXIII. *רָאָה לְרֵאשִׁית* *to take a sum.* Comp. under *רָאָה* X.

We can flood the world with the truth or drown in the lies as Yahuah has destroyed the people previously.

Our choices will decide our fate to be burned and consumed by righteous judgement or enveloped in warming light. All of us have been burned by bad judgement in our lives. We can look at this and grow from the consequences we experienced.

Those who seek to lead us astray are puffed up which is how Yahuah described Paul. Mohammad had delusions of grandeur as does the pope and all political and secular pied pipers of today. They are conspicuous in their plots to undo all of Yahuah's creations, including human beings. We must take their mark to show we belong to the masses they think they control.

They want to take us as a sum total. No one left standing for Yahuah.

XXIV. נָשָׂא פָּנִים *to lift up the face*—of oneself, as in kindness, Num. vi. 26.—in confidence or assurance. 2 Sam. ii. 22. Job xi. 15. xxii. 26.—of another, and so *to accept or regard his person, either with favour, kindness or respect in general*, as Gen. xix. 21. 1 Sam. xxv. 35. 2 K. iii. 14. v. 1. Lam. iv. 16 ; or *with undue favour or respect*. Lev. xix. 15. Ps. lxxxii. 2. Prov. xviii. 5. Mal. ii. 9.

XXV. נָשָׂא נֶפֶשׁ, construed with אֵל, *to lift up the soul*, i. e. *the desires and affections, to*, (comp. under נָפַח V.) Deut. xxiv. 15. (where Eng. transl. *sets his heart upon*) Jer. xxii. 27. xliv. 14, & al. freq. Comp. Ezek. xxiv. 25, וְרָאָה מִשָּׂא נַפְשָׁם *and that whereupon they set their minds*. Eng. translation. Comp. Psal. xxiv. 4. xxv. 1, and Merrick's Annot. in Psal. xxiv.

We are not to regard them or put our confidence in them! It is UNDUE favor and respect. That is only to be reserved for Yahuah and his son, Yahusha.

We should never be lifting up their desires they have set in their own minds over Yahuah's will and word. It will be disastrous for us and them. Yahuah tells us to have no fear of them.

This word is fascinating in the context of these verses we have been reading and we agree with Craig that burden is not the best translation choice.

“Pay attention and look to Me (hineh) , I am against (‘al –opposed to) the pontifications (*naba’*) of deceptive and misleading (seger –dishonest and errant) Revelations and messages in which there are claims of inspiration (halowm),‘ declares (*na’um*) Yahowah . ‘And yet (wa) they recount and write them (saphar – they proclaim and record them) and thereby (wa ‘eth), they cause My people (‘am –My family) to go astray and wander away (*ta’ah* –to be deceived and falter, missing the way) through (ba) their lies (seger –deceptive and misleading statements, their vain and fraudulent messages) , and through (ba) their insolent, arrogant, and reckless speech (pachazuwth –their self-willed, stubborn, wanton, and false extravagance). I (‘any) did not (*lo’*) send them (*salah*) and did not (*wa lo’*) instruct, appoint, ordain, direct, command, or authorize them (*sawah* – provide them with any guidance or authority). **And so they are of absolutely no value whatsoever** (*wa lo’ ya’al ya’al* – they are of no benefit of any kind and they accomplish nothing which is useful or good) to the family (*la ha ‘am* –on behalf of the people), **this** (zeh) declares (*na’um*)Yahowah.‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:32)

Jer 23:32 Behold, ^{H2009} I am against^{H5921} them that prophesy^{H5012} false^{H8267} dreams, ^{H2472} says^{H5002} Yahuah, ^{H3068} and do tell^{H5608} them, and cause as a strong covenant mark (^{H853}) my people^{H5971} to err^{H8582} by their lies, ^{H8267} and by their lightness; ^{H6350} yet I^{H595} sent^{H7971} them not, ^{H3808} nor^{H3808} commanded^{H6680} them: therefore they shall not^{H3808} profit this people at all, ^{H3276} ^{H3276} ^{H5971} ^{H2088} says^{H5002} Yahuah. ^{H3068}

“And when (wa ky) the people (‘am) ask you (sa’al –question you) about this (ha zeh), or alternatively (‘ow), the prophet (naby’ – the one who claims inspiration), or even (‘ow) the priest or minister (kohen –government advisor, policy maker, and teacher) question you (sa’al) so as to say (la‘amar), —What is (mah)Yahowah’s (Yahowah’s) prophetic declaration (masa’ – inspired revelation and authorized promise)? and you respond to them (wa ‘amar ‘el ‘eth),—What (mah) prophetic revelation (masa’ – authorized promise and inspired declaration)? then (wa) I will reject, forsake, and abandon you all (natas –reject and withdraw from you, separating Myself from you, disassociating with you),‘ prophetically declares (na’um –reveals in advance by way of inspiration in an authorize message) Yahowah.” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:33)

Jer 23:33 And when^{H3588} this^{H2088} people,^{H5971} or^{H176} the prophet,^{H5030} or^{H176} a priest,^{H3548} shall ask^{H7592} you, saying,^{H559} What^{H4100} is the burden^{H4853} of Yahuah^{H3068} thou shalt then say^{H559} to^{H413} them, as a strong covenant mark (H853) What^{H4100} burden?^{H4853} I will even forsake^{H5203} you, says^{H5002} Yahuah.^{H3068}

If someone doesn't care enough about אַיָּאָז or what He has to say to read and listen to Yahuah's Word, to observe, to examine, and to consider His prophetic declarations, inspired revelations, and authorized promises, then they should not be surprised when He pronounces that He wants nothing to do with them. And while that is stated unequivocally, as it is what "*natas* –reject and forsake" means, what's implied by this context is that if a person is more comfortable with, if they prefer, or have put their faith in the message promoted by a religious institution, there is no hope of them ever associating with Yahowah.

Demonstrating their inability to properly convey Yahowah's Word, Christian publishers have made a mess of this verse. In Roman Catholicism's Vulgate, we find:

“If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, says the Lord.”

Not knowing Hebrew, and therefore not recognizing that the only reasonable translation of *masa'* in this context was as Yahowah's inspired revelation, authorized promise, and prophetic declaration, Jerome made a mistake, and thereby artificially created the misimpression in the minds of Roman Catholics that there was a burden associated with אַיָּאָז.

But more than this, he precluded Roman Catholics from understanding that those who are clueless as to the existence and relevance of Yahowah's —*masa*' —inspired revelations, authorized promises, and prophetic declarations, will be rejected by Yahuah. And while that is tragic, this criminal wrongdoing, does not end with the Vulgate. The King James Version replicated the same mistake

Uninspired by Yahowah's *masa*', they published:" And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, says the LORD."

The New American Standard wrote oracle in place of burden, which is closer, but the concept of an oracle comes to us from Greek paganism. And the context here in this discussion is competing prophetic revelations. Turning to the New Living Translation, they turned prophecy into a burden with this bizarre twist:

"Suppose one of the people or one of the prophets, or priests asks you, What prophecy has the Lord burdened you with now?' You must reply, You are the burden! The Lord says he will abandon you!"

They were thereby perpetrating the very crime Yahowah has been condemning. And they did so because they want the Old Testament to be considered a burden, for if it isn't, then Paul, their patron saint, lied when he claimed that it was.

“And the prophet (*naby*’ –the one who makes claims of inspiration and authorization) and the priest and minister (kohen–government advisor, policymaker, and teacher), and the people (*‘am* –the family) who (*‘asher* –as a result of their relationship) speak about (*‘amar* –respond to, inquire about, share, focus upon, declare, and proclaim) the prophetic declaration (*masa*’ –the authorized promise and inspired revelation) of Yahowah, **I will pay attention to, attend to, accept, and look after** (*paqad ‘al* – I will be concerned about, seek, take stock of, value, summon, and gather) **that individual** (*ha huw’ iysh*) and his righteous family and home (*wa ‘al beyth* –and also on behalf of his household).”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:34)

The King James has such a bad translation it is breathtaking!

Jer 23:34 And *as for* the prophet,^{H5030} and the priest,^{H3548} and the people,^{H5971} that^{H834} shall say,^{H559} The burden^{H4853} of Yahuah,^{H3068} **I will even punish**^{H6485 H5921} that^{H1931} man^{H376} and his house.^{H1004}

H6485 𐤑𐤏𐤓

pâqad *paw-kad*’ A primitive root; to **visit** (with friendly or hostile intent); **by analogy to oversee, muster, charge, care for, miss, deposit, etc.:** - avenge, bestow, (appoint to have the, give a) charge, commit, count, deliver to keep, be empty, enjoin, go see, hurt, do judgment, lack, lay up look, make X by any means, miss, number, officer, (make) overseer have (the) oversight, punish, reckon, (call to) remember (-brance), set (over), sum, X surely, visit, want.

H5921 𐤑

‘al al **Properly the same as H5920 used as a preposition (in the singular or plural, often with prefix, or as conjugation with a particle following); above, over, upon, or against (yet always in this last relation with a downward aspect) in a great variety of applications**

H5920 𐤑

‘al al **From H5927; properly the top; specifically the Highest (that is, Yahuah); also (adverbially) aloft, to Yahuah: - above, high, most High.**

The one and only thing which differentiates a person who is rejected by Yahuah from one who is accepted by Him, is a person's response to Yahowah's prophetic pronouncements, His inspired revelation and authorized promises. Therefore, it is in our interest, in our family's interest, that we "*amar* – speak about, respond to, inquire about, share, focus upon, declare, and proclaim" Yahuah's Word.

It is particularly reassuring and comforting to hear Yahowah promise to "*paqad* – look after and care about" the "*beyth* –family and home" of those who value and share His Word. And while I cannot say for sure, I suspect this generous offer applies to one's husband or wife, and to their immediate children, and not to a person's parents or grandchildren. But once again, this passage only makes sense when *masa*' is synonymous with the Word of אָמַר. When it is rendered as a burden, as it is in the Vulgate and King James, the corrupted message is counterproductive. This Roman Catholic rendition is not only inaccurate, it's senseless: "And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house."

The King James Version In fact, it is considerably worse Faltering again, the New American Standard repeated their oracle reference before following the lead of the King James and mistakenly translating paqad as —punishment as opposed to attending to and accepting. And in this passage, the New Living Translation, showing a lack of consistency, dropped the burden rendering of *masa*’, and then conceived a supposed translation that makes no sense whatsoever when juxtaposed against the previous verse. How do you get from:

“Suppose one of the people or one of the prophets, or priests asks you, What prophecy has the Lord burdened you with now? ‘ You must reply, You are the burden! The Lord says he will abandon you!”

to:

“If any prophet, priest, or anyone else says, I have a prophecy from the Lord, ‘ I will punish that person along with his entire family?”

Moving from man's corruptions to Yahowah's revelation, we find:

“So this is what (koh) you should actually say (‘amar –respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond), each individual (‘iysh) on behalf of (‘al) his fellow countryman (rea’ –his friends, companions, associates, members of his race, and neighbors) and (wa) each individual (‘iysh) on behalf of (‘al) his brother (‘ah), —What (mah) has Yahowah (אִיִּשׁ) testified, spoken about, declared and answered (‘anah – provided as a witness, responded, and asked), and (wa) what (mah) has Yahowah (אִיִּשׁ) communicated in His Word (dabar – spoken and verbalized, announced and declared)?”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:35)

Jer 23:35 Thus^{H3541} shall you say^{H559} every one^{H376} to^{H5921} his neighbour,^{H7453} and every one^{H376} to^{H413} his brother,^{H251} What^{H4100} has Yahuah^{H3068} answered?^{H6030} and, What^{H4100} has Yahuah^{H3068} spoken?^{H1696}

This passage may very well be targeting “ the look at what god has done in my life crowd”, who cite changes in their attitudes or situations to prove that they are on the right track in spite of the fact that their faith is wholly contrary to Yahowah’s Torah. Of them Yahowsha’ said in His Teaching on the Mount, especially of those who call Him Lord and who claim to have witnessed miracles in His name, I don’t know you. Get away from Me.

In the end, Yahowah’s Name and Word is all that matters. He and His testimony provide the only completely truthful, absolutely unassailable, and irrefutable source of reliable truth on all essential matters. So when and if you are questioned, provide Yahowah’s answers.

But sadly, this isn’t what the vast preponderance of people have done. Rather than focus on Yahowah’s testimony, they have placed their faith in religious corruptions and deceptions instead. Therefore, after the previous admonition, we have the following condemnation...

“But (wa) the prophetic declaration (*masa’* –the authorized promise and inspired revelation) of Yahowah you no longer remember (*lo’ zakar* – you do not recall or mention, invoke or proclaim). Indeed (ky), to each individual (*la ‘iysh* –according to each man) there exists his own (hayah) inspired revelation and authorized promises (*masa’* –proclamations), his own word (dabar – message and account). You change and twist (hapak – you invert and convolute, you pervert and upend) the Word (dabar –the message and testimony) of the living, existing, and renewing (chayym – the animated, lively, robust, reviving, and growing) Everlasting (‘*elohym*), Yahowah (אֱלֹהִים) of the vast array of envoys (*saba’* –the spiritual command and control regime who serve by following orders), our Everlasting (‘*elohym*).”
 ‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:36)

Jer 23:36 And the burden^{H4853} of Yahuah^{H3068} shall you mention^{H2142} no^{H3808} more:^{H5750} for^{H3588} every man's^{H376} word^{H1697} shall be^{H1961} his burden;^{H4853} for you have perverted^{H2015} as a strong covenant mark (^{H853}) the words^{H1697} of the living^{H2416} Everlasting,^{H430} of Yahuah^{H3068} of hosts^{H6635} our Everlasting One^{H430}

While people claim that we should respect everyone's religion, and that everyone is entitled to their own opinion, all Yahuah is saying here is that most everyone has both, and that neither are consistent with His message. And while that is indeed a waste of glorious potential, Yahuah has not given up on us. Like a father encouraging his wayward children, Yahuah continues to provide us with the best possible advice.

“So this is what (koh) you should actually say (*amar* –respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond) **to** (*el*) **the prophet** (*naby*’ – the person who claims to speak on behalf of god) , —**What** (*mah*) **has Yahowah** (אֵלֹהִים) **testified to you, spoken about to you, declared to you, and answered you** (*anah* – provided to you as a witness, responded to you, and asked of you), **and** (*wa*) **what** (*mah*) **has Yahowah** (אֵלֹהִים) **communicated in His Word** (*dabar* –spoken and verbalized, announced and declared)?”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:37)

Jer 23:37 This^{H3541} shall you say^{H559} to^{H413} the prophet,^{H5030}
What^{H4100} has Yahuah^{H3068} answered^{H6030} you? and,
What^{H4100} has Yahuah^{H3068} spoken?^{H1696}

Yahuah has repeated this suggestion because far too few people heed it, and it is a matter of life and death. The only answers which count when it comes to forming a relationship with אֱלֹהִים and living forever with Him are found in Yahowah's —*masa*' —prophetic pronouncements, inspired revelation, and authorized promises.

In the next verse we are greeted by a magnificent and yet gut-wrenching prophecy. After communicating the benefits of —'amar — affirming, accepting, and proclaiming Yahowah's — *masa*' —authorized, inspired, and revealed pronouncements, prophecies, and promises, and delineating the consequences of —lo' 'amar —not affirming, accepting, nor proclaiming them, Yahuah informs His people in a prophetic pronouncement that He will dispatch His Word to them by way of a Witness, fulfilling and affirming all of His —*masa*' —prophetic promises. But then He tells us that His people will reject Him, and that as a result, they will be rejected.

Yahuah says in essence, “So if you acknowledge and accept My prophetic declarations, here’s one you ought to consider seriously because the consequences are serious. I’m going to send the living embodiment of My prophetic testimony to you, and yet I’m telling you in advance that most of you are going to reject this ultimate affirmation of My Word. And by so doing, I am putting you on notice: I will have no memory of those of you who do. I will provide you with no credit what so ever, and will completely disassociate Myself from you.”

And yet, in spite of this warning, mankind has done this very thing: Jews, Christians, Muslims, and Humanists alike. Even though Yahuah’s words are unequivocal, unambiguous, and uncompromising, the victims of the world’s most prevalent religious schemes have all failed to appreciate or understand the consequence of disassociating Yahowah’s Witness from His prophetic testimony.



The bottom line here is that אַיִן is not into partial credit. Man’s religious corruptions have no value whatsoever in His eyes. All of those who disassociate Yahowsha’ from the Torah, Prophets, and Psalms, as Christians, Jews, Muslims, and Secular Humanists all do, will be and remain unknown to Yahuah, of no interest to אַיִן, unredeemed by אַיִן, and completely separated from Him. There is no compromise or wiggle room here. This is bold and blunt. But it is also comprehensive and complicated, so let’s consider this prophetic pronouncement first bereft of amplification. Yahuah revealed:

“And if you acknowledge, accept, and testify regarding the prophetic declaration of Yahowah, so likewise this is what Yahowah affirms and promises: —Since you all are saying this, the Word of Yahowah’s authorized, inspired, and the revealed testimony, and yet when I chose to reach out and actually send to you all for the purpose of serving as a Witness, and you do not respond and answer, nor affirm this Witness to Yahowah’s prophetic declaration, for this reason therefore behold, then I will genuinely forget about you, give you no credit whatsoever, and I will actually reject and completely forsake you all and the city which, as a result of the relationship, I gave to you and to your fathers from My, the Almighty’s presence.”(Yirmayahuw23:38-39)

Jer 23:38 But since^{H518} ye say,^{H559} The burden^{H4853} of Yahuah;^{H3068} therefore^{H3651} thus^{H3541} says^{H559} Yahuah;^{H3068} Because^{H3282} you say^{H559} as a strong covenant mark ^(H853) this^{H2088} word,^{H1697} The burden^{H4853} of Yahuah,^{H3068} and I have sent^{H7971} to^{H413} you, saying,^{H559} You shall not^{H3808} say,^{H559} The burden^{H4853} of Yahuah;^{H3068}

Jer 23:39 Therefore,^{H3651} behold,^{H2009} I, even I, will utterly forget^{H5382} ^{H5382} you, and I will forsake^{H5203} you, and the city^{H5892} that^{H834} I gave^{H5414} you and your fathers,^{H1} *and cast you out of*^{H4480} ^{H5921} My presence.^{H6440}

Now let’s observe this amazing statement deploying the full benefits of amplification to see how much more we can learn...

“And if (wa ma) you acknowledge, accept, and testify regarding (‘anah la –responded and provide a witness to, speak about, declare, say that you answer to) the prophetic declaration (masa’ –the authorized promise, inspired pronouncement, authorized word) of Yahowah (Yahowah), so likewise (ken –surely and reliably as a result) this is what (koh) Yahowah (אֲמַר) affirms and promises (‘amar –says and intends, declares, answers), —Since (ya’an – for the reason) you all are saying (‘amar ‘eth –witnessing with, answering to, making promises by way of, summoning others with, providing testimony on behalf of) this (zeh), the Word (ha dabar) of Yahowah’s (אֲמַר) authorized, inspired, and the revealed testimony (masa’ – prophetic declaration), and yet when (wa) I chose to reach out and actually send (salah – genuinely dispatch (imperfect waw consecutive)) to you all (‘el –to you) for the purpose of (la) serving as a Witness and communicating with you (‘amar –affirming everything I’ve said (qal stem in the infinitive construct –meaning that this witness is real and His affirmations are genuine, as opposed to this being a metaphor and/or hypothetical, and that as a verbal noun, and you do not respond and answer, nor affirm this Witness to (lo’ ‘amar – do not accept or speak on behalf of (qal stem and imperfect conjugation –telling us that this decision regarding Yahowah’s Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) Yahowah’s prophetic declaration (masa’ –the authorized, inspired, and the revealed pronouncement), for this reason therefore (la ken – so accordingly) behold (hineh), then (wa) I will genuinely forget about you (nashah ‘eth – not recall any information or memory of you (qal perfect consecutive – Yah will actually choose to forget about them for a specific period of time which will eventually come to an end)), give you no credit whatsoever (nasha’ –provide nothing of value, no payment, recompense, or ransom (infinitive absolute, the ransom which will be withheld)), and I will actually reject and completely forsake you all (natash ‘eth – genuinely disassociate from you, completely separating Myself from you, abandoning you (qal perfect consecutive–affirming that this rejection and disassociation is Yahwah’s decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) and the city (‘yr) which as a result of the relationship (‘asher) I gave (natan) to you (la) and to your fathers (wa la ‘ab) from (min) My, the Almighty’s presence (‘al paneh).”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:38-39)

Yahowsha' is the living embodiment of Yahowah's Word, and thus of His prophetic declarations, inspired pronouncements, and authorized promises. And yet when Yahusha camped out in our presence, affirming everything Yahowah had promised in His Towrah – Instructions, every religious institution on earth, before and since, has rejected His message in favor of man's. They have spoken on behalf of —*ha Ba'al*— the Lord instead of Yahowah.

In the spirit of full disclosure, I'd like to share two additional thoughts relative to our previous discussion regarding the extraordinarily unique quality of Hebrew tenses —as they are seldom as revealing or essential as they are in this prophetic declaration. First, if you consider yourself a passionate and devoted student of Yahowah's Word, and especially His prophetic pronouncements, as opposed to an interested, albeit casual, observer, your heart should have leapt for joy and danced around your chest when you first heard that Hebrew tenses are timeless and thus convey testimony that was, is, and always will be true. You would have recognized that Yahowah and His Word are identical in this way.

Second, you may recall in our earlier discussion that I mentioned that there was one possible exception to the timeless nature of Hebrew tenses, that being the imperfect waw consecutive, which according to scholars: —commonly conveys past tense / time. But that isn't always the case, nor necessarily so. The preterite form is often used as it is here in this prophetic passage to affirm the absolute certainty of an important, although future event. In such a case, the waw consecutive is called —the prophetic tense, because the fulfillment is so certain Yahuah speaks of it as if it has already occurred. But that is only partially accurate.

From אֲנִי's perspective, and He is the one speaking to us throughout this passage, the future has already taken place. He has not only witnessed it — He has participated in it. So rather than predictions, Yahuah's prophetic pronouncements are future history. In them we find a perfect Historian recording the events He has witnessed, and then reporting what He has experienced in our future to us in our past so that when all of His prophetic declarations come true exactly as He has promised us they would, we might grow to trust Him. And that is what this passage is all about, as it promises the future arrival of the Word of Yahuah while describing His nature and our reaction to Him.

So that you know, Yahuah's ability to see all time at any time is illuminated by the nature of light. On a photon of light time simply exists —thereby unifying the past, present, and future. And that is why Yahuah often equates His nature to light. Therefore, when we come to understand the unique qualities of light, especially as it relates to time, our appreciation of Yahuah and His testimony is substantially enhanced. But there is more. Here, specific to the qal stem and imperfect waw consecutive as they are deployed in the first person singular with —salah —I have sent, I am sending, I will send, rendered in the passage as **—I chose to reach out and actually send**, realize that in Hebrew, the wa is typically a conjunction. As such, wa is used to create connections between various thoughts or actions and their consequences, as it is here. And in fact, in this passage the imperfect waw consecutive construction of salah is actually introduced and preceded by wa in order to make this entire passage an “if” then statement, as in “ if you acknowledge My prophetic pronouncements then you should consider this prophetic declaration.”

Further, the imperfect conjugation, rather than speaking of a completed action, as would be required for past tense, actually conveys the idea of an action's unfolding and ongoing nature and consequence. As such, the imperfect is the wrong form of Hebrew to use to convey a completed action which has transpired in the past.

Lastly, the consecutive form associated here with —salah—to send, conveys volition which is a heartfelt preference or a conscious decision made under the auspices of freewill. So in the first person singular in the consecutive form, salah reads: —I have chosen to send. Therefore, by examining the component parts of this Hebrew tense, we find nothing in the imperfect waw consecutive which suggests that it actually serves to convey an action which has already occurred—at least from our perspective. Also relevant are the tenses Yahuah selected to deploy with the alliteration of —nashah – I will forget about you, —*nasha'* –will give you no credit whatsoever, and —natash –I will completely reject and forsake you. Only in Hebrew could Yahuah use the qal perfect consecutive to tell us that while He will genuinely forget about His people, this state of affairs will not endure forever. And only in Hebrew could the qal perfect consecutive be used to tell us that Yahuah's rejection of His people and His disassociation from them and Yaruwshalaim, while total and complete relative to this audience, will not endure forever. He will reconcile with them upon His return to Jerusalem. This realization relative to the unique qualities of Hebrew tenses is one of many reasons why amplification and commentary are essential contributors to understanding.

What they say to us is that we need to study Yahuah's Word as a scientist would, observing how all of the elements work together to create the actual result, and not just read it like an English major. Understanding is in the details, in the jots and tittles. By using the unique and timeless power of Hebrew grammar, Yahuah was unequivocal. If a person disassociates Yahowsha' from Yahowah's prophetic pronouncements, from His Word, from the Torah, Prophets and Psalms, Yahuah will reject that individual. There will be no partial credit for sincerity, good behavior, the depth of one's faith, or the content of a person's heart

And as such, this prophetic declaration regarding אֱלֹהִים' Witness serves as an all encompassing and irrefutable condemnation of all of mankind's religious schemes. Those who pontificate and promote the words of man over the Word of Yahuah, will find:

“And (wa) I will bestow (natan) upon you (‘al) an everlasting (‘owlam –an eternal and enduring) reproach (herpah – shame, disgrace, contempt, and dishonor) and also (wa) an everlasting (‘owlam –an eternal and enduring) humiliation which comes from a diminished and lowly status (kalimuwth –discredited and ignominious, so as to be viewed as insignificant and unworthy) which (‘asher) shall not be overlooked or forgotten (lo’ sakah–will not be ignored).”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:40)

Jer 23:40 And I will bring^{H5414} an everlasting^{H5769} reproach^{H2781} upon^{H5921} you, and a perpetual^{H5769} shame,^{H3640} which^{H834} shall not^{H3808} be forgotten.^{H7911}

While אֱלֹהִים has no memory of those who do not remember His Word, nor any association of any kind with them, He will not overlook what they have done in the name of religion to separate His people from Him. For those who promote their own testimony as if it were authorized and inspired by Yahuah, there will be an eternal consequence. Religious clerics will find their souls diminished to a very low status, humiliated and imprisoned forever for their crimes. The ploy Paul used to establish the religion of Christianity was to disassociate the Ma'aseyah Yahowsha' from the Torah, and thus from the Word of Yahuah, from the Covenant, and from Yahowah's seven-step plan of salvation which begins with Passover, Unleavened Bread, and First Fruits.

As a result, Paul, and all who promote the false apostle's faith, will endure the consequence delineated in this closing statement. Don't allow yourself to be victimized by them, as have several billion souls. Similarly, one hundred years thereafter, another rabbi, this one named Akiba, disassociated Yahuah's people from His Torah by insisting that salvation was afforded only to those who accepted his religious substitution: the Talmud which is comprised entirely of rabbinical arguments and apologetics. And so it would be that in the seventh century Muhammad, having bought Talmud stories from rabbis in Yathrib, twisted them to his liking to create his Qur'an—his recital—one which turned out to be so diametrically opposed to the Torah, it became its antithesis. And yet, several billion people have chosen to believe his testimony instead of Yahowah's.

Considering the popularity of man's words, as they are spouted in Christianity, Judaism, and Islam, as opposed to Yahowah's Word, as His is conveyed in the Torah, Prophets, and Psalms, there are few more compelling or confirming prophetic declarations than those found in this chapter of Yirmayahuw. We have just read one of the most sweeping indictments of religion ever written, delineating its means and consequence. And it was written by Yahuah, the one so many have erroneously come to associate with religion. But in these words we find Yahuah damning religion. That is indeed sobering. Speaking of sobering, while I have no idea what the following rendering of the 38th and 39th verses mean, I still thought sharing this with you would be beneficial. The statement we found to be so meaningful, became so convoluted in the King James Version it lost all meaning.

—But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence.

While no better, by reading the Roman Catholic Vulgate, we discover that the KJV is little more than a revision of it:

—But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord: Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

It's little wonder Christians protest that they can't even understand the "Old Testament" of their bibles. Before we move on, I'd like to share two additional thoughts. From my perspective, the three most important considerations to achieving an accurate and reliable translation are: context, context, and context. From the beginning, this has been a prophetic discussion —one focused upon the arrivals of the Ma'aseyah Yahowsha', upon the consequence of substituting His name for "*ha ba'al* –the Lord," one focused on the consequence of religious corruption, and upon man's failure to properly respond to Yahuah's Witness His Torah, Prophets, and Psalms.



The moment any portion of this chapter is removed from this context, the resulting translations and conclusions become inaccurate and arbitrary, and much of this discussion's meaning is squandered.



The second thought I'd like to leave you with is that the words Yahowah has revealed, to the degree that they have been accurately retained by scribes, to the degree that our lexicons of ancient Hebrew are reasonably precise, and to the degree that I have properly used the full array of scholastic resources at my disposal to render them correctly and completely, can be trusted and relied upon. My commentary, however, which is often substantial, is not completely trustworthy or reliable. I have made mistakes which I have had to correct, which means I'm fallible.

This known, in my defense, my comments are based in their entirety upon what אֱלֹהִים is saying to me through His testimony. So while all of it is inspired by His Word, and much of it may be inspired by the Spirit, the insights I'm sharing with you are not the inspired Word of Yahuah, but instead thoughts the Word of אֱלֹהִים has inspired. They are not Scripture. Therefore, if based upon your own careful observation of Yahowah's Testimony, you come to a different conclusion from time to time, wonderful. Rather than argue with you, I applaud you. Yahuah's Word is comprised of much more than I'm capable of comprehending, and I'm certain that there are messages which I'm missing.

All of which leads me to say: observe the Torah, Prophets, and Psalms and you will become enlightened beyond your wildest imagination. It is the most rewarding endeavor a person can undertake.

We are going to leave in the PDF Craig's explanation of Yah's name which we have already covered and how he comes to pronounce it Yahowah.

Since Yahowah invented the language of revelation, we are wise to observe its lessons. In Ancient Hebrew, the first letter of Yahowah's name was a Yad, which today is called a Yowd. It was conveyed using a pictographic depiction of an open hand  reaching down and out to us. This hand symbolized the power and authority to do whatever work was required. Even today, yad means "hand" in Hebrew, and metaphorically, it still represents the ideas of "engaging and doing," and thus of "authority and power." With Yah, the  reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold of Him.

The second and fourth letter in Yahowah's name is a Hey. It was drawn as a person standing and reaching up while pointing to the heavens . In Ancient Hebrew it conveyed the importance of observing what Yah has revealed, of becoming aware of Him, and of reaching up to Him for help. Affirming this, the Hebrew word hey, still means "behold" in addition to "pay attention." The key aspect of this character, which is repeated twice in Yahowah's name, is that the individuals depicted are standing upright, so as to walk to and with . They are not shown bowing down in worship. Further, both hands are raised as if to grasp hold of Yahowah's hand, trusting Him to lead us home.

In this regard it is interesting to note that there are five hands depicted in Yahowah's name – $\psi\gamma\psi\delta$ – just as there are five terms and conditions associated with His Covenant which we must accept if we want to engage in a relationship with Yahuah. And like our hand which is comprised of a thumb and five fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that while He is offering to do the work, we control our destiny by our response to Him.

The third letter in $\psi\gamma\psi\delta$ -YHWH אֱלֹהִים or יהוה is the Wah, which was called Waw in Ancient Hebrew. Its pictographic representation was drawn in the form of a tent peg or stake γ . These were used to secure a shelter and to enlarge it. And as such, the preposition wa communicates the ideas of adding to and of increasing something.

Bringing this all together, we discover that Yahowah's name is about our response to His offer. $\psi\gamma\psi\delta$ says that Yahuah has the power, the authority, and the will to do whatever work needs to be accomplished to assist those who look to Him, who observe His revelation, and who reach up to Him for help. Those who do these things will be added to His family. They will be sheltered and become secure.

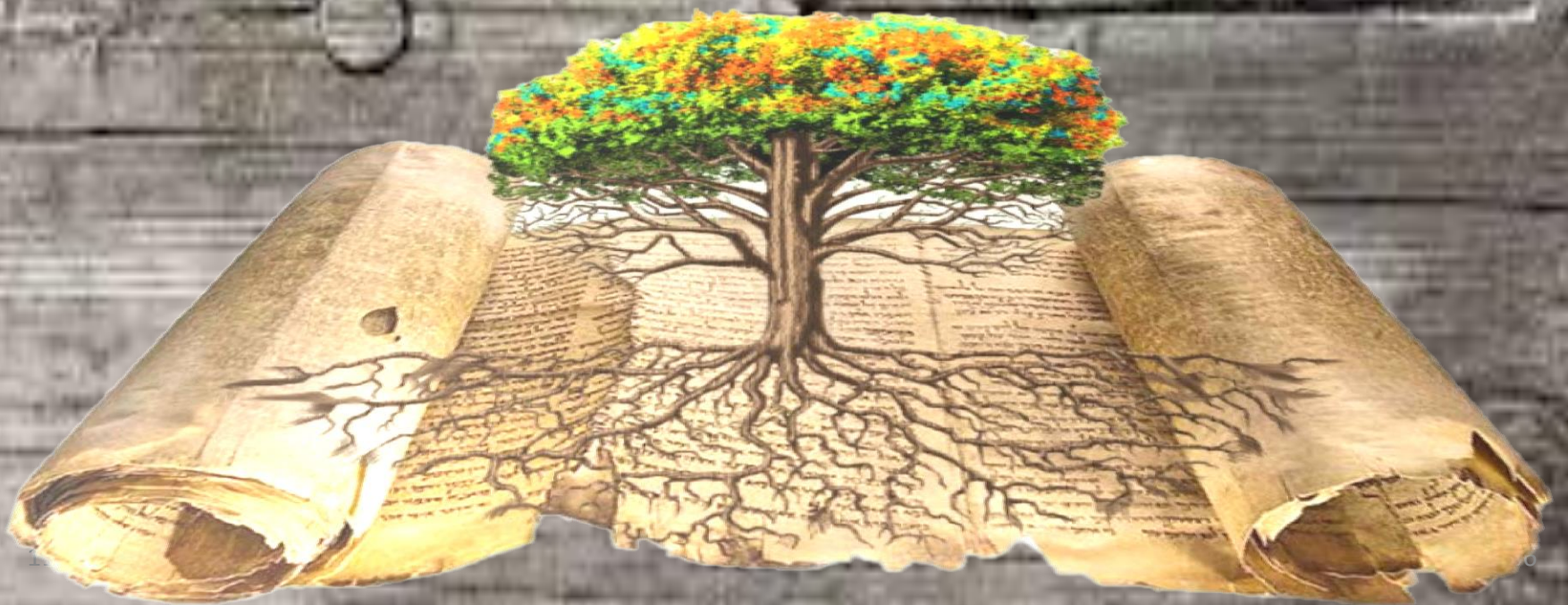
Yahowsha', as a compound of "Yahowah" and "yasha'-salvation," means "Yah Saves."

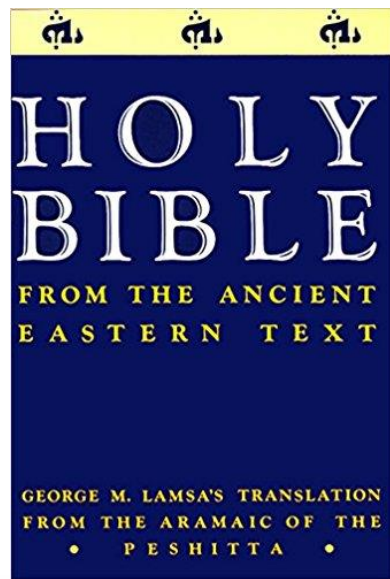
So that there be no dispute: in the Torah, Prophets, and Psalms, you will find Yahowsha' – יהושע – written 216 times —first in Shemowth/Names / Exodus 17:9. The Savior's name was written Yahowshuwa' (יהושוע) twice (in Dabarym / Words / Deuteronomy 3:21 and then in Shaphatym / Judges2:7). In addition, Yashuwa' was scribed in the revealed text on 30 occasions. And Yashuw'ah appears another 78 times. Collectively, these 326 Scriptural witnesses to the descriptive name and title of Yahuah's implement and mission tell us that Yahowah is the source of our Salvation.

**Next time in Part 13E we will delve more deeply in the
Yahusha, his name and mission.**



**We will pick up again in the
PDF on Page 148.**





RESOURCES

