

# The Covenant Instructions in Chronological Order

EXODUS -  
SHEMOT

Part 10

COVENANT

EXODUS 20: 8-11

understanding  
your relationship with

**PSALMS 119:10  
WITH MY WHOLE HEART I  
SEEK YOU; LET ME NOT  
WANDER FROM YOUR  
INSTRUCTIONS!**



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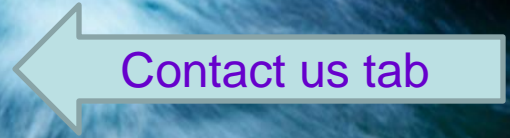
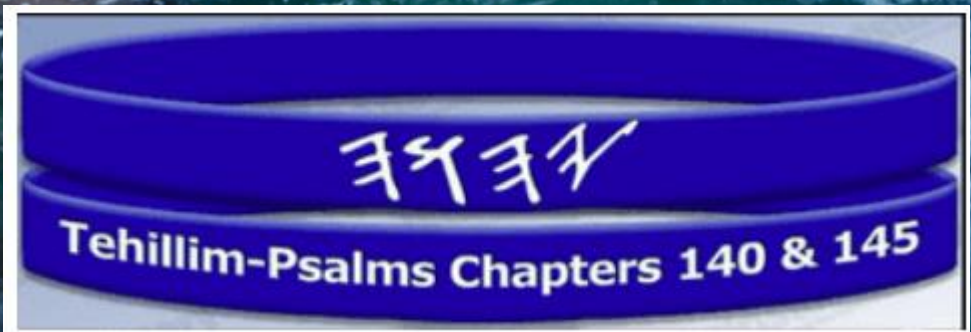
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...





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Chokmah is Hebrew for wisdom and all praise to Yahuah for leading us in our quest for that.

 Yahuah's Oasis

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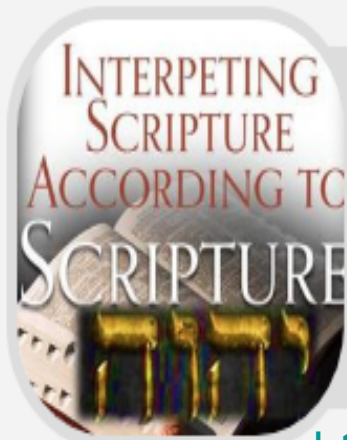
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Studies with Scripture explaining the Covenant with Yahuah - what He expects as well as what He offers us as His children. There are chronological studies showing when they first showed up in Scripture and with amplification of Scripture one will find a whole new look for the Father of the Universe.



# YAHUAH'S CHOKMAH

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## Our Methodology

The tricky thing about going chronological is that we get hints of an instruction way before it was written down in Exodus. This was a great eye opener as we went through Genesis. They knew of these things from somewhere. Adam and Hawah must have taught their children and now that the 365 books of Enoch are lost, we do not have an accurate picture of the first mention of these things.

We have chosen to deal with this by acknowledging the first mention of a subject but will not address it fully until the actual instruction is given. We want to recreate the feeling of starting from scratch. It seems to us that Yahuah watched mankind and as we progressed kept note of the things which caused us to stumble the most. It was then at Sinai that Yahuah was able to set in stone the things for us to guard against and remember that would keep us on the path. But we will see that the moral code was already in practice as well as some ceremonial things. How could it be otherwise? Everyone has had the information they needed to come to love and choose Yahuah, if He has chosen them. There are some things that prevent Him from choosing certain creations, so let us keep that in mind, even if we do not fully understand it.

In Part 10 of our journey in the book of Shemot/Exodus, we continue with our study of what it means to be in Covenant with Yahuah. In today's study we move on to the next instruction regarding how we treat Yahuah. Today we look at the Shabbat!

שמות

Shemot

"Names"

EXODUS

## The Pattern

- Yahuah lovingly gives us instructions to follow diligently and carefully
- ❖ IF We seek to understand and return love to Yahuah by applying the instructions, and joyfully clinging to them and Him, knowing they are for our best interest...
- THEN Yahuah will diligently and lovingly protect and care for us until He calls us home.

# SETTING THE SCENE..





*Shabbat Shalom*  
שבת שלום

07/25/2020

Exod 20:8 “Remember with the strength of steel, as a strong Covenant mark אַתְּ the Sabbath day 7<sup>th</sup> day of the week, to set it apart (as separate to Yahuah).

20:8 זכור אֶת־יְמֵי הַשַּׁבָּת לְקַדְשׁוֹ:

# Remember<sup>11</sup> NOW *your* CREATOR



Ecclesiastes 12:1

Ecc 12:1 Remember also your Creator in the days of your youth, before the evil days come, and the years draw near when you say, “I have no pleasure in them”:

12:2 Before the sun and the light, the moon and the stars, are darkened, and the clouds return after the

07/25 rain;

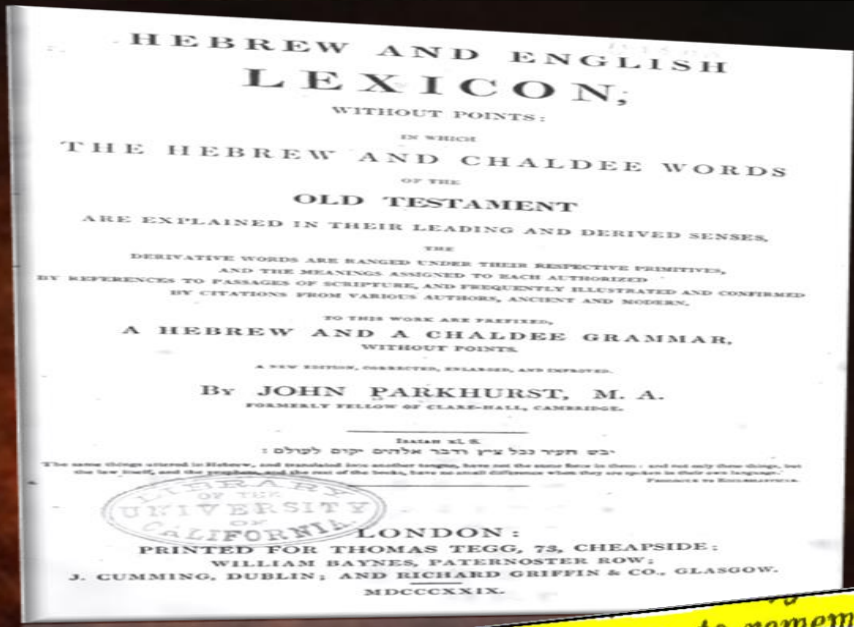
Ecc 12:3 in the day when the guards of the house tremble, and the strong men shall bow down; when the grinders shall cease because they are few, and those that look through the windows shall become dim; 12:4 and the doors shall be shut in the streets, and the sound of grinding is low; and one rises up at the sound of a bird, and all the daughters of song are bowed down; 12:5 furthermore, they are afraid of what is high, and of low places in the way; and the almond tree blossoms, and the grasshopper becomes a burden, and desire perishes. For man is going to his everlasting home, and the mourners shall go about the streets. Remember Him before the silver cord is loosed, or the golden bowl is broken, or the jar shattered at the fountain, or the wheel broken at the well, 12:7 and the dust returns to the earth as it was, and the spirit returns to Eternal who gave it.

12:8 “Futility! Futility!” said the ko-heh'-leth, (speaker in the assembly) , “All is futile.” 12:9 And besides being wise, ko-heh'-leth also taught the people knowledge, and he listened and sought out – set in order many proverbs. 12:10 ko-heh'-leth sought to find out words of delight, and words of truth, rightly written. 12:11 The words of the wise are like goads, and as nails driven by the masters of collections – they were given by one Shepherd. 12:12 And besides these, my son, be warned – the making of many books has no end, and much study is a wearying of the flesh. 12:13 Let us hear the conclusion of the entire matter: Fear/revere Eternal and guard His Mitwah-Ordinances, for this applies to all mankind! 12:14 For Eternal shall bring every work into right-ruling, including all that is hidden, whether good or whether evil.

זכר

This root has two senses assigned it in the Lexicons; 1st, to remember, make mention of; 2dly, the male sex, either as preserving the memory of the name or family, (see 2 Sam. xviii. 18.) or as "most celebrated, mentioned, or talked of." Bate. I suspect however the radical idea of the word to be strength, vigour, or the like, whence the Arabs use the V. זכר for the thriving of a child, as we call it, and דכר with their dhsal or lispings ד (which often answers to the Heb. ז) not only for the male sex, remembering, retaining in memory, but also for consolidating the earth, and as a N. for hard iron or steel, and for the thicker and stronger herbs. See Castell.

Notice the amazing connections here. Not only does Zacar have the meaning of "to remember" but also to "preserving the memory of a family name through the male." And to cement that memory in our minds like hard steel. Never to forget.



As a V. in Kal, to retain in memory, to remember. Gen. viii. 1. xl. 14, & al. freq. In Hiph. to cause to remember, or be remembered, to make mention of, commemorate. Gen. xl. 14. Exod. xx. 24. xxiii. 13. Num. v. 15. Isa. xii. 4. xxvi. 13, & al. freq. As nouns זכר memory, mention. Exod. xvii. 14. Deut. xxxii. 26. Ps. vi. 6. Also, a memorial, title to be mentioned by. Exod. iii. 15. זכרון and זכרון memory, memorial, record, monument. See Eccles. i.

In regards to the Shabbat we are remembering to set this apart to Yahuah as a mark of being a part of His covenant family.



Gesenius' Hebrew-Chaldee Lexicon

זָכַר fut. יִזְכֵּר (Arab. ذَكَرَ, Syr. and Ch. זַכַּר), meminisce, recordari, reminisci, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Lig. xii. 35, and Doederlein Lat. Synonyme und Etymologien, i. 166 [“The origin seems to lie in the idea of *pricking, piercing, comp. kindred זָכַר*; whence זָכַר membrum virile; ... the idea of memory then may come from that of *penetrating, inflicting, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phoen. p. 114, viz. that as in Athen. i. 1, סָכַר is written for זָכַר memory, perhaps זָכַר is primarily i. q. סָכַר to shut up, and then to keep, to preserve; compare נִשְׁמַר No. 2. But the other view is favoured by the noun זָכַר.” Ges. add.]. Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by לְ Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; זָכַר Jer. 3:16; followed by בְּ Job 7:7; 10:9; Deu. 5:15. It signifies especially —(a) to remember, to be mindful, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, זָכַר אֶת הַיּוֹם הַזֶּה “be mindful of this day;” 20:8. זָכַר אֶת הַבְּרִית to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(b) to bear something in mind, to account, to consider (bedenken). Deut. 5:15, “account that thou wast a servant in Egypt.” Deu. 15:15; 16:12; 24:18. Job 7:7, זָכַר בִּי רוּחַ חַיִּי “consider that my life (is) a breath.” Ps. 103:14.—(c) to contemplate things called back to memory, i.e. recordari. Ps. 119:55, זָכַרְתִּי בַּלַּיְלָה שְׁמִי “I remember thy name, O Lord, in the night.” Ps. 119:52; 143:5; 63:7.—(d) to*

07/25/2020

44:21 (syn. הִעֲלָה עַל לֵב). Often with the added idea of care, again to care for some one (i. q. פָּקַד), Gen. 8:1; 19:29; 30:22.—(e) Followed by a dative of the person and an acc. of the thing, to remember something either for the advantage or the disadvantage of another, jemandem etwas gedenken; for good, Neh.

The added flavor of a shamar (guard) like quality is also delicious! We are to preserve and take care of remembering the Shabbat because it is precious. In times past the ability to outwardly observe the Shabbat was taken away from people. We must remember this is our sign of being in Yahuah's family and never take for granted the honor of being able to set this day apart to Him.

Lexicon :: Strong's H2142 - zakar

זָכַר

Transliteration	Pronunciation
zakar	zā-kar' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
Dictionary Aids	
TWOT Reference: 551	
KJV Translation Count — Total: 233x	
The KJV translates Strong's H2142 in the following manner: remember (172x), mention (21x), remembrance (10x), recorder (9x), mindful (6x), think (3x), bring to remembrance (2x), record (2x), miscellaneous (8x).	



THE  
SABBATH

A SIGN AND AN ETERNAL COVENANT

שַׁבָּת

» שַׁבָּת 8701 Article

**8701 שַׁבָּת** (šāb·bāṭ): n.fem. and masc.; ≡ **Str 7676**; TWOT 2323b—**1.** LN 67:184 **Sabbath**, i.e., the seventh day of the week, known in many cultures as “Saturday,” an important day dedicated to rest and worship (Ex 16:23); **2.** LN 67:177 **week**, i.e., unit of seven days (Lev 23:15+); **3.** LN 23:78–23:87 **sabbath**, rest period, i.e., a period of time for resting, which may or not be the seventh day of the week, with a focus on this as a period for rest (Lev 16:31; 23:32<sup>(2x)</sup>; 25:2,

Lexicon :: Strong's H7676 - shabbath

שַׁבָּת

Transliteration	Pronunciation
shabbath	shab·bāth' (Key)
Part of Speech	Root Word (Etymology)
masculine/feminine noun	Intensive from שַׁבָּת (H7673)

Gesenius' Hebrew-Chaldee Lexicon [?]

שַׁבָּת const. state שַׁבַּת, with suff. שַׁבְתוֹ, pl. שַׁבְתוֹת, const. state שַׁבְתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) **sabbath**, the seventh day of the week, Exod. 16:25, שַׁבָּת הַיּוֹם לַיהוָה “to-day is the sabbath of Jehovah.” שַׁבָּת שַׁבָּת every sabbath, 1 Ch. 9:32. שַׁבְתֵּי שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps a *week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

- **First witness:** The Sabbath is the 7<sup>th</sup> day of the week perpetually counted from Creation. Yahuah started it that way in *Genesis*.
- **2<sup>nd</sup> witness:** Yahuah reinstated the memory of how to count it in Exodus with the manna-in a 7 day count cycle.
  - **3<sup>rd</sup> witness:** Yahusha went to the temple every Shabbat “as was the custom”.
- No where in History is it recorded that the Hebrews (Jews) ever changed the day of the Shabbat. They changed the feast schedule to go by the moon but they never attached the Sabbath to that schedule. It is separate.
- We do have ample records of the Sabbath being moved from Saturday to Sunday and we will show that shortly.

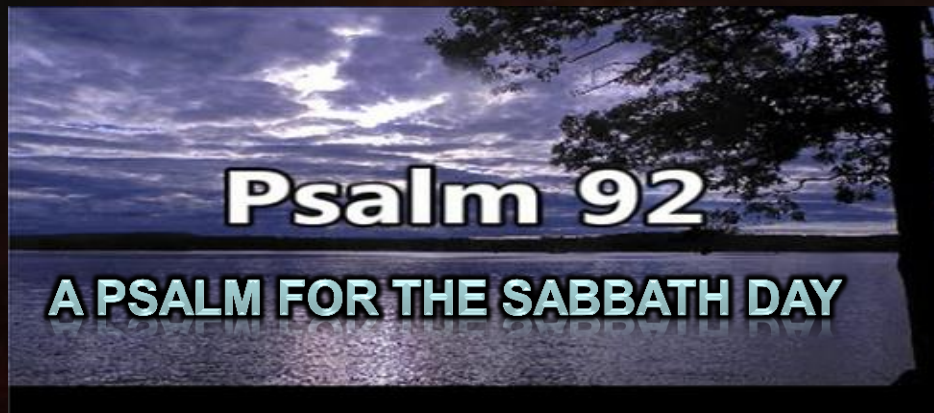
The word family describes the intent of the day. To rest and cease from labor.

We also see it as freedom from the cares of this world. We know Yahuah is in charge and that His will, will be done, no matter what. We are reminded to be comforted by this when things are bleak. Turn off the world and turn to Yahuah this day to rest your mind and plug into His positive energy that everything that happens will be used to bring about righteousness.

Lexicon :: Strong's H7673 - <i>shabath</i>	
<b>שַׁבָּת</b>	
<b>Transliteration</b>	<b>Pronunciation</b>
<i>shabath</i>	shā·vath' (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
verb	A primitive root
<b>Dictionary Aids</b>	
<b>TWOT Reference:</b> 2323, 2323c	
<b>KJV Translation Count — Total: 71x</b>	
<b>The KJV translates Strong's H7673 in the following manner:</b> cease (47x), rest (11x), away (3x), fail (2x), celebrate (1x), <i>miscellaneous</i> (7x).	

Gesenius' Hebrew-Chaldee Lexicon [?]
<p><b>שַׁבָּת</b> fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26:34.—(1) <b>TO REST, TO KEEP AS A DAY OF REST.</b> (Arab. سبت IV. to take rest. The primary idea appears to be that of <i>to sit down, to sit still</i>; cognate on the one hand are יָשַׁב, inf. שָׁבָה, on the other to שָׁוַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָרָה “the traveller rests,” abstains from journeying; Isa. 14:4; Lam. 5:14, “the elders rest from the gate,” i. e. do not go to the forum.</p> <p>(2) <b>to cease, to desist, leave off</b>, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. <i>to cease to be, to have an end</i>, Gen. 8:22; Isa. 24:8; Lam. 5:15.</p> <p>(3) <b>to celebrate the sabbath</b>, followed by שָׁבַת Lev. 23:32.</p>



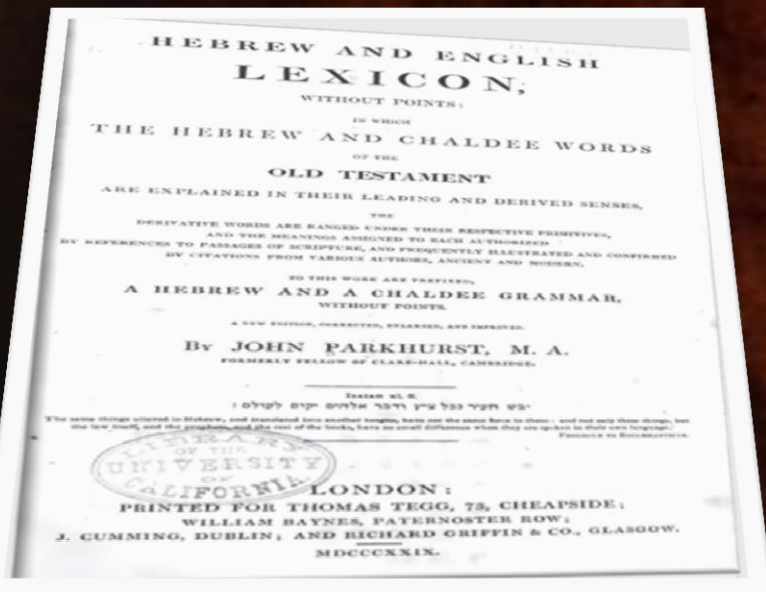


Psa 92:1 It is good to give thanks to יהוה, And to sing praises to Your Name, O Most High; 2 To declare Your kindness in the morning, And Your trustworthiness each night, 3 On ten strings, and on the harp, To the sounding chords of the lyre. 4 For You have made me rejoice with Your work, O יהוה, shout for joy at the works of Your hands. 5 O יהוה, how great are Your works! Your thoughts are very deep! 6 A senseless man does not know, And a fool does not understand this. 7 When the wrong spring up like grass, And all the workers of wickedness blossom, It is for them to be destroyed forever. 8 But You, יהוה, are on high forever. 9 For look, Your enemies, O יהוה, For look, Your enemies do perish; All the workers of wickedness are scattered. 10 But You lift up my horn like a wild ox; I have been anointed with fresh oil. 11 And my eye looks upon my enemies; My ears hear the evil-doers Who rise up against me. 12 The righteous one flourishes like a palm tree, He grows like a cedar in Lebanon. 13 Those who are planted in the House of יהוה Flourish in the courts of our Eternal. 14 They still bear fruit in old age; They are fresh and green, 15 To declare that יהוה is straight, My rock, and in Him is no unrighteousness.

The number *seven* was denominated from this root, because on that day Jehovah יכל Gen. ii. 2, *completed* or *finished* all his work, or *made it sufficient* for the purposes intended by it. The *seventh* day was also sanctified or set apart, from the beginning, as a religious sabbath or rest, to remind believers of that rest which God then entered into, and of that שבע (Ps: xvi. 11.) *completion* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of time into *weeks*, or periods of *seven* days. ¶ Hence the sa-

credness of the *seventh* day, not only among believers before the giving of the law, but also among the heathen,\* for which they give the very same reason as Moses doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22—30. Ps. xvi. 11. Heb. iv. 1—11. Hence also *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*, † whence in Heb. שבע is used indefinitely for *many*, *a good many*, *a sufficient number*. See Lev. xxvi. 18. Deut. xxviii. 7, 25. Ruth iv. 15. 1 Sam. ii. 5. Jer. xv. 9. Isa. xxx. 29. Prov. xxiv. 16. xxvi. 16, 25. So שבעתים *seven-fold*, indefinitely for *many-fold*, multoties. Prov. vi. 31; where see Schultens, and comp. Exod. xxii. 1, 4.

III. As Ns. שבע, fem. שבעה, in reg. שבעת, *a week*, a period of *seven* days, ἑβδομάς, septimana. Gen. xxix. 27, 28. vii. 10. viii. 4, 10. Deut. xvi. 9, 10. plur. mas. שבועים *weeks*. Dan. x. 2. As a N. שבוע, plur. שבועים *a week* of years, *a period of seven* years. Dan. ix. 24—27. Comp. Lev. xxv. 8.



שבת

In Kal, to cease, leave off, or rest from work.

שנא

5

It is opposed not to weariness, but to work or action. Gen. ii. 2, 3. viii. 22. Ex. xxxiv. 21.

From Gen. ii. 2, 3 (*In the seventh day the Aleim rested, ceased, from all his work which he created לעשות to act*), it is most evident, that, though God can do whatsoever pleaseth him in the armies of heaven above, and in the earth beneath; and though he undoubtedly often hath miraculously interposed, and still doth sometimes so interpose, to overrule the mechanism of nature, for the protection of his servants, and the destruction of his enemies; yet that he is not constantly and immediately acting in and upon matter as a kind of *anima mundi*, the cause of attraction, or the like, as some vainly talk.\*

idea of שבת. For this interpretation I am indebted to Bate's Crit. Heb. and New and Literal Translation. As Ns. שבת a cessation or ceasing from work. Exod. xxi. 19. שבת plur. שבתות rest from work, Sabbath, whether that of the seventh day, Exod. xvi. 25, 26, 29. xx. 8. Lev. xix. 3, & al. freq. or of the feast of unleavened bread, Lev. xxiii. 15. (comp. ver. 7, 11); or of the tenth day of the seventh month, Lev. xxiii. 32. (comp. Lev. xxiii. 39); or that of the seventh year. See Lev. xxv. 2, 4—6, 8; and in Lev. xix. 30. xxvi. 2. שבתתי my sabbaths include all the sabbaths or times of sacred rest ordained by God under the Mosaic dispensation. שבתון rest, cessation. Exod. xvi. 23, & al. משבתה, Lam.

קדש

# Qodesh- Set Apart



קָדַשׁ

## Transliteration

qadash

## Pronunciation

kā-dash' (Key)

## Part of Speech

verb

## Root Word (Etymology)

A primitive root

קדש Page 456-457

I. In Kal and Hiph. *to separate* or *set apart* from its common and ordinary to some higher use or purpose. This separation or setting apart is the ideal meaning of the word, as appears from \* comparing Lev. xx. 24, with ver. 26; and Deut. xix. 2, 7, with Josh. xx. 7; in which last passage the LXX accordingly rendered it by *δισσειλαν* they severed. In like manner St Paul, Gal. i. 15, alluding to Jer. i. 5, uses *αφοριζειν* to separate for קדש.

II. *To set apart*, or select persons or nations for purposes of war, deligere. Jer. xxii. 7. li. 27, 28. As a N. mas. plur. in reg. מקדשי persons thus selected, delecti. Isa. xiii. 3. Comp. Jer. xxv. 9. Isa. xlv. 1. Hence applied to war itself, to prepare. Jer. vi. 4. Joel iii. 14, or iv. 9. Mic. iii. 5. But in this latter application perhaps there may be an allusion to the solemn declaration of war, or to some

III. In Kal and Hiph. *to set apart, separate, or appropriate to sacred or religious purposes, to sanctify, consecrate.* Gen. ii. 3. Exod. xiii. 2. 2 Sam. viii. 11, & al. freq. Applied to Jehovah it denotes *to regard him in a peculiar, separate manner.* See Num. xx. 12. xxvii. 14. Isa. viii. 13. xxix. 23. In Niph. *to be sanctified, consecrated.* Exod. xxix. 43. Lev. xxii. 32, & al. In Hith. *to sanctify oneself.* Exod. xix. 22. Lev. xi. 44, & al. As a participle or participial noun קדוש and קדוש sanctified, holy. Exod. xix. 6. xxix. 31, & al. freq. קדוש is often applied to Jehovah, and denotes his being *entirely separated from all evil and defilement.* See Lev. xi. 44, 45. xix. 2. Comp. Isa. vi. 3. So in the plur. קדשים joined with אלהים Josh. xxiv. 19. Comp. Dan. iv. 5, 6, 15, or 8, 9, 18; and thus קדשים by itself signifies the *Holy Ones*, i. e. the *Holy Persons of the Trinity*, Prov. ix. 10; where observe that, according to the usual style of Hebrew poetry, קדשים in the latter hemistich corresponds to יהוה Jehovah in the former. Comp. Prov. xxx. 3. Job v. 1. Dan. iv. 14 or 17. But in Job xv. 15, קדשיו his (God's) holy ones seem to denote his holy angels. Comp. iv. 18, and Mat. xxv. 31. Mark viii. 38. As a noun קדש holiness, sanctity. Exod. iii. 5. xv. 11, &

al. freq. **As a noun** מקדש **a sanctuary or holy place.** Exod. xv. 17. It is particularly used for the **sanctuary or holy place**, i. e. the **outer division**, of the tabernacle or temple. Lev. xvi.



The only Scriptural reason and instruction for "Social Distancing" !

Exod 20:9 “Six days you **work**, and shall do all your business,

20:9 ששת ימים תעבד ועשית כל־מלאכתך:

Lexicon :: Strong's H4399 - *mela'kah*

מְלָאכָה

## Transliteration

*mela'kah*

## Pronunciation

mel·ä·kā' (Key)

## Part of Speech

feminine noun

## Root Word (Etymology)

From the same as מְלָאךָ (H4397)

## Dictionary Aids

TWOT Reference: 1068b

## KJV Translation Count — Total: 167x

The KJV translates Strong's H4399 in the following manner: work (129x), business (12x), workmen (with H6213) (7x), workmanship (5x), goods (2x), cattle (1x), stuff (1x), thing (1x), *miscellaneous* (9x).

## Outline of Biblical Usage [?]

- I. **occupation, work, business**
  - A. **occupation, business**
  - B. **property**
  - C. **work (something done or made)**
  - D. **workmanship**
  - E. **service, use**
  - F. **public business**
    - i. **political**
    - ii. **religious**



Gen 2:2 And on the seventh day Eternal completed His **work** which He had done, and He rested on the seventh day from all His **work** which He had made.

Gen 2:3 And Eternal blessed the seventh day and set it apart, because on it He rested from all His **work** which Eternal in creating had made.



Lexicon :: Strong's H4397 - mal'ak

**מַלְאָךְ**

Transliteration	Pronunciation
mal'ak	mal-ak' (Key)

Part of Speech	Root Word (Etymology)
masculine noun	From an unused root meaning to despatch as a deputy

**Dictionary Aids**

**TWOT Reference:** 1068a

**KJV Translation Count — Total:** 214x

The KJV translates Strong's H4397 in the following manner: angel (111x), messenger (98x), ambassadors (4x), variant (1x).

**Outline of Biblical Usage [?]**

- I. messenger, representative
  - A. messenger
  - B. angel
  - C. the theophanic angel

Lexicon :: Strong's H4398 - ma'ak (Aramaic)

**מַלְאָךְ**

Transliteration	Pronunciation
ma'ak (Aramaic)	mal-ak' (Key)

Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to מַלְאָךְ (H4397)

**Dictionary Aids**

**TWOT Reference:** 2827

**KJV Translation Count — Total:** 2x

The KJV translates Strong's H4398 in the following manner: angel (2x).

**Outline of Biblical Usage [?]**

- I. angel

Lexicon :: Strong's H4400 - mal'akuwth

**מַלְאָכוּת**

Transliteration	Pronunciation
mal'akuwth	mal-ak-üth' (Key)

Part of Speech	Root Word (Etymology)
feminine noun	From the same as מַלְאָךְ (H4397)

**Dictionary Aids**

**TWOT Reference:** 1068c

**KJV Translation Count — Total:** 1x

The KJV translates Strong's H4400 in the following manner: message (1x).

**Outline of Biblical Usage [?]**

- I. message

Lexicon :: Strong's H4401 - Mal'akiy

**מַלְאָכִי**

Transliteration	Pronunciation
Mal'akiy	mal-ä-ke' (Key)

Part of Speech	Root Word (Etymology)
proper masculine noun	From the same as מַלְאָךְ (H4397)

**Variant Spellings**

The following spelling is supported by Strongs and Gesenius: מַלְאָכִי.

**KJV Translation Count — Total:** 1x

The KJV translates Strong's H4401 in the following manner: Malachi (1x).

**Outline of Biblical Usage [?]**

- I. Malachi = "My messenger"
  - A. the prophet who wrote the last book of the Old Testament; nothing else is known



Exod 20:10 but the seventh day is a Sabbath of יהוה your Eternal. You do not do any business – you, nor your son, nor your daughter, nor your male servant-employee, nor your female servant-employee, nor your cattle, nor your stranger who is within your gates.

20:10 ויום השביעי שבת ליהוה אלהיך לא־תעשה  
כל־מלאכה אתה ובנך־ובתך עבדך ואמתך ובהמתך וגרך  
אשר בשעריך:

This is pretty clear. No working for money either for someone else or at your home. Nor can you hire someone to work for you on Shabbat. You cannot devote this day to Yahuah and work a job.

- We are going to make a shocking statement. Yahuah expects those enlisted in the military to abide by this. Since US and most other countries will not give personnel this day off- you do the math.
- First responders - if an emergency happens that all hands need to be on deck, you can go, just do not get paid.
- Medical staff: in this day and age, you should be able to get the day off or take it up as discrimination based on religion.
- If it is not life and death at that moment, you do not work.
- If they will not let you off, find another job. Do not limit the blessing of having Yahuah bring you a better opportunity because you have honored the Shabbat.

**IF YOU ARE NOT  
KEEPING THE SABBATH  
DAY SET-APART, WHOSE  
"SIGN" OR "MARK"  
ARE YOU CARRYING?**

**EXODUS 31:17 SAYS THAT THE SEVENTH-DAY  
SABBATH IS A "SIGN" FOREVER, BETWEEN  
THE CREATOR AND HIS CHILDREN.**

**"SIGN"=Strong's H0226. אֹת; a signal,  
sign, mark, evidence, proof, remembrance**

# 1 THING EXTRAORDINARY BOSSES GIVE EMPLOYEES SHABBAT OFF!

Exodus 20:10 There is no way to misinterpret this. If you have employees, even though they may not be Shabbat keepers, you have control over their hours of service to you. We should not have our business open on Shabbat. Our business is an extension of our name and reputation. Our name and reputation should be aligned with Yahuah's at all times. If we have people working on Shabbat, we are not in alignment with this instruction. Case in point. Little Debbie's bakery here in Arkansas is a huge company that is owned by Seventh Day Adventists. Not every person who works for them is a Seventh Day Adventist. But everyone is off work by noon on Friday and has the whole day of Saturday off. Even a huge chain like Chic Filet closes down all their fast food restaurants on Sunday- yes the wrong day, but they feel it is their day of rest. The point is no matter the size of the business there is no wiggle room here.

## Exodus 20:10

Another very simple instruction. Do not do any type of employment or tasks on the Sabbath. If you have children living under your roof you must extend that requirement to them. That includes weddings, graduations, ball games, etc. These are not focused on Yahuah. **That is the criteria.** This day is set apart to devote ourselves to and teach our children about Yahuah. We should not be concerned with hurting other mortals feelings over Yahuah's request to spend time with Him. It is a fatal error of judgement on our part. It should be a celebration of all things Yah. We should be looking forward to this day every week as we would look forward to seeing our best friend.

30 We have an obligation to Yahuah to have within our gates and assemblies on Shabbat those who love and guard and protect the Shabbat day. Remember He is with us and just as you would not set a disgusting and vile human being who was being disrespectful next to a VIP at a party, we need to make sure that those who we gather together with on Yahuah's special day are of one mind regarding the conduct on this day- determined by what Yahuah has just laid out. Otherwise we are disrespecting Yahuah by diluting the importance of His instructions of how to guard His day.



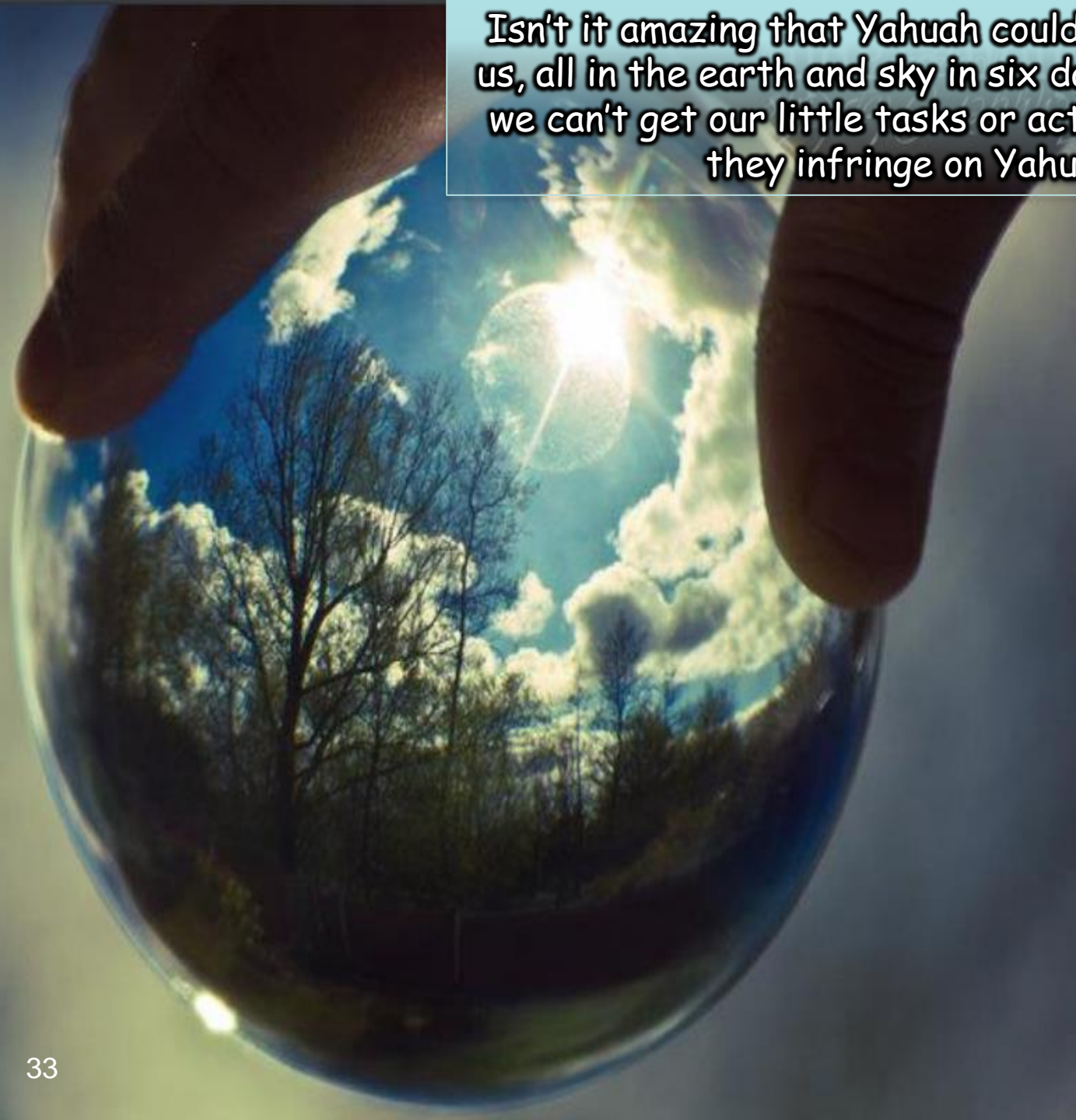
Exod 20:11 “For in six days יהוה made as a strong Covenant mark **את**, the heavens and as a strong Covenant mark **את**, as a strong Covenant mark **את**, the earth, as a strong Covenant mark **את**, the sea, and as a strong Covenant mark **את**, all that is in them, and rested the seventh day. Therefore יהוה blessed-putting divine favor as a strong Covenant mark **את**, on the Sabbath day and set it apart.

20:11 כי שש־ימים עשה יהוה את־השמים ואת־הארץ  
את־הים ואת־כל־אשר־בם וינח ביום השביעי על־כן ברך יהוה  
את־יום השבת ויקדשהו: ס

## Exodus 20:11

Just to be sure we knew when the shabbat was, Yahuah pointed back to creation week. A period He divided into seven days. These days have never stopped being counted in this fashion in the Jewish community and is one of the things we should be very grateful to them for. Keeping this seven day count from the beginning of time even when kingdoms and countries around them experimented with 8- 10 day weeks. This has been a consistent count of seven, based solely on one day following the next. Nothing about moons, or starting the count of the creation week beginning when the sun and moon were created. Yahuah started His work on day one and worked for 6 consecutive days just as He is asking us to do. Very simple.



A hand is shown holding a clear glass globe of the Earth. The globe is held between the thumb and index finger. Inside the globe, there is a reflection of a landscape with trees and a bright sun in a blue sky with white clouds. The background of the image is a soft, out-of-focus landscape with trees and a bright sun in a blue sky with white clouds.

Isn't it amazing that Yahuah could create our universe ,  
us, all in the earth and sky in six days and yet sometimes  
we can't get our little tasks or activities completed and  
they infringe on Yahuah's day?

It should put things into perspective. If we are seriously committed to being children of the covenant and have taken that oath, we need put our plans in order using Yahuah as our example of the rhythm of how to walk out this journey. Did you know that research by the Institute of Stem Cell Biology and Regenerative Medicine, Stanford School of Medicine says that our skin is regenerated in 7 days, and every cell in our body is replaced every 7 years? That is only part of the wonderful genius of Yahuah, and His rhythm of seven.

Not only did Yahuah settle down into this day but He knelt down to bless and make this a special day not only to Himself but as a special blessing for those of us who treat it with the respect and give it the honor it deserves.

Mortals have many special days dedicated to each other and some demand certain behaviors which we have no issue complying with. But when Yahuah asks for the same consideration, even though it will bless us for doing it, we skim off time here and there or use the time to do the same things we do the other 6 days of the week. We can be so foolish, when we do not take seriously what Yahuah has said and not conduct ourselves in the manner this day deserves.

That being said, again it is not a solemn day! It is a celebration of all that Yahuah stands for, what He has and will accomplish in our lives and the lives of so many others. It is a wonderful day to show our appreciation to Him.

The Sabbath is a day when we take a

**BREAK**

*from the worries of this world*  
And we focus on the Peace of His

**KINGDOM**

The Seventh Day was

Genesis 2:1-3

**Blessed**

By The Creator

# THE GUARDRAIL

A Joyful 'toon by Mike Waters



www.joyfultoons.com © 2014 Michael D. Waters

## Catholic Church Admits They Made the Change

About 100 years before Christianity, Egyptian Mithraists introduced the festival of Sunday, dedicated to worshipping the sun, into the Roman Empire. Later, as Christianity grew, church leaders wished to increase the numbers of the church. In order to make the gospel more attractive to non-Christians, pagan customs were incorporated into the church's ceremonies. The custom of Sunday worship was welcomed by Christians who desired to differentiate themselves from the Jews, whom they hated because of the Jews' rejection of the Savior. The first day of the week began to be recognized as both a religious and civil holiday. By the end of the second century, Christians considered it sinful to work on Sunday.

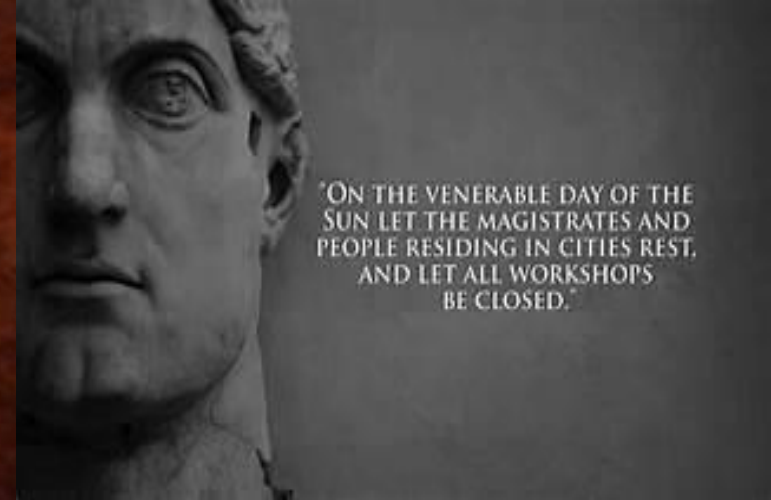


<https://www.sabbathtruth.com/free-resources/article-library/id/916/catholic-church-admits-they-made-the-change>

07/25/2020

The Roman emperor Constantine, a former sun-worshiper, professed conversion to Christianity, though his subsequent actions suggest the “conversion” was more of a political move than a genuine heart change. Constantine named himself Bishop of the Catholic Church and enacted the first civil law regarding Sunday observance in A.D. 321.

On the venerable day of the sun let the magistrate and people residing in cities rest, and let all workshops be closed. **In the country however, persons engaged in agricultural work may freely and lawfully continue their pursuits;** because it often happens that another day is not so suitable for grain growing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. —Schaff’s History of the Christian Church, vol. III, chap. 75.



Note that Constantine’s law did not even mention Sabbath but referred to the mandated rest day as a “the venerable day of the sun.” And how kind he was to allow people to observe it as it was convenient. Contrast this with Yah’s instruction **to observe the Sabbath “even during the plowing season and harvest”** (Exodus 34:21)! Perhaps the church leaders noticed this laxity as well, for just four years later, in **A.D. 325, Pope Sylvester officially named Sunday “the Lord’s Day,”** and in **A.D. 338, Eusebius, the court bishop of Constantine, wrote, “All things whatsoever that it was the duty to do on the Sabbath (the seventh day of the week) we (Constantine, Eusebius, and other bishops) have transferred to the Lord’s Day (the first day of the week) as more appropriately belonging to it.”**

Instead of the humble lives of persecution and self-sacrifice led by the apostles, church leaders now exalted themselves to the place of Yahuah. "This is the spirit of the antichrist, which you have heard is coming and even now is already in the world" (1 John 4:3).

## Bishop Seymor, WHY WE KEEP SUNDAY.

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy Catholic Church."

Recall the ceremony with which Yahuah made known His Instructions, containing the blessing of the seventh-day Sabbath, by which all humanity is to be judged. Contrast this with the unannounced, unnoticed anticlimax with which the church gradually adopted Sunday at the command of "Christian" emperors and Roman bishops. And these freely admit that they made the change from Sabbath to Sunday.

In the **Convert's Catechism of Catholic Doctrine**, we read:

**Q. Which is the Sabbath day?**

**A. Saturday is the Sabbath day.**

**Q. Why do we observe Sunday instead of Saturday?**

**A. We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea, (AD 336) transferred the solemnity from Saturday to Sunday....**

**Q. Why did the Catholic Church substitute Sunday for Saturday?**

**A. The Church substituted Sunday for Saturday, because Christ rose from the dead on a Sunday, and the Holy Ghost descended upon the Apostles on a Sunday.**

**Q. By what authority did the Church substitute Sunday for Saturday?**

**A. The Church substituted Sunday for Saturday by the plenitude of that divine power which Jesus Christ bestowed upon her!**

**—Rev. Peter Geiermann, C.S.S.R., (1946), p. 50.**

Q. Has the [Catholic] church power to make any alterations in the commandments of God?

A. ...Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath.

—The Catholic Christian Instructed in the Sacraments, Sacrifices, Ceremonies, and Observances of the Church By Way of Question and Answer, RT Rev. Dr. Challoner, p. 204.

In An Abridgment of the Christian Doctrine,

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts] by her commanded, they again deny, in fact, the same power.

—Rev. Henry Tuberville, D.D. (R.C.), (1833), page 58.



Q. Have you any other way of proving that the Church has power to institute festivals of precept?

A. Had she not such power, she could not have done that in which all modern religionists agree with her. She could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

—Rev. Stephen Keenan, (1851), p. 174.

**In the Catechism of  
the Council of  
Trent,**

**The Church of God  
has thought it well  
to transfer the  
celebration and  
observance of the  
Sabbath to Sunday!**

**—p 402, second  
revised edition  
(English), 1937.**

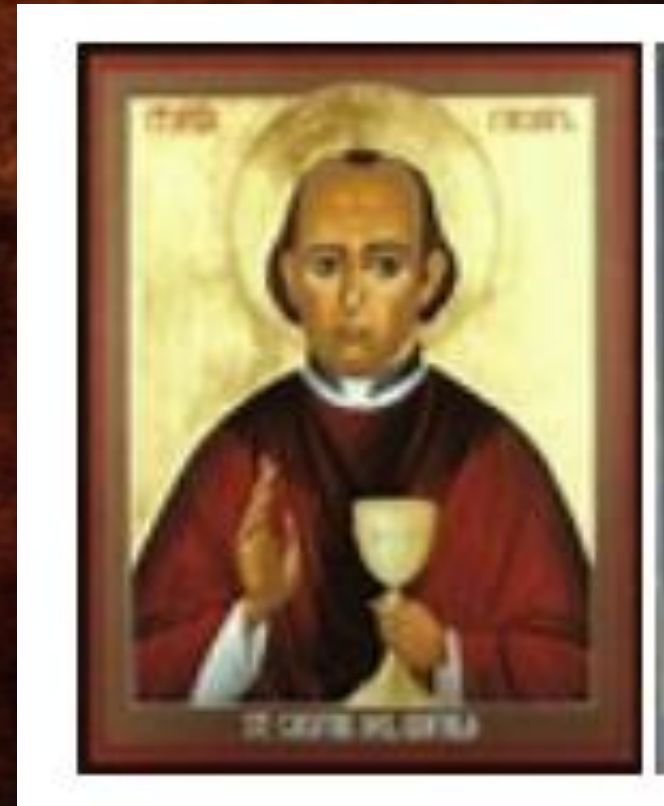
**(First published in  
1566)**

**In the Augsburg Confession,  
They [the Catholics] allege the Sabbath  
changed into Sunday, the Lord's day,  
contrary to the decalogue, as it  
appears; neither is there any example  
more boasted of than the changing of  
the Sabbath day. Great, they say, is the  
power and authority of the church,  
since it dispensed with one of the ten  
commandments.**

**—Art. 28.**

Yahuah warned that a blasphemous power would “seek to change times and laws,” and the Catholic Church openly admits doing it, even boasts about it. In a sermon at the Council of Trent in 1562, the Archbishop of Reggia, Caspar del Fossa, claimed that the Catholic Church’s whole authority is based upon the fact that they changed the Sabbath to Sunday. Does this not fulfill the prophecies of Daniel?

“For centuries millions of Christians have gathered to worship God on the first day of the week. Graciously He has accepted this worship. He has poured out His blessings upon Christian people as they have sought to serve Him. However, as one searches the Scriptures, he is forced to recognize that Sunday is not a day of Yahuah’s appointment... It has no foundation in Scripture, but has arisen entirely as a result of custom,” says Frank H. Yost, Ph.D. in *The Early Christian Sabbath*.



If Yahuah intended for another day to become the Sabbath, He must have removed the blessing from the seventh day and placed it on the day which was to replace it. But when Yahuah bestows a blessing, it is forever. "...You, O Yahuah, have blessed it, and it will be blessed forever" (1 Chronicles 17:27). "I have received a command to bless; He has blessed, and I cannot change it" (Numbers 23:20). Your birthday, a memorial of your birth, can't be changed, though you may celebrate it on a different day. Neither can the Sabbath, a memorial of creation (Exodus 20:11), be changed, though some may celebrate it on a different day.



When Yahuah says, "The seventh day is the Sabbath of Yahuah your Eternal" (Exodus 20:10), **that ends all controversy**. We cannot change Yahuah's Word for our own convenience. **"But if serving Yahuah seems undesirable to you, then choose for yourselves this day whom you will serve"** (Joshua 24:15).

## Denominational Statements on the Sabbath

### Catholic

"It is well to remind the Presbyterians, Baptists, Methodists, and all other Christians, **that the Bible does not support them anywhere in their observance of Sunday.** Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church." Priest Brady, in an address, reported in the Elizabeth, NJ 'News' on March 18, 1903.

"Protestants ... accept Sunday rather than Saturday as the day for public worship after the Catholic Church made the change... But the Protestant mind does not seem to realize that ... in observing Sunday, they are accepting the authority of the spokesman for the Church, the pope." Our Sunday Visitor, February 5th, 1950.

<https://www.sabbathtruth.com/sabbath-history/denominational-statements-on-the-sabbath/id/982/catholic>

Have you any other proofs that they(Protestants) are not guided by the Scripture?

A. Yes; so many, that we cannot admit more than a mere specimen into this small work. They reject much that is clearly contained in Scripture, and profess more that is nowhere discoverable in that Divine Book. They should, if the Scripture were their only rule, wash the feet of one another, according to the command of Christ, in the 13th chap. of St. John; —they should keep, not the Sunday, but the Saturday, according to the commandment, "Remember thou keep holy the SABBATH-day;" for this commandment has not, in Scripture, been changed or abrogated;... Rev. Stephen Keenan, A Doctrinal Catechism; New York in 1857, page 101 Imprimatur

SATURDAY VS. SUNDAY

7

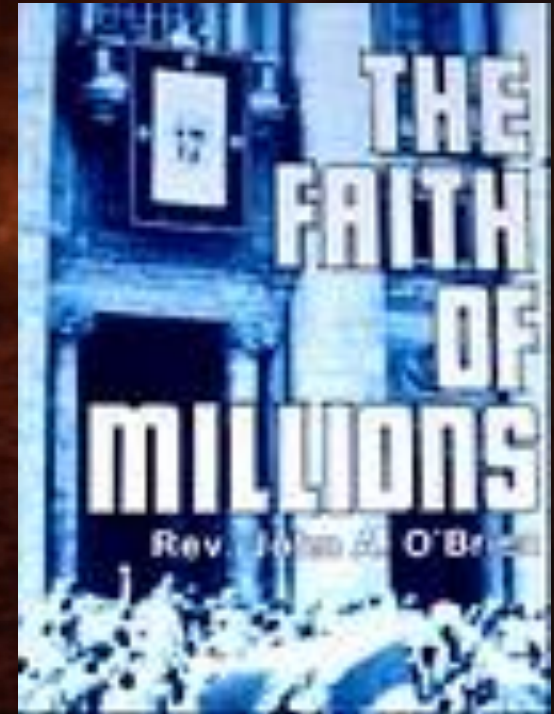


666



"But since Saturday, not Sunday, is specified in the Bible, isn't it curious that non-Catholics who profess to take their religion directly from the Bible and not the Church, observe Sunday instead of Saturday?

Yes, of course, it is inconsistent; but this change was made about fifteen centuries before Protestantism was born, and by that time the custom was universally observed. They have continued the custom, even though it rests upon the authority of the Catholic Church and not upon an explicit text in the Bible. That observance remains as a reminder of the Mother Church from which the non-Catholic sects broke away - like a boy running away from home but still carrying in his pocket a picture of his mother or a lock of her hair."The Faith of Millions



"Reason and sense demand the acceptance of one or the other of these alternatives: either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping holy of Sunday. Compromise is impossible."

John Cardinal Gibbons, The Catholic Mirror, December 23, 1893.

## Sabbath = Sign (Mark)

"Tell the people of Israel: 'Be careful to keep my Sabbath day, for the Sabbath is a Sign/Mark of the covenant between me and you from generation to generation. It is given so you may know that I am **AYAL**, who makes you Kadosh (holy). Exodus 31:13

Also, I instituted my Sabbath for them as a Sign/Mark between me and them, so they would know that I am **AYAL**, who has set them apart."

Ezekiel 20:12

Keep my Sabbaths Kadosh (holy), that they may be a sign between us. Then you will know that I am **AYAL** your Allahym (God)." Ezekiel 20:20

Who's Sabbath do you Honor? The 7th Day Sabbath of **AYAL** or the 1st Day, (Sunday), Sabbath of The Lord (Baal)?

Who's Sign/Mark do you Honor? This is the Mark of who you serve as Allahym (God), who's Name is written upon you!

**AYAL** (Yahuah) or The Lord (Baal)

[www.YahuahKingdom.com](http://www.YahuahKingdom.com)

# Sunday is her "MARK"



*Of course the Catholic Church claims that the change was her act...And the act is a **MARK** of her ecclesiastical power and authority in religious matters.*

Letter from C.F. Thomas, Chancellor of Cardinal Gibbons on October 28, 1893.

## Biblical Ten Commandments

1. You shall have no other gods before me.
2. You shall not make for yourself an idol.
3. You shall not misuse the name of the LORD your God.
4. Remember the Sabbath day by keeping it holy.
5. Honor your father and your mother.
6. You shall not murder.
7. You shall not commit adultery.
8. You shall not steal.
9. You shall not give false testimony against your neighbor.
10. You shall not covet your neighbor's house.

## Catholic Ten Commandments

1. You shall not have strange God's before me.
2. You shall not take the name of the LORD your God in vain.
3. Remember to keep holy the LORD's Day.
4. Honor your father and your mother.
5. You shall not kill.
6. You shall not commit adultery.
7. You shall not steal.
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife.
10. You shall not covet your neighbor's goods.

"From Catechism of the Catholic Church"



**IF YOU ARE NOT  
KEEPING THE SABBATH  
DAY SET-APART, WHOSE  
"SIGN" OR "MARK"  
ARE YOU CARRYING?**

**EXODUS 31:17 SAYS THAT THE SEVENTH-DAY  
SABBATH IS A "SIGN" FOREVER, BETWEEN  
THE CREATOR AND HIS CHILDREN.**

**"SIGN"=Strong's H0226. אִוֶּרֶת; a signal,  
sign, mark, evidence, proof, remembrance**

Again we ask who's mark are you carrying? It is not a secret kept from the masses. It is blatant. It is arrogant. It is blasphemous. Yahuah will not be mocked. Those that have done this to the unsuspecting people will pay a huge price for this. Be kind with those who have not yet understood this deception. We have all been there.

Isa 56:1 Thus said “, יהוהGuard right-ruling, and do righteousness, for near is My deliverance to come, and My righteousness to be revealed. 2 “Blessed is the man who does this, and the son of man who lays hold on it, guarding the Sabbath lest he profane it, and guarding his hand from doing any evil. 3 “And let not the son of the foreigner who has joined himself to יהוהspeak, saying, ‘ יהוהhas certainly separated me from His people,’ nor let the eunuch say, ‘Look I am a dry tree.’ ”

Isa 56:4 For thus said “, יהוהTo the eunuchs who guard My Sabbaths, and have chosen what pleases Me, and hold fast to My covenant: 5 to them I shall give in My house and within My walls a place and a name better than that of sons and daughters – I give them an everlasting name that is not cut off. 6 “Also the sons of the foreigner who join themselves to יהוה, to serve Him, and to love the Name of יהוה, to be His servants, all who guard the Sabbath, and not profane it, and hold fast to My covenant –

Isa 56:7 them I shall bring to My set-apart mountain, and let them rejoice in My house of prayer. Their burnt offerings of incense are accepted on My altar, for My house is called a house of prayer for all the peoples.” 8 The Master יהוה, who gathers the outcasts of Yahshara’al, declares, “I gather still others to him besides those who are gathered to him.”

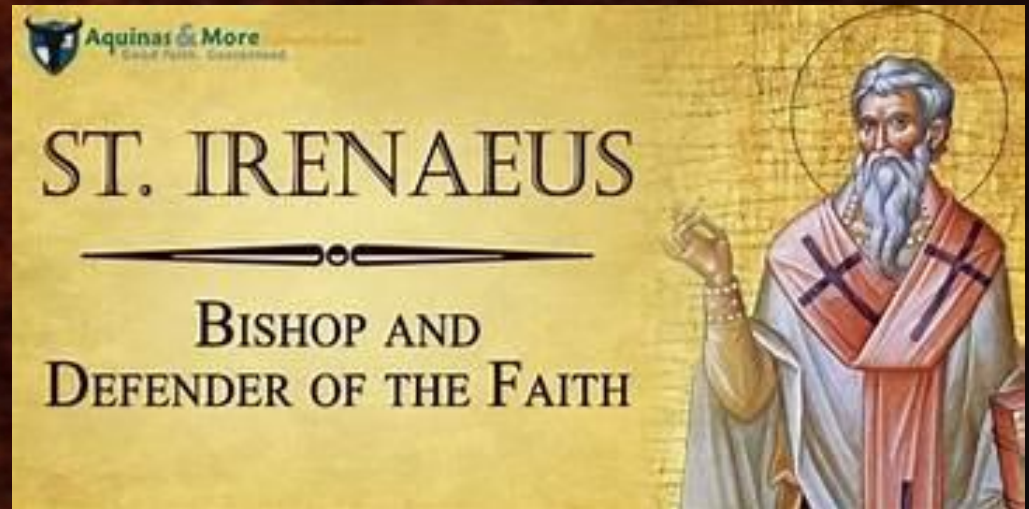
Neh 9:13 “And You came down on Mount Sinai, and spoke with them from the heavens, and gave them straight right-rulings and Torah of truth<sup>1</sup>, good laws and instructions. Neh 9:14 “And You made known to them **Your set-apart Sabbath**, and You instructed them on instructions and laws and Torot - teachings, by the hand of Mosheh Your servant.

The Christian church has been pulling up its Hebrew roots. Passover became Easter - Christmas was substituted for tabernacles - and Sunday for Sabbath. As the Christians moved away from the Hebrew roots they were replanted deeply into Greek philosophy, into Roman practice and into pagan customs. Sunday has no scriptural basis nor does anyone on this earthly planet have the authority to change the Sabbath of יהוה from the seventh to the first day of the week.

Once Irenaeus went to Rome, he stopped observing Shabbath and Pesach and started observing Sunday and Easter. During this time, Marcion, around 140 CE, was going beserk with his false teachings. What seems certain, is within the second generation from Yahuchanan, major changes started occurring among those that had been Goy [Gentiles] and called themselves believers.



# Whose Faith?



# THE SABBATH DAY

**“REMEMBER THE SABBATH DAY, TO KEEP IT HOLY.”**

- EXODUS 20:8

**IS IT NOT INTERESTING THAT THE ONE  
COMMANDMENT THAT BEGINS WITH THE WORD  
'REMEMBER' IS THE ONE COMMANDMENT THAT  
MAINSTREAM CHRISTIANITY HAS FORGOTTEN?**



VISIT US AT [119MINISTRIES.COM/SABBATH](http://119MINISTRIES.COM/SABBATH)



07/25/2020

## The Pattern Of the Covenant Brings The Promise of Success

- When we get off the path we turn around, ask forgiveness and return to the path, determined to not repeat the error. Teshuva.
- Yahuah will diligently protect and care for us until He calls us home.

**FOCUS**  
**FOLLOW ONE COURSE UNTIL SUCESS**

**YAHUAH'S  
TORAH**

**THE WORLD**

# TORAH



*Torah; Hebrew: תורה  
means "teaching,  
doctrine or instruction"*

**KNOWING THE BIBLE  
IS ONE THING**

**KNOWING THE AUTHOR  
IS ANOTHER**

**It's not hard- it is universal. It's not done away  
with, it is what brings everlasting life.  
One Yahuah, One Yahusha, One Torah  
One People.**





# FBI



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- Have dominion over fish, birds, livestock and things that creep. Take good care of them. Gen 1:26 1:28 B
- Replenish or fill the earth with people. Gen 1:28A
- By Adam giving names to the creatures, he set up a relationship of knowing them to care about them. We have the same duties, to carry that on and not destroy Yahuah's creatures but to protect them. Gen 2:19-20
- Adam also named Hawah, set up the family dynamic and also set the pattern of giving of himself for his wife- looking after her and protecting her. Gen 2-23-24
- Gen 6:20 The birds, cattle and all creeping creatures, two of each are to come to Noah, **to keep them alive.** Gen 6:20
- The clean beasts take with you seven pairs, a male and his female; and of the beasts that are not clean two, a male and his female; 7:3 and of birds of the heavens seven pairs, male and female, **to keep offspring alive on the face of all the earth.** Gen 7:2



- Gen 9:1 And Eternal blessed Noah as (a strong covenant mark) and his sons, and said to them, “Bear fruit and increase, and fill-replenish (as a strong covenant mark) the earth.
- Gen 9:2 “And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given.
- Gen 9:7 “As for you, bear fruit and increase, bring forth abundantly in the earth and increase in it.”



- Eat from the plants and trees that have the seeds in them that you can use to make new plants year after year. Eliminate GMO's that change our DNA from what He originally put in us. Gen 1:29, Gen 2:16
- Take of all food that is eaten and gather it to yourself. And it shall be food for you and for them.” Man and beast at the same in the Ark. Gen 6:21
- Gen 9:3 “Every moving creature that lives is food/prey for you (all-man and animals). I have given you all , as the green plants. Gen 9:4 “But do not eat flesh with its life, its blood.

# Shabbat Shalom שבת שלום

- Gen 2:2-3 Shabbat – The seventh day of the week. We cease from doing normal business. Setting the day apart out of respect for what Yahuah has created. Created for the specific function of not being like any other day, it is a favored day that is exalted by Yahuah. A gift for intimacy with Him.
- Exod 16:25 And Mosheh said, “Eat it today, for today is a Sabbath to יהוה , today you do not find it in the field. 26 “Gather it six days, but on the seventh day, which is the Sabbath, there is none.”
- Exod 20:8 “Remember with the strength of steel, as a strong Covenant mark את the Sabbath day 7<sup>th</sup> day of the week, to set it apart (as separate to Yahuah).

# Shabbat Shalom שבת שלום

- Exod 20:9 “Six days you labor, and shall do all your business,
- Exod 20:10 but the seventh day is a Sabbath of יהוה your Eternal. You do not do any business – you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates.
  - Exod 20:11 “For in six days יהוה made as a strong Covenant mark אֵת, the heavens and as a strong Covenant mark אֵת, as a strong Covenant mark אֵת, the earth, as a strong Covenant mark אֵת, the sea, and as a strong Covenant mark אֵת, all that is in them, and rested the seventh day. Therefore יהוה blessed-putting divine favor as a strong Covenant mark אֵת, on the Sabbath day and set it apart.

# CONSEQUENCES



- Do not ingest and live off the evil energy, food, knowledge of this world as it leads to death. Feed on what Yahuah has provided. Gen 2-16-17
- Woman will now worry about conception and have pain at childbirth. Gen 3:16
- Woman will now have her husband rule over her even though she will not want that. That is the consequence of Hawah's actions. Women must accept this just and righteous judgement. Gen 3:16
- Mankind will now have to earn what he eats out of the ground. Gen 3:17
- The ground was cursed to not produce so abundantly for man, to be the vehicle that Yahuah uses to met out this consequence. Although today in modern societies most men do not toil the field- a few do that, most other men toil for money to buy what comes from the field.
- No escaping that we have to die the first death. Return to ash. Gen 3:18
- We are forever banished forever from the original garden. Gen 3:23-24
- Our life span was reduced to no more than 120 years. Gen 6:3

# CONSEQUENCES



- The consequence of sin, once it reaches the point of no return is total destruction. Gen 6:5-7
- Corruption of the Flesh (DNA, hybrids, AI,) and violence brings the judgement of total destruction from Yahuah Gen 6:11-13
- Yahuah Himself brought floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens – all that is on the earth is to die due to corruption of the flesh and violence. Gen 6:17
- Gen 11:8 Yahuah scatters the people for profaning and trying to usurp Him.
- Gen 12:3 “And I shall ..... curse him who curses you (Abram).
- Gen 17:14 “So an uncircumcised male, who is not circumcised כּ as a strong covenant mark, in the flesh of his foreskin, he shall be cut off- separated from his people – כּ -Behold-pay strong attention to this sign- as he has broken My Covenant.”



# Accept Yahuah's Instructions and live!

- Exod 15:26 And He said, “If you diligently and carefully listen with the understanding to heed the voice of יהוה your Eternal and who is righteous in His eyes, and work and pay attention and respond to His terms and conditions, (Mistwah) and shall guard and protect all His established statutes (Huq-qay), I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה your healer.”
- Exod 20:1 And Eternal speaks as a **ת** strong covenant mark all these statements, saying, 2 “I am יהוה your Eternal, who brought you out of the land of Mitsrayim, **because** you were in the house of slaves.
- Exod 20:3 “There will not exist for you different or additional supernatural beings, mighty ones or idols put in front of or over My face.
- Exod 20:4 “You will not continue to make for yourself a carved image idol, with any form or likeness of that which is in the heavens above, or which is beneath in the earth, or which is beneath in the waters under the earth,

# CONSEQUENCES



- Gen 19:13 “For we are going to destroy **את** as a strong Covenant mark this place, because the cry against them has grown great **את** as a strong Covenant mark before the face of **יהוה** who sent us . **יהוה** will destroy it.” Gen 19:23 The sun had risen upon the earth when Lot entered Tso‘ar. 19:24 And **יהוה** rained brimstone of sulphur and fire on Sedom and Amorah, **את** as a strong Covenant mark from **יהוה** out of the heavens. 19:25 Then He overthrew **את** as a strong Covenant mark those inhabitants, and **את** as a strong Covenant mark the whole plain, and **את** as a strong Covenant mark all the inhabitants of the cities, and the vegetation on the ground.
- Exod 3:8 “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, **to the place of the Kena'anites and the Hittites and the Amorites and the Perizzites and the Hivites and the Yebusites.**

# CONSEQUENCES



- Exod 4:22 “And you will say to Pharaoh, ‘Thus said “ , יהוה Yah’shara’al is My son, My first-born, 23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.”

# Good Advice

I will praise **YAHUAH** He gives me good advice.  
Even at night my heart teaches me.  
Psalm 16:7

- Gen 4:7 “If you do well, is there not acceptance? And if you do not do well, sin is crouching at the door. And its desire is for you, but you should master it.”




# HOW TO BE BLESSED BY YAHUAH



- Be set Apart in your walk and Walk with Yahuah on His path. Gen 6:5-7
- Be seen by Yahuah that you are righteous before Me in this generation. Gen 7:1
- Gen 12:3 “And I shall bless those who bless you (Abram),....And in you (Abram) all the clans of the earth shall be blessed.”
- Gen 15:6 Then he (Abram) had cause to believe (Ah-main) in יהוה, and accounted, determined the value of it to Him (Yahuah) for righteousness.
- Gen 21:4 And Abraham circumcised his son Yah’shaq when he was eight days old, **as Yahuah had instructed him.**

# PROPHECIES

- Gen 3:15 “And I will cause to occur enmity (hostile mind or intention) between you (the enchanter) and the woman, and between your seed (offspring) and her seed (offspring). He shall crush your head, and you shall bruise His heel.”
- Gen 11:8 Yahuah scatters the people for profaning and trying to usurp Him. But as He takes His hand of protection away, we see this very issue coming back into play now in the end times.
- Exod 3:19 “But I realize indeed, the sovereign of Mitsrayim will not permit  as a strong covenant mark, you to travel, not even by a strong, severe or violent hand.”

# PROPHECIES

- Exod 3:20 “So then I shall stretch out, אֶת as a strong covenant mark, My hand and strike, kill and conquer, אֶת as a strong covenant mark, Mitsrayim with all My astounding hardships producing great awe, which I shall do in its midst. And afterward, therefore he will send אֶת as a strong covenant mark you away.
- Exod 3:21 “And I shall give אֶת as a strong covenant mark, this people favour in the eyes of the Mitsrites. And it will come to exist, that when you travel, you will not travel empty-handed
- Exod 12:35 And the children of Yah’shara’al did according to the word of Mosheh, and they asked from the Mitsrites objects of silver, and objects of gold, and garments.
- Exod 12:36 And אֶת- gave אֶת- as a strong covenant mark, the paternal kin favour in the eyes of the Mitsrites, so that they gave them what they asked, and they escaped אֶת- as a strong covenant mark, the Mitsrites.

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- Gen 6:18 “**And I shall** establish My covenant with you (Noah), and you shall come into the ark, you and your sons and your wife and your sons’ wives with you.
- Gen 9:8 And Eternal spoke to Noah, and to his sons with him, saying, 9 “**And I, see, I establish My covenant** with you and with your seed after you, 10 and with every living creature that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

Gen 15:18 In that day יהוה **made a covenant** with Abram, אֵת (as a strong covenant mark), saying, “I have given this land אֵת (as a strong covenant mark) to your offspring, from the river of Mitsrayim (the Nile) to the great river, the River Euphrates,





- Gen 17:7 “And I shall establish **תן** as a strong covenant mark, My covenant between Me and you (Abraham) and your offspring after you, **תן** as a strong covenant mark throughout their generations. So that it is an everlasting covenant, to be The Eternal to you and your offspring after you, **תן** as a strong covenant mark.
- Gen 17:8 “And I will give to you and your offspring after you **תא** as a strong covenant mark the ground of your pilgrimage **תא** as a strong covenant mark, **all the ground of Kena'an's property** for an indeterminate and unending time going on into the future. And I shall be their Eternal.”
- Exod 6:4 “Indeed, I also established **תן** as a strong covenant mark, My covenant with them, to transfer to them **תן** as a strong covenant mark the land of Kena'an, **תן** as a strong covenant mark, the land of their pilgrimage-where they lived as foreigners.



# Psalm 51

16 For You do not desire **sacrifice,**

**NO**

**SACRIFICE** 



Gen 8:20 And Noah built an altar to יהוה, and took of every clean beast and of every clean bird, and offered burnt offerings on the altar. 8:21 And יהוה smelled a soothing fragrance, .... Gen 8:20 We think it was Noah's attitude of gratitude that brought about this loving change of heart of Yahuah's.

- Exod 8:27 "A journey of three days' we will walk into the desert wilderness, and we will butcher in front of יהוה our Eternal, according to what He says to us."

# Psalm 51

Clip s

16 For You do not desire **sacrifice,**

**NO**

**SACRIFICE**



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# Yahuah Whispers

## His promises

- Yahuah said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again smite all living creatures, as I have done, Gen 8:21
- As long as the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease.” Gen 8:22
- Gen 9:11 “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”
- Gen 12:3 “And I shall bless those who bless you (Abram), and curse him who curses you (Abram). And in you all the clans of the earth shall be blessed.”





# Yahuah Whispers

## His promises

- Gen 13:14 .....“Now lift up your eyes (Abram) and look from the place where you are, northward and southward and eastward and westward, 15 for all the land which you see I shall give to you and your seed forever. 16 “**And I shall make your seed as the dust of the earth**, so that, if a man could count the dust of the earth, **then your seed also could be counted**. 17 “Arise, walk in the land through its length and its width, for I give it to you.”
- Gen 15:1 After these events the word of יהוה came to Abram in a vision, saying, “Do not be afraid, Abram. **I am your shield, your reward is exceedingly great.**”

## Yahuah's People Are Blessed and Protected



Too Blessed  
to be stressed.

- Gen 9:1 And Yahuah blessed Noah, and his sons
- Gen 12:3 “And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”
- Exod 4:22 “And you will say to Pharaoh, ‘Thus said “, יהוה **Yah’shara’al is My son, My first-born**, 23 so I say to you, let My son go to serve Me. But if you refuse to let him go, see, I am killing your son, your first-born.”

# Accept Yahuah's Instructions

and live!

- Gen 9:4 “But do not eat flesh with its life, its blood.
- Gen 9:5 “Truly only (as a strong covenant mark, **תָּ**) your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man’s brother I require (as a strong covenant mark, **תָּ**) the life of man. 9:6 “Whoever sheds man’s blood, by man his blood is shed, because in the image of Eternal has He made man. – Premeditated murder including suicide and abortion, and human sacrifice is included in this list.
- Exod 12:2 “This month is the beginning of months for you. It will be for you, the first month of the year for you.

# Accept Yahuah's Instructions

and live!

- Exod 12:8 'And they shall אָת- as a strong covenant mark, eat the meat (Lamb) on this night, fire roasted– and unleavened bread on bitter herbs they will eat it.
- Exod 12:11 'And this is how you eat it אָת- as a strong covenant mark: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it אָת- as a strong covenant mark in haste. It is the Passover of יהוה.
- Exod 12:14 'And this day shall come to exist to you as a remembrance, and inheritance right. And you will have a party and celebrate it אָת- as a strong covenant mark, as a festival gathering, pilgrim feast for יהוה throughout your generations – as a statute-established enactment, regulation, custom, unending. You will celebrate this pilgrim-feast.



# Accept Yahuah's Instructions

and live!

- Exod 12:15 'Seven days you shall eat unleavened bread. Indeed on the first day you will cause leaven to cease and be removed from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from and excluded from association with Yah'shar'al.
- Exod 12:16 'And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you.
- Exod 12:17 'And you shall guard **תנ**- as a strong covenant mark, the Festival of Unleavened Bread, because on this very day I brought, **תנ**- as a strong covenant mark, your divisions from of the land of Mitsrayim. And you shall guard, **תנ**- as a strong covenant mark, this day, throughout your generations, as an unending statute, reenactment, custom.

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THE BIG  
QUESTION

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# Accept Yahuah's Instructions and live!

- Exod 12:18 'In the first month, on the fourteenth day of the month, at even, you will eat unleavened bread until the twenty-first day of the month at even.
- Exod 12:19 'For seven days no leaven is to be found in your houses. Because if anyone eats leavened food, those people, shall be cut off from the community of Yah'shara'al, whether stranger- (ger) or native of the land.
- Exod 12:20 'Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.' ”
- Exod 12:24 “And you will guard אֶת- as a strong covenant mark, this word as a prescribed statute for you and your children, for an indeterminate and unending time.
- Exod 12:25 “And when it comes to exist, when you come to the land which יהוה transferred to you, as He spoke, indeed you will guard, preserve and protect תא- as a strong covenant mark, this duty.

# Accept Yahuah's Instructions and live!

- Exod 12:26 “And it shall come to pass, when your children ask you, ‘What does this duty mean to you?’
- Exod 12:27 then you will say, ‘It is the Passover feast of . , יהוה Who passed over the houses of the children of Yah’shara’al in Mitsrayim when He struck, אֶת- as a strong covenant mark, the Mitsrites and אֶת- as a strong covenant mark, rescued our households.’ ” And the people knelt down their heads and showed respect and honor.
- Exod 12:42 It is a night of vigils- of purposeful observation to guard, concerning יהוה for leading them out of the land of Mitsrayim. This is the night that belongs to , יהוה with night watch vigils by all the children of Yah’shara’al throughout their generations.
- Exod 12:43 And יהוה said to Mosha and Aharon, “This is the established ordinance of the Passover: No children of a stranger may it eat of it,

# Accept Yahuah's Instructions and live!

- Exod 12:44 but any servant, a man has bought for silver, when you have circumcised him, **נת**- as a strong covenant mark, he may eat of it.
- Exod 12:45 “A stranger and a hired servant –hireling, does not eat of it.
- Exod 12:47 “The whole community of Yah’shara’al will do this **נת**- as a strong covenant mark.
- Exod 12:48 “And when a stranger (ger) dwells with you and shall perform the Passover to **יהוה**, all his males must be circumcised, and then he may approach and do it, then he will come to exist as a native of the land. But no uncircumcised man will eat of it.
- Exod 12:49 “There is one Torah for the native-born and for the stranger who dwells among you.”
- Exod 13:4 “Today you are going out, in the month Abib.
- Exod 13:6 “Seven days you eat unleavened bread, and on the seventh day is a festival feast to **יהוה**.



# Accept Yahuah's Instructions and live!

- Exod 13:7 “Unleavened bread is to be eaten **אז** as a strong Covenant mark, the seven days, and whatever is leavened food is not to be seen with you, and leaven is not to be seen with you within all your territories and walls.
- Exod 13:8 “And you will inform your son on that day, answering, ‘It is because of what יהוה did for me when I was brought forth from Mitsrayim.’
- Exod 13:9 “And it shall come to exist as a symbol to you, over your hand, and as a memorial reminder between your eyes, for the purpose **that, the Torah of יהוה is to be in your mouth.** Because with a strong hand יהוה brought you out of Mitsrayim.
- Exod 13:10 “And you shall guard (shamar) **אז** as a strong Covenant mark, this statute (Huqquah) at its appointed time from year to year.
- Exod 13:14 “And it will come to exist, when your son asks you in the time to come, saying, ‘What is this?’ then you will say to him, ‘By strength of hand יהוה brought us out of Mitsrayim, out of the house of bondage.’



# Accept Yahuah's Instructions and live!

- Exod 13:16 “And it shall be as a sign on your hand and as frontlets between your eyes, for by strength of hand יהוה brought us out of Mitsrayim.”
- Exod 14:13 And Mosha called to the people, “Do not be afraid. Stand firm, and see את as a strong Covenant mark, the rescue and deliverance that יהוה will accomplish for you today. For the Mitsrites whom you see today, you are never, never to see again.
- Exod 14:14 “ יהוה does fight for you, and you must be silent.”
- Exod 15:25 Then he (Mosha) cried out to יהוה , and יהוה showed him a piece of wood. And when he threw it into the waters, the waters were made sweet. There He established for them a prescribed decree (hoq) and a right-ruling judgment (mishpat) for them, and there He was testing them.
- Exod 15:26 And He said, “If you diligently and carefully listen with the understanding to heed the voice of יהוה your Eternal and who is righteous in His eyes, and work and pay attention and respond to His terms and conditions, (Mistwah) and shall guard and protect all His established statutes (Huq-qay), I shall bring on you none of the diseases I brought on the Mitsrites, for I am יהוה your healer.”



# Accept Yahuah's Instructions and live!

- Exod 20:5 you do not bow down to them nor serve them. For I, יהוה your Eternal am a jealous Eternal (based on the desire of exclusivity in our relationship) , officially writing down the accounts-taking stock of the awon-iniquity with a focus on the liability for it, of the fathers on the children over the third and fourth generations of those hating Me
- Exod 20:6 but showing loyal love-unfailing kindness and devotion to thousands, to those who love, desire and delight in Me and guard and protect My Mitzwah- terms and conditions.

# Accept Yahuah's Instructions

and live!

Exod 20:7

“By no means **נשא nasha** you who continue to lift up as a banner or sign of salvation or lift up your eyes, hands or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee from, **את** as a strong covenant mark, to the **שם shem**-Name, authority, standing or reputation of **יהוה** your Eternal for the purpose of **שוא shua** destroying it, making it worthless, with negative references, swearing that content that is false and worthless for ascertaining the truth is valid, and turning it into an image of a pagan god, **because** as a strong covenant mark **את**, **יהוה** does not continue to leave anyone **נקה naquha** unpunished, will not cleanse or make pure, innocent and free from guilt, anyone **נשא nasha** who continues to lift up as a banner or sign of salvation or lift up your eyes, hands or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee from, **את** as a strong covenant mark, His **שם shem** Name, authority, standing or reputation for the purpose of **שוא shua** destroying it, making it worthless, with negative references, swearing that content that is false and worthless for ascertaining the truth is valid, or turning it into an image of a pagan god.

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# Signs of the Covenant

- Gen 9:12 And Eternal said, “**This is the sign of the covenant** which I make between Me and you, and every living creature that is with you, for all generations to come: 13 “**I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.** 14 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, 15 and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. 16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Eternal and every living creature of all flesh that is on the earth.” 17 And Eternal said to Noah, “**This is the sign of the covenant which I have established between Me and all flesh that is on the earth.**”
- Gen 17:8 “And I will give to you and your offspring after you **אנ** as a strong covenant mark the ground of your pilgrimage **אנ** as a strong covenant mark, all the ground of Kena'an's property for an indeterminate and unending time going on into the future. And I shall be their Eternal.”



# Signs of the Covenant

- Gen 17:11 “And you will circumcise **כּוּל** as a strong covenant mark the flesh of your foreskin, and it will come to exist as a sign of the Covenant between Me and you.
- Exod 3:15 And Eternal said further to Mosheh, “Thus you are to say to the children of Yah’shara’al, ‘ **יהוה** Eternal of your fathers, the Eternal of Abraham, the Eternal of Yah’shaq, and the Eternal of Ya’cob, has sent me to you. **This is My Name forever, and this is My remembrance to all generations.**
- Exod 6:3 “And I appeared and was known to Abraham, to Yah’shaq, and to Ya’aqob, as Ale Shaddai. And by My reputation and name - **יהוה** , was I not known and revealed to them?



## Promises Made Promises Kept

Gen 12:2 “And I shall make you (Abram) a great nation, and bless you and make your name (authority, reputation) great, and you shall be a blessing!

Gen 12:3 “And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.”

Gen 13:14 .....“Now lift up your eyes (Abram) and look from the place where you are, northward and southward and eastward and westward, 15 for all the land which you see I shall give to you and your seed forever. 16 “And I shall make your seed as the dust of the earth, so that, if a man could count the dust of the earth, then your seed also could be counted. 17 “Arise, walk in the land through its length and its width, for I give it to you.”



## Promises Made Promises Kept

Gen 15:5 And He brought him outside and said, “**Look now toward the heavens, and count the stars if you are able to count them.**” And He said to him, “**So are your seed.**”

Gen 15:7 And He said to him, “I am **יהוה**, who brought you out of Ur of the Chaldeans, **to give you this land to inherit it.**”

Gen 15:13 And He said to Abram, “Know for certain that your offspring are to be sojourners in a land that is not theirs, and shall serve them, and **נֶטְוֹ** (as a strong covenant mark), they shall afflict them, four hundred years.

Gen 15:14 “But also, **נֶטְוֹ** (as a strong covenant mark), the nation whom they serve, I am going to judge, and afterward **נֶטְוֹ** (as a strong covenant mark) let them come out with a remarkable amount of possessions.



## Promises Made Promises Kept

- Gen 15:15 “Now as for you, אֵת (as a strong covenant mark), you shall return to your ancestors in shalom –completeness of blessings. You are to be entombed at a generous old age.
- Gen 15:16 “Then the fourth generation shall return here, for it has not been completed to it’s fullest measure, the iniquity or sin of the Amorites up to this point.”
- Gen 16:10 And (Gabreale) the angel of יהוה said to her, “I am going to hugely multiply אֵת- (as a strong covenant mark) your offspring, so they cannot be numbered on account of their abundance.”
- Gen 16:15 And Haḡar bore Aḇram a son, and Aḇram called the name of his son, whom Haḡar bore, Yahshma’ale.



## Promises Made Promises Kept

- Gen 16:16 And Abram was eighty-six years old when Haḡar bore אֵת (as a strong covenant mark) Yahshama'ale to Abram.
- Gen 17:5 “Then no longer will your name be called אֵת as a strong covenant mark, Abram. Then it shall come to exist that your name will be Abraham; because I will cause you to be a father of a multitude of nations. 17:6 “And I will cause you to produce in abundance אֵת as a strong covenant mark, exceedingly abundant. And I will cause nations (goyim) to come from you, and sovereigns shall come from you.
- Gen 21:1 And יהוה visited Sarah as He had said, and יהוה did for Sarah as He had spoken. 21:2 So Sarah conceived and bore Abraham a son in his old age, at the appointed time of which Yahuah had spoken to him. 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Yah’shaq.



## Promises Made Promises Kept

- Gen 26:3 “(Yah’shaq) Live together as an alien in this country. And I will exist with you and kneel down and bless you, because I give אֶת as a strong covenant mark, all these countries to you and your offspring. And I shall establish and confirm אֶת as a strong covenant mark, the Covenant oath which I swore to Abraham your father.
- Exod 6:1 And said יהוה Mosheh, “Now you will see what I do to Pharaoh. Because with a hand wielding the force of authority, he will send them out, and with a hand wielding the force of authority, he is going to drive them away of his land.”
- Exod 6:6 “Therefore, say to the children of Yah’shara’al, ‘I am יהוה , and I will bring, אֶת as a strong covenant mark, you out from under the forced labor of the Mitsrites, and shall deliver, rescue and defend, אֶת as a strong covenant mark, you from their bondage, and shall redeem (reclaim as My own) אֶת as a strong covenant mark, you with an arm extended and spread out, and with a large number of unusual punishments, causing surprise and astonishment.

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## Promises Made Promises Kept

- Exod 6:7 and I will take, אֶת as a strong covenant mark, you as My paternal kin, and I will come to exist as your Eternal. And you will know, understand and respect, that I am יהוה your Eternal who is bringing, תָּא as a strong covenant mark, you out from under the burdens of the Mitsrites.
- Exod 6:8 'And I shall bring, guide and direct תָּא as a strong covenant mark, you into the land which I swore by My hand, תָּא as a strong covenant mark, to transfer possession, תָּא as a strong covenant mark, to Abraham, to Yah'shaq, and to Ya'aqob, to allow תָּא as a strong covenant mark, it to you as a possession. I am יהוה
- Exod 19:5 'And now, if you shama (x2)-diligently listen to the sound of My voice, and then will shamar-guard and keep watch over as a תָּא strong covenant mark, My covenant, then you will come to exist to Me as a treasured possession out of all the paternal kin – because indeed all the earth is Mine –



## Promises Made Promises Kept

- Exod 19:6 'but you, you will come to exist to Me as a kingdom and empire of (Levitical) priests and royal advisors and a nation set apart-unique and pure in the sense of superior moral qualities, dedicated to the service of Yahuah.' These are the statements that you will speak to the children of Yah'shara'al."
- Exod 20:5 you do not bow down to them nor serve them. For I, יהוה your Eternal am a jealous Eternal (based on the desire of exclusivity in our relationship) , officially writing down the accounts-taking stock of the awon-iniquity with a focus on the liability for it, of the fathers on the children over the third and fourth generations of those hating Me.



## His promises



- Gen 16:12 “And he (Yahsma-ale) is to be a wild man, his hand against every one and every one’s hand against him, and dwell over against all his brothers.”
- Gen 17:5 “Then no longer will your name be called **תָּנִי** as a strong covenant mark, Abram. Then it shall come to exist that your name will be Abraham; because I will cause you to be a father of a multitude of nations. 17:6 “And I will cause you to produce in abundance **תָּנִי** as a strong covenant mark, exceedingly abundant. And I will cause nations (goyim) to come from you, and sovereigns shall come from you.
- Gen 17:15 And Yahuah said to Abraham, “As for Sarai your wife, **תָּנִי** Behold-pay strong attention to this sign: do not call her the name Sarai, for indeed Sarah shall be her name.
- Gen 17:16 “Then I will kneel down and bless her **תָּנִי** as a strong covenant mark and also give you a son by her. And I will kneel down and bless her, and she will cause to exist nations. Sovereigns of peoples are to be from her.”



## His promises



- Gen 17:20 “And as for Yahshama'ale, I have heard you. Behold, I will bend down and bless him **תן** as a strong covenant mark, and I will cause him to bear fruit as a strong covenant mark, and multiply him **תן** as a strong covenant mark exceedingly. Twelve rulers he will bring forth, and I shall make him a nation (goy) large in magnitude and important.
- Gen 17:21 “But **תן** Behold-pay strong attention to this sign- My Covenant I establish with Yah'shaq, whom Sarah will bear to you at the appointed time next year.”

# Everlasting Covenant

- 13 “I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. 14 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, 15 and I shall remember My covenant which is between Me and you and every living creature of all flesh, and never again let the waters become a flood to destroy all flesh. 16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Eternal and every living creature of all flesh that is on the earth.” 17 And Eternal said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”
- Gen 17:7 “And I shall establish אב as a strong covenant mark, My covenant between Me and you (Abram) and your offspring after you, אב as a strong covenant mark throughout their generations. So that it is an everlasting covenant, to be The Eternal to you and your offspring after you, אב as a strong covenant mark.
- Gen 17:8 “And I will give to you and your offspring after you אב as a strong covenant mark the ground of your pilgrimage אב as a strong covenant mark, all the ground of Kena’an’s property for an indeterminate and unending time going on into the future. And I shall be their Eternal.”

# Everlasting Covenant

- Gen 17:11 “And you will circumcise **תּ** as a strong covenant mark the flesh of your foreskin, and it will come to exist as a sign of the Covenant between Me and you.
- Gen 17:12 “And at eight days old, you, yourselves will circumcise every male in your lineage. And he who is a servant born in your house and the one acquired with money from any foreigner who is not out of your offspring.
- Gen 17:13 “You must absolutely circumcise the servant who is born in your house, and he who is bought with your money. And it will come it exist as My Covenant in your flesh, as a Covenant for an indeterminate and unending time in the future.
- Gen 17:19 And Yahuah said, “No, Sarah your wife will bear a son to you, and you shall call **תּ** as a strong covenant mark his name Yah’shaq. And I will establish **תּ** as a strong covenant mark, My covenant with him, as a Covenant for an indeterminate and unending time in the future and to his offspring after him.



- Exod 4:22 “And you will say to Pharaoh, ‘Thus said “ , יהוהYah’shara’al is My son, My first-born, 23 so I say to you, let **My son go to serve Me**. But if you refuse to let him go, see, I am killing your son, your first-born.”
- Exod 9:1 And יהוהsaid to Mosheh, “Go in to Pharaoh and speak to him in this manner. ‘ יהוהEternal of the Hebrews-(the ones from beyond the Euphrates) has said, “Send out ta – as a strong Covenant mark, **My people, so that they serve Me**.

# The importance of the Reputation, Authority and Name Of

# AYEEL

- Exod 9:16 “And for this reason I have raised you up (the Pharaoh), in order to show you My power, and in order to declare My Name in all the earth.
- Exod 9:29 And Mosheh said to him, “As soon as I go out of the city, let me spread out my hands to , יהוה let the thunder cease and the hail be no more, so that you know that the earth belongs to יהוה.

תשובה

Teshuvah

"return"

- Exod 10:16 Pharaoh quickly called for Mosheh and Aharon, and said, “I have missed the mark and offended against יהוה your Eternal and against you. 17 “And now, forgive-take away, please, my offence, surely this instance, and make a request to יהוה your Eternal, so that He will turn aside this, אָתָּה – strong Covenant mark, plague of death from me.” 18 And he, (Mosha) went out from Pharaoh and made a request to יהוה. 10:19 And יהוה turned a very strong west wind, which took אָתָּה – strong Covenant mark, the locusts away and blew them into the Red Sea. Not one locust remained.



# Yahuah Tests Us



- Exod 15:25 Then he (Moshah) cried out to יהוה, and יהוה showed him a piece of wood. And when he threw it into the waters, the waters were made sweet. There He established for them a prescribed decree (hoq) and a right-ruling judgment (mishpat) for them, **and there He was testing them.**
- Exod 16:4 And יהוה said to Moshah, “See, I am raining bread from the heavens for you. And the people shall go out and gather a day’s portion every day, **in order to try them,** whether they walk in My Torah or not.



**Job 26:14**

These are just the beginning of all that he does

merely a whisper of his power.

**Who, then,**

can comprehend the thunder of his power?



**Dear Abba Yahuah,  
I want to take a minute,  
not to ask for anything from you,  
but simply to say,  
Thank You  
for all I have.**