

WITH MY WHOLE HEART I SEEK YOU; LET ME NOT WANDER FROM YOUR INSTRUCTIONS!

Gen
14:13 –
Gen
15:7



The Covenant Instructions in Chronological Order

10/12/2019

Psalm 119:10

Part 8

1

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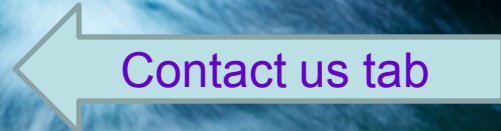
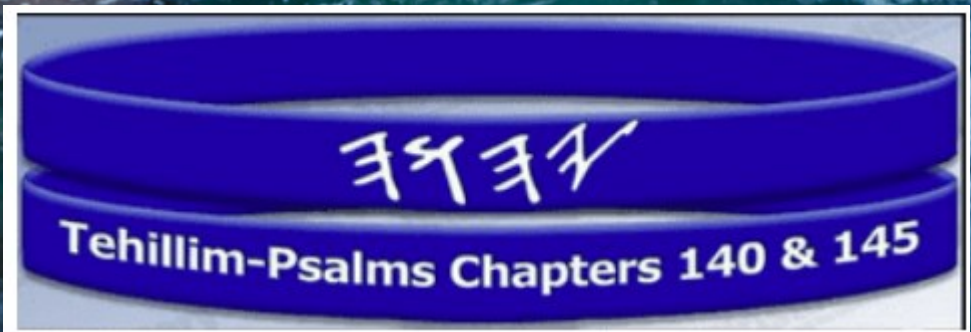
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APPOINTED TIMES (FEASTS)

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.

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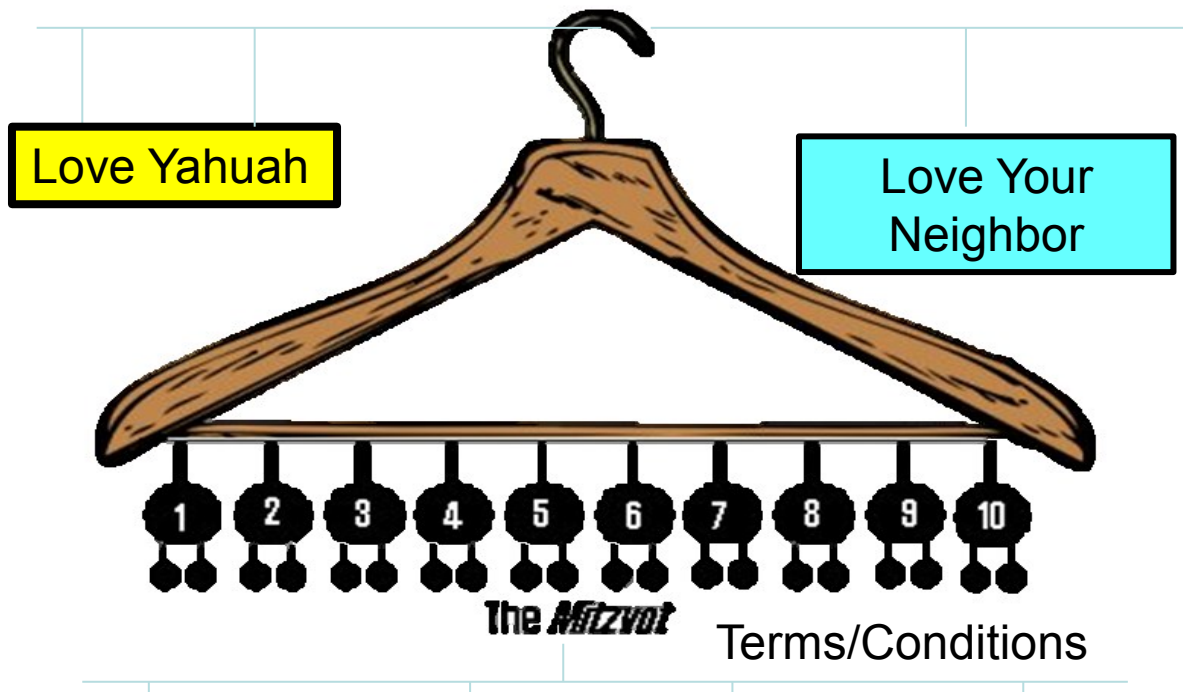
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On these two instructions
Hang all the Torah and the
Prophets”



- Piqudym-Directions
- Mishpat-Judgments
- Hucuka-Ordinances
- Chag-Celebrations



The tricky thing about going chronological is that we get hints of an instruction way before it was written down in Exodus. This will be a great eye opener as we go 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.

Amos 8:11 Prophecy

QUANTUM
E F F E C T

END TIME FAMINE

Behold, I will send a famine on the land. Not a Famine of bread, nor a thirst for water, but of hearing the words of Yahuah.

Gen 14:13 And one who had escaped came and informed Abram **the Hebrew**, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a **covenant** with Abram.

Gen 14:13 And there came one that had escaped, and told Abram the **Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were **confederate** with Abram.

Issue #1 New word --confederate H1167/H1285

(Easy to Read V) One of the men who had escaped went to Abram the Hebrew and told him what happened. Abram was camped near the trees of Mamre the Amorite. Mamre, Eshcol, and Aner had made an agreement to help each other, and they had **also signed an agreement** to help Abram.

(**AHRC-Revised Mechanical Translation**) and the escaped one came and he told to Avram [Father raised], the one of Ever [Cross over] and he was dwelling in the great trees of Mamre [Bitter place] and the one of Emor [Sayer], the brother of Eshkol [Cluster] and the brother of Aner [Answer] **who were** the masters of the covenant of Avram [Father

Issue #1 Jeff Benner correctly identifies there are two different words here. Some translations do not even identify the second word ba'al meaning masters, owners or possessors here.

Gen 14:13 And one who had escaped came and informed Abram **the Hebrew**, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a **covenant** with Abram.

8

Gen 14:13 And there came one that had escaped, and told Abram the **Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were **confederate** with Abram.

(Duey Reems B) And behold one, that had escaped, told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: for these had **made a league** with Abram.

(LITV) And one who had escaped came and told Abram the Hebrew; for he was living among the oaks of Mamre the Amorite, the brother of Eshcol and Aner. And these **were possessor of a covenant** with Abram.

(Modern KJV) And there came one who had escaped. And he told Abram the Hebrew, for he lived in the plains of Mamre the Amorite, brother of Eshcol and brother of Aner. **And these had a covenant** with Abram.

Gen 14:13 And one who had escaped came and informed Abram **the Hebrew**, for he dwelt by the terebinth trees of Mamrē the Amorite, brother of Eshkol and brother of Anēr, and they had a **covenant** with Abram. ISR

Gen 14:13 And there came one that had escaped, and told Abram the **Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were **confederate** with Abram. KJV

one that had escaped, H6412 הפליט And there came H935 ויבא **Gen 14:13**
 for he H1931 והוא the Hebrew; H5680 העברי Abram H87 לאברם and told H5046 ויגד
 the H567 האמרי of Mamre H4471 ממרא in the plain H436 באלני dwelt H7931 שכן
 of H6063 ענר and brother H251 ואחי of Eshcol, H812 אשכל brother H251 אחי Amorite,
confederate H1285 ברית **confederate** H1167 בעלי and these H1992 והם Aner:
 with Abram. H87 אברם:

ber-ēth' (Key) bah'al (Key)

Two different Hebrew words translated in the "interlinear" (which is supposed to be word for word) but is the same English word.

בַּעַל

Transliteration

ba'al

Pronunciation

bah'al (Key)

Part of Speech

masculine noun

Root Word (Etymology)

From בָּעַל (H1166)

Dictionary Aids

TWOT Reference: 262a

Variant Spellings

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

KJV Translation Count — Total: 82x

The KJV translates Strong's H1167 in the following manner: man (25x), owner (14x), husband (11x), have (7x), master (5x), man given (2x), adversary (1x), archers (1x), babbler (with H3956) (1x), bird (with H3671) (1x), captain (1x), confederate (with H1285) (1x), miscellaneous (12x).

Outline of Biblical Usage [?]

- I. owner, husband, lord
 - A. owner
 - B. a husband
 - C. citizens, inhabitants
 - D. rulers, lords
 - E. (noun of relationship used to characterise - ie, master of dreams)
 - F. lord (used of foreign gods)

Strong's Definitions [?]

(Strong's Definitions Legend)

בַּעַל ba'al, bah'al; from H1166; a master, hence, a husband, or (figuratively) owner (often used with another noun in modifications of this latter sense):— archer, babbler, bird, captain, chief man, confederate, have to do, dreamer, those to whom it is due, furious, those that are given to it, great, hairy, he that hath it, have, horseman, husband, lord, man, married, master, person, sworn, they of.


Gesenius' Hebrew-Chaldee Lexicon [?]

בַּעַל with suff. בְּעָלִי, בְּעָלָה, pl. בְּעָלִים, const. בְּעָלִי; with suff. 3 sing. בְּעָלָיו Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and בְּעָלֶיהָ Job 31:39; Eccl. 7:12; sometimes used for the singular (like אֲדֹנָי his lord, compare Lehrgeb. 663); but with suff. 3 pl. בְּעָלֵיהֶן Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner ([“ frequent in the Phœnician dialect; see Monumen. Phœn. p.

one that had escaped, H6412 הפליט And there came H935 ויבא Gen 14:13
for he H1931 והוא the Hebrew; H5680 העברי Abram H87 לאברם and told H5046 ויגד
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of H6063 ענר and brother H251 ואחי of Eshcol, H812 אשכל brother H251 אחי Amorite,
confederate H1285 ברית confederate H1167 בעלי and these H1992 והם Aner:
with Abram. H87: אברם

בְּרִית

Transliteration	Pronunciation
bēriyth	ber-ēth' (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	From בָּרָה (H1262) (in the sense of cutting [like בָּרָא (H1254)])

Dictionary Aids

TWOT Reference: 282a

KJV Translation Count — Total: 284x

The KJV translates Strong's H1285 in the following manner: covenant (264x), league (17x), confederacy (1x), confederate (1x), confederate (with H1167) (1x).

Outline of Biblical Usage [?]

- I. covenant, alliance, pledge
 - A. between men
 - i. treaty, alliance, league (man to man)
 - ii. constitution, ordinance (monarch to subjects)
 - iii. agreement, pledge (man to man)
 - iv. alliance (of friendship)
 - v. alliance (of marriage)
 - B. between God and man
 - i. alliance (of friendship)
 - ii. covenant (divine ordinance with signs or pledges)
- II. (phrases)
 - A. covenant making
 - B. covenant keeping
 - C. covenant violation

Gesenius' Hebrew-Chaldee Lexicon [?]

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root בָּרַת [“ and Gen. 15:9, etc.”]). [“ But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of מִלְחָה בְּרִית קָלַח covenant (*an eating?*) of salt; see מִלְחָה.” Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; בְּעָלֵי בְּרִית פִּי Gen. 14:13, and אֲנִישֵׁי בְּרִית פִּי Obad. 7, those joined, by league to any one.

one that had escaped, H6412 הפליט And there came H935 ויבא **Gen 14:13**
 for he H1931 והוא the Hebrew; H5680 העברי Abram H87 לאברם and told H5046 ויגד
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confederate H1285 בְּרִית **confederate** H1167 בעלי and these H1992 והם Aner:
 with Abram. H87: אברם

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And there came one that had escaped. Literally, *the fugitive party*, the article denoting the genus, as in "the Canaanite," [Gen 12:6](#). **And told Abram the Hebrew.** "The immigrant" *trans fluvialis*, οὐκ παράτης, from beyond the Euphrates, if applied to the patriarch by the inhabitants of Palestine (LXX; Aquila, Origen, Vulgate, Keil, Lange, Kalisch); but more probably, if simply inserted by the historian to distinguish Abram from Mature the Amorite, "the descendant of Eber" (Lyra, Drusus, Calvin, Bush, Candlish, Murphy, 'Speaker's Commentary; vide on [Gen 10:21](#)). **For he dwelt**—literally, and (sc. at that time) *he was dwelling—in the plain*—rather "oak groves" ([vide Gen 13:18](#))—of Mature the Amorite, the brother of Eshcol, and brother of Anor, concerning whom nothing is certainly known beyond the fact that they were Canaanitish chieftains (probably possessing some remnant of the true faith, like Melchisedeck) with whom the patriarch entered into an offensive and defensive alliance. **And these were confederate**—literally, *lords of covenant, i.e. masters or possessors of a treaty* (cf. "lord or possessor of dreams," [Gen 37:19](#); "lords or masters of arrows," [2Ki 1:8](#)); rendered συνωμόται (LXX.)—lords of the oath, as in [Neh 6:18](#), εὐνοῦχοι (LXX.)—**wit Abram.**

PRIMARY 3 | DICTIONARIES 1 | LEXICONC 3 | FAQs 0

WORD SEARCH: confederate [KJV] [▶]

Exact Match
 Beginning of the Word
 Any Part of the Word

Below are the results of the LexiConc search using your criteria. [\(More Info\)](#)

There are 3 LexiConc entries that match **confederate**.

- 3 Hebrew/Aramaic Results
- 0 Greek Results

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " confederate "			
H1167	בעל	ba'al	man, owner, husband, have, master, man given, adversary, archers, babbler, bird, captain, confederate , misc
H1285	בְּרִית	bənyth	covenant, league, confederacy, confederate , confederate
H5117	נוח	nuwach	rest, ceased, confederate , let down, set down, lay, quiet, remain, set

DICTIONARIES 1 | LEXICONC 3 | FAQs 0

SEARCH: confederate [KJV] [▶] [Adv. Options]

"confederate"
occurs 3 times in 3 verses in the KJV.

- Gen 14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were **confederate** with Abram.
- Psa 83:5 For they have consulted together with one consent: they are **confederate** against thee:
- Isa 7:2 And it was told the house of David, saying, Syria is **confederate** with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

Watch to see if this word-
Confederate, is used more than 3x
 past 11-1-2019

14:13 ויבא הפליט ויגד לאברם העברי והוא שכן באלני
ממרא האמרי אחי אשכל ואחי ענר והם בעלי ברית אברם:

Septuagint

Reverse Interlinear

English (KJV) [?]	Strong's	Root & Transliterated <small>eiowri</small>	Parsing
of Mamre	PHRASE H4471	מִמְרָא <i>Mamre'</i>	
the Amorite	PHRASE H567	אֲמֹרִי <i>'Emoriy</i>	
brother	H251	אָח <i>'ach</i>	
of Eshcol	PHRASE H812	אֲשְׁכֹל <i>'Eshkol</i>	
and brother	PHRASE H251	אָח <i>'ach</i>	
of Aner	PHRASE H6063	עֲנֵר <i>'Aner</i>	
and these were confederate	PHRASE H1167	בְּעָלִים <i>ba'al</i>	
↑	H1285	בְּרִית <i>bēriyth</i>	
with Abram	PHRASE H87	אַבְרָם <i>'Abram</i>	

Blue Letter Bible does not even translate Ba'al- a perfectly good Hebrew word. They ignore that and ignore beriyth as Covenant and translate it as "these were confederates".

Should be Masters or possessors or owners of the Covenant.

Rabbit trail alert



Pulpit | RWP | SB | SBC | Scofield | TSK | VWS | Westle
 NET. | Weekly Torah Portion | PNT | Popular | Psalms
 JFB | K&D | KJV Audio | MacLaren | Meyer | MHCC
 Geneva | Gill | GTB | Hawker | Hebrew Audio | Henr
 Barnes | BI | Cambridge | Clarke | Darby | EBC

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Now let's take a look at Abram "the Hebrew". People put the designations of "Hebrew", Jew - (Yahudim), and Israelite all in one bag and that is incorrect as we will see.

Remember, Abram had just "wandered" from UR to Mamre.

People mix up the terms Hebrews, "Jews"- Yahudim and Israelites. They usually think these terms are interchangeable.

Screen shot from E sword

All Eyes on Israel

Chapter 2 - Is Modern Israel the Israel of Promise?

Page 2 - Was Abraham a Jew?

(Go Back to Page 1 - [Abraham in the Old Testament](#))

Was Abraham a Jew? What Was Abraham's Nationality? We will find later in this study that the term "Jew," a shortened designation for "Judah," was first applied to people who lived a few generations after Abraham. Abraham himself was not Jewish (or Israelite) but, it would seem, Chaldean:

"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." (Gen 11:31)

Abraham, though often called the "father of the Jewish race," was a Chaldean, from Ur of the Chaldees an area of Babylon as was his wife, Sarah. Abraham is referred to as a Hebrew:

"And there came one that had escaped, and told Abram the Hebrew ..." (Gen 14:13)

Hebrew means "one from beyond" and is derived from Eber (or Heber, Strong's no. 5676) meaning "the region beyond" (the Euphrates)

The term Hebrew also is taken to mean "to pass" or "to cross over." Abraham "crossed over" the River Euphrates to get to the land of Canaan, from Chaldea. That was his ethnic origin. He lived long before there ever was a Jew.

Prepare to have your mind blown 😊

10/12/2019

<https://www.jesus-resurrection.info/abraham-jew.html>



Lexicon :: Strong's H5674 - 'abar	
עֵבֶר	
Transliteration	Pronunciation
'abar	ä-var' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Gesenius' Hebrew-Chaldee Lexicon

עֵבֶר pl. עֵבְרִים, עֵבְרָיִים, f. עֵבְרִיָּה, pl. עֵבְרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֵבֶר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֵבֶר the land beyond the Euphrates; whence עֵבְרִי a stranger come from the other side of the Euphrates, Gen. 14:13,

i. to pass over or by or through, alienate, bring, carry, do away, take, take away, transgress

A. (Qal)

i. to pass over, cross, cross over, pass over, march over, overflow, go over

ii. to pass beyond

iii. to pass through, traverse

a. passers-through (participle)

b. to pass through (the parts of victim in covenant)

iv. to pass along, pass by, overtake and pass, sweep by

a. passer-by (participle)

b. to be past, be over

v. to pass on, go on, pass on before, go in advance of, pass along, travel, advance

Gesenius is correct, This term was used originally for a specific group of people from a particular place-beyond the Euphrates, and we will see it was a kind of slur. Much like the word Limey was originally used in 1850 as a derogatory term for sailors in the British Royal Navy in N American. Later, by 1880 it was a term used to refer to the British people in general and included British immigrants in Australia, New Zealand and South America. By 1925 the use of limey in American English had been extended to mean any British person.

This term Ebriy, was specifically used for one group of people from beyond the Euphrates, as a nickname, and then over time was expanded to a larger group of people who never stepped foot in that region as a moniker, and now evolved to the word "Hebrew". It has also been mistakenly tied to the ancestor Eber. Meaning anyone that came from his lineage. The word Hebrew in the sense that it is used today is not the same as when Scripture used the word Ebriy. It is a broad title given today that is used to identify a language and culture. You can not say that the Ebriy (Hebrew) language started with Eber the man. Shem who is at the top of that line kept that language going from the tower of Babel. You can't even say it is a Shemitic language because they all had it before the confusion event. It is called the language of Yah. We have to be really careful about this. We cannot impose our modern titles and thinking on the ancient people and expect to come away with a correct understanding of Scripture.

vi. to pass away

a. to emigrate, leave (one's territory)

b. to vanish

c. to perish, cease to exist

d. to become invalid, become obsolete (of law, decree)

e. to be alienated, pass into other hands

B. (Niphal) to be crossed

C. (Piel) to impregnate, cause to cross

D. (Hiphil)

i. to cause to pass over, cause to bring over, cause to cross over, make over to, dedicate, devote

ii. to cause to pass through

iii. to cause to pass by or beyond or under, let pass by

iv. to cause to pass away, cause to take away

E. (Hithpael) to pass over

Every time we read the word "Hebrew" in the Torah, Tanakh or Eyewitness accounts, it should be translated "one from beyond the Euphrates".

Let us get more proof.



Gesenius' Hebrew-Chaldee Lexicon

This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare בְּנֵעֲנִים and Φοίνικες; Chemi, מִצְרַיִם and Αἰγυπτος). Hence Greek and Latin writers only use the name of *Hebrews* (or Jews), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers

of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִי עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage.

The Canaanites were the ones that started this nick-name. As we can see, foreign nations used and expanded this nickname when referring to the people known as the Israelites. Hmm, Greek and Latin writers- the very ones responsible for our English translations. Notice the only time the "Israelites" (we will deal with that term in a minute), used the term Ebriy-translated Hebrew, was when they were writing down what foreigners were saying about them, or when they were speaking about themselves to foreigners- presumably to help with the foreign communication. Much like we discussed in Part 7 where they took on the name of Palestinians just to get along.

Lexicon :: Strong's H5675 - 'abar (Aramaic) Aa

עֵבֶר

Transliteration	Pronunciation
'abar (Aramaic)	a-var' (Key) (ⓘ)
Part of Speech	Root Word (Etymology)
masculine noun	Corresponding to עֵבֶר (H5676)

Gesenius' Hebrew-Chaldee Lexicon [?]

עֵבֶר Chald. i. q. Hebr. עֵבֶר No. 1, *region beyond*; hence עֵבֶר נְהַרָא the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.



Did you catch that? It says in Ezra, they are talking about the region beyond and they are using **ARAMAIC**- and talking about **WEST of the Euphrates**. In other Scriptures if they use "Hebrew" (for communication sake) it would mean the **EAST** side of the Euphrates! Let's be careful when we study these Scriptures, so we get a good geographical location.

עֵבֶר

Transliteration

`eber

Pronunciation

ā·ver (Key)



Part of Speech

masculine noun

Root Word (Etymology)

From עֵבֶר (H5674)

עֵבֶר m. with suff. עֵבְרוֹ—(1) *region on the other side, situated across a stream, or the sea.* עֵבֶר אֲרְנוֹן the region situated across the Arnon, Judges 11:18; עֵבֶר הַיָּם in the region beyond the sea, Jer. 25:22; especially עֵבֶר הַיַּרְדֵּן τὸ πέραν τοῦ Ἰορδάνου, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*]. Similar also is the phrase עֵבֶר הַנְּהָר the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16; 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. עֵבְרֵי נְהָר the regions beyond the Euphrates, Isa. 7:20.

Gesenius' Hebrew-Chaldee Lexicon

More confirmation!

(2) *the opposite region, a region over against, the opposite side*, whether there be a valley or whatever else may be between. 1 Sam. 26:13, וַיַּעְבֵּר דָּוִד הָעֵבֶר “and David went over to the other side,” i. e. a mountain situated opposite. Hence, in opposition to each other, are put מִהָעֵבֶר מִנְּהָ and מִהָעֵבֶר מִנְּהָ 1 Sam. 14:4; and לְעֵבֶר אַחַד, לְעֵבֶר אַחַד ib. ver. 40; Ex. 28:26. Pl. מִכָּל־עֵבְרָיו from all sides, Jer. 49:32; מִשְׁנֵי עֵבְרֵיהֶם on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(α) אֶל־עֵבֶר—to the region beyond, Deu. 30:13.—(β) אֶל־עֵבֶר to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) אֶל עֵבֶר פָּנָיו towards the region opposite one's face, i. e. right before one (Vorwärts, gerade vor sich hin), Eze. 1:9, 12; 10:22. אֶל עֵבֶר פִּי idem, Ex. 25:37.—(b) אֶל עֵבֶר־וּ i. q. אֶל עֵבְרוֹ straight before one, Isa. 47:15.—(c) מֵעֵבֶר followed by a genit. and suff. and מֵעֵבֶר—(α) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e. g. מֵעֵבֶר לַיָּם beyond the sea, Deut. 30:13; מֵעֵבֶר לְנְהָרֵי כּוּשׁ beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, *Gesch. d. Hebr. Sprache u. Schrift*. p. 11); hence עֵבֶר בְּנֵי עֵבֶר Gen. 10:21; and poet. עֵבֶר Nu. 24:24, i. q. עֵבְרִים *Hebrews*; as to the difference between this and Israelites, see under עֵבְרִי.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

Gesenius' Hebrew-Chaldee Lexicon

More confirmation!

Eber's name means "The region beyond (The Euphrates)".

Lexicon :: Strong's H5677 - `Eber

עֵבֶר

Transliteration	Pronunciation
`Eber	ā'-ver (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	The same as עֵבֶר (H5676)

KJV Translation Count — Total: 15x

The KJV translates Strong's H5677 in the following manner: Eber (13x), Heber (2x).

Outline of Biblical Usage [?]

- I. Eber or Heber = "the region beyond"
 - A. son of Salah, great grandson of Shem, father of Peleg and Joktan
 - B. a Gadite chief
 - C. a Benjamite, son of Elpaal and descendant of Sarahaim
 - D. a Benjamite, son of Shashak
 - E. a priest in the days of Joiakim the son of Jeshua

Here is the slight of hand- Do you see where they point you to the root word of ibriy H5677- that is Eber the person. They should have pointed us to the real root word H5674 or the very least H5676. Every other time except for Ibriy it points to H5676 as the same thing.

We can now identify where the mistake began that Ibriy is tied to EBER the person. If Eber the proper name ties back to H576 then the moniker for the people from beyond the Euphrates has to have the same root word. Again being in that location or language did not start with Eber.

Lexicon :: Strong's H5680 - `Ibriy

עִבְרִי

Transliteration	Pronunciation
`Ibriy	iv-rē' (Key)
Part of Speech	Root Word (Etymology)
adjective, proper noun	Patronymic from עֵבֶר (H5677)

KJV Translation Count — Total: 34x

The KJV translates Strong's H5680 in the following manner: Hebrew (29x), Hebrew woman (2x), Hebrew (with H376) (1x), Hebrewess (1x), Hebrew man (1x).

Outline of Biblical Usage [?]

- I. Hebrew = "one from beyond"
 - proper noun
 - A. a designation of the patriarchs and the Israelites
 - adjective
 - B. a designation of the patriarchs and the Israelites

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

עִבְרִי 'Ibriy, ib-ree'; patronymic from H5677; an Eberite (i.e. Hebrew) or descendant of Eber:—Hebrew(-ess, woman).

Lexicon :: Strong's H5681 - 'Ibriy

עִבְרִי

Transliteration	Pronunciation
'Ibriy	iv-rē' (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	The same as עִבְרִי (H5680)

KJV Translation Count — Total: 1x

The KJV translates Strong's H5681 in the following manner: Ibri (1x).

Outline of Biblical Usage [?]

I. Ibri = "Hebrew"

A. a Merarite Levite of the family of Jaaziah in the time of David

Lexicon :: Strong's H5680 - 'Ibriy

עִבְרִי

Transliteration	Pronunciation
'Ibriy	iv-rē' (Key)
Part of Speech	Root Word (Etymology)
adjective, proper noun	Patronymic from עִבְרָא (H5677)

KJV Translation Count — Total: 34x

The KJV translates Strong's H5680 in the following manner: Hebrew (29x), Hebrew woman (2x), Hebrew (with H376) (1x), Hebrewess (1x), Hebrew man (1x).

Outline of Biblical Usage [?]

I. Hebrew = "one from beyond"

proper noun

A. a designation of the patriarchs and the Israelites

adjective

B. a designation of the patriarchs and the Israelites

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

עִבְרִי 'Ibriy, ib-ree'; patronymic from H5677; an Eberite (i.e. Hebrew) or descendant of Eber.—Hebrew(-ess, woman).

TOOLS 1Ch 24:27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. H5681

Concordance Results Using KJV

Strong's Number H5680 matches the Hebrew עִבְרִי ('Ibriy), which occurs 34 times in 32 verses in the Hebrew concordance of the KJV

View results using the NASB Hebrew concordance

This is horrible. This says this man's name means "Hebrew"! But yet when they put it in the verse, they don't put in "Hebrew"! All the other 34 times they say it is a proper noun. Here they call him by the "Hebrew"- Ibri. Pointed and pronounced exactly the same way. 34 times they translate it as an adj proper noun as Hebrew in error when it should have been a noun and then 1 time as Ibriy correctly as a proper noun, but the definition is incorrect. Bottom line only Eber H5677 and Ibriy H5681 are proper nouns as someone named them that. But H5680 is a moniker- so it is an adjective noun- describing people - not a personal name.

Lexicon :: Strong's H5682 - אַבָּרִים	
אַבָּרִים	
Transliteration	Pronunciation
'Abarim	a·vā·rēm' (Key) 
Part of Speech	Root Word (Etymology)
proper locative noun	Pl. of אֶבֶר (H5676)

Outline of Biblical Usage [?]

- I. Abarim = "regions beyond"
 - A. a mountain or range of mountains on the east of the Jordan, in the land of Moab, opposite to Jericho; Mount Nebo is part of this range

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

אַבָּרִים 'Ābāriym, ab-aw-reeem'; plural of H5676; regions beyond; Abarim, a place in Palestine.—Abarim, passages.

Gesenius' Hebrew-Chaldee Lexicon [?]

אַבָּרִים ("regions beyond"), [*Abarim*], pr. n. Jer. 22:20; fully הַר הָאֶבְרִים Nu. 27:12; Deu. 32:49, and הַר הָאֶבְרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּ) is a prominent summit.

And Yahuah said unto Moses, Get you up into this mount Abarim, and see the land which I have given unto the children of Israel. Num 27:12



View From Mount Nebo In The Abarim Mountains, Jordan in 2019

Scripturally, the question of Abraham's Jewishness is easily answered. So, if Abraham was not a Jew, where did the Jews originate from?

All Eyes on Israel

Chapter 2 - Is Modern Israel the Israel of Promise?

Page 3 - The Origin of the Jews

(Go Back to Page 2 - [Was Abraham a Jew?](#))

The origin of the Jews was well after the time of Abraham. When and how did the Jews become Jews? Jews did not exist until many years after Abraham. Abraham's two sons, Ishmael and Isaac were not Jewish since neither Abraham nor their mothers were "Jewish." **Esau became the father of the Edomites**, a group distinct from the Jews and he had the same father - Isaac - that Jacob did.

Isaac's son Jacob is the one to whom the term Israel was first used, and he got this designation by a mere change of name, **not by racial descent**. It wasn't long before the term was applied to Jacob's children and then to all of his descendents.

Jacob (Israel) had twelve sons, **one** of whom was named **Judah**. When the Israelites entered the Promised Land, the territory was divided among the twelve tribes. The tribe of Judah, being the largest, received the largest portion of land. It was also the tribe from whom the Messiah would later come.

The word "Judean" (later shortened to "Jew") refers to those who lived in this area. The term "Jew" is from the Greek word "ioudaios" (Strong's no. 2453). It is actually short for the word Judean or, more accurately, loudas, pronounced ee-oo-dah-yos. A person is termed Jewish:

1. if they belong to the Jewish nation
2. with respect to their birth, origin or religion

So the word "Jew" is short for the word "Judean," meaning a resident of Judea, the area also now called Palestine. The word "Jew" did not mean an ethnic background.

The On-line Bible says: "There are three names used in the New Testament to designate this people:

It seems the NT is what is confusing people on the terms! Go figure!

1. Jews, as regards their nationality, to distinguish them from Gentiles.
2. Hebrews, with regard to their language and education, to distinguish them from Hellenists, i.e., Jews who spoke the Greek language.
3. Israelites, as respects their sacred privileges as the chosen people of God. ..."

26

Jacob and his sons moved to Egypt, then their descendents came out in the Exodus to wander in the wilderness and finally settle in Canaan 40 years later. But there was no genetic change from their Chaldean ancestry to a Jewish race along the way. Also, there was a mixed multitude who were not descendents of Jacob that came out with them.

"And a mixed multitude went up also with them; and flocks, and herds, even very much cattle." (Exo 12:38)

Later, the Israelites intermarried with pagans of various nationalities. It is evident that "Jewishness" is not a matter of genetics. There actually is no distinct Jewish race; rather, there is a Jewish culture. The origin of the Jews / Israelites is not a matter of race.

This article is incorrect on the "Jewish" genetics or culture, and where the confusion comes in. To be clear, the origin of the "Jews" are #1 from the specific tribe of Judah (Yahudah) who were given the land of Judea. So you could be of that tribe (bloodline of Yahuda -Judah) the genetics aspect, or #2- simply a person living in that land. I.E. If you live in Texas, you are considered a Texan because you now live in Texas. Also, technically, if you are from the tribe of Judah, you are an Israelite and a "Hebrew"-one from beyond the Euphrates.

Also, it is wrong to say there is a "Jewish" culture. To be accurate, the culture they are talking about, is not limited to just the tribe of Judah. The line that came from Shem, that produced, were given this formal instruction and have kept certain aspects of it intact. The Shabbat, Feasts, and Torah. This culture, however, is open to all who want to be in Covenant with Yahuah and change their status to become part of the children of Yahuah. They are correct- being an Israelite is not a matter of race. The race of people who originated in the middle east, whether "Jewish" or Arab" is Oriental. That is the term first used by scholars. It was because this area is known as the "Middle East" or Asia.

Oriental studies

From Wikipedia, the free encyclopedia

Oriental studies is the academic field of study that embraces **Near Eastern** and **Far Eastern** societies and cultures, languages, peoples, history and archaeology; in recent years the subject has often been turned into the newer terms of **Middle Eastern studies** and **Asian studies**. **Traditional Oriental studies in Europe** is today generally **focused on the discipline of Islamic studies**, while the study of China, especially traditional China, is often called **Sinology**. The study of **East Asia** in general, especially in the United States, is often called **East Asian studies**, **while the study of Israel and Jews are called Israel studies and Jewish studies respectively**.

European study of the region formerly known as "the **Orient**" had primarily religious origins, which has remained an important motivation until recent times. Learning from Arabic medicine and philosophy, and the Greek translations from Arabic, was an important factor in the Middle Ages. Linguistic knowledge preceded a wider study of cultures and history, and as Europe began to encroach upon the region, political and economic factors encouraged growth in academic study. From the late 18th century archaeology became a link from the discipline to a wide European public, as treasures pillaged during colonial contacts filled new European museums. The modern study was influenced both by **imperialist** attitudes and interests, and also the sometimes naive fascination of the exotic East for Mediterranean and European writers and thinkers, captured in images by artists, that is embodied in a repeatedly-surfacing theme in the **history of ideas** in the West, called "**Orientalism**". In the last century, scholars from the region itself have participated on equal terms in the discipline.

Renaissance to 1800

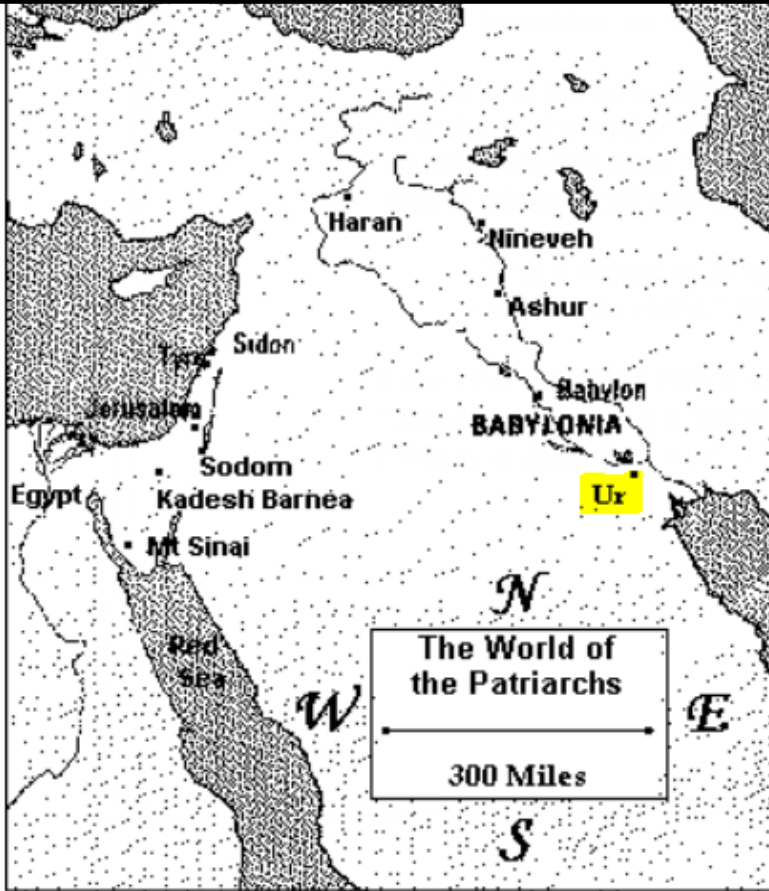
University Oriental studies became systematic during the Renaissance, with the linguistic and religious aspects initially continuing to dominate. There was also a political dimension, as translations for diplomatic purposes were needed, even before the West engaged actively with the East beyond the **Ottoman Empire**. **A landmark was the publication in Spain in 1514 of the first Polyglot Bible, containing the complete existing texts in Hebrew and Aramaic**, in addition to Greek and Latin. **At Cambridge University there has been a Regius Professor of Hebrew since 1540 (the fifth oldest regular chair there)**, and the chair in Arabic was founded in about 1643. **Oxford followed for Hebrew in 1546 (both chairs were established by Henry VIII)**. Distinguished scholars included **Edmund Castell, who published his *Lexicon Heptaglotton Hebraicum, Chaldaicum, Syriacum, Samaritanum, Aethiopicum, Arabicum, et Persicum* in 1669**, whilst some scholars like **Edward Pococke had travelled to the East and wrote also on the modern history and society of Eastern peoples**. The **University of Salamanca** had Professors of Oriental Languages from at least the 1570s. In France, **Colbert** initiated a training programme for "Les Jeunes de langues", young linguists with the diplomatic service, like **François Pétis de la Croix**, who like his father and his son served as Arabic interpreter to the King. Study of the **Far East** was pioneered by missionaries, especially **Matteo Ricci** and others in the **Jesuit China missions**, and missionary motives were to remain important, at least in linguistic studies.

During the 18th century Western scholars reached a reasonable basic level of understanding of the geography and most of the history of the region, though knowledge of the areas least accessible to Western travellers, like **Japan** and **Tibet**, and their languages, remained limited. **Enlightenment** thinkers characterized aspects of the pagan East as superior to the Christian West, in **Montesquieu's *Lettres Persanes*** or **Voltaire's** ironic promotion of **Zoroastrianism**; others, like **Edward Gibbon**, praised the relative religious tolerance of the Middle East as opposed to the intolerant Christian West, and many, including **Diderot** and **Voltaire**, the high social status of scholarship in **Mandarin China**. The **Università degli Studi di Napoli "L'Orientale"** (English: University of Naples "L'Orientale"), founded in Naples, Italy, in 1732, is the oldest school of Sinology and Oriental Studies of the European continent.

The end of the century saw the beginnings in the great increase in study of the **archaeology** of the period, which was to be an ever-more important aspect of the field through the next century. **Egyptology led the way, and as with many other ancient cultures, provided the linguists with new material for decipherment and study.**



Abram lived in the city of Ur (capital of the ancient kingdom of Sumer). Sometime around 2,000 BC. Yahuah called Abram to leave his home and go to a new land that Yahuah would show Him. The Torah traces Abraham's steps from Ur to Haran (north of Canaan), through the land of Canaan, into Egypt, and back into Canaan (which later became Israel).



Abram was called the first "Hebrew" which "to cross over" because he was supposedly so foolish for thinking that there was just one Eternal and if he crosses over the Euphrates river he would find this new land that Yahuah had promised. But it was with Abram that Yahuah established His covenant. This was Yahuah's promise: Gen 12:1-3 Now Yahuah had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."

Abram believed Yahuah as it says: Gen 15:6 And he believed in Yahuah, and he accounted it to Him for righteousness.

Was Abraham A Jew? by Wayne Blank

Abraham is one of the best-known people of the Bible. He's a key figure in the history of both the Jewish and Arab people. He was the great-grandfather of Judah, whose descendants became known as the Jews, and he was also the father of Ishmael, from whom many of the Arab people are descended. Abraham was a Hebrew, and although the ancestor of both, **Abraham himself was neither Jew nor Arab –(These are both modern terms not Scriptural- and have different meanings that the original meanings. He was Oriental so was actually from what these two modern terms sprang from. This is what confuses people).**

Abraham from the Scriptural genealogical record comes some of the most well-known terms relating to Israelite people: Semite and Semitic originate from Noah's son Shem, and Hebrew is derived from those people who came from beyond the Euphrates. Partly according to Bible History -

<http://www.keyway.ca/htm2000/20001219.htm>

"The Sons Of Noah: **Shem**, Ham and Japheth...

The sons of **Shem**: Elam, Asshur, **Arphaxad**, Lud and **Aram**.

The sons of **Aram**: Uz, Hul, Gether and Meshech.

Arphaxad was the father of **Shelah**, and **Shelah** the father of **Eber**.

Two sons were born to **Eber**: One was named Peleg, because in his time the earth was divided; his brother was named **Joktan**.

Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah, Hadoram, Uzal, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab.

All these were sons of Joktan.

Shem, **Arphaxad**, **Shelah**, **Eber**, **Peleg**, **Reu**, **Serug**, **Nahor**, **Terah** and **Abram** (that is, **Abraham**).

The sons of **Abraham**: **Isaac** and Ishmael." (1 Chronicles 1:4,17-28)

From two other people come two other very well-known identities: "**Israelites**" are the descendants of Isaac's son **Jacob**, who was renamed **Israel**, and from Jacob's son **Yahuda**- (Judah) come the terms **Jew** and **Jewish**.

So how do all of these designations relate to the people involved?

The term **Shemite** is derived from Noah's son **Shem**.

The term "**Hebrew**" is derived from **Anyone who came from beyond the Euphrates**. People may focus on **Eber** who was a **Shemite**, and was named first as one who was from beyond, but not an Israelite or a **Yahudite- (Jew)** because neither existed yet.

Abraham was **Eber's descendant**. **Abraham** was a **Shemite**, a "**Hebrew**"-slang for-**Ibriy**, but not an Israelite or a **Yahudite- (Jew)** because neither existed yet. Isaac was Abraham's son. Isaac was a **Shemite** and a "**Hebrew**"-**Ibriy** , but not an Israelite or a **Yahudite- (Jew)** because neither existed yet.

Jacob, who was renamed Israel, was Isaac's son. **Jacob** was a **Shemite**, an "**Hebrew**"-**Ibriy from beyond the Euphrates** , but not a **Yahudite- (Jew)** because **Yahudite- (Jew)** originated with his son Judah. The first **Israelites** were the children of Jacob.

Judah was one of Jacob's twelve sons. **Judah** was a **Shemite**, a "**Hebrew**"-**Ibriy** , and an **Israelite**. The first **Yahudite- (Jew)** were the children of **Judah**. The descendants of the other eleven of Jacob's sons were not **Yahudite- (Jews)** , but were themselves named accordingly e.g. from Levi came the Levites, from Benjamin came the Benjamites and so on.

A vitally important fact in understanding Bible Prophecy is that while all **Yahudite- (Jew)** are Israelites, not all Israelites are **Yahudite- (Jew)** . All are **Ibriy-Hebrews**, but only the descendants of **Judah** are **Yahudite- (Jew)**. It is wrong to say many prophecies apply specifically to the **Jewish** people of today because this term today does not mean the same in the Scriptures. Most prophecies apply specifically to the descendants of the other so-called "lost" tribes of **Israel** and people who are in **Covenant with Yahuah no matter their blood line.** 31

× **SHEM** to **ABRAM** **GENESIS 11**

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Shem	Arpachshad	Shelah	Eber	Peleg	Reu	Serug	Nahor	Terah	Abram
wv10-11	wv12-13	wv14-15	wv16-17	wv18-19	wv20-21	wv22-23	wv24-25	wv26-32	v26-32 (25:7)
600 years	438 years	433 years	464years	239 years	239 years	230 years	148 years	205 years	175 years



100
200
300
400
500
600
700
800
900
1000

100
200
300
400
500
600
700
800
900
1000

Shemite/**not**
Yahudim "Jews",
Israelites or Ibriy,
Hebrews

First
Ibriy-
"Hebrew"-
wanderer.
A Shemite
but **not** a
Yahudim
(Jew) or
Israelite



Was a
Shemite,
An Ibriy-
Wanderer
(Hebrew)
but **not** a
Yahudim
(Jew) or
Israelite.

Wednesday, August 12, 2009

The Historical Origins of the Word "Jew"



The Historical Tracing of the Word "Jew" Authored by Benjamin H. Freedman

It is an incontestable fact that the word "Jew" did not come into existence until the year 1775. Prior to 1775 the word "Jew" did not exist in any language. The word "Jew" was introduced into the English for the first time in the 18th century when Sheridan used it in his play "The Rivals", II, i, "She shall have a skin like a mummy, and the beard of a Jew". Prior to this use of the word "Jew" in the English language by Sheridan in 1775 the word "Jew" had not become a word in the English language. Shakespeare never saw the word "Jew" as you will see. Shakespeare never used the word "Jew" in any of his works, the common general belief to the contrary notwithstanding. In his "Merchant of Venice", V. III. i. 61,

Shakespeare wrote as follows: "what is the reason? I am a lewe; hath not a lewe eyes?"

In the Latin St. Jerome 4th century Vulgate Edition of the New Testament Jesus is referred to by the Genitive Plural of "Iudaeus" in the Gospel of John reference to the inscription on the Cross, - "Iudaeorum". It was in the 4th century that St. Jerome translated into Latin the manuscripts of the New Testament from the original languages in which they were written. This translation by St. Jerome is referred to still today as the Vulgate Edition by the Roman Catholic Church authorities, who use it today.

What follows is kind of humorous as they don't "research" where Jerome translated the Latin from- the Hebrew language. The word in that verse would have been Yahusha was a **Yahudite**. From the tribe of Yahudah.

10/12/2019

<https://zionismunveiled.blogspot.com/2009/08/historical-origins-of-word-jew.html>



Jesus is referred as a so-called "Jew" for the first time in the New Testament in the 18th century. Jesus is first referred to as a so-called "Jew" in the revised 18th century editions in the English language of the 14th century first translations of the New Testament into English. The history of the origin of the word "Jew" in the English language leaves no doubt that the 18th century "Jew" is the 18th century contracted and corrupted English word for the 4th century Latin "Iudaeus" found in St. Jerome's Vulgate Edition. Of that there is no longer doubt.

That is true but more importantly- the Latin was a transliteration from the HEBREW! Yahudite! To make matters more confusing the people considered "Jews" today use this term and it is not correct Scripturally. It's the LIMEY effect again.

The Biblical Manuscript Evidence

The available manuscripts from the 4th century to the 18th century accurately trace the origin and give the complete history of the word "Jew" in the English language. In these manuscripts are to be found all the many earlier English equivalents extending through the 14 centuries from the 4th to the 18th century. From the Latin "Iudaeus" to the English "Jew" these English forms included successively: "Gyu", "Giu", "lu", "luu", "luw", "leuu", "leuy", "lwe", "low", "lewe", "leue", "lue", "Ive", "lew", and then finally in the 18th century, "Jew". The many earlier English equivalents for "Jews" through the 14 centuries are "Giwis", "Giwis", "Gyues", "Gywes", "Giwes", "Geus", "luys", "lows", "louis", "lews", and then also finally in the 18th century, "Jews".

With the rapidly expanding use in England in the 18th century for the first time in history of the greatly improved printing presses unlimited quantities of the New Testament were printed. These revised 18th century editions of the earlier 14th century first translations into the English language were then widely distributed throughout England and the English speaking world among families who had never possessed a copy of the New Testament in any language. In these 18th century editions with revisions the word "Jew" appeared for the first time in any English translations. The word "Jew" as it was used in the 18th century editions has since continued in use in all editions of the New Testament in the English language. The use of the word "Jew" thus was stabilized.

All "Jews" today are not Yahudite or strictly from the tribe of Judah or from the land of Judea - Which has now been renamed Palestine. This is not a surprise to Yahuah or Yahusha.

To the Church in Smyrna

⁸To the angel of the church in Smyrna write:

These are the words of the First and the Last, who died and returned to life.


⁹I know your affliction and your poverty—though you are rich! And I am aware of the slander of those who falsely claim to be Jews, but are in fact a synagogue of Satan.

¹⁰Do not fear what you are about to suffer. Look, the devil is about to throw some of you into prison to test you, and you will suffer tribulation for ten days. Be faithful even unto death, and I will give you the crown of life.

¹¹He who has an ear, let him hear what the Spirit says to the churches. The one who is victorious will not be harmed by the second death.

We know that was a tough one, but it's important to try and get our terminology in line with Yahuah, not ancient or even modern men that corrupted the Scriptures.





Yahuah Whispers

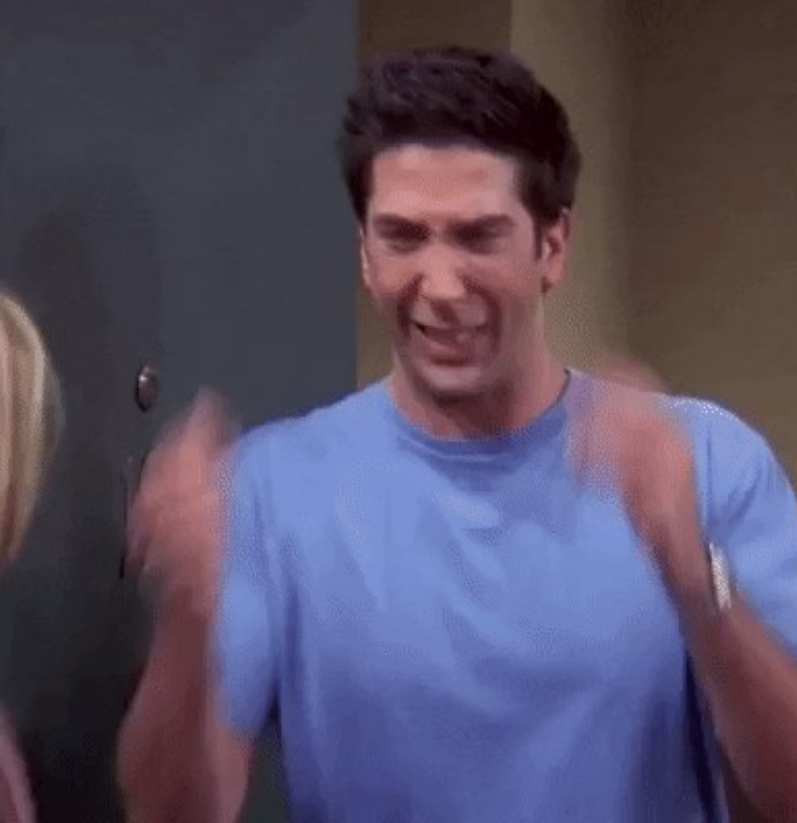
His promises

Gen 15:1 After these events and words (rescuing Lot) the word of יהוה came to Abram in a vision-revelation, saying, “Do not be afraid, Abram. I am your shield, your reward is exceedingly great-multiplied to the highest degree.”

Abram keeps impressing Yahuah and the benefits keep getting better for him in ways that are still unfolding to us, his descendants.

**HOW TO BE
BLESSED BY
YAHUAH**

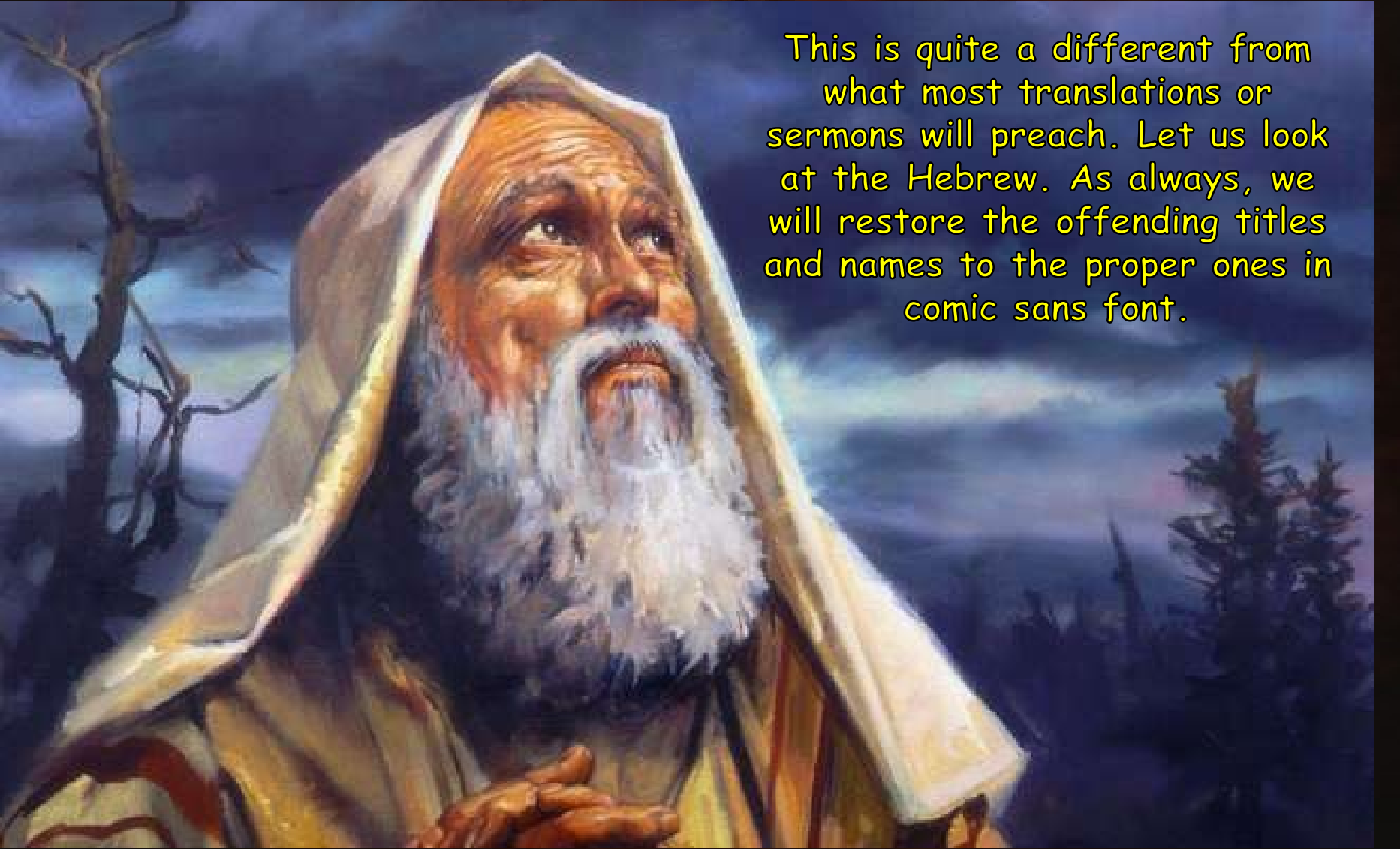




Ahead



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.



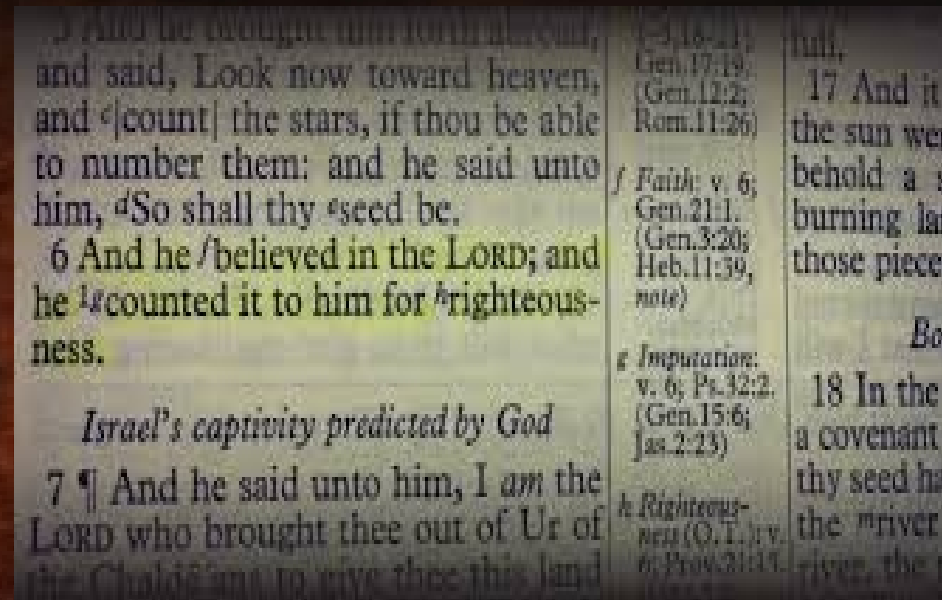
This is quite a different from what most translations or sermons will preach. Let us look at the Hebrew. As always, we will restore the offending titles and names to the proper ones in comic sans font.

The Translation Of Genesis 15:6

Posted on September 10, 2016 by Michael

In this post we'll conduct an in-depth examination of Genesis 15:6, a verse that is critically important to the Protestant theology of justification by faith alone. All Bibles, of which I am aware, interpret this verse as Yahuah justifying Abram (i.e., imputing righteousness to Abram) on the basis of Abram's faith.

Whether this is a valid, supportable translation of this verse is, therefore, an important question. Accordingly, we begin by noting a basic problem with the English translations, i.e., they all add words not attested in the Hebrew. Now, this is not necessarily bad practice unless the added words give rise to ambiguity or no linguistic or contextual foundation exists to support the added word(s).



<http://learn-biblical-hebrew.com/2016/09/translation-genesis-156/>

10/12/2019

We begin with the KJV's translation of Genesis 15:6.

*And he believed in Yahuah; and **he** counted it to him for righteousness.*

The KJV translators added the pronoun 'he' (colored red) which leads to a profound ambiguity. Is Yahuah or Abram the **antecedent** of 'he'?

An antecedent is the noun in a previous sentence that a second sentence may refer to. Example: I met JOHN yesterday. HE seems nice. John is the antecedent. It is what the pronoun "he" in the next sentence refers to.

Taken by itself, there is no linguistic or contextual reason to choose one or the other.

The NRS translators get around the ambiguity by inserting the words "Yahuah"³⁾ for the subject of counted ⁴⁾ as the antecedent. Here's the NRS translation:

*And he believed Yahuah; and **Yahuah** reckoned it to him as righteousness.*
(NOTE: The substituted phrase is colored red)

The problem with the NRS translation is that the Hebrew, **וַיִּחְשַׁב אֱבְרָם בַּיהוָה** is not contained in the second clause the Hebrew of 15:6! If you do not have a Hebrew Bible, here is 15:6 as it appears in the Hebrew. The first clause is colored brown, the second clause is colored orange:

וַיִּחְשַׁב אֱבְרָם בַּיהוָה וַיִּחְשַׁב לוֹ צְדָקָה

Examine both clauses and note that since **וַיִּחְשַׁב אֱבְרָם בַּיהוָה** does not appear in the second clause, **the NRS translation cannot be supported.**

The Septuagint makes a different, but more subtle translation mistake in order to eliminate the ambiguity. They simply translate into Greek the Hebrew verb corresponding to 'counted' (ἐλογίσθη5) using the passive voice. Translated this way, the Septuagint's translation reads,

And Abram believed Yahuah, and it was counted to him for righteousness.

*And Abram believed God, and it was counted⁶⁾ to **him** for righteousness.*

But, this doesn't really work either – for two reasons. First, it simply transfers the ambiguity from the subject of 'counted' to its object pronoun, 'him' (colored red). Thus, if the antecedent of 'him' is Abram, the subject of 'counted' must be Yahuah and all is consistent with the Christian theology of "justification by faith alone". If, however, the antecedent is Yahuah, then Abram is doing the counting and it's Yahuah's righteousness that is in view, not Abram's.

Second, the underlying Hebrew verb from which the Greek was translated is not in the passive voice. **It's in the active voice**. Thus, the use of "it was reckoned" is simply not attested. The Septuagint's version constitutes a rather gross mistranslation.

So, what if these (and other) translators had just translated the actual Hebrew without adding additional words or using misconjugated verbs? Had they done so, the result would be unambiguous. So, let's dig into this idea of simply translating the Hebrew as it appears in the text. Here is a literal rendering of the text:

“Then-he-believed in-YAHUAH and-reckoned-it to-him righteousness.”

(NOTE: the hyphenated English words are translated from a single Hebrew word. For example, the first Hebrew word, **וַיִּאֱמֵן** translates to the three English words “Then-he-believed“

וַיִּאֱמֵן (və·he·emin)

This verb is structured with a vav prefixed to the verb's perfect form indicating a non-consecutive narrative. The perfect with vav conjunctive can have a variety of discourse functions, but here it probably serves to highlight Abram's response to Yahuah's promise by recognizing and attesting Yahuah's righteousness – see discussion of vayyachshëveha below.

In the Hiphil (causative) stem, this verb means “to cause to be certain, sure” or “to be certain about,” “to be assured of.” In this sense the word in the Hiphil conjugation is commonly translated as “believed”. Unfortunately, the modern conception of belief, in contrast to its ancient biblical meaning, has become a simple interior assent to the existence of a material object or agreement with an abstract idea.

In the causative sense of the verb, the clause claims that Abram came to be certain of Yahuah’s promises over the course of the biblical narrative beginning in chapter 12:11). The first clause, then, is about Abram having come to certainty that Yahuah’s promises would be fulfilled. By using the Hiphil stem to terminate a narrative, Yahuah’s promise of many descendants was the last drop of glue cementing Abram’s confidence in Yahuah’s faithfulness, i.e., fulfilling His promises.

15:6 והאמן ביהוה ויחשבה לו צדקה:

Note the second word,) בַּיהוָה, Yahuah prefixed with the preposition (Bet). Bet is most commonly translated as ‘in’, so that “in Yahuah” is a reasonable translation. However, given the discussion of the previous verb, Abram’s belief is grounded in Yahuah’s promise, not the person of Yahuah. This becomes clear in the discussion of the second verb,) וַיַּחְשְׁבֶהָ (vay·yach·shə·ve·ha), translated as “and-reckoned-it” .

וַיַּחְשְׁבֶהָ(vayyachshəveha):

Vayyachshəveha translates into three English words, “and-reckoned-it“, where ‘reckoned’ is a third person masculine singular verb. **As such the ‘he’ is implied, not explicit.** In many cases, it is safe to add ‘he’ to 3rd person, masculine singular verbs so long as the added pronoun does not cause the kind of ambiguity exemplified in most English translations of 15:6.

“Then-he-believed in-Yahuah and-reckoned-it to-him righteousness.”

Grammatically this translation is completely correct and accurately reflects the Hebrew source. No words are inserted and the grammar is correct. So, what can we say about its interpretation?

Grammatically, the Hebrew of 15:6 consists of two independent clauses. Note that the subject of the verb 'believed' (אָמַן in the first clause is Abram) but the subject of the verb in the second clause is not, as we've seen, explicit. If the subject is not explicit, how does this make the text less ambiguous?

Actually, it does not. Recall your high school grammar and the rules governing implied subjects when dealing with multiple clauses (Hebrew and most other languages have the same rules). **The rule is this: if two clauses in the same sentence are independent but only the first clause has an explicit subject, the the verb of the second subject is the same as the subject in the first clause. An example might be more illuminating.**

Jim drove to the shopping center and walked home.

By the multiple clause rule, Jim is the subject of 'walked'. Now, here's another example constructed to be analogous to Genesis 15:5-6:

Mr. Anderson, Jim's father took his son to the Mercedes dealer and promised that, upon graduation from college, Jim would have the pick of any car on the lot. He knew his dad would keep his promise and thought him generous.

In the first sentence (analogous to 15:5), Mr. Anderson (like Yah) makes a promise to his son, Jim (like Abram). In the second sentence (analogous to 15:6), Jim (Abram) takes his dad's (Yah's) promise as a certainty and, accordingly, regards his dad (Yah) as generous.

Now, applying this analogy (and the grammar rule) to 15:5, the verse correctly reads as Abram declaring the righteousness of Yahuah. The verse is not about Abram's faith, but Yahuah's.

Translation Details

Genesis 15:6⁹⁾

צָדִיקָהּ	לוֹ	וַיַּחְשְׁבֶהָ	בֵּיתוֹהָ	וַהֲאֵמֵן
ncfsa	prep+3ms	cj+qal wcons ipf 3ms+3fs	prep+Pn	cj+hiphil, pf 3ms
righteousness	to-him	and- reckoned-it	In Yahuah	then-he- believed

Why is this important? Why should we be concerned about this? We are glad you asked. Because Paul has used this verse to base his whole version of Christianity that belief = righteousness. All you have to do is believe in JC and be saved. Whether we like it or not Grammar plays a vital role of how things are translated and can be twisted to turn people away from Torah to a "new and better way" that leads to death.

We are going to show you an edited conversation a "gentile" had on a "Jewish" discussion board in 2006 about this very verse. It is quite interesting. Gene265 is the Gentile (we have no idea if he is a covenant family member-but he sounds to be moving in that direction) will be in Blue and he is speaking to the moderator-UriYosef - in yellow. We did correct where they were not using Yahuah's name in comic sans.

Gene265

Jul 31, 2006#1

The traditionally accepted Gen 15:6 translation supports the Pauline assertion that Abram was justified by his faith in Yahuah. The traditional translation states:

Gen 15:6 And he (Abram) believed in Yahuah; and he (Yahuah) counted it to him (Abram) for righteousness.

In my opinion, the correct translation should be:

And he (Abram) believed in Yahuah; and he (Abram) counted it to Him (Yahuah) for righteousness.

In other words, Abram believed that Yahuah would really fulfill His promise to make Abram a father to many offspring and praised Him for making these promises. Under the circumstances, it is reasonable to say Abram was praising the faithfulness, truthfulness and righteousness of his Yahuah.

Do we have other good biblical witnesses to support the view that it is reasonable to see Gen 15:6 as Abram's testament of praise to the righteousness of YHWH? Would David qualify as an example of another patriarch who never tired of praising the righteousness of YHWH?

In a lot of David's verses in which he joyfully offered words of praise to the righteousness and faithfulness of YHWH. Is it so unreasonable to suppose that Abram could also raise his voice in praise of YHWH in thankfulness for the blessings he was promised in Gen 15:5?

And David was not alone in praising YHWH for His righteousness as other prophets repeated this praise of YHWH:

Ezr 9:15 O Yahuah, Yahuah of Israel, thou [art] righteous: for we remain yet escaped, as [it is] this day: behold, we [are] before thee in our trespasses: for we cannot stand before thee because of this.

Zec 8:8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their Yahuah, in truth and in righteousness.

Mat 6:33 But seek ye first the kingdom of Yahuah, and his righteousness; and all these things shall be added unto you.

In Romans 4, Paul insists that Gen 15:6 says that YHWH credited Abraham with righteousness because Abraham believed in YHWH.

Apparently, Paul, being the "Great Hebrew Scholar" (not!), forgot that at this point he was called Abram not Abraham- makes a big difference in how this whole story plays out. Putting the cart before the horse. Just another nail in his coffin.

Rom 4:1 What, then, shall we say **Abraham** our father, to have found, according to the flesh? 2 For if **Abraham** was declared right by works, he has *ground for* boasting, but not before Elohim. 3 For what does the Scripture say? “**Abraham** believed Elohim, and it was reckoned to him for righteousness.” 4 And to him who is working, the reward is not reckoned as a favour but as a debt. 5 And to him who is not working but believes on Him who is declaring right the wicked, his belief is reckoned for righteousness.

BELIEVE ME, I AM AN APOSTLE.

**SERIOUSLY, YOU DON'T EVEN HAVE
TO OBEY THE LAW.**

JUST HAVE FAITH.

I AM YOUR FATHER.

COME ON.

But that is not what Gen 15:6 actually says. It says the opposite . . . it says that a thankful Abram credited YHWH with righteousness for promising that Abram would be blessed with many descendants and per Gen 15:4-5!!

And was it not righteous for YHWH to grant blessings to an obedient servant like Abram!!?? And wasn't Abram so correct in recognizing the righteousness of Yahuah? And all throughout the Old Testament, the righteousness of YHWH and the righteousness of His obedient servants is further amplified in verses that extend this concept.

And on the other point as to why YHWH favored Abram with this blessing, Gen 26:5 clearly states that YHWH blessed Abram because Abram obeyed His voice, terms of conditions and statutes, a separate issue from that posed by Abram's joyful praising of YHWH's righteousness in Gen 15:6. The entire theme of the Tanakh is that YHWH blesses His people for agreeing to follow Him and there are consequences for those who do not listen- who have broken His Covenant, and Deut 28 is an excellent example of this. Faith is never mentioned as a cause for blessing anywhere in the Tanakh.

Uri Yosef

It is really of no interest to us what sort of tricks Paul played with the "Old Testament" (if he was a Jew at all, he was so Hellenized that he most likely wasn't even able to read the Hebrew Bible). We, as Jews, don't have an "Old Testament"; our Bible is the Hebrew Bible, period. We have several translations by Jewish scholars, any one of which is more faithful to the source (the Hebrew) than any translation by Christians

Gene: And if Gen 15:6 was such a foundation stone for a new theology of justification by faith rather than obedience, then why didn't Moses or Isaiah or Jeremiah or Ezekiel or any other prophet develop that idea further in the Old testament?

Uri Yosef-Paul distorted and twisted many passages from the Hebrew Bible (the Only Testament {OT} for Jews) when he created his new religion.

Gene: It seems there is equal grammatical evidence for either of the two translations, but I notice the Jewish Bible renders it in the same manner as the Christian Bible (and this allows the apostate Paul to find a foundation for his new apostate 'justification by faith' theology without even having to twist the verse for his nefarious purposes to subvert the Law.

If this verse is rendered as I have proposed, there is no way the verse can be used to undermine the Mosaic Law (and I am personally a big supporter of the Mosaic Law, and the world would be a much better place if people obeyed it).

And while the grammatical evidence for either translation appears equally divided, may I repeat my previous assertion that the context of the entire Torah and Tanak supports a translation that is consistent with imputing righteousness upon those who listen and heed Yahuah's voice, statutes, charges and terms of conditions. . .rather than a translation that supports a reckoning **of righteousness based on faith**.

Uri Yosef- That's true. In fact, based on what the Hebrew Bible teaches, Torah emphasizes "works" without diminishing the importance of "faith" (Abraham had 10 "tests" of his trust).

I find it interesting that there is a "struggle" of sorts in the Greek Testament between Paul's idea of 'justification by faith' and the idea that 'faith without works is dead', which comes out of the Epistle of James. It seems to me that the followers of Paul's doctrines, which consists of the overwhelming majority of Christians, ignore the Epistle of James.

Gene- Most Christians ignore James in preference to Paul's insane and lawless doctrines, and they think they can safely continue in sin because they think that **Yahuah** will not repent of His salvation of them! They even think that they must merely repent from "unbelieving" rather than repent of their sins!!

Josephus does not support the traditional translation of Gen 15:6, but his narrative is consistent with the alternate translation I have offered that undermines Paul's doctrine.

He does not depict Abram as being reckoned by **Yahuah** to be righteous because he believed that **Yahuah** would fulfill the promises. No mention is even made of Abram explicitly believing in those promises; rather it is implicit that Abram believed in those promises and Josephus did not attribute any special reason to note the obvious and predictable belief of Abram in those promises. Moreover, it should be noted that Abram expressed his thankfulness to **Yahuah** for making those promises, an emotion that is consistent with praising **Yahuah** for one's good fortune.

Excerpts from Antiquities of the Jews Book I Chapter X www.biblestudy.org/bibler...tjews.html

Gene: My summarizing comment:

If Gen 15:6 was translated from the Hebrew to be rendered as Yahuah's statement of Abram's righteousness due to his belief in Yahuah's promises, then we would reasonably expect Josephus to make note of this in his recapitulation of the book of Genesis, but we do not see any reference to Gen 15:6 by Josephus as a pivotal verse in the Torah! Thus it is reasonable to think that Josephus did not see Gen 15:6 in the way it has been rendered to us, but rather it is more likely that Josephus simply saw this verse to read as Abram imputing righteousness to Yahuah, a practice that was repeated by other Tanach patriarchs like David.

Uri Yosef- One giant among the Jewish Sages, RASHI (Rabbi Shelomo Ben Yitzchak; 11th century CE) attributes the righteousness to Abram. Yet, another giant among Jewish Sages, RAMBAN (Rabbi Moshe Ben Nachman, known by the anglicized name Nachmanides; 13th century CE) attributes the righteousness to Yahuah.

Please understand that, in general, Torah's view does not line up with "righteousness by faith", and there are many examples in the Hebrew Bible to support that view. The fact that Genesis 15:5 appears to conflict with that view is not a problem, since it does not define righteousness, it just speaks of a specific situation. In other words, one cannot generalize Genesis 15:5 to be the foundation of a "righteousness by faith" doctrine since there are counter-examples in the Hebrew Bible. That is why the doctrine in Torah is "righteousness by works" rather than "righteousness by faith". Does that mean that faith has no role in one's righteousness? Absolutely not! Having faith in Yahuah accrues to a person's righteousness.

Gene: I have found some other verses that support the alternate view of the meaning of Gen 15:6:

Nehem 9:7 “You are יהוה , the Eternal who chose Abram, and brought him out of Ur of the Chaldees, and gave him the name of Abraham, 8 and found his heart trustworthy before You, and made a covenant with him to give the land of the Kena’anites, the Hittites, the Amorites, and the Perizzites, and the Yebusites, and the Girgashites – to give it to his seed. And You have established Your words, for **You are righteous**,

This strongly supports the view that Nehemiah perceived Gen 15:6 to mean that righteousness was being imputed to Yahuah rather than Abram.

Uri Yosef- FYI, I cannot testify as to whether the early Jewish Sages read the LXX. **The LXX has been shown to be a translation done by "the Church", i.e., by Christians, not by bi-lingual Jewish Rabbis and Sages. Therefore, there wouldn't be a single Jewish Sage who would use the LXX as his reference point for commentary. I can guarantee to you that ALL, and I repeat, ALL Jewish Sages used the Hebrew Bible exclusively, as well as other Jewish works written in Hebrew (or Aramaic), for their commentaries. Based on extant evidence, which has convinced scholars (of all persuasions) that today's LXX is not the original Septuagint, which was a mid-3rd century B.C.E translation into Greek of only the Torah (the Five Books of Moses), commissioned by King Ptolemy II of Egypt, and which was carried out by 72 of the most learned, bi-lingual Jewish scholars of the time. Rather, the LXX is a Church rendered Greek translation of the Hebrew Bible. The evidence includes:**

- Historical accounts (the writings of Josephus and St. Jerome, the Letter of Aristeas)
- Scriptural items (statements in the Talmud, errors of omission in the LXX)
- Linguistic data (comparative linguistic analysis of the Greek in the LXX vis-à-vis the Greek spoken in the 3rd century B.C.E)

Gene: I know that there is plenty of other material in the Tanakh to prove justification by works, but if Gen 15:6 was interpreted in the way I have suggested, this would deprive Paul of ANY reason for his apostate justification by faith doctrine. His entire 4th chapter in Romans would not make sense if Abram was imputing righteousness to YHWH rather than the reverse (and nearly 2 thousand years of theological darkness, lawlessness, wars and injustice would thereby be avoided.)

Uri Yosef- I think that whoever wrote the Epistle of James did it in one fell swoop right in his 2nd chapter:

14) What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

(17) Even so faith, if it hath not works, is dead, being alone. (18) Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

(20) But wilt thou know, O vain man, that faith without works is dead?

(22) Seest thou how faith wrought with his works, and by works was faith made perfect?

(24) Ye see then how that by works a man is justified, and not by faith only.

(26) For as the body without the spirit is dead, so faith without works is dead also.

There's no ambiguity here - faith alone gains one nothing! This is 180 degrees out of phase with Paul's position. Of course, Christians have to make the choice of which POV they will accept.

Virtual Yeshiva Discussion Forums>The Virtual Yeshiva>Counter-Missionary Forum>
Is 'justification by faith' based on a false translation of Gen 15:6? May 18, 2008

Arikm7.messiahtruth

This is alone proof that Paul didn't know what he was talking about. He was trying to link the account in Genesis to his polemic about "faith only" belief in Jesus, which is a sham.

The whole account where this verse is butchered by Paul is found in Genesis 15:
(From "The living Bible" by Rabbi Aryeh Kaplan)

The Pact Between Halves

15:1 After these events, **Yahuah**'s word came to Abram in a vision, saying, 'Fear not Abram, I am your shield. Your reward is very great.' 15:2 Abram said, 'O **Yahuah**, **Yahuah**, what will you give me if I remain childless? The heir to my household will be Damascus Eliezer.' 15:3 Abram continued, 'You have given me no children. A member of my household will inherit what is mine.' 15:4 Suddenly **Yahuah**'s word came to him: 'That one will not be your heir! One born from your own body will inherit what is yours.' 15:5 He then took [Abram] outside and said, 'Look at the sky and count the stars. See if you can count them.' [**Yahuah**] then said to him, 'That is how [numerous] your descendants will be.' 15:6 [Abram] believed in **Yahuah**, and He counted it as righteousness.

Let's ask ourselves four questions:

Is it talking about eternal salvation? Is it talking about Jesus? Who is believing? Abraham OR ABRAM? What is Abram believing **Yahuah** for? Is it some "Salvation" or rather that a literal heir will come forth from his own loins? The 'great sage" Paul would find no support from linking such a promise by **Yahuah** to Abram (later to become Abraham) with Paul's claim that Jesus is somehow the "seed" that **Yahuah** was talking about later on in the text.

Onias- I am surprised that Rabbi Kaplan translates this as 15:6 [Abram] believed in **Yahuah**, and He counted it as righteousness. which is consistent with the Pauline view, when Ramban correctly sees it as 15:6 [Abram] believed **Yahuah**, and he (Abram) counted it as righteousness (of **Yahuah**). It is Abram who is imputing righteousness to **Yahuah** for making the promises to Abram, rather than **Yahuah** imputing righteousness to Abram for believing in **Yahuah**'s reliability in delivering those promises in verses 1,4 and 5. Once this is understood, the whole doctrinal basis of Pauline Xtianity is destroyed in a single stroke.

Sophiee -Now read it in context – 15:5 we see that Abram didn't just believe in **Yahuah** (as in **Yahuah** existing -- what was so hard to believe? Abram had direct communication with **Yahuah**!. No, Abram believed **Yahuah** when He told Abram that he would have numerous descendants even though he was an old man with an old wife. This is nothing at all like Pauline thinking.

Commentary from the ArtScroll Humash

And He reckoned it to him as righteousness - Yahuah considered Avram's faith as an act of righteousness. - (Rashi) Ramban understands this phrase differently: Avram's faith has been established so clearly and so often that his belief in Yahuah's promise now could hardly have been remarkable. Instead, he explains, it was Avram who reckoned Yahuah's promise of children as a manifestation of righteous kindness, for Yahuah had made the promise unconditionally, without regard to Avram's future merit.

Netanel-- There are different opinions, they both exist, and they are representative of the interpretations of two great Jewish sages. Neither interpretation has anything to do with Paul or Christianity, and it doesn't make any sense to disregard an opinion because Christianity might have adopted and twisted similar words or language as part of their theology. They've done that with pretty much every meaningful word in the Tanach, so we'd have very little left if we discarded parts of Judaism based on that kind of logic. Whatever theology Christians such as Paul derived from the verse has nothing to do with whether it is translated one way or the other. Neither translation is compatible with Christian theology, and neither translation is incompatible with Torah belief. Furthermore, even Christian "OTs" leave no room for doubt about why Abraham was righteous. Another big clue is the unknown gentile author of the Pauline epistles (Marcion?) chronically misquotes the Tanakh, and Gen 15:6 is no exception from that rule.


B'midbar 20:12

12. **Yahuah** said to Moshe and Aharon, "Because you did not believe (he'emantem) in Me to sanctify Me in the eyes of Bnei Yisrael, therefore you will not bring this congregation to the Land that I have given them. Faith (trust) being regarded as tz'daqah is in fact a positive mitzvah, and it is through the mitzvot that a man can attain righteousness.

This mitzvah is based on the first mitzvah Bnei Yisrael heard at Har Sinai from **Yahuah** Himself. This is the foundation of our faith, and whoever does not believe this denies the very main principle (the one and only **Yahuah**), and he has no share or right among the covenanted people.

Avram didn't hear this at Har Sinai. Avram's path to understanding this was different than Yisrael's. In a world of polytheism, fragmentation, idolatry, etc, Avram came to this belief, and when he communicated with **Yahuah** he believed and acted faithfully. Avram didn't just do the mitzvot. This wasn't a way of life that the ruler of the land he lived in decreed on him, and told him he would be rewarded for following or punished for disregarding. He received these instructions from **Yahuah**, and his faithfulness to these instructions shows faith, belief. You can't separate this faith or belief from the mitzvot which he did faithfully. Avram's righteousness was not based on just being a good person because it seemed right, but doing these things because **Yahuah** instructed him.

It is no less a mitzvah than the others, and thus is included in any instruction by Yahuah throughout the Torah and Tanakh to perform them. In fact, this is a mitzvah that is not always apparent or visible. Of all the mitzvot this is one which only Yahuah can see and validate. Avram did not skirt mitzvot. It is a package deal. Avram had faith in Yahuah and His promises, he performed the mitzvot and commanded his family and household to keep and perform them because of his faith and belief in Yahuah.

Lexicon :: Strong's H6663 - tsadaq	
צָדַק	
Transliteration	Pronunciation
tsadaq	tsä-dak' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root

Gesenius' Hebrew-Chaldee Lexicon [?]

In the conversation they talked about how tsedeqah had more flavor than just righteousness offers, so we wanted to document it as well.

צָדַק fut. יִצְדַּק; pr. TO BE RIGHT, STRAIGHT, i. q. צָדִיק as of a straight way (see צָדִיק Ps. 23:3). (Arab. صدق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܥܕܩܐ to be right, suitable.) Hence—

(1) to be just, righteous (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) to have a just cause (Recht haben)—(a) in a forensic sense. Gen. 38:26, צָדִיקָה מִמֶּנִּי “her (Thamar’s) cause is more just than mine.” Job 9:15,

PIEL—(1) to render just, or righteous, or innocent (Eccl. Lat. justificavit [to declare righteous]). Eze. 16:15, “thou hast justified thy sisters by thy crimes;” i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, ... צָדִיקָה נִפְשָׁהּ. “Israel has justified herself more than Judah,” appears just in comparison with her.

(2) to declare any one just or innocent, Job 33:32; followed by נִפְשָׁו oneself, Job 32:2.

HIPHIL—(1) to make just, or upright, or pious, by one’s example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, to declare any one just.—(a) in a forensic sense, to absolve, to acquit, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; to make any one’s cause to prevail, Isa. 50:8.—(b) to declare any one to have given a right opinion (jem. Recht geben), to approve of any one’s opinion; see Kal No. 2, b,

צְדָקָה

Transliteration

tsēdaqah

Pronunciation

tsed·ă·kā' (Key)



Part of Speech

feminine noun

Root Word (Etymology)

From צָדַק (H6663)

Gesenius' Hebrew-Chaldee Lexicon [?]

צְדָקָה f. —(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֵךְ צְדָקוֹת Isa. 33:15.) 2 Sa. 19:29, “what right have I any more?” Neh. 2:20. Joel 2:23, הַמּוֹרָה לְצְדָקָה “the early rain according to right,” i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צְדָקוֹת פְּרוֹנוֹ “his justice (acts of justice) towards his princes,” i. e. aid extended to them, victory, which he bestowed on them.

17 How that they told you there
of the which were spoken before
Christ: apostles of our Lord Jesus
18 How that they told you there
should be mockers in the last time
who should walk after their
ungodly lusts.
19 These be they who

Promises Made Promises Kept

Gen 15:4 And see, the word of יהוה came to him, saying, “This one is not your heir, but he who comes from your own body is your heir.” 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.”

Today we are a part of this promise fulfilled! That is YAH SOME!

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.”



Yahuah is telling
Abram the reason He
brought him there.
There was a much
bigger purpose than
just to re-locate him
and his family.

行行行行

行行行行

IF
(YAHUAH) יהוה
DOES NOT BUILD
THE HOUSE,
ITS BUILDERS
HAVE LABOURED IN VAIN.
IF (YAHUAH) יהוה
DOES NOT
GUARD THE CITY,
THE WATCHMAN
HAS STAYED AWAKE
IN VAIN.
TEHILLIM 127:1

A photograph of a cave opening with a rainbow in the sky. The cave walls are dark and textured, and the sky outside is blue with some clouds. A vibrant rainbow is visible in the sky, arching over the cave opening. The text is centered in the image.

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.**



- 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.



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Shabbat Shalom שבת שלום

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. Gen 2:2-3

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).

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.



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.



Covenant

- 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.

Psalm 51

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

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.





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.**”

People Yahuah's has blessed



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.”

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, ^{ta}) 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, ^{ta}) 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.

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.”



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 , **אני** who brought you out of Ur of the Chaldeans, **to give you this land to inherit it.**”

This is the list of instructions that we have noticed in our study.

1. We should love יהוה our Eternal with all our heart, and with all our being, and with all our might.
2. The Torah should be on our heart filtering our thoughts and deeds.
 3. Teach the Torah to our children
 4. Think about the instructions all the time
 5. Read the Torah out loud
 6. Write them on our property.
 7. Serve Yahuah
 8. Guard the Instructions
 9. Love our neighbors as ourselves
 10. Guard our tongues
11. We will be satisfied with what Yahuah provides
12. Circumcise our hearts
13. Cling to Him
14. Swear by His name/authority
15. We will notice and appreciate all Yahuah does for us with immense gratitude.
16. We will not bear false witness- slander anyone.

This is the list of instructions that we have noticed in our study.

17. Our words will be sincere and honest.

18. Be slow to anger

19. We will stop complaining about our circumstances and ask Yah to show us what we need to learn from them.

20. We will stop grumbling against others on the path to Yahuah

21. We understand the importance and seriousness of making a Covenant with Yahuah.

22. The Marriage Covenant should be highly valued and the roles of the husband and wife should be thoroughly understood.

23. We will be on guard in our relationships.

24. We are responsible for the birds, fish, creeping creatures, livestock.

25. We are responsible for maintaining the earths population.

26. We should be eating only from plants that have reproductive seeds.

27. We will be careful to not eat anything that is still alive with the blood in it.

28. Life is precious and it represents the image of Yahuah. We will do all we can to protect life and never condone premeditated murder.

This is the list of instructions that we have noticed in our study.

29. We are charged with bearing fruit.

Our Statement of Trust in Yahuah

- 1. He alone is the sole creator of the universe and beyond and all that is in it.**
- 2. We will base our decisions upon Yahuah's code of wisdom and will consult Him in all our decisions.**
- 3. We accept and are blessed that Yahuah will continually disturb our peace to test us and keep us on the path.**
- 4. We will learn to love ourselves so we can completely love and appreciate Yahuah.**
- 5. We will love our neighbors.**
- 6. We will appreciate what Yahuah has provided and know it is enough and perfect for us.**
- 7. We will guard our mouths against slander.**
- 8. We will not flatter out of insincerity.**
- 9. We will be slow to anger and not hold on to grudges.**

Our Statement of Trust in Yahuah

10. We will trust Yahuah and not complain when He brings into our lives challenging circumstances but will ask for guidance from Him.

11. We will trust that Yahuah is looking after His sheep better than we can, so we do not have to feel compelled to correct or grumble against a Covenant Family Member. If they need our help, Yahuah will lead them to us to ask for it.

12. We agree to trust in Yahuah's Covenant plan and will learn all we can about them so we can stay on His path.

13. We agree when we enter into a Marriage Covenant that we do not rush into it and seek to understand and trust the pattern that Yahuah has set inside it. A pattern of how to treat each other and Him.

Our Statement of Trust in Yahuah

14. We will trust Yahuah when He asks us to take our rightful positions, to be able to function as He has planned from the beginning.

15. We will be on guard to not eat food that will change our DNA or that does not have His original DNA coding in them. These are Genetically Modified plants and animals.

16. We trust that when Yahuah asks us not to eat of the blood it is for a very good reason.

17. Whatever we have done before we knew You, Yahuah we trust that there will be forgiveness if we teshuva and repent. We will hold the sanctity of life as precious and will never take the opinion that the murder of an innocent is not without dire consequences to those who do this. We pray they will see the eternal consequences of their actions and repent. We are in Your image and thus to murder is to make light of your creation.

Our Statement of Trust in Yahuah

18. When Yahuah when He says that He will honor His promises of the Covenant -the blessings and the consequences of His justice will be taken care of in His proper time.

19. Now that Yahuah is allowing evil to be united and gather under one language of globalism, we will trust in Him that He of course saw this and has made provision for us.

20. We will not forget that because of the amazingly righteous people who have gone before us, Abraham in particular we receive our blessing. He is a great example of doing what Yahuah asks without question of a deep trust and love. It is our task and to our honor to follow his example.

Our Statement of Trust in Yahuah

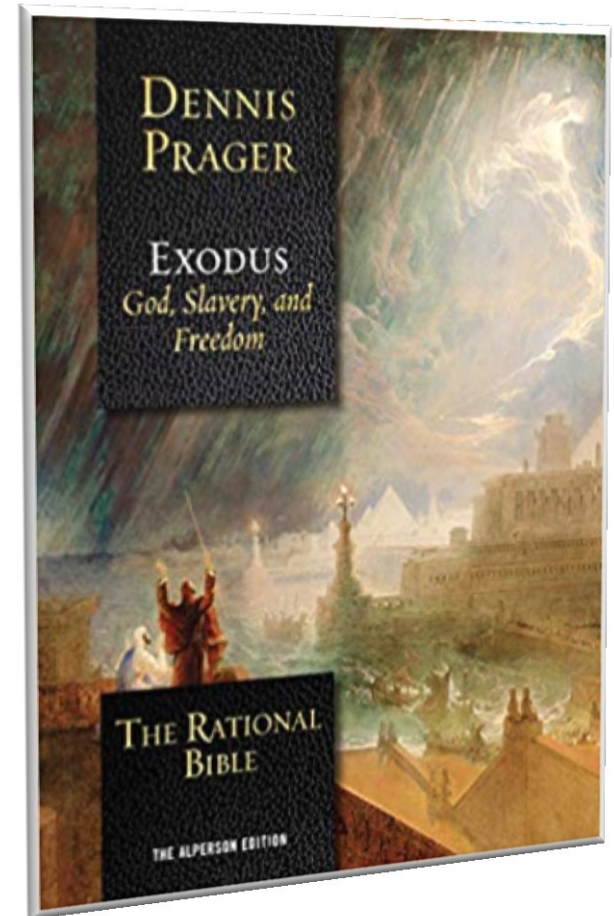
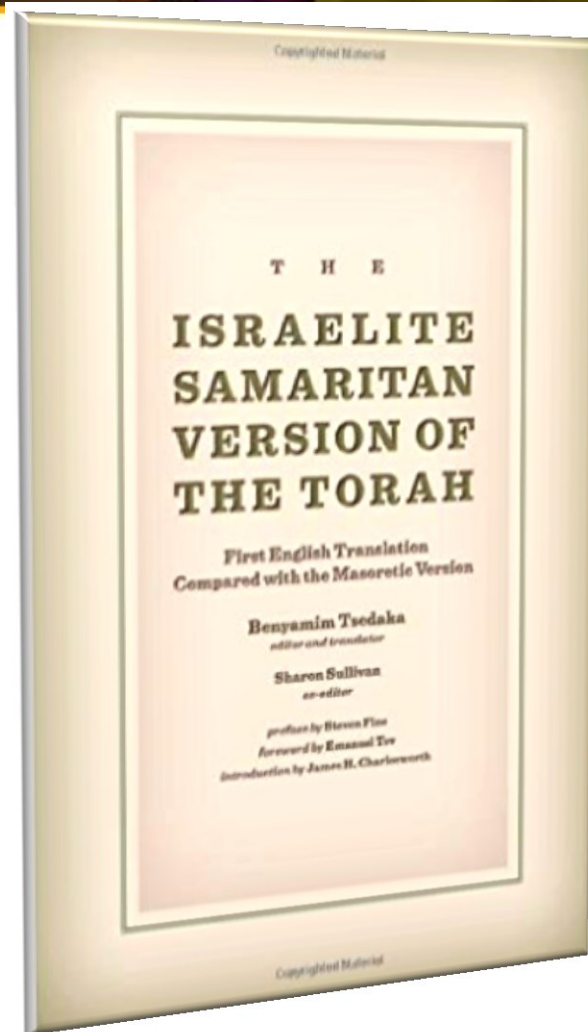
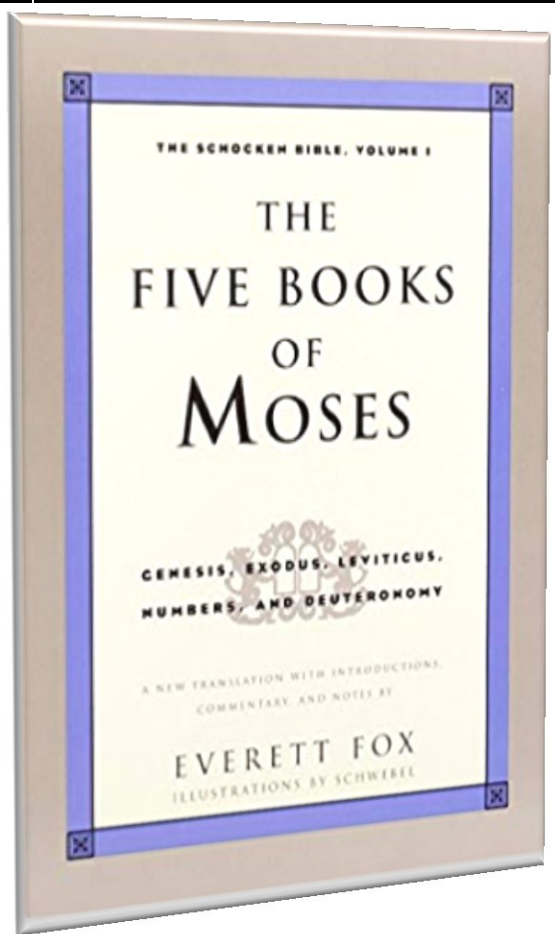
21. When we trust Yahuah with our everything, we give to Him the highest praise we can give Him.

Confirmed Observations

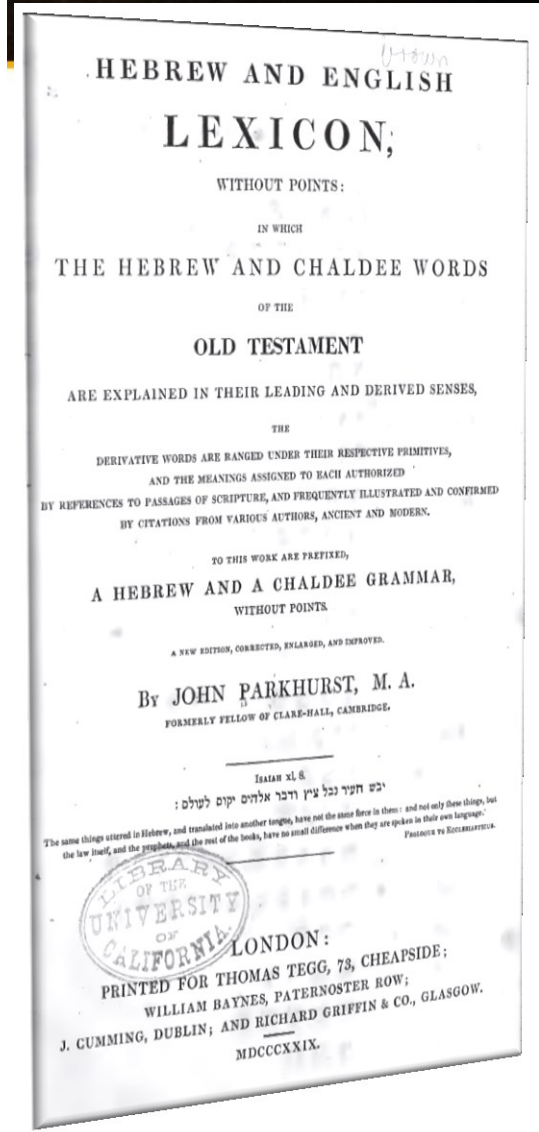
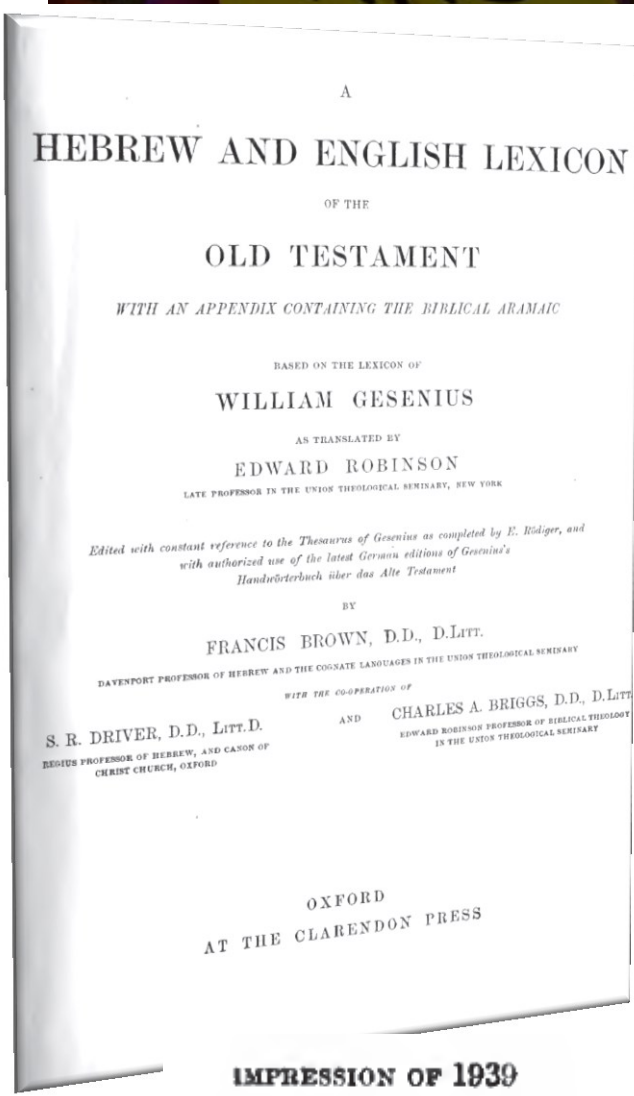
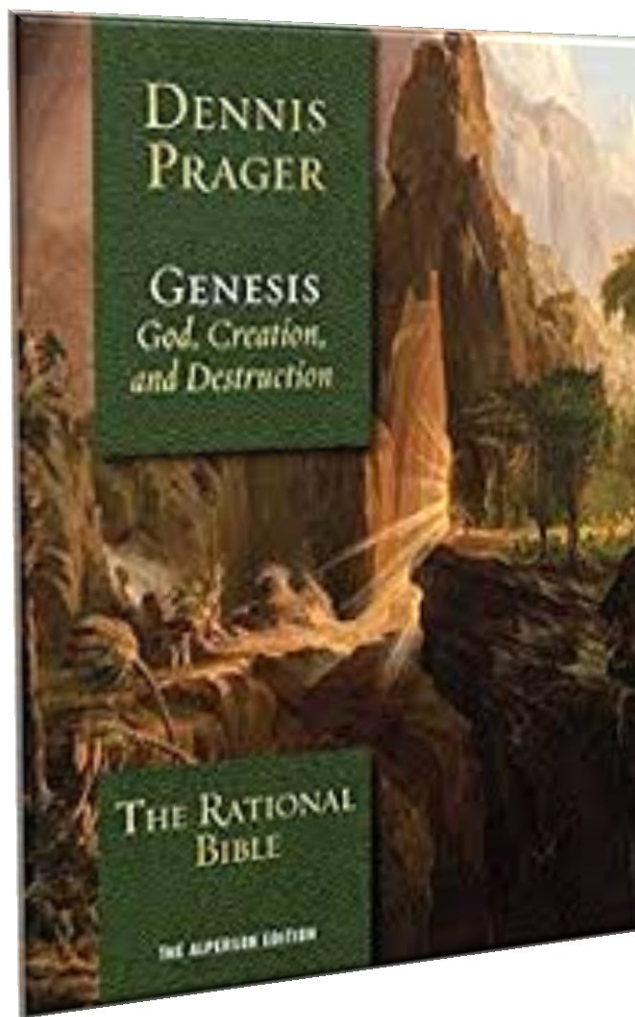


- ✓ Life and time is cyclical

Resources



Resources



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