

Name YHUH To Claim Yahuah

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

Part 13E

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

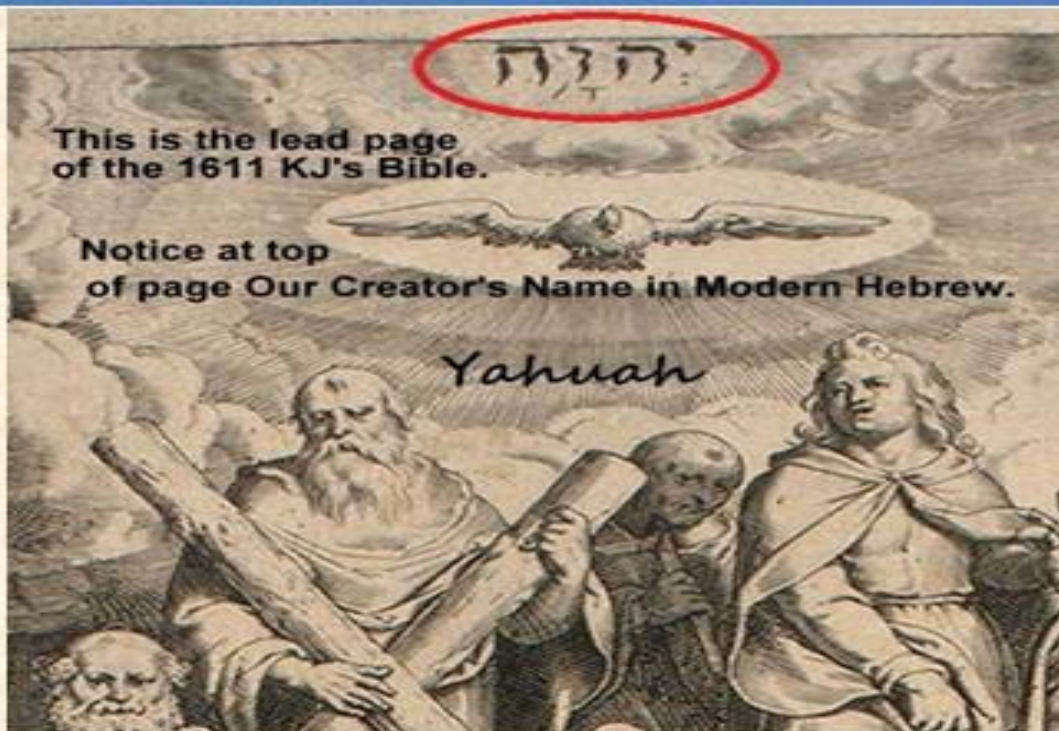
Is The Way
To
Salvation
Through
A Specific
Name?

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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 13E we will be looking at the study by Craig Winn which we have gleaned from his insights before on other topics. We will give a few thoughts (in comic sans as always) from this next lengthy teaching. The author takes words and gives all the meanings of the Hebrew-Greek words in detail, including grammar explanations. It will make things very clear what אֱלֹהִים has said about this topic from a wide range view. 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 pick up in the PDF on page 148 with the continuing discussion of Yahusha's name.



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

There are many Messianic Jews, countless rabbis, and otherwise misinformed pseudo-intellectuals who choose to ignore the Scriptural pronunciation of 'Yahowsha' (even though it is written 216 times in this form) in favor of Yeshu (which was never written in the Torah, Prophets, or Psalms).

The earliest undisputed extant occurrence of Yeshu is found in five brief anecdotes in the Babylonian Talmud (a collection of rabbinical discussions constituting Jewish Oral Law circa 500 CE). Yeshu is cited as the teacher of a heretic (in Chullin2:22-24, Avodah Zarah 16-17), as a sorcerer scheduled to be stoned on the eve of Passover (in Sanhedrin 43a), as a son who burns his food in public (in Sanhedrin103a), as an idolatrous former rabbinical student (in Sanhedrin 107b), and as the spirit of a foreigner who is an enemy of Israel (in Gittin 56b and 57a). Yeshu is also used in the Rabbinical Tannaim and Amoraim as a replacement for Manasseh's name (he was Hezekiah's only son, and at twelve upon assuming the throne, he instituted pagan worship in direct opposition to his father) (Sanhedrin103s and Berakhot 17b). The earliest explicit explanation of the Rabbinical term "Yeshu" is found in the mediaeval Toldoth Yeshu narratives which reveal: "Yeshu was an acronym for the curse 'yimmach shemo wezikhro,' which means: "may his name and memory be obliterated."

If that isn't sufficiently sobering, if that isn't enough to make you scream every time you read or hear "Yeshu" or its clone, "Yehshu," then you don't know Him very well.

Affirming Yahuah's affinity for His name, it is scribed exactly 7,000 times in the Towrah, Prophets, and Psalms. The four variations of Yahowsha's name appear over 300 times. But that is not the end of the affirmations. There are another 260 Hebrew words, names, and titles based upon "Yahuah," most all of which have been affirmed in the Dead Sea Scrolls. These were scribed in the Divine Writ no less than 3,000 times.

In opposition to these 10,000 affirmations, we have rabbis, who universally despise Yahowah, changing it to "adonay –my Lord." Similarly, they have advocated replacing Yahowsha' with "Yeshu", irrespective of what the text actually reveals. So it seems reasonable to me to devalue this conflicting religious testimony in favor of Yahowah's preference for Yahusha, not Ye, when addressing the Ma'aseyah.

During their Babylonian captivity in the 6th-century BCE, Yahuwdym (known as Jews today) engendered a number of bad habits. As a result of being demeaned and mocked under the slang epithet, “Yahoos,” they developed an aversion to all things “yah.” To minimize this irritation, Yahuwdym made it a crime to actually say Yahowah’s name. Then they went even further, and they purposefully misapplied their Sheva System, where the short e vowel was added to words comprised exclusively of consonants. And so long as the Sheva System only added this vowel to words without an Aleph, Ayin, Yowd, Hey, or Wah, that would have been fine. But they decided to assign an “e” following every occurrence of Yowd ((יirrespective of the fact that the י is a vowel and is most often followed by another vowel, usually Hey (ה), and thereby altered the existing and proper pronunciation of the most important names, titles, and words found in the Torah, Prophets, and Psalms, including the vocalization of יהוה’s name. And while it sounds judgmental, the only rational conclusion which can be derived from the evidence is that this rule was designed to keep people from knowing or saying: “Yah.”

While we are on this subject, it is particularly telling that the name ascribed to this artificial contrivance, Sheva, is from *shav'*(שווא), the Hebrew word for “vanity,” in the sense of “failed and for naught.” *Shav'* is “false, worthless, and lying speech which leads to emptiness and nothingness.” The fact that these deceivers labeled their revisionist system “false speech” is devastating to their credibility, and thus to the appropriateness of modern Hebrew vocalizations.

As incriminating as this all appears, with some further due diligence it gets even worse. There was no “v” in the Ancient, Paleo, or Babylonian Hebrew language so *shav'* itself is a product of linguistic manipulation.

Comprised of Shin-Wah-Aleph (שׁוּא), this word was originally pronounced *showa'* and it meant: “to ravage, destroy, and devastate, creating a desolate, lifeless, wasteland.” Such is the result of removing Yahowah’s name from our collective consciousness and for changing not only the way it is spoken, but also the relationship between it and other words, titles and names associated with Yah.



By altering the Ancient Hebrew (Scriptural) pronunciation of the vowel following a Yowd (י) to “eh,” especially in light of the fact Yahowah told us that His name was based upon *hayah*, and then by changing the Wah (ו) from the vowel sound “o,” “oo,” or “u” to the consonant “v,” all four letters in Yahowah’s name יהוה were compromised. Further, while *showa’* (שׁוּא) and *shuwa’* (שׁוּ) were written differently in the text, because they are transliterated similarly, by implementing the Sheva System, the Yahowshuwa’ of the Torah has now been associated with “false speech” by these deceivers—the same Scriptural manipulators later known as Masoretes. They are the ones who brought us the Masoretic Text and the corruption of Yahowah and Yahowsha’. They are the ones who promoted the myth that no one knows how to pronounce the name of Yah. They are the ones who would have you believe that Yehshu and Yehshua are accurate representations of the Hebrew name of the person known to the world as “Jesus.” Do you suppose it was all coincidence? (For Yahowsha’s vivid description of this “brood of vipers,” read Mattanyah /Yah’s Gift /Matthew 23:1-33.)


These things known, the second most misleading myth has been lampooned. The human manifestation, the corporeal implement יהוה would use to do the work required to save us, is Yahowsha'. This name, as a synthesis of Yahowah and *yasha'*, the Hebrew word for "salvation," affirms that: "Yahowah is our Savior." *Again we wont quibble but Yahusha with the Yahu- is just as acceptable.*

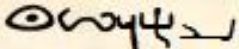
In Hebrew, the first three letters of Yahowsha's name mirror those found in Yahowah: יהוה. So by way of review, the **Yowd** represented an open hand at the end of an arm reaching down and out to us: יד. It symbolized the power and authority to do whatever work was required.

The **second** letter in Yahowsha', like Yahowah, is **Hey**, which was drawn in the form of a person standing, reaching up and pointing to the heavens י. It conveyed the importance of observing what Yah has revealed, and of reaching up to Him for assistance. It shows us engaged and standing with Yahowah, while holding His hand.

The **third** letter, a **Wah**, was pictographic depicted via a tent peg ו. They were used to secure a shelter and to enlarge it so that more people could come inside, be accommodated and protected therein. It spoke of adding to and of increasing something, of being associated with and being connected to someone.

In Ancient and Paleo Hebrew, the fourth character, a Shin, was drawn to represent teeth, , making it symbolic of language and nourishment, even the word. As such, we should see Yahowsha as —” —the Word” “w —associated with and connected to” “ —hy —Yah.

Ayin is the final letter in the designation Yahowsha. Scribed in the form of an eye, it was used to convey the ideas of sight, observation, and knowledge . Even today, ayn is the Hebrew word for eye, sight, and perspective, leading to discernment and understanding.”

Bringing these images together from Hebrew's past, we discover that Yahowsha's name,  - reveals that He represents the word of Yah. He has the power and the authority of Yahuah to do whatever work is required to assist those who look to Him, who observe His words, and who reach up to Him for help. Those who accept and understand this perspective will be added to His family. They will be sheltered and become secure.

When it comes to affirming Yahuah's preference for names, there is only one unimpeachable source: the Torah, Prophets, and Psalms. We will scrutinize the following from excerpt of that message the book aptly named *Yahowsha*, fully amplified, there is considerable merit.

“And it came to be (hayah), after (‘*ahar*) the physical death (mawet) of Moseh (Moseh), Yahowah’s (אֱלֹהִים) servant and coworker (‘*ebed*), Yahowah (וַיֹּאמֶר) spoke (‘*amar*) as The Everlasting to (‘*el*) Yahowsha‘(וַיֹּאמֶר) or - *Yahowsha*’: a compound of Yahowah and *yasha*’, saves), son of (ben) Nuwn – the eternally existing (Nuwn), who had rendered assistance to (sarat) Moseh for the purpose of saying (la ‘*amar*), ‘Moseh, My servant and associate (‘*ebed*) has died (muwth) , and so now, at this time (wa ‘*atah*) stand upright (quwm) and pass over (‘*abar*) this (zeth) Yarden (Yarden) , you (‘*atah*) and the entire (kol) family (‘*am*) into The Everlasting’s (‘*el*) realm (‘*erets*) which as a result of the relationship (‘*asher*) I am (‘*anky*) giving (natan) to them (la), to (la) the Children (beny) of Yisra’el –those who strive to live with Yah (*Yisra’el*).
 ‘(Yahowsha’ 1:1-2)

Jos 1:1 Now after^{H310} the death^{H4194} of Moses^{H4872} the servant^{H5650} of Yahuah^{H3068} it came to pass,^{H1961} that Yahuah^{H3068} spake^{H559} unto^{H413} Joshua^{H3091} the son^{H1121} of Nun,^{H5126} Moses'^{H4872} minister,^{H8334} saying,^{H559}

Jos 1:2 Moses^{H4872} My servant^{H5650} is dead,^{H4191} now^{H6258} therefore arise,^{H6965} go over^{H5674} (H853) this^{H2088} Jordan,^{H3383} thou,^{H859} and all^{H3605} this^{H2088} people,^{H5971} unto^{H413} the land^{H776} which^{H834} I^{H595} do give^{H5414} to them, *even* to the children^{H1121} of Israel.^{H3478}

“In the manner (ka) which relationally (‘asher) I existed with (hayah ‘eth) Moseh, I will be with you (hayah ‘eth). I will not fail you, nor withdraw from you (lo’ rapah), and I will not abandon you or neglect you (lo’ ‘azab).”(1:5)

Jos 1:5 There shall not^{H3808} any man^{H376} be able to stand^{H3320} before^{H6440} thee all^{H3605} the days^{H3117} of thy life: ^{H2416} as^{H834} I was^{H1961} with^{H5973} Moses, ^{H4872} so I will be^{H1961} with^{H5973} thee: I will not^{H3808} fail^{H7503} thee, nor^{H3808} forsake^{H5800} thee.

“Exclusively (raq) prevail by being strengthened, growing strong, firm and courageous (chazaq), and (wa) be very (me’od) alert, bold, brave, and secure (‘amats), by means of (la) being observant (shamar) for the purpose of (la) acting upon, actively engaging, doing, celebrating, and profiting (‘asah) consistent with and according to (ka) the Towrah Teaching and Instruction (ha Towrah) which, as a result of the relationship (‘asher), Moseh (Moseh), My servant and associate (‘ebed), guided and directed you (sawah), not turning aside from it, not changing your direction away from it, not being pulled or departing from it, not leaving it or being removed from it, not abolishing or rejecting any part of it (lo’ suwr min) moving away from what is right (yamym) or to the left, dressing or covering it up (shamow’el), so that (ma’an) you gain understanding as a result of the teaching and succeed, you gain insight and perspective, you become wise, circumspect, and think properly, and you prosper (shakal) in everything (ba kol), wherever (‘asher) you walk (halak).”(1:7)

Jos 1:7 Only^{H7535} be thou strong^{H2388} and very^{H3966} courageous, ^{H553} that thou mayest observe^{H8104} to do^{H6213} according to all^{H3605} the law, ^{H8451} which^{H834} Moses^{H4872} My servant^{H5650} commanded^{H6680} thee: turn^{H5493} not^{H408} from^{H4480} it *to* the right hand^{H3225} or *to* the left, ^{H8040} that^{H4616} thou mayest prosper^{H7919} whithersoever^{H3605 H834} thou goest. ^{H1980}

“Do not depart, moving away from, do not lose sight of, fail to follow, or change (*lo’ muws*) the written scroll (*seper*) of the Towrah Teaching and Instruction (*ha Towrah*). This then (*zeth*), you should meditate upon, considering all of the implications (*hagah*), and (*wa*) it should flow out of your mouth (*min peh*) in (*ba*) the light of day (*yomam*) and the darkness of night (*wa laylah*), so that (*ma’an*) you closely examine and carefully consider, consistently being observant (*shamar*) for the purpose of (*la*) acting upon, engaging in, endeavoring to work with, doing, celebrating, and profiting from (*‘asah*) accordingly (*ka*) everything (*kol*) that is written (*katab*) in it (*ba*). For then, indeed, at that point and time (*ky ‘az*) you will be prepared to succeed, be useful, and accomplish the goal, you will be empowered, become capable, be successful, prosper, and thrive (*salah*) in association with (*‘eth*) the Way (*derek*). And also (*wa*) at that point and time (*‘az*) you will gain understanding as a result of the teaching and succeed, you will gain insight and perspective, you will become wise, circumspect, and think properly, and you will prosper (*shakal*).“(1:8)

Jos 1:8 This^{H2088} book^{H5612} of the Torah^{H8451} shall not^{H3808} depart^{H4185} out of thy mouth,^{H4480 H6310} but thou shalt meditate^{H1897} therein day^{H3119} and night,^{H3915} that^{H4616} thou mayest observe^{H8104} to do^{H6213} according to all^{H3605} that is written^{H3789} therein: for^{H3588} then^{H227} thou shalt make^{H6743} As a strong covenant mark (^{H853}) thy way^{H1870} prosperous,^{H6743} and then^{H227} thou shalt have good success.^{H7919}

“Later (*‘achar*) therefore (ken), he [Yahowsha‘] recited and proclaimed (*qara*) all of (kol) the words (dabar) of the Towrah Guidance and Direction (ha Towrah) , the blessings of peace and prosperity, the enriching gifts and loving benefits (ha barakah), and also (wa) the slights, the denunciations, vilifications, and abominations (ha qalalah), just as (ka) all of these things (kol) were written (katab) in (ba) the permanently engraved scroll (seper) of the Towrah (ha Towrah).” (Yahowsha‘ 8:34)

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

“There did not exist (*lo’ hayah*) a Word (dabar) from (min) all (kol) that which (*‘asher*) Moseh (Moseh) had instructed and taught (*sawah*) which (*‘asher*) Yahowsha‘ (*owʿyʿʿz* *Yahowsha*‘: a compound of Yahowah and *yasha*’ – saves = Yahowah Providing Salvation) did not (*lo*) read, recite, call out, and proclaim (*qara*) in a straightforward manner in the presence of (neged) the entire (kol) assembled community (qahal) of Yisra‘el (*Yisra‘el* – those *‘ysh* – individuals, who *sarah* – strive, contend, and endure with, engage, persist, and persevere with, are set free and are empowered by *‘el* –Yah) , including (wa) the women (*ha ‘isah*) and the little children (tap), as well as (wa) the foreigners (ger) who were walking (halak) among them (ba qereb) .” (8:35)

Jos 8:35 There was^{H1961} not^{H3808} a word^{H1697} of all^{H4480 H3605} that^{H834} Moses^{H4872} commanded,^{H6680} which^{H834} Joshua^{H3091} read^{H7121} not^{H3808} before^{H5048} all^{H3605} the congregation^{H6951} of Israel,^{H3478} with the women,^{H802} and the little^{H2945} ones, **and the strangers^{H1616}** that were conversant^{H1980} among^{H7130} them.

“Exclusively and invariably rely (raq), and to the greatest extent possible (ma’od), be observant (shamar), with the goal of (la) engaging in and acting upon, respecting, celebrating, and profiting from (‘asah) the terms and conditions (mitswah) associated with (‘eth) the Towrah Teaching and Instructions (ha Towrah), which as a result of the relationship (‘asher), Moseh (Moseh), the servant and associate of (‘ebed) Yahowah אֱלֹהִים , guided and directed (sawah) you all with (‘eth), for the express purpose of (la) choosing to actually love (‘ahab) Yahowah אֱלֹהִים, your Eternal (‘elohym), and (wa) to (la) choose to genuinely walk (halak) in (ba) all (kol) His ways (derek), and (wa) to (la) accurately observe, closely scrutinize, carefully examine, diligently explore, and thoughtfully consider (shamar) His terms and conditions (mitswah), so that (wa la) you actually want to pursue Him, and cling to Him, choosing to stay very close to Him by following Him (dabaqba), and so that (wa la) you actually serve with Him (‘abad ba) with all (kol) your heart (leb) and with all (wa ba kol) your soul (nepesh).”
(Yahowsha’ 22:5)

Jos 22:5 But^{H7535} take diligent^{H3966} heed^{H8104} to do^{H6213} as a strong covenant mark^(H853) the terms and conditons^{H4687} and the Torah,^{H8451} which^{H834} Moses^{H4872} the servant^{H5650} of Yahuah^{H3068} charged^{H6680} you, to love^{H157} as a strong covenant mark^(H853) Yahuah^{H3068} your Everlasting,^{H430} and to walk^{H1980} in all^{H3605} His ways,^{H1870} and to keep^{H8104} His terms and conditions,^{H4687} and to cleave^{H1692} unto Him, and to serve^{H5647} Him with all^{H3605} your heart^{H3824} and with all^{H3605} your soul.^{H5315}

“And (wa) Yahowsha‘ (owYʾʿz) blessed them (barak), and he sent them walking (salahhalak) towards (‘el) their homes (wa ‘ohel).” (Yahowsha‘ 22:6)

Jos 22:6 So Joshua^{H3091} blessed^{H1288} them, and sent them away:^{H7971} and they went^{H1980} unto^{H413} their tents.^{H168}

“Do not (bilty) move purposefully toward or deliberately associate with (la bow’ ba) the things of (ha ‘eleh) those Gentiles from foreign cultures and nations (ha ‘eleh gowym) who remain (sa’ar) among you (‘eth) . And with regard to (wa ba) the names (shem) of their gods (‘elohym), you must not be compelled to memorialize, mention, recall, nor proclaim them (lo’ zakar). And you should not be prompted to swear an oath or make promises by way of them (wa lo’ shaba’), nor should you serve them (lo’ ‘abad), and you should not bow down to them, prostrating yourselves (wa lo’ hawah) to them (la).” (23:7)

Jos 23:7 That ye come^{H935} not^{H1115} among these^{H428} nations,^{H1471} these^{H428} that remain^{H7604} among you; neither^{H3808} make mention^{H2142} of the name^{H8034} of their gods,^{H430} nor^{H3808} cause to swear^{H7650} by them, neither^{H3808} serve^{H5647} them, nor^{H3808} bow yourselves^{H7812} unto them:

“Rather instead (*‘im ky*), with (ba) Yahowah (אֱלֹהִים), your Everlasting (*‘elohym*), you should actually cling, staying really close (*dabaq*), just as (ka) that which relationally (*‘asher*) you have been doing (*‘asah*) up to now on (*‘ad*) this day (*ha yowm*). “ (23:8)

Jos 23:8 But^{H3588 H518} cleave^{H1692} to Yahuah^{H3068} your Everlasting,^{H430} as^{H834} ye have done^{H6213} unto^{H5704} this^{H2088} day.^{H3117}

“And so now (*wa ‘atah*), respect and revere (*yare’*) Yahowah אֱלֹהִים , serving and working with Him (*‘abad ‘eth*) with integrity, being completely upright, in an association which is entirely true, perfect, and right, innocent, morally sound, and sincere (*ba tamym*), while being truthful, reliable, and trustworthy (*wa ba ‘ameth*). And (*wa*) reject and remove (*suwr*) accordingly (*‘eth*), the gods (*‘elohym*) which (*‘asher*) they, your ancestors, served (*‘abad*) in (*ba*) the eastern Euphrates (*‘eber* – speaking of Assyria and Babylon along the) River (*nahar*) and also in (*wa ba*) the Crucible of Egypt (*Mitsraym*). And (*wa*) serve as a coworker with (*‘abad ‘eth*) Yahowah אֱלֹהִים.” (Yahowsha’24:14)

Jos 24:14 Now therefore^{H6258} fear^{H3372} as a strong covenant mark (^{H853}) Yahuah,^{H3068} and serve^{H5647} him in sincerity^{H8549} and in truth:^{H571} and put away^{H5493} as a strong covenant mark (^{H853}) the gods^{H430} which^{H834} your fathers^{H1} served^{H5647} on the other side^{H5676} of the flood,^{H5104} and in Egypt;^{H4714} and serve^{H5647} ye (as a strong covenant mark ^{H853}) Yahuah.^{H3068}

“Indeed (ky), Yahowah אֱלֹהִים), our Everlasting (‘elohym), He (huw’)lifted us and our fathers up and took us away from (‘alah ‘eth wa ‘ab min) the land (‘erets) of the Crucible of Egypt (Mitsraym –serving as a literal place and as a metaphor for human oppression and divine judgment), from (min) the house (beyth) of slavery (‘ebed) , and He as a result of the relationship (wa ‘asher) engaged and performed (‘asah) before our eyes (la ‘ayn) the signs (ha ‘owth) and the great and powerful things (ha gadowl ‘eleh) . And (wa) He loosely watched over us and kept us secure (shamar) all along (ba kol) the Way (haderek) which (‘asher) we walked (halak), and among all of (wa ba kol) the people (‘am) whose (‘asher) midst (qereb) we passed through (‘abar). (24:17)

Jos 24:17 For^{H3588} Yahuah^{H3068} our Everlasting,^{H430} He^{H1931} *it is* that brought^{H5927} us up and our fathers^{H1} out of the land^{H4480 H776} of Egypt,^{H4714} from the house^{H4480 H1004} of bondage,^{H5650} and which^{H834} did^{H6213} those^{H428} great^{H1419} as a strong covenant mark (^{H853}) signs^{H226} in our sight,^{H5869} and preserved^{H8104} us in all^{H3605} the way^{H1870} wherein^{H834} we went,^{H1980} and among all^{H3605} the people^{H5971} through^{H7130} whom we passed:^{H5674}

“And Yahowsha‘(אֱלֹהִים) : a compound of Yahowah and *yasha’* – saves = Yahowah Providing Salvation) said (‘amar) to (la) the family (‘am), ‘You, yourselves, are witnesses (‘atem ba ‘ed), indeed (ky) , you, yourselves, have chosen (‘atem bahar) for yourselves (la) Yahowah אֱלֹהִים with whom to actively engage (la ‘abad ‘eth). ‘And they said (wa‘amar), “We are witnesses (‘ed).’ (24:22)

Jos 24:22 And Joshua^{H3091} said^{H559} unto^{H413} the people,^{H5971} Ye^{H859} *are* witnesses^{H5707} against yourselves that^{H3588} ye^{H859} have chosen^{H977} you as a strong covenant mark (^{H853}) Yahuah,^{H3068} to serve^{H5647} Him. And they said,^{H559} *We are* witnesses.^{H5707}

“And so now then (*wa ‘atah*) leave, reject, and remove, walk away from, get rid of, and abolish (*suwr*) these foreign gods (*‘eth nekar ‘elohym*) which (*‘asher*) are in your midst (*ba qereb*), and (*wa*) stretch out (*natah*) your hearts (*leb*) to Eternal (*‘el*), Yahowah אלהים, the Everlasting (*‘elohym*) of Yisra‘el –of those who strive, contend, and endure with, who engage, persist, and persevere with, who are set free and are empowered by Yah (*Yisra‘el*). (24:23)

Jos 24:23 Now^{H6258} therefore put away,^{H5493} said he, the as a strong covenant mark (H853) strange^{H5236} gods^{H430} which^{H834} are among^{H7130} you, and incline^{H5186} (H853) your heart^{H3824} unto^{H413} Yahuah^{H3068} The Almighty^{H430} of Israel.^{H3478}

“And the family of related people (*‘am*) said (*‘amar*) to (*‘el*) Yahowsha‘(אליהו), “With (*‘eth*) Yahowah אלהים, our Everlasting (*‘elohym*), we will engage and serve (*‘abad*). And (*wa*) concerning (*ba*) His voice (*qowl*) , we will listen (*shama*).“(24:24)

Jos 24:24 And the people^{H5971} said^{H559} unto^{H413} Joshua,^{H3091} as a strong covenant mark (H853) Yahuah^{H3068} our Everlasting^{H430} will we serve,^{H5647} and His voice^{H6963} will we obey.^{H8085}

And so (wa) Yahowsha‘(ֹוּיָאֵז) established by cutting (karat) the Family –Oriented Covenant Relationship (beryth) on behalf of (la) the family (‘am) on this day (ba ha huw’ yowm). And he appointed it (sym) as a clearly communicated prescription and inscribed decree (choq), and (wa) as the means used to achieve justice and resolve disputes (mishpat) in Shakem – where burdens are shouldered (Shakem). (24:25)

Jos 24:25 So Joshua^{H3091} made^{H3772} a covenant^{H1285} with the people^{H5971} that^{H1931} day,^{H3117} and set^{H7760} them a statute^{H2706} and an ordinance^{H4941} in Shechem.^{H7927}

“And then (wa) Yahowsha‘(ֹוּיָאֵז) – wrote (katab) these (‘eleh) words (dabar) in (ba) The Eternal’s (‘elohym) Towrah (ha Towrah). And (wa) He grasped hold of (laqah) a great (gadowl) stone (‘eben) and He stood it upright (quwm) there (sam) under (tahat) a large tree (‘alah) which represented (‘asher)) a set-apart place unto (miqdash) Yahowah אֵיָאֵז.”

Yahowsha’/ Yah Saves / Joshua 24:26)

Jos 24:26 And Joshua^{H3091} wrote^{H3789} these^{H428} as a strong covenant mark (H853) words^{H1697} in the book^{H5612} of the Torah^{H8451} of The Eternal,^{H430} and took^{H3947} a great^{H1419} stone,^{H68} and set it up^{H6965} there^{H8033} under^{H8478} an oak,^{H427} that^{H834} was by the sanctuary^{H4720} of Yahuah.^{H3068}

Moving on to the next religious deception, if "Christ" was Yahowsha's title, and it's not, there would still be no justification for writing or saying "Jesus Christ," as if "Christ" was His last name. Moreover, without the definite article, "Christ Jesus" is also wrong. Should "Christ" be valid, and again it is not, the only appropriate use of the title would be as "the Christ."

As we dig deeper, what we discover is that Classical Greek authors used chrio, the basis of "Christos-Christ" to describe the "application of drugs." A legacy of this reality is the international symbol for medicines and the stores in which they are sold —Rx— from the Greek Rho Chi, the first two letters in chrio . So those who advocate "Christ," and its derivative, "Christian," are unwittingly suggesting that Yahowsha', and those who follow Him, are "drugged."

Christians who protest that "Christ" is simply a transliteration of Christos, Christou, Christo, or Christon, either are not aware, or don't want you to know, that you will find only one place in the whole of the Greek text prior to the mid 4th-century where any variation of chrio was actually written — and it does not apply to Yahowsha'. All references to the Ma'aseyah's title were presented using the Divine Placeholders XΣ, XY, XΩ, and XN.

The only time we find a derivative of *chrio* in Yah's voice is when the Ma'aseyah Yahowsha' toys with the Laodicean Assembly (representing Protestant Christians living in today's Western Democracies) in His seventh prophetic letter. To appreciate His sense of humor, and to fully understand the point He was making, realize that the Laodiceans were wealthy and self-reliant. They made a fortune promoting their own brand of ointment for the ears and eyes known as "Phrygian powder" under the symbol "Rx." So referencing their healthcare system, Yahowsha' admonished: **"I advise that you...rub (egchrio – smear) your eyes with medicinal cake (kollourion –a drug preparation for ailing eyes) in order that you might see."** (Revelation 3:18) Therefore, in the singular reference to chrio, the root of christo, in the totality of the pre-Constantine Greek manuscripts of the so-called —Christian New Testament, Yahowsha' used it to describe the application of drugs.

To further indict "Christ" and "Christian," even if the tertiary definition of *chriso*, "anointed," were intended, that connotation still depicts the "application of a medicinal ointment or drug." And should we ignorantly and inadvisably jettison this pharmaceutical baggage, we'd still be left with other insurmountable problems associated with "Christ."

First, the Scriptural evidence from the Torah, Prophets, and Psalms strongly suggests that Yahowsha's title was not "ha Mashiach," which means "the Anointed," but instead "*ha Ma'aseyah*," which translates to "the Implement Doing the Work of Yahowah." (More on this in a moment.)

Second, "*ha Ma'aseyah*," as a Hebrew title, like the name Yahowsha', should have been transliterated (presented phonetically) in Greek and also English, not translated. For example, the titles Rabbi, Imam, Pharaoh, Czar, Sheik, and Pope were all transliterated, not translated.

Yahowsha' was not Greek, did not speak Greek, and did not have a Greek name or a Greek title, so to infer that He did by crudely transliterating Iesous Christos "Jesus Christ" is grossly misleading and deceptive.

Third, there is no justification for using Hellenized nomenclature when addressing a Hebrew concept. And since Yahowsha' did not communicate in Greek, that language is nothing more than a translation of what He actually conveyed in Hebrew and Aramaic – a language closely allied with Hebrew. This would be like transliterating Genghis' "Khan" title, which means "ruler" in Mongolian, "Sheik Jinjeus," because we like the letter J, the "eus" ending derived from Greek grammar, and *sheik* has the same meaning in Arabic. Worse, how about rendering Caesar Augustus, "Hairy August," as that is what Caesar means in English. It's idiotic.

Fourth, the textual evidence suggests that the Divine Placeholders XΣ, XY, XΩ, and XN were not based upon Christos, Christou, Christo, or Christon, as those who have an aversion to all things Hebrew would have you believe.

Consider this: writing about the great fire which swept through Rome in 64 CE, the Roman historian Tacitus (the classical world's most authoritative voice) in Annals XV.44.2- 8, revealed: "All human efforts...and propitiations of the gods, did not banish the sinister belief that the fire was the result of an order [from Nero]. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Chrestucians (Chrestuaneos) by the populous.

Chrestus , from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Iudaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired. "Chrestus and christos are different words in Greek with very different meanings.

And while Chrestus isn't Yahowsha's title, it is at least an apt translation of it. Chrestus means "useful implement," and "upright servant," as well as "merciful one." It was used to "depict the good and beneficial work of a moral person." So rather than being "drugged," a Chrestucian is a "useful implement, an upright servant, and a moral person working beneficially" with Yah. Therefore, while using Chrestus would have been an honest mistake, at least, unlike Christos, it would not have been a deliberate deception.

With a second and third myth resolved, let's turn our attention to Yahowsha's actual title. To begin, let's consider the issues of consistency and relevance. Most every important name, title, and word associated with Yahowah and our *yashuw'ahl* salvation bears Yahuah's signature: "Yah." So as you think about the following examples cited from Scripture, please consider the likelihood that Yahowah's most important title would not be included in this list. And at the same time, I would encourage you to ponder the collective message communicated by these names, while at the same time considering the consequence of their religious corruptions. I've listed them as they are presented in the most popular lexicons, only so that you might be able to look them up and verify their meanings.) ** Again refer back to part 11. His list is in the PDF.

But perhaps Yah had a senior moment, and after conveying 265 essential names, titles, and words bearing His signature, including Yahowah and Yahowsha', on the most important title of all relative to our salvation, He got distracted, lost interest, and failed to seize the opportunity to associate Himself with the Ma'aseyah. Or maybe, just maybe, the same Masoretes who corrupted Yahowsha's name, giving us Yehshu, also corrupted Ma'aseyah, giving us Mashiach, and thus Messiah.

The second insight I'd like you to consider relative to the validity of Ma'aseyah versus Mashiach and Messiah is the number of times one versus the other appears in Yah's Word. You may be surprised to learn that we know for certain that Ma'aseyah and Ma'seyahuw were written twenty-three times throughout the Prophets and Writings (in Yirmayahuw / Jeremiah, in 1&2Chronicles, in Ezra / Ezzrah, and in Nachemyah / Nehemiah). Mashiach, on the other hand, may have been scribed twice, both times in Dan'el / Daniel. (The reason I wrote "may" will become evident in a moment.)

Third, the textual spelling from which Ma'aseyah and Mashiach are vocalized is identical save the concluding letter. Throughout Yahuah's Word in Ancient and Paleo Hebrew (twenty-three times in five different books), we discover that the final letter in Ma'aseyah is Hey (ה), providing the same "ah" sound as we find at the end of Yahowah's name. But in the book of Daniel, the only one originally scribed in both Aramaic and Babylonian Hebrew, we find a Chet (ח) conveying the hard "ch" sound. And while these letters would never have been confused in paleo-Hebrew, they are very similar in Babylonian Hebrew (הַח ש. ה). Once a scroll has been unfurled and handled a number of times this min or distinction (the length of the left leg) is often lost.

Since the evidence is our guide to the truth, be aware that there are eight partial manuscripts of Daniel in the Dead Sea Scroll collection. These were copied between 125 BCE and 50 CE. It should be noted that all four scrolls containing material from the first eight chapters of the book are initially scribed in Babylonian Hebrew, but they switch to Aramaic in the midst of chapter 2, verse 4, and then revert back to Hebrew at the beginning of the eighth chapter. (Along these lines, it is also interesting to note that the longer Roman Catholic version of Daniel, with the Prayer of Azariah, the Song of Three Men, Susanna, and Bel and the Dragon, isn't supported by any Qumran manuscript.)

None of the eight scrolls found in the Dead Sea caves provide any witness to the text between Daniel 7:18 and 10:4. And unfortunately, the two passages with references to the Ma'aseyah or ha Mashiach, Daniel 9:25 and 9:26, are right in the midst of this void. That means the oldest manuscript attesting to this minor difference (the length of the left leg on the concluding letter) with major implications (Ma'aseyah or Mashiach) was written by rabbinical Masoretes in the 11th-century CE. In this manuscript, known as the Codex Leningradensis (dated to 1008 CE and published in 1937), it is clear to me that the rabbinical agenda, is on display to distance the Rabbinical Mashiach from Yahowah - "a G-d whose name rabbis will neither write nor speak". As such, the evidence on behalf of Ma'aseyah is strong and on behalf of Mashiach is weak.


Fourth, every Scriptural name and title, from Isaiah to Zachariah, from Mount Moriah to the Messiah, which is transliterated "iah" today, is actually "yah" in the revealed text. Just as Qumbayah and Halaluyah speak volumes to those with an ear for Yah's Word today, so does the legacy of "iah" at the end of "Messiah."||


Fifth, Ma'aseyah provides a perfect depiction of how Yahowah used Yahowsha'. As Ma'aseyah, He was "Yah's Implement, Doing the Work of Yahowah." Ma'aseyah even serves as the perfect complement to Yahowsha', whereby we are told: "Salvation is from Yah."


Sixth, Ma'aseyah helps illuminate Yahowah's Instruction regarding the Sabbath after using two of Hebrew's three words for "doing work," *'abad* and *'asah*, (the other being *ma'aseh*), Yahowah asks us not to do any *mala'kah* on Shabat. Recognizing that *mala'kah* is based upon *mal'ak*, which is "a spiritual being, Yahuah's servant, a theophanic manifestation tasked with the job of delivering the heavenly message," it becomes evident that we are being asked not to do the work of the Ma'aseyah, because He is the "Implement Yahowah has Tasked to Do His Work." In other words: Yah can save us, but we cannot save ourselves.




Seventh, Divine Placeholders used in the Greek text to represent the Ma'aseyah were based upon Chrestus, not Christos, we find a perfect match. Both words convey the same message: Yahowsha' is Yah's "Useful Implement," His "Upright Servant," who does "Good, Moral, and Beneficial Work." And that is better than being "Christ/Drugged."





It is therefore reasonable for us to conclude that Yahowah assigned the title Ma'aseyah to Yahowsha'.

As has been our custom, let's examine Ma'aseyah through the lens of Ancient Hebrew —the language of revelation. The first letter,  Mah, which is now called Mem, was conveyed by way of waves on water. It symbolized the origin of life and cleansing. And even today, mah in Hebrew means “water.”

The second letter is  Ayin. This character, which is also found in Yahowsha's name, was drawn to depict an eye. It was used to convey the ideas of sight, observation, knowledge, perspective, and understanding.

The third letter in Ma'aseyah is Sin, which is called a  Samech today. Its graphic symbol was akin to a thorn, a hard sharp object which was known to pierce. It came from a bush which served as a protective barrier from carnivores and ill-tempered men. It conveyed the ideas of cutting, piercing, separating, and dividing, in addition to shielding and protecting.

The last two letters in Ma'aseyah are mirrored in the beginnings of Yahowah's and Yahowsha's names  . As we now know, the  Yowd was drawn to represent the outstretched arm and open hand of Yah, and it symbolized His power and authority to do whatever work was necessary.

The final letter in Ma'aseyah is  Hey, whose pictographic form revealed a person reaching up and pointing to the heavens. It conveyed the importance of observing   , and of reaching up to Him for assistance. No one was better at this than Yahowsha'ha Ma'aseyah.

The picture painted by these historical characters **𐤏𐤍𐤅𐤍** – collectively reveals that the Ma‘aseyah provides the spiritual cleansing for those who know and understand him, who observe his words and deeds from the proper perspective. While he was pierced for our sins, and while he came to bring division, he has the power to protect and shield. As Yahowah’s representative, the Ma‘aseyah comes with the power and authority of **𐤏𐤍𐤅𐤍**. He is literally the hand of **𐤏𐤍𐤅𐤍** doing the work of **𐤏𐤍𐤅𐤍**. Those who recognize these things, and who reach up and rely upon Yahwah, will find Yahusha ready and willing to assist.

𐤏𐤍𐤅𐤍 did not reveal anything even remotely akin to an “Old Testament” or “New Testament.” The perpetrator of this fraud was Marcion, a raging anti-Semite, who rejected Yahowah and the entirety of His Torah testimony. In the early 2nd -century CE, Marcion became the first to refer to the Torah, Prophets, and Psalms as the “Old Testament.” The reference was intended to demean it as a document which contained the will of a now deceased deity. In its place, Marcion promoted his “New Testament,” a canon comprised of Paul’s epistles and of his heavily edited versions of Luke and Acts (written by Paul’s assistant)— in which most everything prescribed in the Torah was removed or demeaned. In the process, Marcion established a division which had not previously existed, and he created the notion that the Torah was now obsolete, having been replaced by the Pauline concept of the “Gospel of Grace.” Anything which didn’t support this view was either erased or ignored. It was a transition in perspective from which Christianity would never recover.

In support of this anti-Yahowah perspective, Paul, in his letters to the Galatians and Romans, wrote of “two covenants,” and he said that the one formalized in the Torah on Mount Sinai was of the flesh and thus evil, a cruel taskmaster, that had not, could not, and would not save anyone. And while I’ve already quoted Yahowah’s perspective on this to prove otherwise, what about the notion of a “second, new and different” Covenant? Didn’t the prophet Yirmayahuw/ Jeremiah predict the advent of a “New Covenant?”

At first blush, the answer appears to be yes, at least if you consider errant translations and don’t read the entire discussion. The fact is: Yahowah did speak of eventually “renewing, repairing, and restoring the Covenant,” and of this “Renewed Covenant” “not being exactly the same as” the existing one. But the stated beneficiaries are Yisra’el and Yahuwdah, not the Gentile “church.” And their reconciliation with Yahowah has not yet occurred. Therefore, the Covenant has not yet been renewed.

Further, those who actually consider Yahowah’s explanation of how His Renewed and Restored Covenant will differ from the Covenant described in His Towrah, discover that “Yahowah will give the Towrah, placing it in their [Yisra’el’s and Yahuwdah’s] midst, writing it upon their hearts” so that “I shall be their Almighty, and they shall be My family.” Therefore, this is not about Gentiles, the Church, or a replacement of the Torah with Grace. Indeed, it is just the opposite.

Since there is nothing more foundational to knowing אֱלֹהִים than understanding His Covenant and the role His Torah plays in our lives, let’s let אֱלֹהִים speak for Himself on this critical issue. For if there is but one Covenant, one familial relationship, presented and promised in Scripture, and if its renewal and restoration is predicated upon the Towrah, we are precluded from promoting the myth that there is a “New Testament.”

“**Behold** (hineh –look, listen, and pay close attention to what follows), **days** (yowmym –times) **are coming** (*bow’* –will arrive and will return), **prophetically declares** (*na’um* –foretells, predicts, and reveals) **Yahowah** , **when** (wa) **I will cut** (karat – I will create, completely establishing and totally stipulating, I will actually make by way of separation (qal stem affirms reality and perfect conjugation speaks of an act which is total, complete, and indivisible)) **relationally with** (*’eth* –as an eternal symbol on behalf of) **the household and family** (beyth –the home) **of Yisra’el** (*yisra’el* –those who strive and contend with, engage, persist, and endure with, are set free and are empowered by Yah) **and relationally with** (*wa ’eth* –as an eternal symbol on behalf of) **the household and family** (beyth –the home) **of Yahuwdah** (Yahuwdah –Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah)**a renewed and restored** (chadash –a renewing, restoring, repairing, and reaffirming) **Family-Oriented Covenant Relationship** (beryth – nurturing and engaged relational agreement established on the foundation of beyth -family and home, a mutually binding partnership promise, solemn oath, and active alliance, and a participatory pledge based upon a marriage vow which fosters and encourages).”
(Yirmayahuw/ Yahowah Uplifts / Jeremiah 31:31)

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

The part of this verse which Christians, desperate to justify their “New Testament,” miss, is that the renewal and restoration of the “beryth –Covenant” isn’t with Gentiles or their church, but instead, with Yahuwah and Yisra’el. This promise, therefore, cannot apply to Christians or Christianity. It’s game over.

As a result, the only question worth debating in this passage is whether chadash should be translated “new” or “renewed,” as both are etymologically acceptable. Is אָנָּחֵךְ going to renew and restore, reaffirm and repair the Covenant presented in the Towrah with Yisra’el and Yahuwah, or is He going to scrap the Towrah’s definition of this relationship and create an entirely new agreement?

To put this question to rest, you should know that the primary meaning of chadash, sometimes transliterated *hadas*, is “to renew, to restore, to repair, and to reaffirm.” Of the ten times this verb is scribed in the Towrah, Prophets, and Psalms, it is translated: “restore and reaffirm” in 1 Samuel 11:14, “renewed and repaired” in 2 Chronicles 15:8, “to repair” in 2 Chronicles 24:4, “to repair and mend” in 2 Chronicles 24:12, “renewed” in Job 10:7, “renew” in Psalms 51:12, “renewed” in Psalms 103:5, again as “renewed” in Psalms 104:30, “repair” in Isaiah 61:4, and “renew and restore” in Lamentations 5:21.

As such, this passage actually reads:

“Behold (hineh), days (yowmym) are coming (bow’), prophetically declares (na’um) Yahowah , when (wa) I will actually cut (karat) relationally with (‘eth) the household and family (beyth) of Yisra‘el (yisra‘el) and on behalf of (wa ‘eth)the household and family (beyth) of Yahuwdah (Yahuwdah) a renewing, restoring, and repairing (chadash –with the secondary meaning being: a renewed, repaired, and restored) **Family-Oriented Covenant Relationship (beryth).” (Yirmayahuw 31:31)**

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

And in this way, Yahowah is saying that His Covenant “is renewing,” that it “is restoring,” and that it “will be affirmed,” as it “will repair” the relationship He has had with Yahuwdah and Yisra‘el.

While this rendering of the 31st verse of Yirmayahuw is completely valid, it isn't necessarily the conclusion you would come to if you casually looked up chadash in your favorite lexicon. Strong's, for example, presents H2319 chadash as “new,” and then they claim that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial Strong's entry regarding this word reveals that it is “From H2318 chadash , “ which they define as “to renew, to make anew, and to repair.” But that is misleading. It is actually the same word. As is chodesh , which is translated “month” 254 times according to Strong's. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun —something which is quite common in Hebrew, as well as most ancient languages

So while there is absolutely no textual distinction between these three forms of chadash in the Divine Writ, the Masoretes created one — and it is that variation which has caused modern lexicons to make three words out of one. This known, there was an additional slight of scholastic hand in operation here. In Hebrew, like most all languages, verbs rule. Because they are active, they shape the meaning of the nouns, adjectives, and adverbs which are based upon them. For example, if you are diligent in your Scriptural study, you will discover that the root of most nouns, adjectives, and adverbs are verbs. But in this particular case, we find a very telling contrived exception to the rule.

I share this with you because the verbal definition, which in the case of *chadash/hadas* is “to renew, to repair, to restore, and to reaffirm,” should have prevailed. In fact, it is from the root meaning of —*chadash* –renewal and restoration” that *chodesh/hodes* became “month,” as the next month on the calendar was “renewed and restored.”

That is not to say, however, that the adjective *chadash/hadas* cannot be translated “new.” It can be when the context dictates. It only means that if there are two equally viable options, as there are in Yirmayahuw/ Jeremiah 31:31, we should choose the form which is consistent with the verbal root. And that becomes especially important if the other option would have אָפַקֵּד contradicting Himself.

As further affirmation of “renewed and restored” being an appropriate translation of *chadash/hadas* in this context, we find that within the prophetic writings of Yirmayahuw and Yasha’yahuw, each time Yahowah inspired either man to scribe *chadash/hadas*, by rendering it “renewed,” or especially “restored,” we achieve a substantially more enlightening result than translating this word “new.”

These things known, the next line seems to suggest that there will be a new covenant, one different than the one whose terms and conditions were delineated in the Towrah. But is this even possible? Could אָפַקֵּד do such a thing without seriously contradicting other statements He has made, and in so doing, rendering Himself capricious, and His Word unreliable?

“It will not be exactly the same as (*lo’ka* –it will not be identical to) the (ha) Covenant
 (beryth – familial relationship, marriage vow, binding agreement, and pledge) **which**
relationally (*‘asher*) I cut (karat –created through separation) **with (*‘et*) their fathers**
 (*‘abowtam*) **in the day, when** (ba yowm) **firmly grasping Me** (hazaq –I repaired, renewed,
 and restored them, I established, sustained and supported them, I caused them to prevail and
 grow, as they were strengthened and encouraged by My power and authority) **in their hand**
 (ba yad –by them taking the initiative, engaging, and reaching out), **I led them out** (*yasa’* –I
 descended, extended Myself, and I served them by guiding them away) **from** (min) **the**
realm (*‘erets*) of the crucible of Egypt (mitsraym –a metaphor for human religious, political,
 economic, and military oppression and divine judgment), **which relationally (*‘asher*) they**
broke, disassociating themselves (parar – they violated and nullified, they frustrated, tore
 apart, and shattered, and they split away) **from (*‘eth*) My Family-Oriented Covenant**
Relationship (beryth – My nurturing and engaged relational agreement established on the
 foundation of beyth – family and home, My mutually binding partnership promise, My solemn
 oath and active alliance, and My participatory pledge based upon a marriage vow which fosters
 and encourages), **though** (wa) **I (*‘anky*) was married to them** (*ba ba’al hem* – I was their
 husband), **prophetically declares** (*na’um*) **Yahowah .”**(Yirmayahuw/ Jeremiah 31:32)

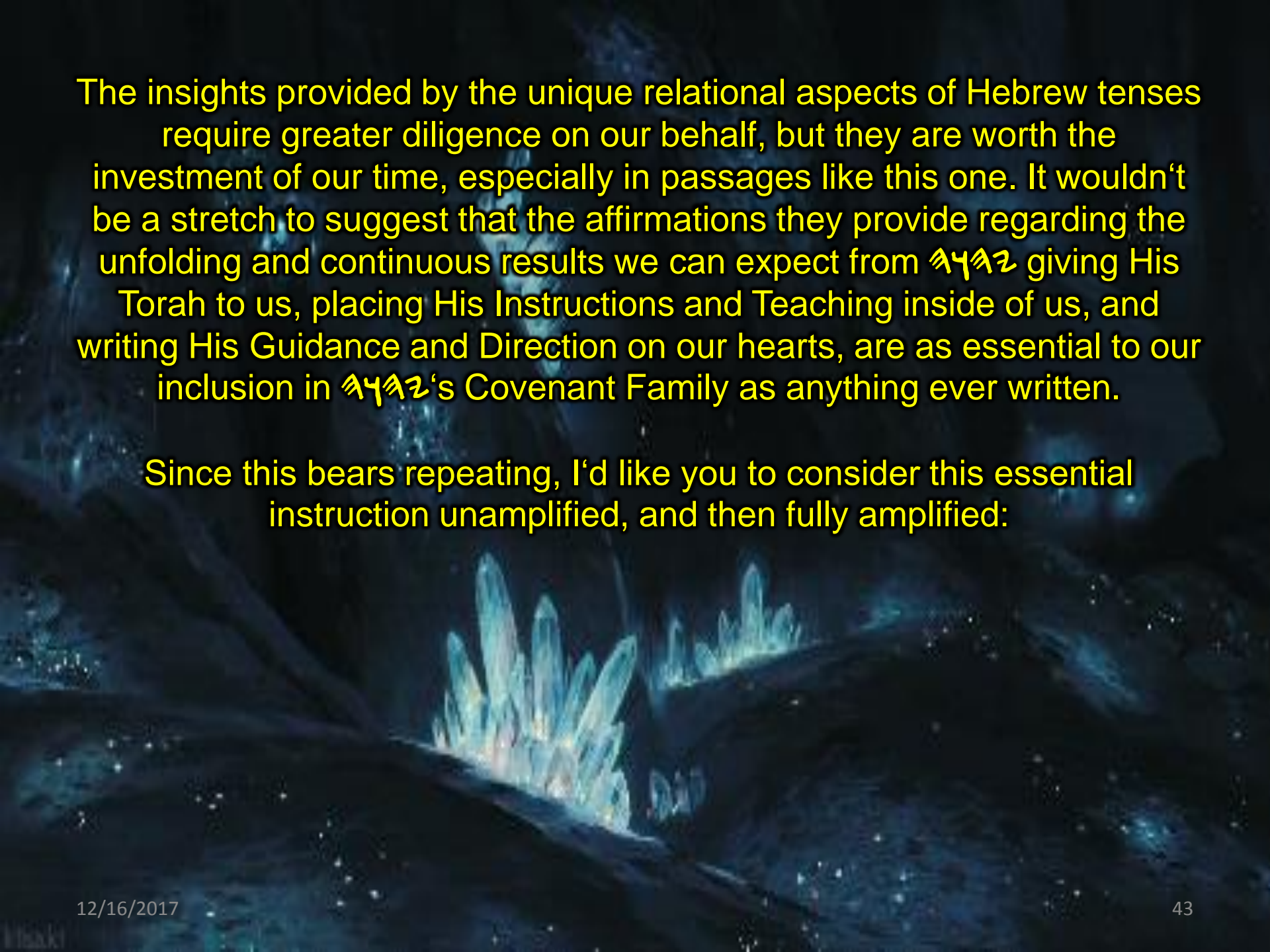
Jer 31:32 Not^{H3808} according to the covenant^{H1285} that^{H834} I made^{H3772} with^{H854} their
 fathers^{H1} in the day^{H3117} that I took^{H2388} them by the hand^{H3027} to bring^{H3318} them out of
 the land^{H4480 H776} of Egypt;^{H4714} which^{H834} as a strong covenant mark (^{H853}) my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

This affirms that the original Covenant was honored by Yah when He “*hazaq* – reached out to His people, and grasped hold of them, to renew and restore them,” “*yasa’ min* –leading them away from” “*mitsraym* – the crucible of religious and political oppression and divine judgment.” But, now, since Yisra’el and Yahuwdah subsequently “*parar ‘eth beryth* – broke their end of the agreement, and disassociated themselves from the relationship, the “*beryth* – Covenant Agreement” must be “*chadash* – reaffirmed, repaired, renewed and restored.”

The question now becomes: how is אֲנִי going to do this without contradicting Himself? And what we find is a solution which is not only marvelous in its implications, but also one which completely destroys the Christian religion. Yahowah said:

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

“Indeed (*ky*—surely and truly) **with this** (*ha zo’th* —in conjunction with these conditions and provisions the) **Familial Covenant Relationship** (*beryth* — reciprocal partnership, active alliance, and engaged agreement, mutually binding and nurturing promise, solemn oath and participatory pledge, based upon a marriage vow) **which relationally** (*‘asher*) **I will cut** (*karat*—I will create and establish through separation) **with** (*‘eth* — and alongside) **the House** (*beyth* — household and family) **of Yisra‘el** (*yisra‘el* — those who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by God) **after** (*‘ahar*—following) **those days** (*ha yowm hem*—that time), **prophetically declares** (*na‘um* — predicts and promises) **Yahowah** , **I will actually give My Towrah, completely providing and producing My Teaching and Instruction** (*natan ‘eth Towrah*—I will reliably bestow and totally devote My Direction and My Guidance as a gift, putting it (here the qalstem affirms that this will actually occur and the perfect conjugation tells us that the gift of the Towrah will be whole and complete, indivisible and uninterrupted throughout time)) **within their inner nature** (*ba qereb* — internally, inside their person, within their core and midst, becoming part of their psychological makeup, thoughts, and emotions). **And** (*wa*) **upon** (*‘al* —as the Almighty concerning) **their heart** (*leb* — speaking of their source of life, and the seat of love, volition, feelings, attitude, and character) , **I will actually write it** (*katab*—I will genuinely engrave and inscribe it (written in the qal relational stem, telling us that we can rely upon this occurring, and in the imperfect conjugation, affirming that it will produce ongoing results throughout time, with the first person singular prefix, saying that Yah, Himself, will be doing the writing, and with the third person feminine singular suffix, telling us that it is the Towrah, which is a feminine noun, which will be inscribed)). **And** (*wa*) **I shall be** (*hayah* —I will always, reliably, and without interruption or exception be (qal stem perfect conjugation)) **Everlasting** (*‘elohym*) **to and for them** (*la la*), **and** (*wa*) **they** (*hem*), **themselves, shall be** (*hayah* —they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be ongoing and unfolding assistance and advantages associated with being considered)) **to and for Me as** (*lala*) **family** (*‘am*).” (Yirmayahuw/ Jeremiah 31:33)



The insights provided by the unique relational aspects of Hebrew tenses require greater diligence on our behalf, but they are worth the investment of our time, especially in passages like this one. It wouldn't be a stretch to suggest that the affirmations they provide regarding the unfolding and continuous results we can expect from אֱלֹהֵינוּ giving His Torah to us, placing His Instructions and Teaching inside of us, and writing His Guidance and Direction on our hearts, are as essential to our inclusion in אֱלֹהֵינוּ's Covenant Family as anything ever written.

Since this bears repeating, I'd like you to consider this essential instruction unamplified, and then fully amplified:

“Indeed (ky) with this (ha zo’th) Familial Covenant Relationship (beryth) which relationally (‘asher) I will cut (karat) with (‘eth) the House (beyth) of Yisra’el (yisra’el) after (‘ahar) those days (ha yowm hem), prophetically declares (na’um) Yahowah , I will actually give My Towrah, completely providing and producing My Teaching and Instruction (natan ‘eth Towrah) within their inner nature (ba qereb). And (wa) upon (‘al) their heart (leb) , I will actually write it (katab) And (wa) I shall be (hayah) Everlasting (‘elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah) to and for Me as (la la) family (‘am).”
(Yirmayahuw 31:33)

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

Fully amplified, reflecting the Hebrew tenses, this same passage conveys:

“Indeed, this is truly and surely reliable: in conjunction with the specific conditions and provisions of the Familial Covenant Relationship, the reciprocal partnership, active alliance, and engaged agreement, the mutually binding and nurturing promise, the solemn oath and participatory pledge based upon a marriage vow, which relationally I will cut and create, establishing through separation, with and alongside the Household and Family of Yisra’el – after those days, prophetically declares, predicts, and promises Yahowah, I will actually give My Towrah, completely providing and producing My Teaching and Instruction, I will reliably bestow and totally devote My Direction and Guidance as an enduring and continuous gift, putting all of it eternally within their inner nature, inside their person, within their core and midst, so that it becomes part of their psychological makeup, thoughts, and emotions. And upon their heart, speaking of their source of life, and the seat of love, volition, feelings, attitude, and character, I will actually write the Towrah, genuinely engraving and inscribing it so that it will continue to produce ongoing results throughout time. And I shall always and reliably be, without interruption or exception, Everlasting to and for them, and they, themselves, shall eternally be, always receiving the complete, ongoing, and unfolding assistance and advantages associated with being to and for Me as family.”

(Yirmayahuw 31:33)

Before we contemplate the sweeping panorama presented in this passage, and how it forever alters the landscape, let's consider some of the brushstrokes by which it was painted. This will be our most in depth evaluation of Yah's Word thus far.

By interspersing three references to the "*beyth* –house, family, and home" of "*yisra'el* – those individuals who strive and contend with, who engage, persist, and endure with, who are set free and are empowered by Yah," with four references to His "*beryth* –Covenant," Yahowah has defined the nature of the relationship He wants to establish with us. That is because this "*beryth* –relationship" is based on a "*beyth* –household." Yahowah is our Father. The Set-Apart Spirit nurtures us. And we are Yah's children. Our purpose is to "endure, persist, and engage with אלהים" as part of His "*am* –family."

Everything important to Yahowah is separated and thus set apart. This is why the Covenant was "*karat* –cut through the process of separation." Most people will be excluded from Yahowah's family, because to be included a person must first separate themselves from the world of religion and politics.

This passage is a "*na'um* –prophetic pronouncement." It serves as a promise of things to come. Just as "*beryth* –Covenant" is based upon "*beyth* –family," Yahowah's name is predicated upon "*hayah* –the state of being." We exist because He exists. More important still: Yahowah is the one we must turn to if we want to prolong our existence.

Natan means “give.” It speaks of “bestowing a gift,” and in this case, the gift of the Torah. From Yahuah’s perspective, His Guidance and Direction is a present, and therefore, it is not an obligation.

Qereb (קרֵב) is a noun which depicts the “inner part or inward nature of an individual.” As such, it speaks to our “thoughts and emotions,” which is where Yahowah’s Towrah will be placed. Like most nouns, *qereb*’s meaning is derived from its verb form, *qarab*, which is pointed differently, but spelled identically. *Qarab* means “to approach and to come near, to draw near and to enter the presence.” *Qarab* is the operative verb in Yahowah’s presentation of the “*Mow’ed Miqra’* – Invitations to Meet” on “Yowm Kippurym – the Day of Reconciliations,” whereby we are invited to “*qarab* – come near and approach, coming into the presence of” the Ruach Ha Qodesh. This connection provides an essential clue when it comes to understanding the sweeping panorama painted in this prophetic passage.

Leb, which is the word for “heart,” conveys many of the same ideas in Hebrew as its counterpart does in English. We say that someone has a good heart, to infer that they are of good character. We say that our heart belongs to someone to infer that we love them. We speak of the heart of a matter to describe its very essence. We say that in our heart we feel a certain way to infer that we have exercised our volition and have made a choice. Our heart is used to describe our attitude, and it is the organ whose beats we monitor to determine if someone is alive or dead. And so it is, especially in this context, that we must read “*leb* – heart” to say all of these things, if we want to understand why Yahowah is writing His Torah upon that which makes us who we are.

The end of this passage deploys parallel poetry to explain the reason אֲנִי־אֵלֹהִים is going to restore and renew His relationship with us by giving us His Torah, placing it inside of us, and writing it upon our hearts. Stripping these words to their core, Yah wrote :
“*hayah la la ‘elohym –hayah la la ‘am.*” In English, this reads: “**I shall be (hayah) Everlasting (‘elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah) to and for Me (la la) family (‘am) .**”

With the verb tenses more fully developed, Yah revealed: “**I shall be (hayah –I will always, reliably, and without interruption or exception be (qal stemperfect conjugation)) Everlasting (‘elohym) to and for them (la la), and (wa) they (hem), themselves, shall be (hayah –they will always and reliably exist, eternally receiving the complete benefits of (qal relational stem affirming the genuineness of this promise, and imperfect conjugation which tells us that there will be on going and unfolding assistance and advantages associated with being considered)) to and for Me as (la la) family (‘am).**”

This is wholly reciprocal on multiple plains. Those who consider Yahowah to be their Almighty will be considered family by Yah. Yahowah will serve as The Almighty for those who consider Him to be Almighty. Further, while existing as part of Yahowah’s family is a benefit for us, it is presented here as a benefit to and for Yahwah. Building a family, engaging with His children and helping us grow, is the sole reason our Heavenly Father created the universe. His family brings Him pleasure and causes Him to grow.

When Hebrew words are repeated, as they are here on two occasions with lala, it strengthens their meaning exponentially. Typically, la serves as a prepositional prefix, and conveys “to” and “for.” It speaks of “approaching someone,” of “moving toward a goal,” and of “doing something in order to achieve an expected result.” In addition to these thoughts, la can be translated: “toward, among, so that, by means of, concerning, on behalf of, and according to.” La “draws a connection between correspondence (the Torah) and a relationship (the Covenant).” And in actuality, every aspect of la fits this context.

So now that we understand the meaning of these words, what do all of these words mean? To begin, the Covenant Relationship and Yahowah’s Torah Teachings are inseparable. Without the Torah, the Covenant is completely unknown, as are its terms and conditions, rendering it impossible for anyone to participate in this relationship. But, and this is the biggest “but” in the universe, it currently remains possible for us to separate ourselves from the Torah, and therefore from its Covenant. In fact, Yah structured it this way by design.

You see, we were created with “nadah –freewill,” which is “an uncompelled opportunity to move in the direction of our choosing:” to Yahuah or away from Him, to observe or ignore His Torah, to accept or reject His Covenant, to revere or fear our Heavenly Father, to love or despise Yahowah. And this is why we find that the first two of seven men listed, who along with Moseh, received the Torah on Mount Horeb, bore names directly associated with freewill: ‘*Aharown* – enlightened freewill from ‘*aw* –to desire, ‘*ow* –to choose and to prefer, and ‘*owr*–light and enlightenment, and Nadab – one who willingly, freely, and of his own volition, chooses, from nadah.

Since thoughtless volition is nothing more than an exercise in random chance, we were also given a “nesamah –conscience.” It enables us to rationally, logically, thoughtfully, morally, and judgmentally evaluate the evidence אֱלֹהִים has provided in His Torah, thereby facilitating wise decisions.

And while this has been the state of affairs throughout the millennia, it is about to change. A time is coming when everybody will be as one with the Torah, as the Covenant is with the Torah. Therefore, the only thing which differentiates the existing Covenant relationship from its reaffirmation and restoration is the inability to separate oneself from the terms and conditions of the relationship as they are delineated by Yahowah in His Towrah.

Our mortal existence affords us the opportunity to choose אֱלֹהִים based upon His terms and conditions or reject Him and them. Our immortal existence is predicated upon having made the choice to accept the Covenant in accordance with the Torah. But there is a day on our horizon in which the last person will make their final choice .

אֱלֹהִים could have avoided religious competition long ago, and mankind's woes would have been nonexistent. But this could not have occurred without a consequence so severe, it would have negated our very existence.

The reason Yahowah hasn't yet placed His Towrah inside of us, nor written His instructions on our hearts, is because freewill is "sacred". Today, everyone has the ability to choose to know, to love, and to trust אֱלֹהִים, to ignore אֱלֹהִים, to reject Him, or to replace Him with a divinity of man's making. If the Torah had been mandated, had it been unrivaled, had it been incorporated into our personalities, there would have been no possible way for any religious alternative to have
12/16/2017 emerged.

And without options, there would have been no choice. Without choice, loving relationships cannot exist and families are meaningless. Therefore, while the Family-Oriented Covenant Relationship and Yahowah's Towrah Teachings have been inseparable, it remains possible for us to separate ourselves from them.

And yet this option, which is the choice to reject Yahowah's instructions and to disassociate from Him, has to end for eternal life with Yahuah to begin. So once all who will choose to know and respect Yahowah have chosen to do so, once all who remain alive on this planet have decided to be part of Yahowah's family, there is no need for the bane or pain of religion. And yet, even once everyone has been adopted by Him, even when we have all become eternal and are empowered and enriched by our Heavenly Father, then, more than ever, we will still need His Guidance.

So, it will be especially important that we understand how to exercise these gifts and wield our power. By giving us His Torah, by placing all of it within us, by writing it upon our hearts, we will be equipped with the knowledge we will require to exercise our newfound freedom appropriately. And that my friends is wonderful, landscape changing, news. It explains how we will retain freewill throughout eternity, and yet keep from doing something foolish.

Therefore, this explains what will occur upon Yahowah's return during "Yowm Kippurym" the Day of Reconciliations at the end of the Tribulation. It illustrates how Yahuah will fulfill His Torah promise to reconcile His relationship with Yisra'el and with Yahuwadm. And it tells us when the Covenant will be renewed, because that is the only day in all of human history in which this transformation, this restoration, can occur without conflicting with Yahuah's previous testimony. (For those who are thinking ahead, Yahowah can and will put His Towrah – Instructions inside of those of us who have chosen to rely upon Him **before His return.**

This passage also affirms the role of the Torah in our salvation, because it associates the Torah Teaching and Covenant Relationship with us being included in Yahuah's family. And reading between the lines, it reveals how Yahowah's Torah Instructions will continue to guide us during eternity. It even explains that the purpose of the Covenant is to establish אַיָּא's family, so that we can live with our Heavenly Father as His children.

And yet, with all of these affirmations, it is astonishing that Christians routinely mistranslate this passage, truncate it, and remove it from its context, to justify Paul's proclamation of a "new covenant," one based upon faith, one unrelated to the Torah or its Almighty. I dare say, the Christian misinterpretation of this passage ranks among the most debilitating crimes ever perpetrated in the name of religion. Speaking of this and other crimes, Yahowah revealed the benefit of making His Torah our undisputed and unrivaled instruction manual:

“And (wa) they will not teach or learn (*lo’ lamad* –they will not be trained in nor indoctrinate, instruct or respond to) man’s (*‘iysh* –mankind’s and individual people’s) errant pronouncements, thoughts, thinking, or reasoning (*ra’* –evil ways and improper principles, bad judgment, false pretenses, and regrettable communications) any longer (*‘owd* –ever again), or mankind’s (*‘iysh*) despondency and grief (*‘ah* –his tale of woe) claiming (*‘amar* –saying, boasting, and declaring) to actually know (*da’at* –to be acquainted with and be aware of the evidence regarding) Yahowah . Because then, indeed (*ky* –rather surely and truthfully at that time), they all (*kol*) will actually know and recognize Me (*yada’* ‘owty –they will be familiar with, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from (*min*) the smallest, youngest, and least significant (*qatan*) up to (*‘ad*) the biggest, oldest, and most influential (*gadowl*), prophetically declares (*na’um* –predicts and promises) Yahowah . For indeed, then (*ky*), I will have forgiven (*salah* –will have pardoned and removed) their sin (*‘awon*–their guilt, liability, and consequence of perversity) and accordingly (*wa la*) their offenses against the standard (*hata’th* – their sinfulness and wrongdoing, their propensity and history of missing the way) will not (*lo’*) be remembered (*zakar* – recalled or mentioned) any longer (*‘owd* –now or ever again).” (Yirmayahuw/ Jeremiah31:34)

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

To hide the fact that Yahuah specifically said that the result of writing His Torah on our hearts would be that mankind's errant and evil pronouncements would no longer be taught or considered, *rea'* and *'ach* were both erroneously rendered by religious teachers and preachers. The Masorettes would have you believe that *ra'* is *rea'*, and that it means "neighbor," and that *'ah* should be rendered "brother."||

In actuality, אָחִי is not saying that "they will not teach man's brother" any longer, or man's neighbor," because by saying such a thing, He would be asking us to contradict the very Torah instruction He has given us. But once we strip away the rabbinical copyedits, we discover that *ra'*, pointed , means "evil, wicked, immoral, harmful, wrong, troubling, and undesirable," and pointed another way, conveys: "shouting, roaring, and loud pontifications and pronouncements." Therefore, immoral preaching is what will no longer be tolerated once the Covenant is renewed.

Similarly, rabbis and religious scholars would have you believe that *'ah* should be translated "brother," when its primary definition is actually "pain, despondency, and grief." *Ah* speaks of a "brazier, a pan which holds burning coals," and of "a howling animal," specifically a "jackal or hyena." Therefore, once the Covenant is renewed, and once we become one with the Torah, the "pain and grief" which man has wrought upon his fellow man through religious teaching will be things of the past.

And yet religion will not go down without a fight — even if it means that the religious must copyedit the Word of Yahuah to survive. And that is precisely what they have done. But, all of their efforts will be undone and be for naught upon Yahowah's return during the final political and religious battle on earth— Armageddon. On that day, some will be eternally reconciled unto Yah and others will be eternally separated from Him.

Should you be mentally jumping ahead in time after the Day of Reconciliations (Yowm Kippurym, and be wondering about the state of freewill after we bear Yahuah's Torah and Signature, it will endure, but within a framework which will allow us to enjoy our Heavenly Father's company without doing damage to ourselves or it. By this time the only souls alive will be those who have previously chosen to rely upon and love Yahuah, making the freedom to reject, counterfeit, or loathe Him moot. The freewill choice has been made by us now. After this we will be hardwired to the covenant terms and conditions. So we can live without fear of the mess we are in ever occurring again.

As a result of this announcement from אַיִן, it would be wrong to refer to the Greek eyewitness accounts as the "Renewed Covenant," much less the "New Testament." The Covenant has not yet been "renewed." There will never be a "new" one. And since it is His Word, I think it's reasonable to use His terms

But should you discount what Yahowah had to say about the enduring nature of His Covenant, in favor of the revelation delivered by Yahowsha', you'd find that they spoke with the same voice. The Ma'aseyah facilitated the benefits of the Covenant by honoring the promises of the Torah. He did not create a "New Testament," much less a new religion. During the Teaching on the Mount, He said:

“Do not assume that I have come to weaken, to dismantle, to invalidate, or abolish the Torah or the Prophets. I have not come to do away with it, but instead to completely fulfill it. Truly, I say to you, until heaven and earth pass away not one jot (iota –the smallest letter, or Yowd in Hebrew) nor tittle (keraia –the top stroke or horn of Hebrew letters) shall be passed by, be ignored, be disobeyed, or be disregarded from that which was established in the Torah until the time and place it all happens. Therefore, whoever dismisses, invalidates, or abolishes the least of these terms and conditions, or teaches people to do the same, they will be called the least dignified in the kingdom of heaven. And whoever performs them, and teaches them, they will be called the greatest and most important in the kingdom of heaven.”

Mattanyah/Yah’s Gift /Matthew 5:19)

Mat 5:19 Whosoever^{G3739 G1437} therefore^{G3767} shall break^{G3089} one^{G3391} of these^{G5130} least^{G1646} terms and conditions,^{G1785} and^{G2532} shall teach^{G1321} men^{G444} so,^{G3779} he shall be called^{G2564} the least^{G1646} in^{G1722} the^{G3588} kingdom^{G932} of heaven:^{G3772} but^{G1161} whosoever^{G3739 G302} shall do^{G4160} and^{G2532} teach^{G1321} them, the same^{G3778} shall be called^{G2564} great^{G3173} in^{G1722} the^{G3588} kingdom^{G932} of heaven.^{G3772}

The Ma'aseyah Yahowsha' picked up this theme again, also in the same public declaration, this time in the context of seeking the truth so that we can make an informed choice.

“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching diligently for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then, all who make an earnest request receive and will be accepted. And those who actively search for the location and for knowledge, who really desire to learn, will know the truth. Those who request acceptance at the door (which is Passover), they will be granted entrance.”

“What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt know how to give good and generous gifts to your children, how much more by way of contrast will your Father who is in Heaven produce and give valuable and generous gifts to those who ask Him?” (Mattanyah/Yah's Gift /Matthew 7:7-11)

Mat 7:7 Ask,^{G154} and^{G2532} it shall be given^{G1325} you;^{G5213} seek,^{G2212} and^{G2532} ye shall find;^{G2147} knock,^{G2925}
and^{G2532} it shall be opened^{G455} unto you:^{G5213}

Mat 7:8 For^{G1063} every one^{G3956} that asketh^{G154} receiveth;^{G2983} and^{G2532} he that seeketh^{G2212} findeth;^{G2147}
and^{G2532} to him that knocketh^{G2925} it shall be opened.^{G455}

Mat 7:9 Or^{G2228} what^{G5101} man^{G444} is^{G2076} there of^{G1537} you,^{G5216} whom^{G3739} if^{G1437} his^{G846} son^{G5207} ask^{G154}
bread,^{G740} will he give^{G1929} him^{G846} a^(G3361) stone?^{G3037}

Mat 7:10 Or^{G2532} if^{G1437} he ask^{G154} a fish,^{G2486} will he give^{G1929} him^{G846} a serpent?^{G3789}

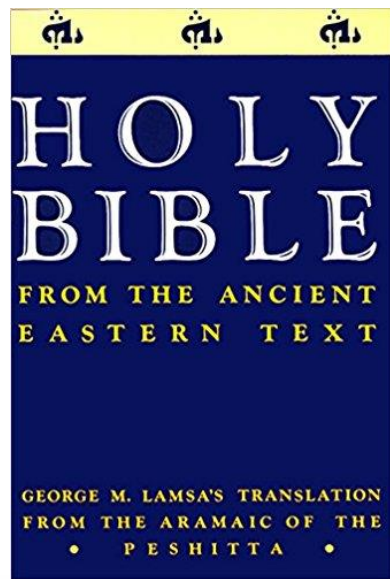
Mat 7:11 If^{G1487} ye^{G5210} then,^{G3767} being^{G5607} evil,^{G4190} know^{G1492} how to give^{G1325} good^{G18} gifts^{G1390} unto
your^{G5216} children,^{G5043} how much^{G4214} more^{G3123} shall your^{G5216} Father^{G3962} which^{G3588} is in^{G1722}
heaven^{G3772} give^{G1325} good things^{G18} to them that ask^{G154} him?^{G846}



Next time we will wrap up the conclusion to our question "is the way to salvation through a specific name?" in Part 13F. We hope you understand this is a much more complex question than Christianity would have you believe.



We will pick up again in the PDF on Page 177 .



RESOURCES

