

The Covenant Instructions in Chronological Order

EXODUS -
SHEMOT

Part 9

COVENANT

EXODUS 20:07

understand
your relationship

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



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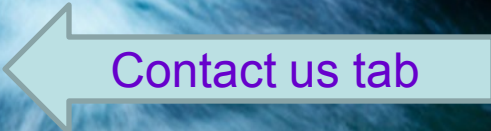
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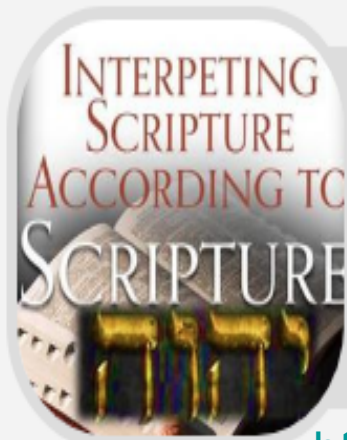
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Studies with Scripture explaining the Covenant with Yahuah - what He expects as well as what He offers us as His children. There :
chronological studies showing when they first showed up in Scripture and with amplification of Scripture one will find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



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Our Methodology

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

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

Rabbit trail alert



07/04/2020

Targum Onkelos is the official eastern translation of the Torah in Aramaic. Aramaic is a useful tool when you realize Ezra, the scribe and high priest, after he found the lost Torah among the ruins of the temple rewrote the Torah in Aramaic, and it was widely spoken in Yehusha's time.

Onkelos By Nissan Mindel

During the period when the Jews suffered bitterly under the rule of the hated Emperor Hadrian who quelled the uprising of Bar Kochba, razed the great city of Bethar and murdered many Jews, among them Rabbi Akivah (approximately in the year 3880, 52 years after the destruction of the second Beth Hamikdosh), there arose a bright star that lights up the Jewish heavens even to this day. We are referring to the great Onkelos, who translated the Torah into Aramaic, a translation (which is also an interpretation) known as "Targum Onkelos." It is printed almost in every Chumash.. (*Torah Portion*).

Who was Onkelos? From whom did he descend? How did he become a religious convert? The answers to these questions are found in the Talmud and Midrash where we find enough material to put together the life story of this great giant in Jewish history.

Onkelos was a member of the Roman royal family. His mother was Hadrian's sister and his father was called Klonikas.

Onkelos was a very educated man and was well-versed in all the Roman and Greek cultures. He was blessed not only with a clear head and exceptional brain, but also with a golden and pure heart and a lofty soul. He soon realized that idolatry is foolish and that the Jewish religion is the real G-dly religion. On the quiet he began to serve G-d, the Creator of heaven and earth, and he waited for the opportunity of formally accepting the Jewish religion.

Once, Onkelos came to his uncle Hadrian and said: "For many years I have been poring over books and manuscripts, studying until I have become familiar with all the languages and sciences. But what have I gained from it all? It is time for me to go out into the world and start doing business. You know that I am not familiar with worldly things, whereas you the great Roman emperor are well-versed in worldly affairs. I have therefore come to ask your advice as to what kind of material I should buy and sell?"

Hadrian was greatly flattered that his wise nephew should ask his advice and he said: "My kingly riches are at your disposal. Take as much money as you need for business. I would advise you to seek material that is extremely cheap due to the fact that people do not realize its worth; material that few people are seeking: You will be able to buy it cheaply and after explaining its real value to people you will be able to make a nice profit!"

Onkelos the Prince soon left the royal palace. He traveled from Rome and started out for Jerusalem, in the land of Judah. Once there, he took upon himself the religion of the persecuted Jews and converted. He became a disciple of Rabbi Eliezer ben Hirkanos and Rabbi Yehoshua ben Chananya, the great Tanaim who were disciples of Rabbi Jochanan ben Zakkai. He gave himself over entirely to the study of the Torah. His perseverance and dedication were so great that his teachers became concerned about his health, but Onkelos continued learning day and night until he became well-versed in all the secrets of the Torah.

Onkelos took very much to heart the fact that many Jews during the Babylonian Exile had forgotten their holy language, and had started speaking Babylonian, Ashdodic, Aramaic and different types of dialects.

When the Jews returned from the Babylonian Exile, Ezra the Scribe translated the Torah into Aramaic so that everybody should be able to understand it, but the translation was lost. Onkelos now decided to translate the Torah into Aramaic once more, according to the explanations handed down from generation to generation, through Ezra the Scribe and back to Moses. This translation that we have even today is "Targum Onkelos."

After a short time Hadrian found out that his nephew had accepted the Jewish religion and had become one of the foremost Jewish scholars. The emperor was beside himself with rage, and he sent a company of soldiers to arrest Onkelos and to bring him in chains to Rome.

'When the Roman soldiers arrived, Onkelos greeted them in a friendly manner and he talked to them about religion and knowledge. His words impressed them so much that the soldiers threw themselves at his feet and begged him to convert them to the Jewish religion, as he had done himself.

'When Hadrian saw that his soldiers did not return, he sent another company of brave warriors with instructions to bring Onkelos in chains.

This time he gave orders not to have any discussions with Onkelos, but to arrest him on the spot and bring him to Rome, because Hadrian had heard what had happened to his first messengers.

Onkelos again warmly received the royal messengers. "I know that the Emperor forbade you to have any discussions with me. You must obey the royal command; I also obeyed him; I will therefore ask you one question: you know very well what goes on in the Roman, imperial Court. The common soldier carries the torch for the officer; the officer carries it for the captain; the captain for the general and the general for the emperor. Tell me, for whom does the emperor carry the torch?"

"The emperor is not obliged to serve anyone," they answered him. "He is the highest authority in the country!"

"Take a look," Onkelos answered them. "The G-d of Israel, the Creator of heaven and earth, who delivered the Jews from Egypt, the G-d over everything, in spite of His greatness, still deemed it fit to lighten the way for His servants, the Jews, with a pillar of fire for forty complete years!"

These words made a great impression on the soldiers, and they immediately gave up their mission and became faithful disciples of Onkelos.

Once more, Hadrian sent a company of troops with high officers at the head, with the express orders not to say one word to Onkelos and not to answer any questions, but to arrest him immediately.

The messengers arrived and started to carry out the emperor's orders without delay. They led him out of his house. At the door Onkelos stopped, and joyfully kissed the Mezuzah.

The messengers gazed at him in wonder, and could not restrain themselves from asking him:

"What does that thing on the door symbolize, and why are you so happy at being taken to Rome, where your uncle will surely have your head chopped off?"

"I laugh at foolish people. A king sits in his palace and has guards around him to protect him from danger. But the Jewish King, the Lord of the world, allows his servants to sit quietly at home and He protects them from outside. That is the Mezuzah on our door!"

The royal messengers fell entirely under the influence of Onkelos's words and it did not take long before they also became his faithful disciples.

When Hadrian saw that he would not be able to bring his nephew by force, he decided that there must be some special reason for all this. He had a strong desire to see his nephew, so he swore that he would not harm him if he would come to visit him voluntarily.

Onkelos started out for Rome. When he presented himself to the Emperor, he was surprised to see that Onkelos had lost much weight. Onkelos assured him that he had gained much Torah and wisdom instead. Hadrian then asked him why he had left his home, and his religion and accepted the religion of a small nation that was persecuted and ill-treated by all the other nations of the world?

"I listened to your good advice," Onkelos answered him with a smile. "You advised me to buy a material for which there are few customers. I traveled throughout the world and I could not find anything that has fewer customers than the Jewish religion. I bought it and I found that I had made a bargain. The holy Jewish Prophets have promised that the poor persecuted Jewish nation will become a nation of princes; that the kings throughout the world will consider themselves honored to serve them; and the Torah, which is now down-trodden, will be recognized by all nations, and Jerusalem will be the lighthouse of the whole world.

As with all things, one must diligently study where the differences are and ask Yahuah for guidance to the correct choice. There is a lot of wisdom in this account. No matter who comes after you for whatever reason, Stand in the Torah promises and face your adversaries with a smile, calmness and wisdom.



In Part 9 of our journey in the book of Shemot/Exodus, we continue with our study of what it means to be in Covenant with Yahuah. In today's study we move on to the next instruction regarding how we treat Yahuah. We apologize, in part 8 we should have set the scene better regarding who Yahuah was speaking to after the conversation with the Elders and the first set of instructions. Now everyone is involved.

שמות

Shemot

"Names"

EXODUS

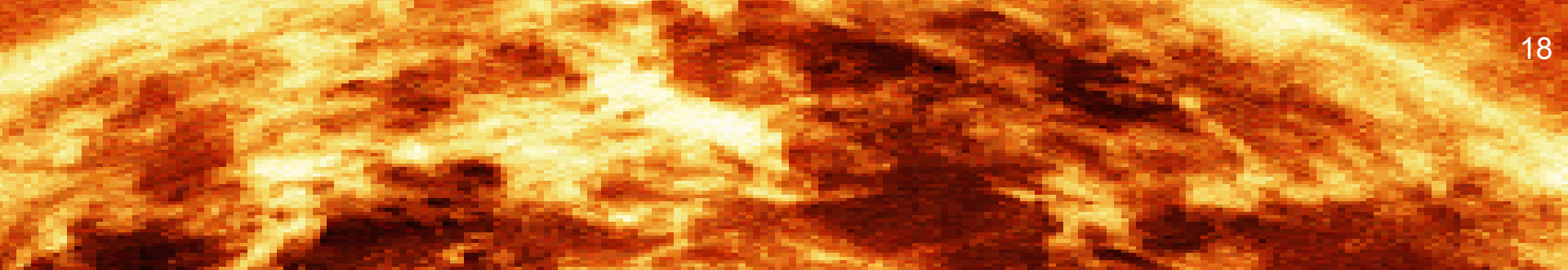
The Pattern

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

SETTING THE SCENE..



Exod 19:17 And Mosheh brought the people out of the camp to meet with Eternal,
and they stood at the foot of the mountain.



Exod 19:18 And Mount Sinai was in smoke, all of it, because יהוה descended upon it in fire. And its smoke went up like the smoke of a furnace, and all the mountain trembled exceedingly.

We did a 15 part study called "Name Him to Claim Him" that you will find the PDF's on our Website under the more tab 3rd one down. This is very detailed and structured to be used as a detailed study in written form.

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Name YHUH to Claim YAHUAH
This is a new page that is an in-depth study of the Father's and Son's names and the importance of knowing them and using them. Blessings to all, and all PRAISE to Yahuah!!

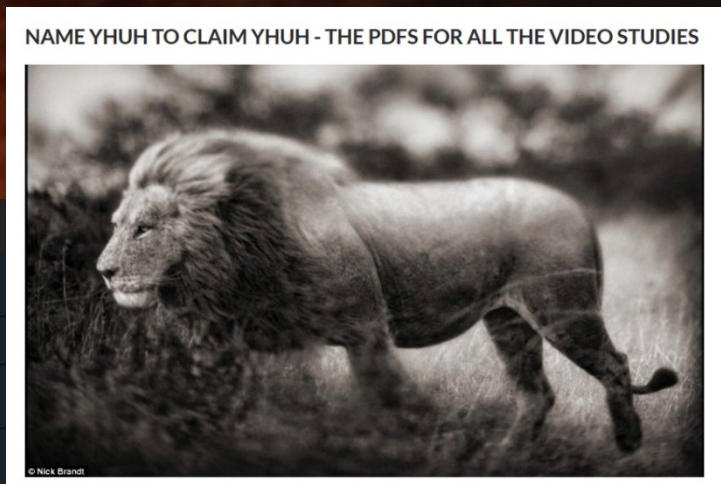
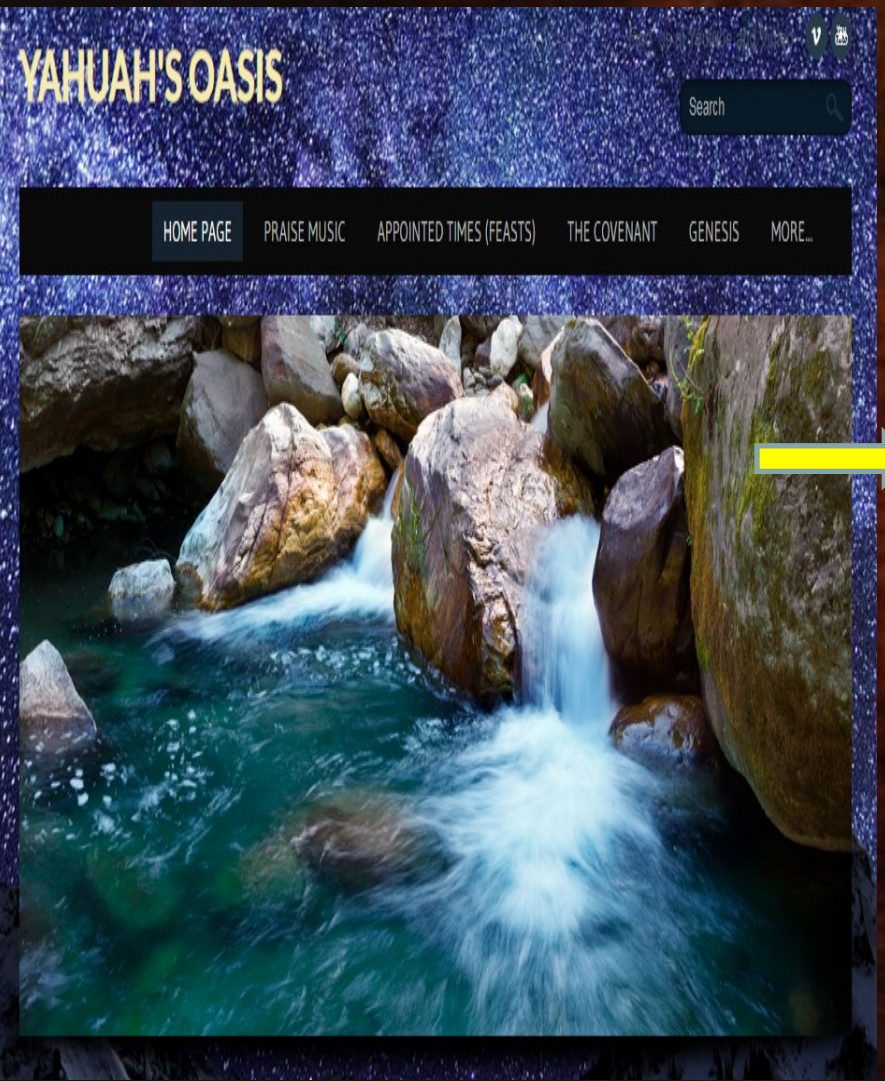
We look forward to your comments and will be loading more chapters as well.



Name Him To Claim Him

- Part 1 The Only Opinion that matters is Yahuah's
- Part 2 YHWH-The Name The Cover UP
- Part 3 The Tetragrammaton-Wicked or Set apart-Which Came First?
- Part 4 The Hebrew Roots/Scared Name/Messianic Movement
- Part 5 The Kabala/Freemasons and the KJV
- Part 6 The Initial Breaking of The 3rd Commandment
- Part 7 OT Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The OT/NT
- Part 9 Archeological Evidence for OT Names
- Part 10 De-Greecing The Names and Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 Can We Be Saved In the Name of Jesus or other Pronunciations of Yahuah?
- Part 14 Truth Seeking Spirit No Matter Where The Truth Leads

We then redid it as a 39 part video study called "Name YHUH to Claim YHUH" that you will find the PDF's on our Website under the more tab -4th one down. These are in more bite size pieces with a bit of updating. However, they are not as detailed as the original study. We would suggest pulling the PDF's for both studies and then watch the videos.



Our goal with this study is to bring in additional information that what these studies provide from a different angle. We concentrated before on what His name is, how it was corrupted, the manuscripts and the corrupters. Now we will look at the other aspects of the word shem - name.



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

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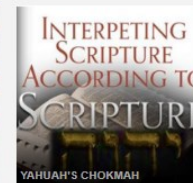
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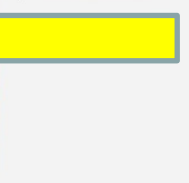
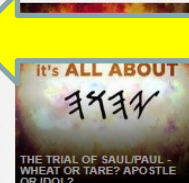
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Translations for Exo 20:7

KJV



Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
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NIV



"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name.
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NASB



"You shall not take the name of the LORD your God in vain, for the LORD will not ^[fn]leave him unpunished who takes His name in vain.
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YLT



'Thou dost not take up the name of Jehovah thy God for a vain thing, for Jehovah acquitteth not him who taketh up His name for a vain thing.

DBY



Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly uttereth his name.

Translations
give some
wide
meanings to
this short
but vital
instruction-
Let us see
what Yahuah
has to say.

ISR Exo 20:7 “You do not bring (1) the Name of יהוה your Elohim to naught, for יהוה does not leave the one unpunished who brings His Name to naught. Footnote: (1) Or lift up, or take.

(ERV) "You must not use the name of the LORD your God to make empty promises. If you do, the LORD will not let you go unpunished.

(LBP-Aramaic) You shall not take a false oath in the name of the LORD your God; for the LORD will not declare him innocent who takes an oath in his name falsely.

TARGUM ONQELOS

Yithro – Sipra d'Mapkana (Exodus) 18-20 – כשלא

You shall not use the name of MarYah your Alaha in a vain manner; for MarYah will not acquit him who uses His Name in a false manner.

Pentateuchal Targumim

*The Targums of Onkelos and Jonathan Ben Uzziel
On the Pentateuch With The Fragments of the Jerusalem Targum From the
Chaldee*

by J. W. Etheridge, M.A.

First Published 1862

My people of the house of Israel, Let no one of you swear by the name of the Word of the Lord your God in vain; for in the day of the great judgment the Lord will not hold guiltless any one who sweareth by His name in vain.

Accept Yahuah's Instructions

and live!

Exod 20:7

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

20:7 לא תשא את־שם־יהוה אלהיך לשוא כי לא ינקה יהוה
את אשר־ישא את־שמו לשוא: פ

“You do not bring as a strong covenant mark ^{ta} the Name of יהוה your Eternal to naught, for יהוה as a strong covenant mark ^{ta} does not leave the one unpunished who brings as a strong covenant mark ^{ta} His Name to naught.

The first thing we see is that there are 3 Alf Tau's in the is one sentence. The nuance of recognizing these letters as important is showing again the brilliance of Yahuah. Remember, that Hebrew words can show a negative or positive side depending on CONTEXT.

1st ^{ta} - Our binding oath to our hearts to Him is that as a sign of the Covenant mark we will never bring His name to nothingness. Meaningless, where we do not value it.

2nd ^{ta} - His binding oath to our hearts from Him is the up front consequence for breaking our oath. They will not go unpunished. IF/Then process that we have explored. A warning to us, His covenant family.

3rd ^{ta} - It is very plain that Yahuah see's making His name mean nothing as having a strong covenant mark not with Him, but **with the evil one**. Someone who has actively engaged in covering over His name, usurping His Authority and would encourage this behavior in others.



English (KJV) [?] Masoretic Text English (KJV) [?]

20:7 לא תשא את־שם־יהוה אלהיך לשוא כי לא ינקה יהוה את אשר־ישא את־שמו לשוא: פ

Septuagint Reverse Interlinear

English (KJV) [?]	Strong's	Root & Transliterated	Parsing
Thou shalt not take PHRA SE	-5375	נָשָׂא nasa'	PAR SE
the name PHRA SE	-8034	שֵׁם shem	
of the LORD PHRA SE	-3068	יְהוָה Yehovah	
thy God PHRA SE	-430	אֱלֹהִים 'elohiyim	
in vain PHRA SE	-7723	שָׁוָה shav'	
for the LORD PHRA SE	-3068	יְהוָה Yehovah	
will not hold him guiltless PHRA SE	-5352	נָקָה naqah	PAR SE
that taketh PHRA SE	-5375	נָשָׂא nasa'	PAR SE
his name PHRA SE	-8034	שֵׁם shem	
in vain PHRA SE	-7723	שָׁוָה shav'	

We will explore these 4 important words to extract the full meaning of this powerful verse, that Yahuah has warned there will be consequences **for ignoring**.

For the record again, **we are not saying** as His children we should be fussing and fighting over **the pronunciation** of His Name. We all are doing our best and if we have a sound, thoughtful reason for using a specific pronunciation, that utilizes the Hebrew language then that is what is required. Yahuah's warning is to covering it over and not to bring light to His name.

There are no consequences for pronouncing it wrong.

We are going to find some very interesting things and warnings in how you study the Hebrew. **SHAMAR! Be on Guard.**

Masoretic Text		Reverse Interlinear	
English (KJV) [?]	Strong's	Root & Transliterated	Parsing
Thou shalt not take	-5375	נָשָׂא nasa'	PAR SE
the name	-8034	שֵׁם shem	
of the LORD	-3088	יְהוָה Yehovah	
thy God	-430	אֱלֹהִים 'elohiym	
in vain	-7723	שָׁוַי shav'	
for the LORD	-3088	יְהוָה Yehovah	
will not hold him guiltless	-5352	נָקָה naqah	PAR SE
that taketh	-5375	נָשָׂא nasa'	PAR SE
his name	-8034	שֵׁם shem	
in vain	-7723	שָׁוַי shav'	

First issues. The word Nasa- Strong's H5375 listed to the left as being in the verse twice. The word highlighted has the Tau as a prefix the first time it is used a Yod the next time - Its Hebrew grammar. So in its nuance it references any singular person creating Nasa and at the end everyone all together doing this.

The prefix י (Yod) means 'he'.

The meaning of the letter Yod is to 'bring forth' in a sense of creating or making something.

The prefix ת (Taw) means 'shall / she'.

The meaning of the letter Taw is 'together' and its use to mean 'shall' is actually spot on. This fact can be seen if you substitute the word 'together' for the word 'shall' in a sentence. By doing so, the ancient logic becomes apparent, though, the result is poor English. (Of course, the biblical writers weren't writing in English.) For example, the sentence 'You shall learn' can be written 'You together learn'. And the sentence 'You shall not wait' can be stated as 'You not together wait'.

The use of this prefix to mean 'she' may have been a later concept because both the prefix and suffix indicating a female also indicate something else. (All the other ones have just one meaning.)

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Exodus 20:7

See Also Exegetical Guide June 13

Notes

נָשָׂא *nā·śā'*

“You shall not misuse the name of the Lord your God, for the Lord will not hold anyone guiltless who has taken his name in vain.”

נָשָׂא *nś'* raise; carry; exalt; maintain; lift, lift up; bring, take or take... verb, Qal, **yiqtōl (imperfect)**, second person, masculine, singular ± active

Sense: to use ⇔ lift up – to use something, for example verbally, conceived of as lifting it up.

- BDB lift, carry, take
- GHCLOT TO TAKE UP, TO LIFT UP; to lift up the hand; to swe...
- CHAL lift, raise (high); pardon; contain; carry; bear; supp...
- DBL Hebrew lift up; be lifted up; bear; be carried off; carry alon...
- TLOT to lift, bear
- NASB Dictionaries to lift; carry; take
- CDWGTB
- BYBHV to carry, lift or lift up, raise, receive someone in a fr...

Thou shalt not take

PHRASE

5375

נָשָׂא

nasa

Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament) | DBL Hebrew

Swanson, James A.

★★★★☆ Lexicon

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This Hebrew volume of the *Dictionary of Biblical Languages* (DBL) provides a comprehensive resource for the student of Biblical Hebrew. The text is ordered by GK (Goodrick-Kohlenberger) numbers, and most definitions are also categorized by semantic domain according to the numbering system set forth in the *Louw-Nida Lexicon* (also available for the Libronix Digital Library System). This Hebrew volume of the DBL is a centralized source of information about Biblical Hebrew, with numerous links to other resources for comparison.

נָשָׂא

7, ג > 5951 נָשָׂא

Article

5951 נָשָׂא (*nā·śā'*): v.; ≡ Str 4984, 5375, 5379, 7721; TWOT 1421—1. LN 15.101–15.106 (qal) **lift up**, i.e., cause to move up or lift up an object to a higher elevation of any amount (Ge 7:7; Jer 4:6); (qal pass.) **be lifted up**; (nif) **be lifted up**, raised, lofty (Ps 24:7; Isa 2:2; Isa 2:13, 14; 30:25; 40:4; 57:7, 15; Isa Jer 51:9; Eze 1:19, 19, 20, 21, 21; 8:3; Mic 4:1; Zec 5:7+); 2. LN 15.187–15.211 (qal) **bear**, carry, i.e., pick up and move an object in linear movement (Ge 44:1); (nif) **be carried off** (Ex 25:28; 2Sa 19:43^(2x)[EB 42^(2x)]; 2Ki 20:17; Isa 39:6; 49:22; 66:12; Jer 10:5; Da 11:12+), note: in some contexts this refers to being an exile; (piel) **carry along** (Am 4:2+); (hif) **bring** (2Sa

The English-Hebrew Reverse Interlinear Old Testament Lexham English Bible ▼

Exodus 20:7

לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ

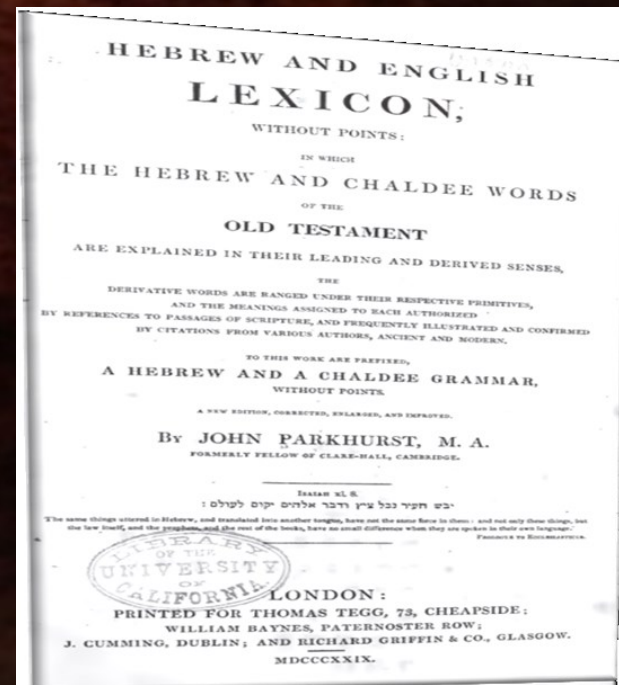
“You shall not misuse the name of Yahweh your God, because Yahweh will not leave unpunished anyone who misuses his name. | LEB

לְשׂוֹא כִּי לֹא יִנָּקֶה יְהוָה אֶת

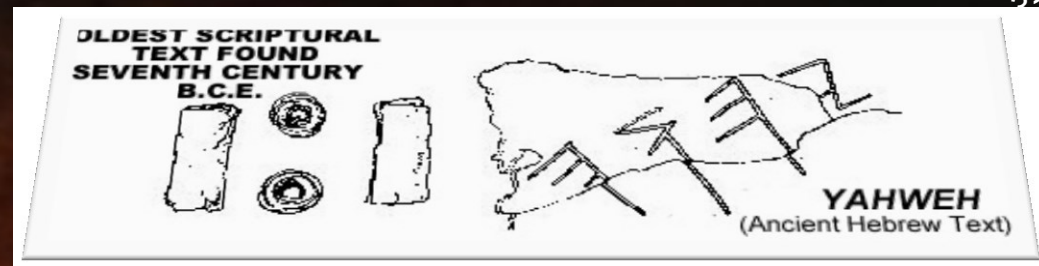
אֲשֶׁר־יִשָּׂא אֶת־שְׁמוֹ לְשׂוֹא: | LEB OT

“By no means ^{acn} **nasha** you who lift up as a banner or sign of salvation or lift up your eyes, hands or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee

Using the definitions from the Parkhurst Lexicon without points from 1829, we are going to delve into the ways this applies to us today to get a fuller understanding of how we could be guilty of this warning.



The Shem and Samek have been changed out over time so it is always good to double check using that spelling to see if we can find more confirmation .



נָס
Denotes a quick, waving or tremulous motion.
I. In Kal, to flee, flee away. See Gen. xiv. 10. xxxix. 12, 13. Exod. xiv. 25, 27. Num. xxxv. 6, 11. Deut. xxxiv. 7. Jud. xx. 32. Isa. xxx. 16. Cant. ii. 17. In Hiph. to cause to flee, as for refuge or shelter. occ. Exod. ix. 20. Comp. Jud. vi. 11. Also, to put to flight, fugo. occ. Deut. xxxii. 30. As Ns. נָס a fleeing, a flight. Isa. xxxi. 8, 9, where see Targ. LXX, Vulg. and Bp Lowth. מְנוּסָה a fleeing, flight. Jer. xlvi. 5. Amos ii. 14. Ps. cxlii. 5. Also, a place to flee to, a refuge. 2 Sam. xxii. 3. Ps. lix. 17. As a N. fem. מְנוּסָה flight. occ. Isa. lii. 12. In reg. מְנוּסָה. occ. Lev. xxvi. 36.

There have been many movements to cause people to flee away from using Yahuah's name. but primarily Yahuah is talking to His people! But others are just as guilty-making a ta with the evil one

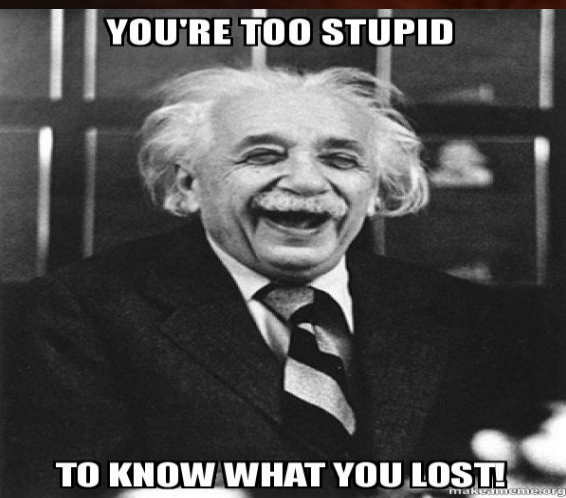
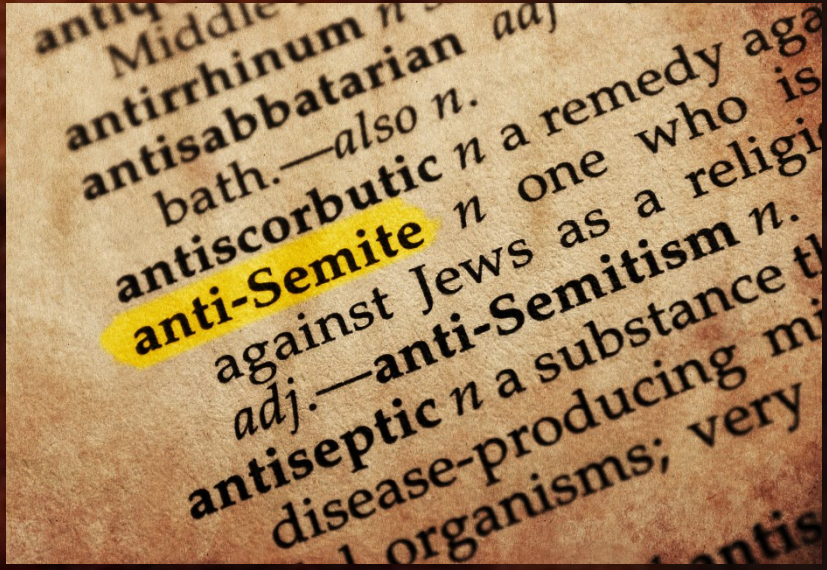
American Catholic Press
The Tetragrammaton in God's Word and Liturgy

If scholars do not know the original meaning of Yahweh, if the Hebrews may well not have known that meaning, how can people today possibly claim that by using the term they are recovering or restoring something of significance?

The Pope, Benedict XVI, says that God's people were wholly correct in declining to speak the name YHWH, because such a practice would bring God's identity down to the level of pagan gods. By the same token, says Pope Benedict, recent Bible translations, such as the Jerusalem Bible, were mistaken to spell out this name, as though it were like any other name. The people of Israel always regarded this name as "mysterious and unutterable." Some Bible translations, however, have pulled the divine mystery of identity down to something familiar, in a common tradition of pagan religions. In contrast, says the Pope, God's name brings us into a special relationship with him. Without qualification, God simply exists. That means he is always there for human beings, yesterday, today, and tomorrow. In Isaiah, God says, more clearly, "I am he." This is a more emphatic statement of God's name.

Gerard Sloyan says, it is not prudent to invite Jewish friends to Catholic liturgies if they are going to hear the name of God aloud. "This is an offense to their pious ears, and so should it be to Christians". Finally, Sloyan says that "Yahweh is the God of my salvation" is both "offensive to the pious Jewish ear and is scarcely recognizable" as a Psalm.⁴⁰ One direct prohibition of the use of *Yahweh* is that found in the *Ecumenical Guidelines* of the Ecclesiastical Province of Chicago. This document says explicitly: "Even apart from services with the Jews, the public use of the name of the Lord in Hebrew (YHWH) should be avoided."⁴¹ While not normative legislation for the whole United States, this is church law for Catholics of the State of Illinois.

Gail Ramshaw says that sing *Yahweh* "wholly disregards the religious sensitivities of pious Jews who deem spelling and pronouncing the divine name blasphemous." She says that it is "shocking" that one generation after the Holocaust, "Western Christians could adopt a religious practice with apparently no concern for its religious offense to Jews."



How can ordinary Christians make the term *Yahweh* a natural expression of prayer, when it is found neither in private piety nor in official liturgy? As the Roman Instruction on the Translation of Liturgical Texts says, whatever vocabulary **we select should be in common usage**, suited to the majority of the people who speak it every day, including "children **and those who are not well educated.**" There is, therefore, a serious psychological difficulty in using the term *Yahweh*. It is not in common usage and may be misleading.

Moreover, Jesus Christ never used *Yahweh* in his prayer, **never taught his disciples to use this term, never would have conceived of using it.** In fact, Jesus Christ and his disciples would have been shocked and scandalized by any use of *Yahweh*. The term had been out of common usage for three hundred years and was **excluded from usage by the traditions that the Messiah said he had come to uphold.**⁵¹

Joh 17:6 “I have revealed Your Name to the men whom You gave Me out of the world. They were Yours, and You gave them to Me, and they have guarded Your Word.1 Footnote: 1See Ps. 138:2.

Joh 17:26 “And I have made Your Name known to them, and shall make it known,1 so that the love with which You loved Me might be in them, and I in them.” Footnote: Ps. 22:22,

Psa 138:2 I bow myself toward Your set-apart Hēkal, And give thanks to Your Name For Your kindness and for Your truth; For You have made great Your Word, Your Name, above all.

Psa 22:22 I make known Your Name to My brothers; In the midst of the assembly I praise You.

Mat 15:2 “Why do Your taught ones transgress the tradition of the elders?..15:3 But He answering, said to them, “Why do you also transgress the command of Eternal because of your tradition? Footnote: 1See Mat. 5:20.

Christians, then, should follow the example and teaching of the one they acknowledge as their Messiah.

Joh 7:13 However, no one spoke openly of Him for fear of the Yehudim. 7:14 And about the middle of the festival went up into the Set-apart Place, and He was teaching. 7:15 And the Yehudim were marvelling, saying, "How does this Man know letters, not having learned?" 7:16 answered them and said, "My teaching is not Mine, but His who sent Me." Footnote: 1Deut. 18:15-20. Joh 7:17 "If anyone desires to do His desire, he shall know concerning the teaching, whether it is from Eternal, or whether I speak from Myself. 7:18 "He who speaks from himself is seeking his own esteem, but He who seeks the esteem of the One who sent Him is true, and no unrighteousness is in Him. 7:19 "Did not Mosheh give you the Torah? Yet not one of you does the Torah!

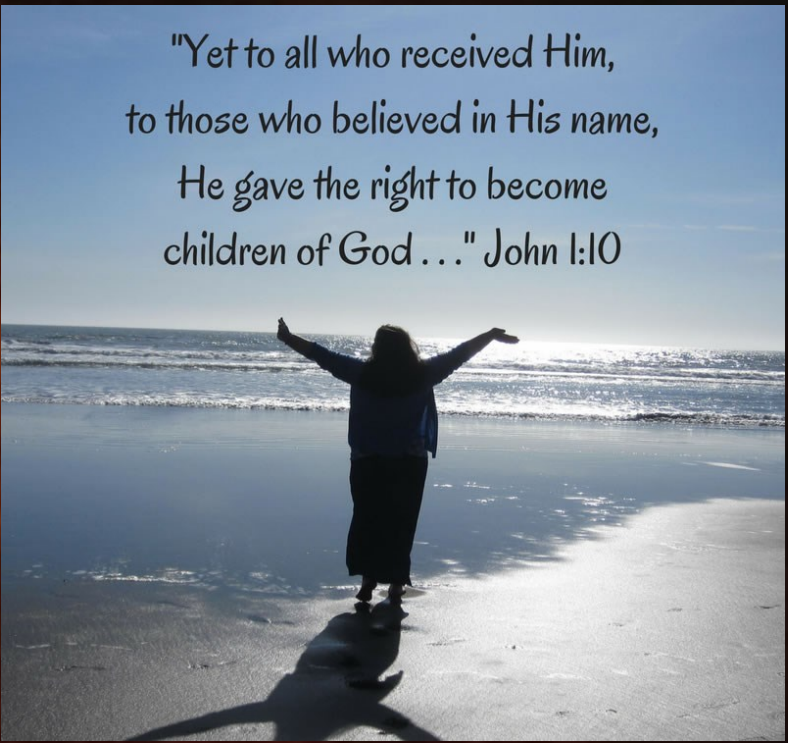
Luk 4:16 And He came to Natsareth, where He had been brought up. And according to His practice, He went into the congregation on the Sabbath day, and stood up to read. 4:17 And the scroll of the prophet Yahshayahu was handed to Him. And having unrolled the scroll, He found the place where it was written: Luk 4:18 "The Spirit of יהוה is upon Me,¹ because He has anointed Me to bring the Good News to the poor. He has sent Me to heal the broken-hearted, to proclaim release to the captives and recovery of sight to the blind, to send away crushed ones with a release, Footnote: 1Isa. 61:1-3. to proclaim the acceptable year of יהוה." Footnote: 1Isa. 61:1-2. Luk 4:20 And having rolled up the scroll, He gave it back to the attendant and sat down. And the eyes of all in the congregation were fixed upon Him. Luk 4:21 And He began to say to them, "Today this Scripture has been filled in your hearing."

On June 29, 2008, by directive of the Pope, the Congregation for Divine Worship ordered that the tetragrammaton never be used in the liturgy, that liturgical translations should exclude the term, and that "Lord God" should be used for Adonai Yahweh, as in the Sanctus. 53 Roma locuta est; causa finita est.

In sum, there is no Catholic doctrine that God is to be addressed as Yahweh. In fact, there is a constant tradition that God is not to be addressed as Yahweh but as "Father," as well as by other names. The term Yahweh is improperly derived from scriptural sources and not at all from liturgical sources. Therefore, by the criteria of the Second Vatican Council, this term should have no place in our liturgy.

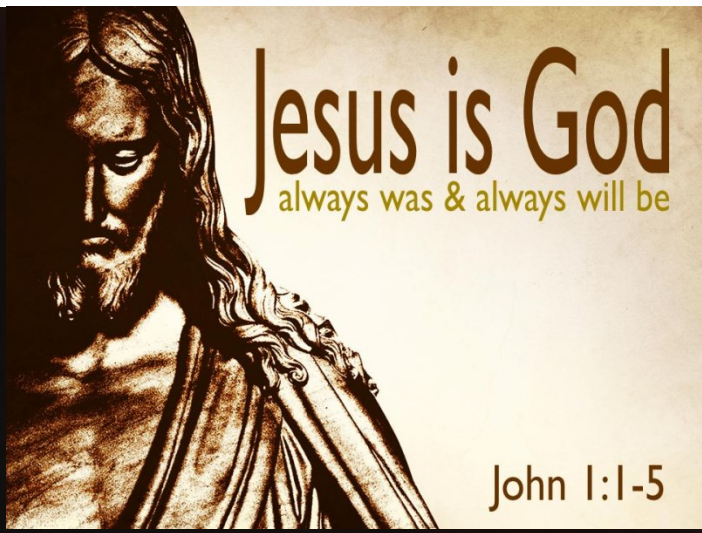
Mat 15:6.....' So you have nullified the command of Eternal by your tradition.

“By no means ^{acn} **nasha** you who continue to lift up as a banner or sign of salvation or lift up your eyes, hands or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee from, ^{ta} as a strong covenant mark...”



"Yet to all who received Him,
to those who believed in His name,
He gave the right to become
children of God..." John 1:10

נס
2. **A sign or signal.** Num. xxi. 8, 9; where the brazen serpent was erected על נס, which may mean either for a banner (comp. על under עלה) being placed horizontally as a banner streams in the air, or for a sign or signal, *συμβολον σωτηριας* a sign of salvation, says the author of Wisdom, ch. xvi. 6, i. e. of present and temporal salvation from the poison of the fiery serpents, and of future and spiritual salvation from that of the old serpent through



They have placed the name Greek name Jesus over the face of the Eternal Creator Yahuah and then expect to be adopted because they believe this lie to be true.

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



John McClean teaches Systematic Theology at Christ College in Sydney, where he is Vice-Principal. After seven years as minister at Cowra, John has been teaching theology for the last 13 years.

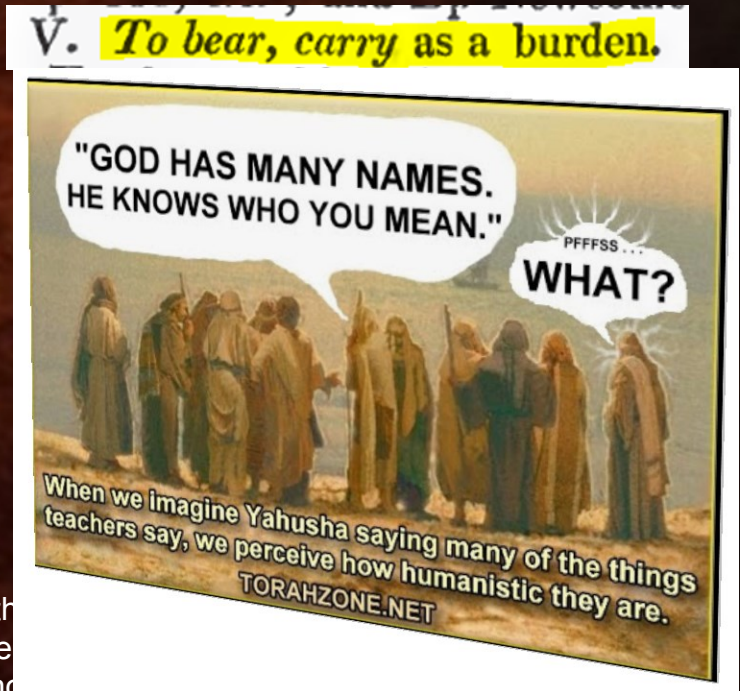
Don't call God 'Yahweh'
John McClean • 2 May 2016

Preachers often explain Bible translations and point out that 'the LORD' is the common translation. Most versions translate the four-letter Hebrew word for God's name: YHWH—the tetragrammaton. I'm sure I've done it in the past. I have resolved to do so no longer.

I think I know why we do it (at least, I think I know why I did it). **Firstly, it helps highlight that God is the covenant God of Israel who has revealed his name and who wants to be called by his name. Secondly, we Aussies are more comfortable with names than titles, and calling God 'Yahweh' feels a lot more personal than calling him 'the Lord'.**

So why stop doing it? Two reasons: firstly, because the common Bible translations continue to use 'the LORD', and secondly, because I don't hear Christians talking about 'Yahweh' in their everyday conversations or calling him that in prayer. **It isn't the way Christians actually address God. It never has been.**

It's such a burden to call the creator of the Universe by the Name He has instructed us to use. They lift up excuses as to why not to use His name. YIKES!



My concern is piety. We are better off using the same terminology as our Bible translation so we can help people recapture the personal sense conveyed by ‘the LORD’. Instead of glossing ‘the LORD’ as ‘Yahweh’, just say ‘the Lord’: “The Lord loves his people and rescues them”, “The Lord wants his people to worship him with all they are”, etc. Instead of reinforcing the feeling that ‘the Lord’ is a title, which is a bit distant and formal, reclaim it as a term of intimacy—as the name the one true and living God gave his people. This will help to keep the connection between how we speak and pray and what we hear in preaching. (Also, if this is correct, then it is probably better to do the same in Hebrew exegesis classes.)

Mar 7:6 And He answering, said to them, “Well did Yahshayahu prophesy concerning you hypocrites, as it has been written, ‘This people respect Me with their lips, but their heart is far from Me. 7:7 And in vain do they worship Me, teaching as teachings the commands of men.’¹ Footnote: ¹See Isa. 29:13, 2 Ki. 17:19, and Mt. 15:3-9.

Mar 7:8 “Forsaking the instructions of Eternal, you hold fast the tradition of men.”

Mar 7:9 And He said to them, “Well do you set aside the instruction of Eternal, in order to guard your tradition.

Isa 29:13 And יהוה says, “Because this people has drawn near with its mouth, and with its lips they have esteemed Me, and it has kept its heart far from Me, and their fear of Me has become a command of men that is taught¹! Footnote: ¹Mt. 15:8-9,

2Ki 17:19 Yahudah, also, did not guard the instructions of יהוה their Eternal, but walked in the laws¹ of Yisra’el which they made.

““By no means ^{acn} **nasha** you who continue to lift up as a banner or sign of salvation or lift up your eyes, hands or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee from, ^{ta} as a strong covenant mark...”

Teachers that use the Fathers name for their own gain! Causing people to doubt the Torah, by being puffed up, conjuring up prophecy's that do not come true and fleecing the flock.

נשא

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

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

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

XXIII. *נשא ראש to take a sum.* Comp. under ראש X.

Pastor Mark Bitlz of Blood Moon fame is a Noahide'r. Biltz proves his complete ignorance when he states that the “Noahide Laws” were written 2000 years before Yahusha was born on earth, and cannot therefore possibly refer to Jesus as an idol, or Christians as idol worshippers. But the Noahide Laws were written by RABBI's, meaning they are modern, anti-christ, massively burdensome and illegitimate regulations that Yahusha cursed... 2000 years ago.

He does not even know that there are hundreds and hundreds of Rabbinical laws tacked onto those “Seven Noahide” so-called “laws”. So Biltz is either a paid shill for the globalists, or he is a dangerous man, leading foolish sheep to their death, because worshiping Jesus is idolatry, per the Noahide “laws”. Remember, these are the brood of vipers. The same people. Never trust them, all are unsaved, and all blaspheme Yahusha.



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The screenshot shows a webpage from LifeHealthPRO. At the top, there are navigation links for 'eNewsletters', 'Magazines', and 'Feedback?'. Below the site name, it says 'FILED UNDER: LIFE INSURANCE, LIFE PRODUCTS'. The main article title is 'National Underwriter's 2015 Rogues Gallery', dated 'DEC 01, 2015 | BY NATIONAL UNDERWRITER EDITORIAL'. There are social media icons for email, LinkedIn, Twitter, Facebook, and Google+. The article features a portrait of Jim Staley and text describing his fraudulent activities. A quote from his victims is also included.

LifeHealthPRO eNewsletters Magazines Feedback?

FILED UNDER: LIFE INSURANCE, LIFE PRODUCTS

National Underwriter's 2015 Rogues Gallery

DEC 01, 2015 | BY NATIONAL UNDERWRITER EDITORIAL

STAFF



Jim Staley
Jim Staley was a prominent man in his community. He was a bible teacher and pastor with Passion for Truth Ministries, out of St. Charles, Missouri, which grew from a basement bible study to a ministry that reached some 2 million people worldwide through weekly live streaming, radio and television broadcasts, social media, the ministry website and other resources.

This seeming do-gooder had a Devil on one shoulder, however. In April of this year he pleaded guilty to four counts of **fraud** and confessed that he cheated others in an investment scam from which he profited \$570,000.

An FBI release outlined the details of the scheme: "James Staley was indicted for his alleged scheme to defraud investors by making false promises of high rates of return and minimal risk. The indictment states that Staley defrauded 11 investors/lenders by causing them to invest over \$3.4 million."

The pastor's elderly victims, some of whom were living with cognitive disorders, said they trusted Staley because he professed his Christian faith and family values. But in court last spring, they called him "sick, manipulative and deceitful."

Staley, a married father of six, was sentenced to seven years in federal prison and ordered to pay \$3.3 million in restitution to his defrauded investors. He makes this year's list for giving the industry — and religion while he's at it — a bad name.



Jim Staley's religious Fraud: teaching Kabbalah covertly



“over the last 2000 years we've divorced the **white fire** from the **black fire**. OR should I say, the black fire, the written word, the instruction manual, we've kind of thrown away the map to be led by the spirit”

— Jim Staley podcast, Romans, Part 1 beginning at 37:10

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Paul – the biggest offender!

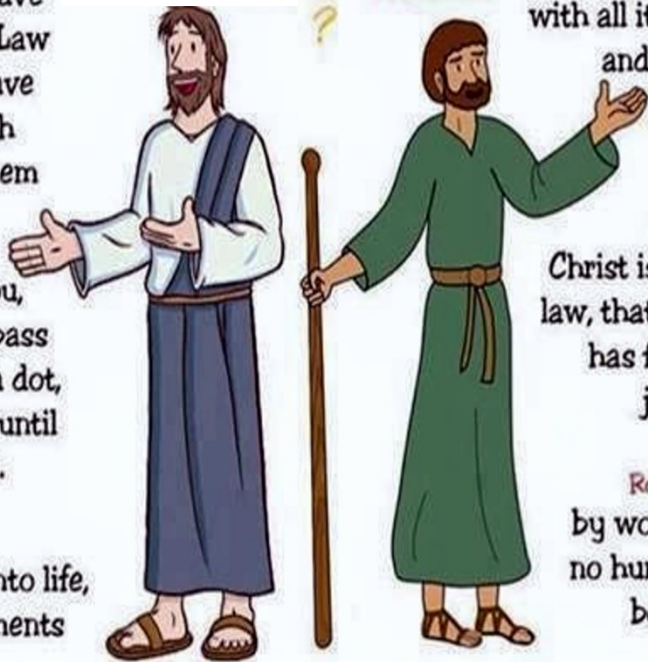
נשן

XV. To bear sin, as an offender, to bear it himself, as a burden, (comp. sense V.) i. e. to be reckoned as a sinner, and punished accordingly. Lev. v. 1, 17. xxiv. 15, & al. freq. With א following, Ezek. xviii. 19, where the word for punishment seems to be understood. To bear, as a mulct, or fine. Prov. xix. 19.—reproach. Ezek. xxxix. 26.

Matthew 5:17

Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them

Following Torah or Paulinian
are you ?



Ephesians 2:15

Jesus abolished the law with all its commandments and regulations.

Matthew 5:18

For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished.

Romans 10:4

Christ is the end of the law, that every one who has faith may be justified.

Matthew 19:17

If you want to enter into life, keep the commandments

Romans 3:20

by works of the law no human being will be justified

2Co 11:13 For such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. 11:14 And no wonder: for Satan himself transformed himself into an angel of light.

We must take note that nowhere else in the Bible does it say that Satan can transform into an angel of Light, these are only the words of Saul/Paul, actually the Bible states the opposite, so why does Saul/Paul state this, he was a Roman Pharisee who had vowed to destroy Followers of the Way?

Job 18:5 Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

Isa_5:20 Woe unto them that call evil good, and good evil; that change darkness into light, and light into darkness; that change bitter into sweet, and sweet into bitter!

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Point 1. Paul writes to the church of Ephesus, located in Asia, and presents himself as an apostle of Yahusha. "Paul, an apostle of CJ by the will of G, To G's holy people in Ephesus, the faithful in CJ. (Ephesians 1:1)"

Point 2. Paul later laments that he was deserted by all of **Biblical Asia.** "You know that everyone in the province of Asia has deserted me (2Timothy 1:15)"



““By no means ^{acn} **nasha** you who continue to lift up as a banner or sign of salvation or lift up your eyes, hands⁴² or voice being puffed up and seducing by elation or taking a sum or reckon as a burden, reproach or sinner, not showing respect, causing others to flee from, ^{ta} as a strong covenant mark...”



Point 3. The second and third chapters of the book of Revelation are addressed to 7 churches in Asia. While they are rebuked for many sins, they are not questioned for abandoning Paul. Now, if Paul was a true apostle, and if the churches of Asia made a mistake by deserting Paul, then why were they not rebuked for rejecting him?

Point 4. In Revelation 2, the church of Ephesus, to whom Paul claimed to be an apostle, is **commended for testing and rejecting false apostles**. We read in Revelation 2, verse 2, “I know your deeds, your hard work and your perseverance. I know that you cannot tolerate wicked people, that you have tested those who claim to be apostles but are not, and have found them false...” So. If Paul presented himself as an apostle to Ephesus and was rejected. And if Ephesus is commended in Revelation for rejecting false apostles, what does that make Paul? It makes Paul a false apostle. The Bible is telling us that Paul was a liar. Paul was a deceiver who claimed to be an apostle to spread his own gospel.

37 Scriptures That Prove Christians Are Not Under The Law From Paul

Acts

The law is an unbearable yoke. (Acts 15:10)

Romans

The law reveals sin but cannot fix it. (Romans 3:20)

If the law worked then faith would be irrelevant. (Romans 4:14)

The law brings wrath upon those who follow it. (Romans 4:15)

The purpose of the law was to increase sin. (Romans 5:20)

Christians are not under the law. (Romans 6:14)

Christians have been delivered from the law. (Romans 7:1-6)

The law is good, perfect and holy but cannot help you be good, perfect or holy. (Romans 7:7-12)

The law which promises life only brings death through sin. (Romans 7:10)

The law makes you sinful beyond measure. (Romans 7:13)

The law is weak. (Romans 8:2-3)

An example of a Hypocrite and Liar, a wolf in sheep's clothing
(ESV - 1 Corinthians 9:20)

"To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law."



==> "But be that as it may, I have not burdened you. Yet because I was Crafty person, I took you in by DECEIT! (2 Corinthians 12:16).

==> "For if the truth of God has increased through my LIE to His glory, why am I also still judged as a sinner?" (Romans 3:7).

37 Scriptures That Prove Christians Are Not Under The Law from Paul

The strength of sin is the law (1 Corinthians 15:56)

The law is a ministry of death. (2 Corinthians 3:7)

The law is a ministry of condemnation. (2 Corinthians 3:9)

The law has no glory at all in comparison with the New Covenant. (2 Corinthians 3:10)

The law is fading away. (2 Corinthians 3:11)

Anywhere the law is preached it produces a mind-hardening and a heart-hardening veil. (2 Corinthians 3:14-15)

The law justifies nobody. (Galatians 2:16)

Christians are dead to the law. (Galatians 2:19)

The law frustrates grace. (Galatians 2:21)

To go back to the law after embracing faith is “stupid”. (Galatians 3:1)

The law curses all who practice it and fail to do it perfectly. (Galatians 3:10)

The law has nothing to do with faith. (Galatians 3:11-12)

The law was a curse that C redeemed us from. (Galatians 3:13)

The law functioned in G's purpose as a temporary covenant from Moses till John the Baptist announced C. (Galatians 3:16 & 19, also see...

If the law worked G would have used it to save us. (Galatians 3:21)

The law was our prison. (Galatians 3:23)

The law makes you a slave like Hagar. (Galatians 4:24)

37 Scriptures That Prove Christians Are Not Under The Law

Christ has abolished the law which was a wall of hostility (Ephesians 2:15)

Paul considered everything the law gained him as “skybalon” which is Greek for “poop”. (Philippians 3:4-8)

The law is only good if used in the right context. (1 Timothy 1:8) (see next verse for the context)

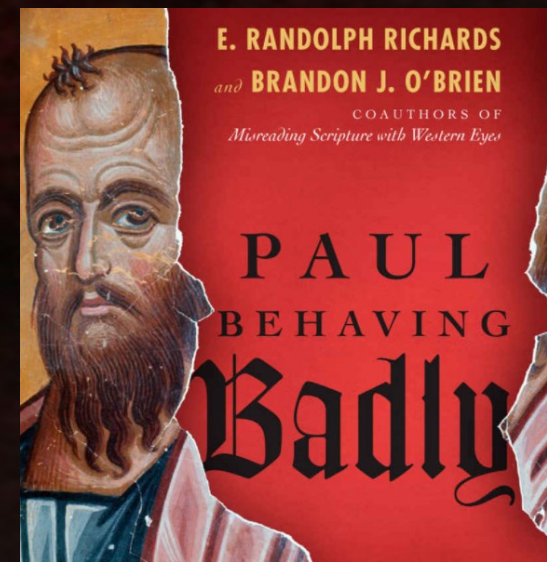
It was made for the unrighteous but not for the righteous. (1 Timothy 1:9-10)

The law is weak, useless and makes nothing perfect. (Hebrews 7:18-19)

G has found fault with it and created a better covenant, enacted on better promises. (Hebrews 8:7-8)

It is obsolete, growing old and ready to vanish. (Hebrews 8:13)

It is only a shadow of good things to come and will never make someone perfect. (Hebrews 10:1)



Gal 2:1 Then after fourteen years I again went up to Yerushalayim, with Barnabāh, taking Titus along too.

Gal 2:2 And I went up by revelation, and laid before them that Good News which I proclaim among the gentiles, but separately to those who were esteemed, lest somehow I run, or had run, in vain.

Gal 2:3 But not even Titus who was with me, though a Greek, was compelled to be circumcised.

Gal 2:4 But as for the false brothers, sneakingly brought in, who sneaked in to spy out our freedom which we have in Messiah יהושע in order to enslave us,

Gal 2:5 to these we did not yield in subjection, not even for an hour, so that the truth of the Good News remains with you.

Gal 2:6 But from those who were esteemed to be whatever – what they were, it makes no difference to me, Elohim shows no partiality – **for those who were esteemed contributed nothing to me.**

Gal 2:7 But on the contrary, when they saw that the Good News to the uncircumcised had been entrusted to me, even as Kěpha to the circumcised –

Gal 2:8 for He who worked in Kěpha to make him an emissary to the circumcised also worked in me for the gentiles.

Gal 2:9 So when Ya'aqob, Kěpha, and Yoḥanan, **who seemed to be supports,** came to know the favour that had been given to me, they gave me and Barnabāh the right hand of fellowship, in order that we go to the gentiles and they to the circumcised,

Gal 2:10 only that we might remember the poor, which I myself was eager to do.

Gal 2:11 And when Kěpha had come to Antioch, I withstood him to his face, because he was at fault.

Gal 2:12 For before some came from Ya'aqob, he was eating with the gentiles, but when they came, he began to withdraw and separate himself, in fear of those of the circumcision.

Gal 2:13 And the rest of the Yehudim joined him in hypocrisy, so that even Barnabāh was led away by their hypocrisy.

Gal 2:14 But when I saw that they are not walking straight according to the truth of the Good News, I said to Kěpha before them all, "If you, being a Yehudite, live as a gentile and not as the Yehudim, why do you compel gentiles to live as Yehudim?"

Gal 2:15 "We, Yehudim by nature, and not of the gentiles, sinners,

Gal 2:16 knowing that a man is not declared right by works of Torah, but through belief in יהושע Messiah, even we have believed in יהושע Messiah in order to be declared right by belief in Messiah and not by works of Torah, because by works of Torah no flesh shall be declared right.

Gal 2:17 "And if, while seeking to be declared right by Messiah, we ourselves also are found sinners, is Messiah then a servant of sin? Let it not be!

Gal 2:18 "For if I rebuild what I once overthrew, I establish myself a transgressor.

Gal 2:19 "For through Torah I died to Torah, in order to live to Elohim.

Gal 2:20 "I have been impaled with Messiah, and I no longer live, but Messiah lives in me.1 And that which I now live in the flesh I live by belief in the Son of Elohim, who loved me and gave Himself for me.

Gal 2:21 "I do not set aside the favour of Elohim, for if righteousness is through Torah, then Messiah died for nothing."

RAVENOUS WOLVES IS BUSTED !!!

Fake Apostle Paul badly beaten by Jews for abandoning the Law Of Moses !!!



Acts 21:20-21;
Acts 21: 27-28 :

Paul was badly beaten by Jews for preaching the abandonment of The Law Of Moses

Christianity propagated by Deceits and Lies, Paul is only a Liar
==> "But be that as it may, I have not burdened you. Yet because I was Crafty person, I took you in by DECEIT!" (2 Corinthians 12:16).
==> "For if the truth of God has increased through my LIE to His glory, why am I also still judged as a sinner?" (Romans 3:7).

THE TIME HAS ARRIVED FOR THE LIES
OF CHRISTIANITY TO FINALLY DIE

Paul is instrumental in driving people away from Yahuah, His name/authority, and His Torah and replaced Him with Yahusha in His place to deceive all. Convincing that all you have to do is believe on JC or Yahusha and you will be saved. The Torah was a burden, it was replaced. Yahuah was a burden, He was replaced. **Hmmm there are 12 pillars in the New Yahrushalom each with a name of an apostle- Is it wise to trust the advice of an a self titled apostle on matters of eternality, when he is not recognized as a pillar of the city?**

Rev 21:14 And the wall of the city had twelve foundations, and on them were the names of the twelve emissaries of the Lamb.

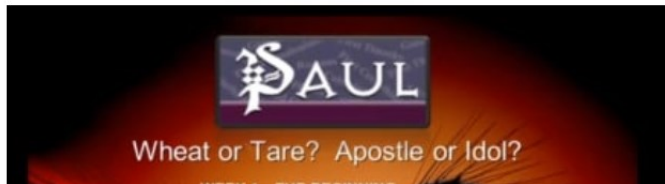
- MAJORING ON THE MAJORS
- THE TRIAL OF SAUL/PAUL
- NAME YHUH TO CLAIM YAHUAH
- Name YHUH - PDFS to videos
- AMPLIFIED PSALMS
- Current Events
- ANCIENT HISTORY
- WORD STUDIES
- END TIMES
- CHANOK/ENOCH - THE PROPHET
- COMING OUT OF BABYLON
- POLITICAL PAGANISM
- DEBUNKING RALPH BETHEA AND HIS WORD OF YAH
- CONTACT US



Search

THE TRIAL OF SAUL/PAUL - WHEAT OR TARE? APOSTLE OR IDOL?

THESE ARE ALSO ALL ON VIDEO AT: <https://vimeo.com/yahuahschokmah> WHERE THE VIDEOS CAN ALSO BE DOWNLOADED.



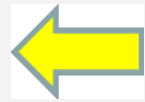
<https://www.yahuwahsoasis.com/the-trial-of-saulpaul.html#>

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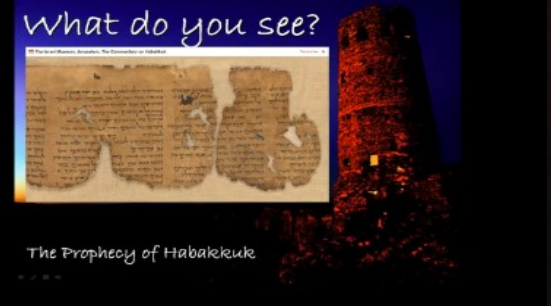
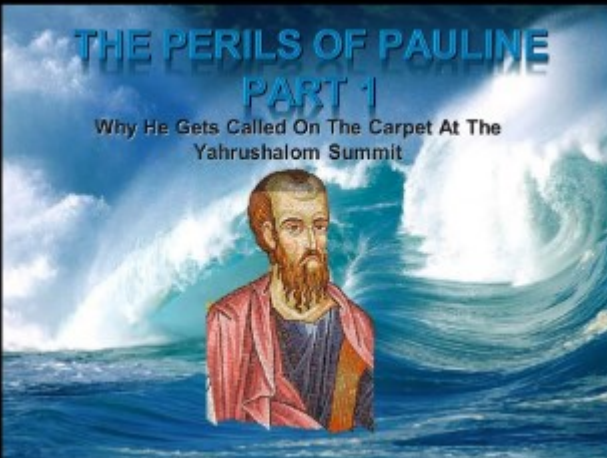
Search...



Playlists



We have a 16 part study dedicated to this subject on our website for the PDF and BitChute and Vimeo for the videos. We suggest if you are interested to pull the PDFS and watch the videos for more information. ⁴⁹



YAHUAH

**SHEM – NAME/AUTHORITY/
REPUTATION**



י YOD-THE "HAND OF THE SUPREME AUTHORITY" ..DOING THE WORK!!

>>>>yod-hei; Established > Unshakable > Rooted > Endowed
(with ALL Authority)

ה HEI- TO REVEAL; MAKE KNOWN OR EVIDENT

>>>>hei-uau; Key > password > Opener!!!

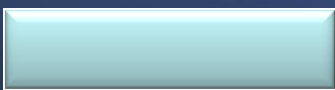
א UAU- THE 'ONE' WHO BINDS/WEAVES TOGETHER..TO MAKE WHOLE OR COMPLETE; MASCULINE (HAMASHIACH YAHUSHA; YAHUAH OUR REDEEMER-DELIVERER)

>>>>uau-hei; bridge > link > branch > connection > attach

ה HEI- TO REVEAL/REVEALED; MADE KNOWN OR EVIDENT!!!

THE 'HAND OF THE SUPREME AUTHORITY' ENDOWED WITH ALL AUTHORITY!! ESTABLISHED, UNSHAKABLE..MAKING EVIDENT THE KEY THAT 'OPENS'..YAHUSHA HAMASHIACH (the tearing of the veil-the opening of the WAY...the passage that was guarded; like the way into Eden-guarded!!)..HE IS THE CONNECTION...MANIFESTED!

07/04/2020



Yashayahu 44:6 & 43:25, Revelation 1:8

DW

I. In Kal, *to place, set, put, generally in order, with care and art.* Gen. ii. 8. vi. 16. xxiv. 47, & al. freq. In Hiph. the same. Gen. xxx. 42. xlv. 2, & al. freq. The formative ה of Hiph. is often dropped, as in Gen. xxiv. 2. xxxi. 37. And in Num. xxiv. 21. Obad. ver. 4. שים seems used for the participle Hiph. משים. As a noun fem. in reg. תשומה *a placing or putting.* Lev. v. 21, or vi. 2; where תשמה ט the putting, joining, or striking of the hand, seems to denote *suretyship*, which was confirmed by that action. Comp. Job xvii. 3. Prov. vi. 1. xvii. 18. xxii. 26.

Hence perhaps Eng. *to sham*, put one thing for another.

II. *To place, give.* See Gen. iv. 15. Exod. x. 2. 1 Sam. ii. 20. Gen. xlv. 7.

III. In Kal and Hiph. *to constitute, make.* Gen. xiii. 16. xxi. 18. xxvii. 37. xlv. 9. Exod. iv. 11, & al. freq.

IV. In Kal and Hiph. with א following, *to lay upon, lay to the charge of, impute to.* 1 Sam. xxii. 15. Job xxiv. 12.

V. In Hiph. a military term, *to set in array, form.* 1 K. xx. 12. Comp. 1 Sam. xv. 2. 1 Chron. xviii. 6.

HEBREW AND ENGLISH LEXICON;

WITHOUT POINTS:

IN WHICH

THE HEBREW AND CHALDEE WORDS

OF THE

OLD TESTAMENT

ARE EXPLAINED IN THEIR LEADING AND DERIVED SENSES,

THE

DERIVATIVE WORDS ARE RANGED UNDER THEIR RESPECTIVE PRIMITIVES,
AND THE MEANINGS ASSIGNED TO EACH AUTHORIZED
BY REFERENCES TO PASSAGES OF SCRIPTURE, AND FREQUENTLY ILLUSTRATED AND CONFIRMED
BY CITATIONS FROM VARIOUS AUTHORS, ANCIENT AND MODERN.

TO THIS WORK ARE PREFIXED,

A HEBREW AND A CHALDEE GRAMMAR,
WITHOUT POINTS.

A NEW EDITION, CORRECTED, ENLARGED, AND IMPROVED.

By JOHN PARKHURST, M. A.
FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

תרגום וספר

בשם וקנין כל צדן ודבר אלהים קיום לקולם :

The same things altered in Hebrew, and translated into another tongue, have not the same force in them: and not only these things, but the law itself, and the prohibitions, and the rest of the books, have so small differences when they are spoken in their own language.



LONDON:

PRINTED FOR THOMAS TEGG, 75, CHEAPSIDE:
WILLIAM BAYNES, PATERNOSTER ROW;
J. CUMMING, DUBLIN; AND RICHARD GRIFFIN & CO. GLASGOW.
MDCCLXXXIX.

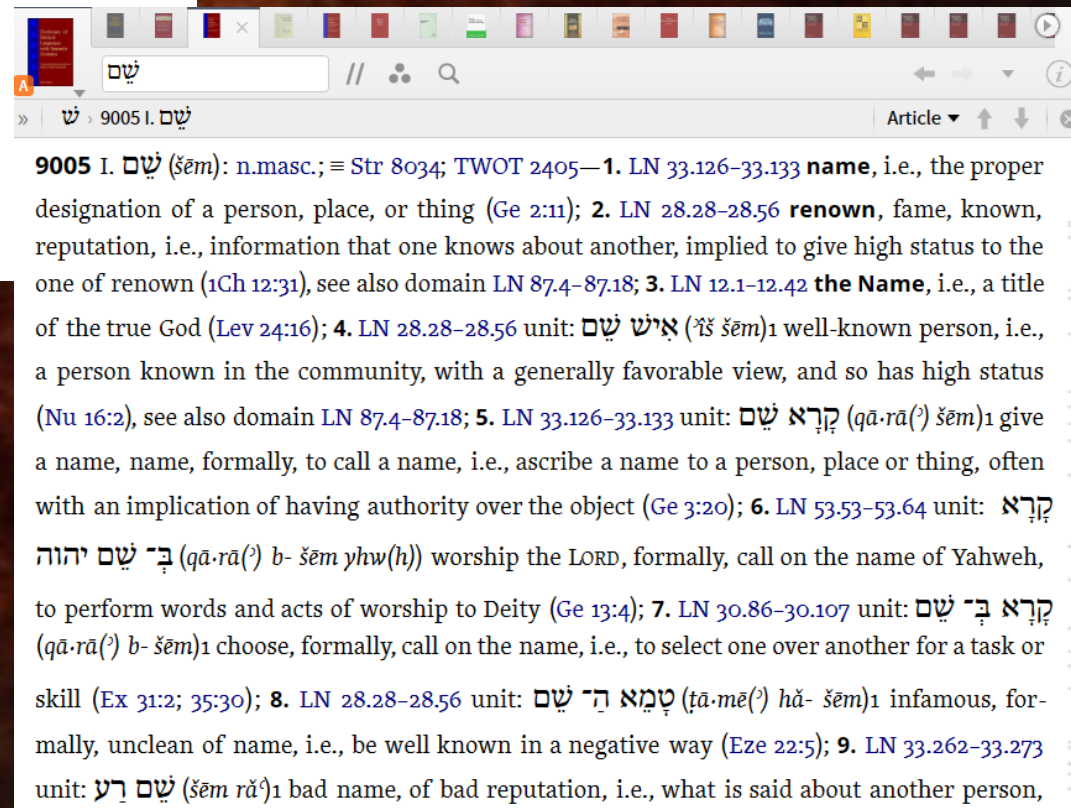
Here is more information about the work and its authority over some...

to the **cm shem**-Name, authority, standing or reputation of **יהוה** your Eternal

שֵׁם <i>šēm'</i>	you shall not misuse the name of Yahweh your God, I
שֵׁם <i>šēm</i>	name; standing, reputation, fame noun, singular, construct ± common, masculine
	Sense: name – a language unit by which a person or thing is known.
BDB	name
GHCLOT	NAME; to destroy, to blot out the name
CHAL	name; standing, reputation; renown; posth...
DBL Hebrew	name; renown; the Name
TLOT	name
NASB Dictionaries	a name
CDWGTB	
BYBHV	name; standing, reputation

By "laying over" the title of god, as if it is a name, which most religions use for their focus of worship- blots out Yahuah's name. It takes away His reputation for all He and He alone has accomplished. Scribes and translators have a lot to answer for.

Even worse, to elevate Yahusha as "God" and creator of the universe is blasphemy. There is no one above Yahuah. Yahusha serves at the pleasure of Yahuah. Yahuah alone created the universe. It was Yahuah in the Torah speaking to Mankind. To say otherwise is to destroy His reputation and authority. Teachers who teach this and then even worse use Jesus to cover over Yahuah's authority have a lot to answer for.



9005 I. שֵׁם (*šēm*): n.masc.; = Str 8034; TWOT 2405—1. LN 33.126–33.133 **name**, i.e., the proper designation of a person, place, or thing (Ge 2:11); 2. LN 28.28–28.56 **renown**, fame, known, reputation, i.e., information that one knows about another, implied to give high status to the one of renown (1Ch 12:31), see also domain LN 87.4–87.18; 3. LN 12.1–12.42 **the Name**, i.e., a title of the true God (Lev 24:16); 4. LN 28.28–28.56 unit: שֵׁם אִישׁ (*šēm*)₁ well-known person, i.e., a person known in the community, with a generally favorable view, and so has high status (Nu 16:2), see also domain LN 87.4–87.18; 5. LN 33.126–33.133 unit: שֵׁם קָרָא (*qā-rā*([?]) *šēm*)₁ give a name, name, formally, to call a name, i.e., ascribe a name to a person, place or thing, often with an implication of having authority over the object (Ge 3:20); 6. LN 53.53–53.64 unit: קָרָא יְהוָה שֵׁם יְהוָה (*qā-rā*([?]) *b-šēm yhw(h)*) worship the LORD, formally, call on the name of Yahweh, to perform words and acts of worship to Deity (Ge 13:4); 7. LN 30.86–30.107 unit: שֵׁם קָרָא (*qā-rā*([?]) *b-šēm*)₁ choose, formally, call on the name, i.e., to select one over another for a task or skill (Ex 31:2; 35:30); 8. LN 28.28–28.56 unit: שֵׁם הָ טָמְאָה (*tā-mē*([?]) *hā-šēm*)₁ infamous, formally, unclean of name, i.e., be well known in a negative way (Eze 22:5); 9. LN 33.262–33.273 unit: שֵׁם רָע (*šēm rā*)₁ bad name, of bad reputation, i.e., what is said about another person,

שׁוֹן

TO MAKE MEANINGLESS

3rd Covenant Word / Vow Commandment

Do NOT bring The NAME of
שׁוֹן to naught!

He will punish those who do!

*By removing, replacing & ignoring His Name,
we are bringing His Name to naught!*

Deb/Deu 5:11

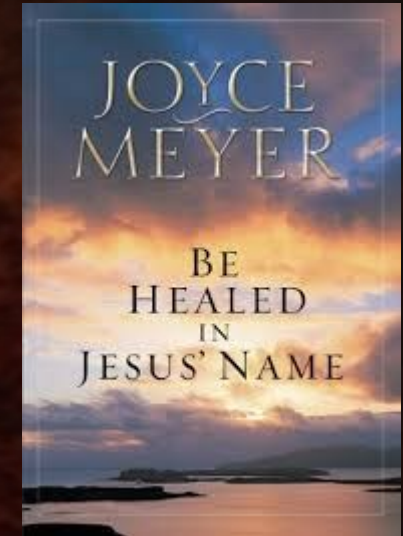
▼ שָׁוְיָ (šāw^e('))

“You shall not misuse the name

שָׁוְיָ (šāw^e(')) destruction; worthless; futile, inconsequential;...
noun, singular, absolute ± common, masculine, definite without ה

Sense: vanity (worthlessness) – the quality of being valueless or futile.

BDB	emptiness, vanity
GHCLOT	evil; wickedness, iniquity; calamity, destruct...
CHAL	worthless; in vain, without result; idols; dec...
DBL Hebrew	vanity; nothing; falseness; idol; empty plea
TLOT	deceit
NASB Dictionaries	emptiness; vanity
CDWGTHB	
BYBHV	(adj.) worthless, futile, inconsequential; unr...



8736 שָׁוְיָ (šāw^e(')): n.[masc.]; ≡ Str 7723; TWOT 2338a—1. LN 65.30–65.39 **vanity**, futility, worthlessness, i.e., that which has no result or use and so worthless (Ex 20:7^(2x)), see also LN 89.39–89.54; 2. LN 92.11–92.25 **nothing**, i.e., a negative reference to an entity, event, or state (Job 15:31); 3. LN 72.1–72.11 **falseness**, i.e., that content which is not true, with a special focus that this content is worthless for ascertaining the truth (Ex 23:1), see also domain LN 70; 4. LN 6.96–6.101 **idol**, formally, vanity, i.e., an image of a pagan god, with a special reference to its worthlessness (Ps 24:4); 5. LN 33.161–33.177 **empty plea**, i.e., a request which is not responded to, and so of no effect (Job 35:13)

שָׁוְיָ (šāw^e(')): adv.—see 8736

8737 שֵׁוְיָ (šēwā^(?)): n.pr.; ≡ Str 7724;—LN 93-pers. (male) **Sheva**: 1. scribe of King David (2Sa 20:25+), see also 8588(1) 2. son of Caleb-Maacah (1Ch 2:49+)

8738 שִׁוְיָ (šô^(?)): n.[masc.]; ≡ Str 7722; TWOT 2339, 2339a—LN 20.31–20.60 **ravages**, formally, ruin or destruction, i.e., the destruction of a soft-tissue object by tearing apart with sharp teeth and paws (Ps 35:17+), see also 8739; note: see BHS ftn for text as 8613



שָׁוְא m. (*shav'*, subst. of a form prop. segolate; but with the furtive Segol neglected, as in קִשְׁטָא, from the root שָׁוַא No. 2, Arab. سَوَّءَ, سَوَّءَ)—(1) *evil*—(a) which is committed, *wickedness, iniquity.* שָׁוְאֵי מְתֵי שָׁוְא wicked men, Job 11:11; Isa. 5:18, חֲבֵלֵי הַשָּׁוְא “cords of wickedness.”—(b) which any one suffers, *calamity, destruction,* Job 7:3; Isa. 30:28, נֶפֶת שָׁוְא “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

(2) *spec. falsehood, a lie* (as on the other hand צִדִּיק also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שָׁוְא שִׁמְעַת שָׁוְא a false report, Ex. 23:1; עֵד שָׁוְא false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לְשָׁוְא “utter not the name of Jehovah upon a falsehood,” do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שָׁוְא “a lying sacrifice,” i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness,* (used of any thing which disappoints the hope reposed upon it) Job 15:31; הַבְּלִי שָׁוְא vain idols, Ps. 31:7; Mal. 3:14; שָׁוְא עֲבַד אֱלֹהִים “it is a vain (or useless) thing to serve God.” Hence לְשָׁוְא *in vain*, Jer. 2:30; 4:30; 6:29.

As Dr. Pastor Cohen a respected Christian theologist strappingly censures "What is a **Yahwist**? They are all (false) **moon god worshipers**! A Yahweh believer is any person who believes Yhwh (the tetragrammaton name of Baal) pronounced Yahweh, is the name of **God**. Yahweh is a guess name and is NOT THE NAME OF THE TRUE GOD. Yahweh as it is spelled IS NOT A HEBREW NAME for God!" (Ibid: 16).

In addition, many theologians assert that the Israelite religion is a mere "Yahwization" of pagan religions (i.e., attributing to Yahweh what pagan religions attributed to their gods). [See: Brantley, 1993, 13:50]

the historical sense, Yahweh is not a Hebrew name." Encyclopaedia of Britannica 11, Ed Vol 15, p.321

Just to show the venom of those who are desperately still trying to turn people away from the Creator they espouse to serve.

YHUH or YHWH is not the name of Baal. Yikes! This is so easy to prove with one verse.

Lexicon :: Strong's H1168 - Ba'al

בַּעַל

Transliteration: Ba'al Pronunciation: Outline of Biblical Usage [?]

I. Baal = "lord"
proper masculine noun

A. supreme male divinity of the Phoenicians or Canaanites

Lexicon :: Strong's H3068 - Yehovah

יְהוָה

Transliteration: Yehovah	Pronunciation: yeh-ho-vä' (Key)
Part of Speech: proper noun with reference to deity	Root Word (Etymology): From הָיָה (H1961)

KJV Translation Count — Total: 6,519x

The KJV translates Strong's H3068 in the following manner: **LORD (6,510x), GOD (4x), JEHOVAH (4x), variant (1x).**

Masoretic Text SHOW VOWEL POINTS

ויעזבו את־יהוה ויעבדו לבעל ולעשתרות: 2:13

Judges 2:13 And they forsook Yahuah (YHUH) and served Baal and Ashtaroth.

While we will not fuss over pronunciation, it is comical for him to use the EB stating Yahweh is not a Hebrew name. But they have no issues with using Jesus which is also not a Hebrew name. God is not a Hebrew Name. Also blasphemous is saying the Torah Covenant is "a mere Yahwization of pagan religions" Again, he will have a lot to answer for.

יהוה *Jehovah*, pr. name of the supreme God (הַאֱלֹהִים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mo- sis t. iii. p. 519, 529). Whenever, therefore, this *no- men tetragrammaton* occurred in the sacred text (הַשֵּׁם, הַשֵּׁם הַמְּפֹרָשׁ), they were accustomed to substitute for it אֲדֹנָי, and thus the vowels of the noun אֲדֹנָי are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יְהוָה, not יֵהוָה); prefixes, however, receive the same points as if they were followed by אֲדֹנָי, thus לִיהוָה, בִּיהוָה, מִיהוָה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אֲדֹנָי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שִׁינָא (i. q. הַשֵּׁם). Where the text has אֲדֹנָי יהוה, in order that *Adonai* should not be twice repeated, the Jews read אֲדֹנָי אֱלֹהִים, and they write אֲדֹנָי יְהוָה.

There is no "J" sound in Hebrew, Greek or Latin so let that be understood. Interesting the vowel point Sheva (destruction) is used under the Yod. Hmmm again the Scribes have a lot to answer for.

8738 שׁוּיָא (šō(ʾ)): n. [masc.]; = Str 7722; TWOT 2339, 2339a—LN 20:31-20:60 ravages, formally, ruin or destruction,

Psalms 113:3

*From the rising of the sun
unto the going down
of the same YAHUAH'S
name is to be praised.*

Halal u אָלְלָהּ
(Praise ye YAHUAH)

Christians still say His name when they say Halleu-Yah!
And they don't even know it. He will not let His name be
blotted out completely!

שׁוּא

Transliteration

show'

Pronunciation

sho (Key)



Part of Speech

feminine noun, masculine noun

Root Word (Etymology)

From an unused root meaning to rush over

The KJV translates Strong's H7722 in the following manner: desolation (5x), destruction (3x), desolate (2x), destroy (1x), storm (1x), wasteness (1x).

Outline of Biblical Usage [?]

masculine noun

I. ravage

feminine noun

II. devastation, ruin, waste

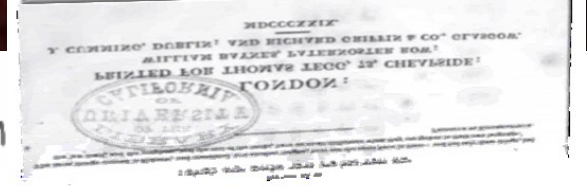
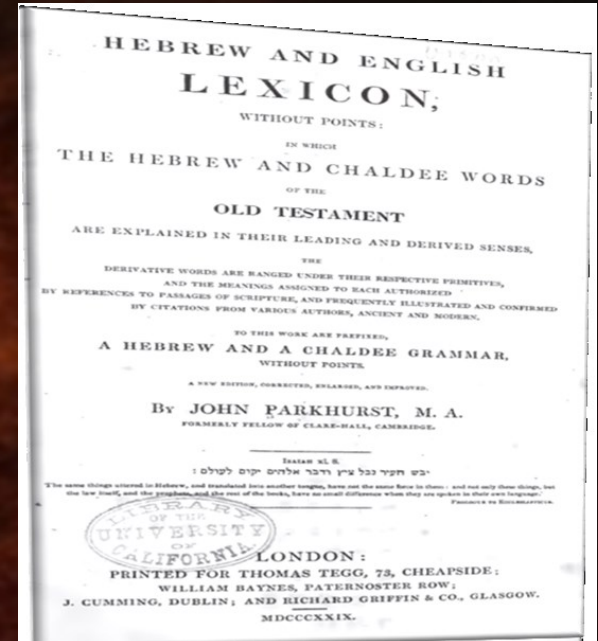
A. devastation, ruin

B. ruin, waste (of land)

Strong's Definitions [?]

(Strong's Definitions Legend)

שׁוּא shôw', sho; or (feminine) שׁוּאָה shôw'âh; or שׁוּאָה shô'âh; from an unused root meaning to rush over; a tempest; by implication, devastation:—desolate(-ion), destroy, destruction, storm, wasteness.



שׁוּא
 With the
 שׁוּע, &c.
 It occurs
 I. As a N.
 a lie. See
 Mal. iii.
 to no purp
 ii. 30. iv.
 II. As a N
 Jer. xviii.
 11 or 12.

שׁוֹאֵ m. (*shav'*, subst. of a form prop. segolate; but with the furtive Segol neglected, as in קִשְׁטָא, from the root שׁוֹא No. 2, Arab. سَوَّءَ, سَوَّءَ)—(1) *evil*—(a) *which is committed, wickedness, iniquity.* שׁוֹאֵי מֵתֵי שׁוֹאֵי wicked men, Job 11:11; Isa. 5:18, חֲבֵלֵי הַשׁוֹאֵי “cords of wickedness.”—(b) *which any one suffers, calamity, destruction,* Job 7:3; Isa. 30:28, נֶפֶת שׁוֹאֵי “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

(2) *spec. falsehood, a lie* (as on the other hand צִדִּיקִי also denotes *what is true*) Ps. 12:3; 41:7; Job 31:5; שׁוֹאֵ שִׁמְעָה a false report, Ex. 23:1; עֵד שׁוֹאֵ false witness, Deu. 5:17; Ex. 20:7; לֹא תִשָּׂא אֶת־שֵׁם יְהוָה לְשׁוֹאֵ “utter not the name of Jehovah upon a falsehood,” do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שׁוֹאֵ “a lying sacrifice,” i. e. offered by a hypocrite without pious feeling. Hence—

(3) *emptiness, vanity, nothingness,* (used of any thing which disappoints the hope reposed upon it) Job 15:31; שׁוֹאֵ הַבְּלִי שׁוֹאֵ vain idols, Ps. 31:7; Mal. 3:14; שׁוֹאֵ עֲבַד אֱלֹהִים “it is a vain (or useless) thing to serve God.” Hence לְשׁוֹאֵ *in vain*, Jer. 2:30; 4:30; 6:29.

Qere perpetuum. The earliest instance where a word in the biblical text was not read, but another was pronounced in its stead, is that of the TETRAGRAMMATON (YHWH). The prohibition of pronouncing “The Name,” and the obligation of substituting in perpetuity a term that expresses the divine majesty, are explicitly recognized in the Babylonian Talmud (Pes. 50a): “Said the Holy One, blessed be He: not as I am written, am I read. I am written יְ (yodh-he, i. e., the Tetragrammaton), but I am read אֱ (aleph-daleth, i. e., Adonai).” The antiquity of this prohibition is evident from the fact that the Hebrew Tetragrammaton was not translated in the most ancient recensions of the lxx. where it appears only in Hebrew script. Later it was rendered into Greek by (Lord), which conveys the sense of the Hebrew Adonai. In the Greek text, at the beginning, the same procedure was followed as in the Hebrew, namely, the equivalent of the divine name

Why Don't Jews Say G-d's Name? On the use of the word "Hashem"

By Baruch S. Davidson

We Jews have an absolute obsession with avoiding uttering G-d's name. (Notice that we don't even spell it out fully when writing the English word for G-d. See: Why Don't You Spell G-d's Name?) Actually, we are careful not to pronounce G-d's names except when reading the Torah or prayers.

Our caution is founded on an understanding of the third of the Ten Commandments, "You shall not take His name in vain." **Although this verse is classically interpreted as referring to a senseless oath using G-d's name**, the avoidance of saying G-d's name extends to all expressions, except prayer and Torah study. In the words of **Maimonides**, the great Jewish codifier:

It is not only a false oath that is forbidden. **Instead, it is forbidden to mention even one of the names designated for G-d in vain, although one does not take an oath.** For the verse commands us, saying: "To fear the glorious and awesome name."¹ Included in fearing it is not to mention it in vain.

Therefore if because of a slip of the tongue, one mentions [G-d's] name in vain, he should immediately hurry to praise, glorify and venerate it, so that it will not have been mentioned in vain. What is implied? If he mentions G-d's name, he should say: "Blessed be He for all eternity," "He is great and exceedingly praiseworthy," or the like, so that it will not have been [mentioned entirely] in vain.²



A false witness will
not go unpunished,
and he who pours out
lies will not go free.
Proverbs 19:5

נקה

TO BE CLEANSED, PARDONED

SIN

WOULDN'T BE
SO ATTRACTIVE
IF THE WAGES
WERE PAID
IMMEDIATELY



*The Wicked
Will Not GO
Unpunished*

▼ יִנְקָה *yēnāq-qēh'* use Yahweh **will not leave unpunished** anyone who misuse

נָקָה *nqh* leave unpunished; be free, unmarried; be without blame;...

verb, Pi^{el}, **yiqtol (imperfect)**, third person, masculine, singular ± active

Sense: **to leave unpunished** – to leave in the condition of being unpunished.

BDB be empty (?), clean

GHCLOT TO BE PURE; to be free from punishment, to be qu...

CHAL be free; exempt; be without guilt, innocent; remain...

Dictionary of Biblical Hebrew Lexicon

נָקָה

» 5927 נָקָה

Article

5927 נָקָה (*nā·qā(h)*): v.; ≡ Str 5352; TWOT 1412—**1.** LN 38.1–38.13 (qal) **go unpunished**, be pardoned, i.e., not receive a just punishment, implying pardon or innocence (Jer 49:12a+); (nif) **released**, go unpunished (Pr 6:29); (piel) **leave unpunished** (Ex 34:7^(2x); Nu 14:18^(2x); Job 10:14; Jer 30:11^(2x); 46:28; Na 1:3^(2x)+); **2.** LN 88.289–88.318 (nif) **innocent**, i.e., pertaining to not having guilt, due either to pardon, or lack of sin or wrongdoing (Nu 5:31); (piel) **consider innocent**, forgive, pardon (Ex 20:7; Dt 5:11; 1Ki 2:9; Job 9:28; Ps 19:13[EB 12]; Joel 4:21^(2x)[EB 3:21^(2x)] +); **3.** LN 85.67–85.85 (nif) **banished**, i.e., pertaining to being forced to live in another place, as an extension of emptying a space (Zec 5:3^(2x)); **4.** LN 57.37–57.48 (nif) **destitute**, formally, emptied, i.e., pertaining to lacking even essential items, as an extension of emptying a space (Isa 3:26)

נקר

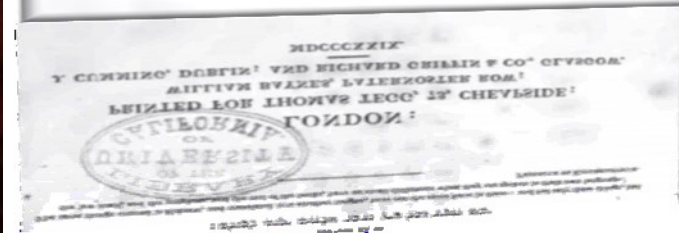
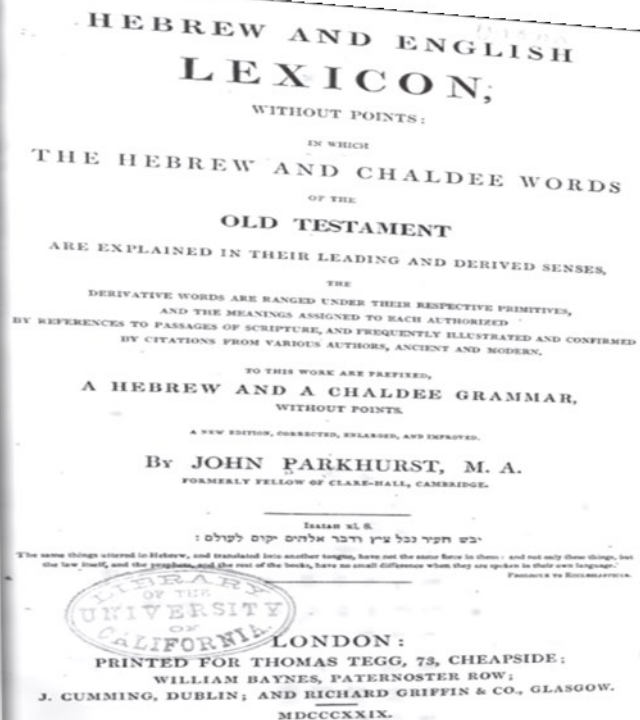
With a fixed נ, and a radical but mutable or omissible ה final.

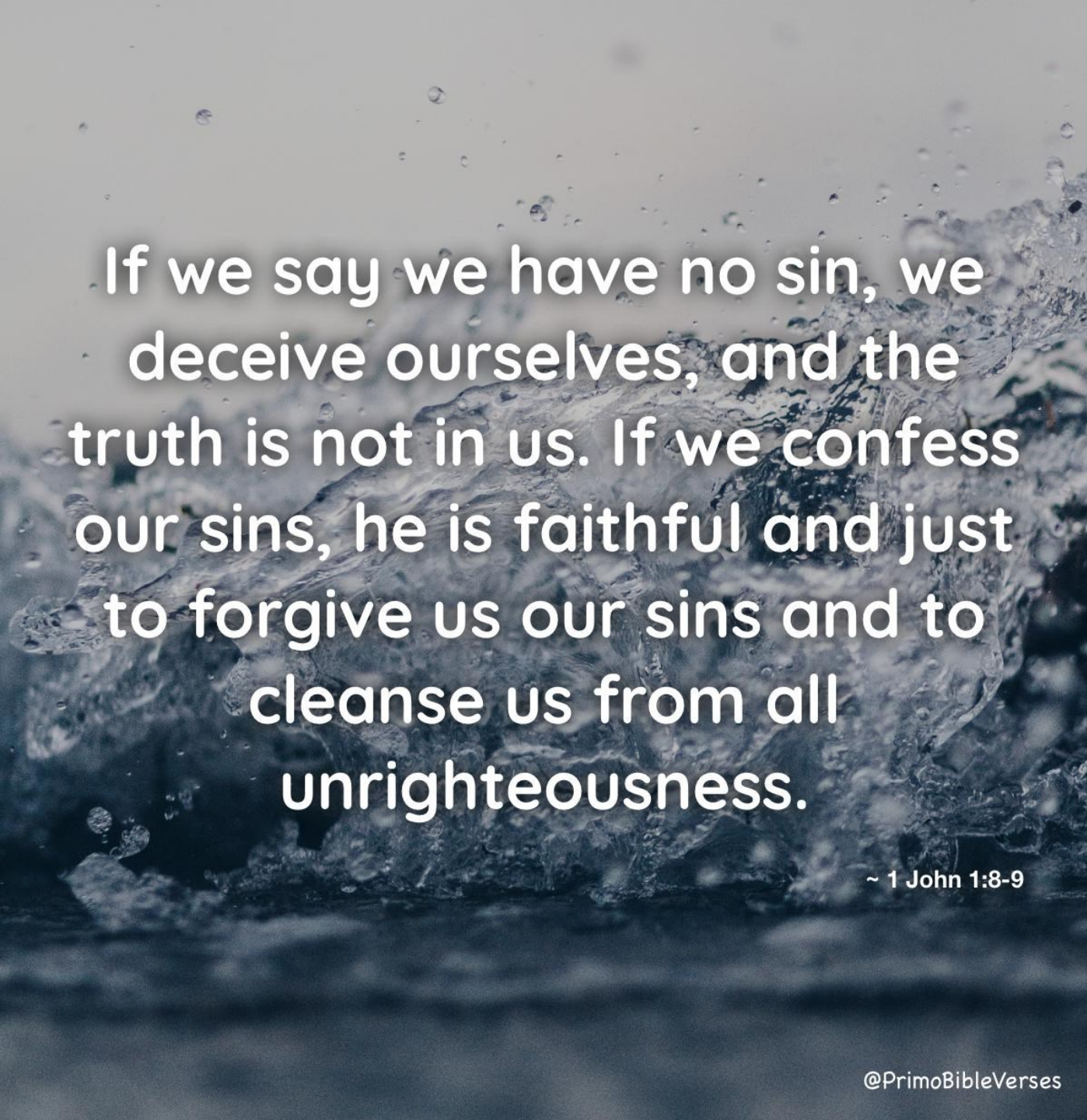
To clear, clear away.

I. *To be clear, or cleared away, as a city of its inhabitants.* occ. Isa. iii. 26; where the Vulg. *desolata, desolate*, Eng. marg. *emptied*. Comp. 2 K. xxi. 13. Also, *to be cleared away, utterly destroyed, as by the curse of God.* occ. Zech. v. 3, twice; see ver. 4, and Comp. Jer. xxx. 11, and Mr Lowth's and Dr Blayney's note there.

III. In Kal, *to clear away, cleanse, as blood.* Joel iii. 21. As a N. נקיון *cleanness*, as of the teeth in hunger. Amos iv. 6.

IV. In Kal, *transitively, to clear from guilt, obligation, or punishment.* Exod. xx. 7. 1 K. ii. 9. Job ix. 28. x. 14. In Niph. *to be thus cleared.* Gen. xxiv. 8, 41. Num. v. 19. As a participial N. נקי *clear, pure, innocent, free.* Gen. xxiv. 41. Ex. xxi. 28. Deut. xxiv. 5. *It is particularly applied to blood shed undeservedly.* Deut.



A background image of water splashing, with white foam and droplets against a dark blue-grey background. The text is overlaid on this image.

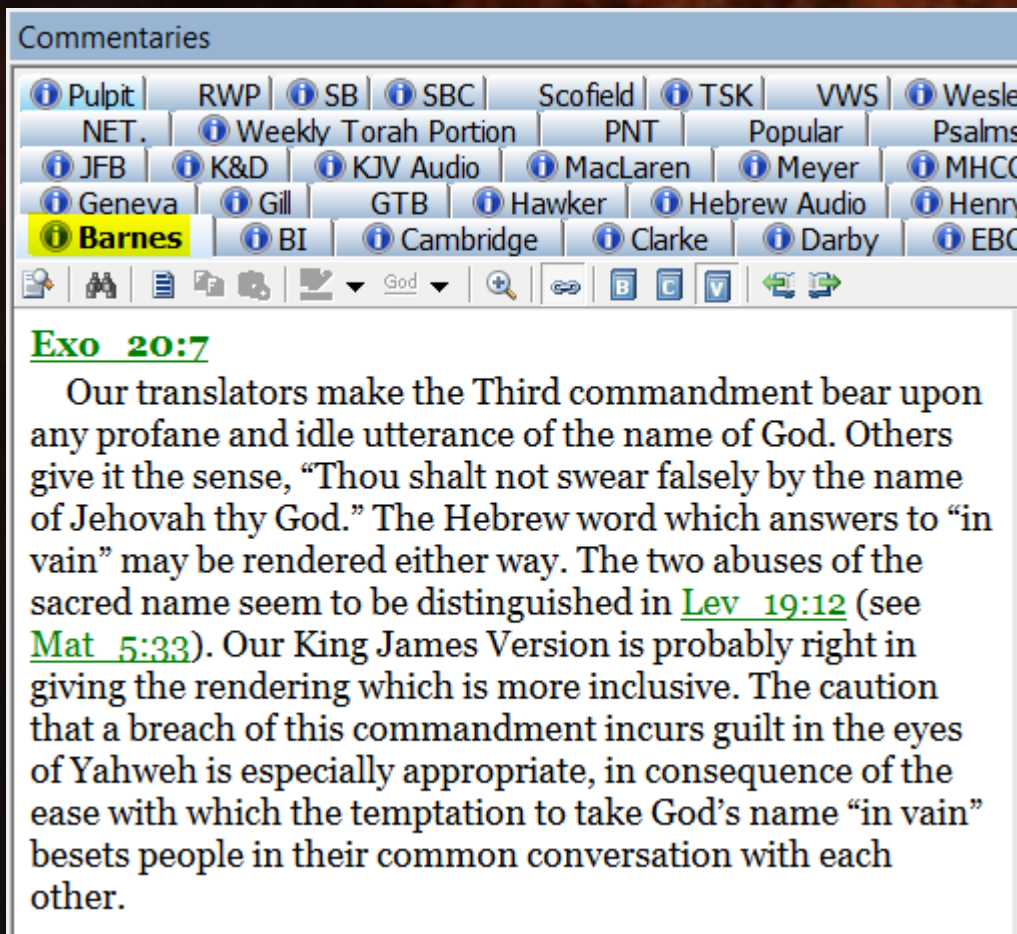
If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

~ 1 John 1:8-9

The key part of this warning is that if we continue to cover over His name and authority, telling lies about His reputation then He will not cleanse us of this. We will pay the full price of sin debt. Once saved always saved does not apply- its another lie. But if we teshuva- ask forgiveness and stop doing it then 1 John 1:8-9 is accurate.

ISR Exo 20:7 “You do not bring (1) the Name of יהוה your Eternal to naught, for יהוה does not leave the one unpunished who brings His Name to naught. Footnote: (1) Or lift up, or take.

The name and reputation and authority of Yahuah has been greatly abused, covered over, not been made known and this will not be over looked as a simple mistake for the teachers who are responsible for teaching the people.



Commentaries

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

God

Exo 20:7

Our translators make the Third commandment bear upon any profane and idle utterance of the name of God. Others give it the sense, “Thou shalt not swear falsely by the name of Jehovah thy God.” The Hebrew word which answers to “in vain” may be rendered either way. The two abuses of the sacred name seem to be distinguished in [Lev 19:12](#) (see [Mat 5:33](#)). Our King James Version is probably right in giving the rendering which is more inclusive. The caution that a breach of this commandment incurs guilt in the eyes of Yahweh is especially appropriate, in consequence of the ease with which the temptation to take God’s name “in vain” besets people in their common conversation with each other.

Lev 19:12

‘And do not swear falsely by My Name and so profane the Name of your Eternal. I am יהוה.

Mat 5:33

“Again, you heard that it was said to those of old, ‘You shall not swear falsely, but shall perform your oaths to יהוה.’

07/04/2020

The Pattern Of the Covenant Brings The Promise of Success

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

FOCUS
FOLLOW ONE COURSE UNTIL SUCESS

YAHUAH'S
TORAH



THE WORLD

TORAH



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

**KNOWING THE BIBLE
IS ONE THING**

**KNOWING THE AUTHOR
IS ANOTHER**

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



FBI



WARNING

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



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



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

Shabbat Shalom שבת שלום

- Gen 2:2-3 Shabbat – The seventh day of the week. We cease from doing normal business. Setting the day apart out of respect for what Yahuah has created. Created for the specific function of not being like any other day, it is a favored day that is exalted by Yahuah. A gift for intimacy with Him.
- Exod 16:25 And Mosheh said, “Eat it today, for today is a Sabbath to יהוה , today you do not find it in the field. 26 “Gather it six days, but on the seventh day, which is the Sabbath, there is none.”

CONSEQUENCES



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

CONSEQUENCES



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

CONSEQUENCES



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

CONSEQUENCES



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

Good Advice

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

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

HOW TO BE BLESSED BY YAHUAH



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



PROPHECIES

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



PROPHECIES

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

07/04/2020





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

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



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

Psalm 51

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

NO

SACRIFICE 



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

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

Psalm 51

Clip s

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

NO

SACRIFICE



07/04/2020





Yahuah Whispers

His promises

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



Yahuah Whispers

His promises

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

Yahuah's People Are Blessed and Protected

A hand holding a sign that says "Too Blessed to be stressed." The sign is white with black text. The background is a blue sky with white clouds.

Too Blessed
to be stressed.

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

Accept Yahuah's Instructions

and live!

- Gen 9:4 “But do not eat flesh with its life, its blood.
- Gen 9:5 “Truly only (as a strong covenant mark, ^{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.
- Exod 12:2 “This month is the beginning of months for you. It will be for you, the first month of the year for you.

Accept Yahuah's Instructions

and live!

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

Accept Yahuah's Instructions

and live!

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

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Accept Yahuah's Instructions and live!

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

Accept Yahuah's Instructions and live!

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

Accept Yahuah's Instructions and live!

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

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



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



Accept Yahuah's Instructions and live!

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

Accept Yahuah's Instructions and live!

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

Accept Yahuah's Instructions

and live!

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Signs of the Covenant

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

Signs of the Covenant

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



Promises Made Promises Kept

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

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

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



Promises Made Promises Kept

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

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

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

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



Promises Made Promises Kept

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



Promises Made Promises Kept

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



Promises Made Promises Kept

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



Promises Made Promises Kept

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

Promises Made Promises Kept

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



His promises



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



His promises



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

Everlasting Covenant

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



Everlasting Covenant

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





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

The importance of the Reputation, Authority and Name Of

יהוה

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

תשובה

Teshuvah

"return"

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

Yahuah Tests Us



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



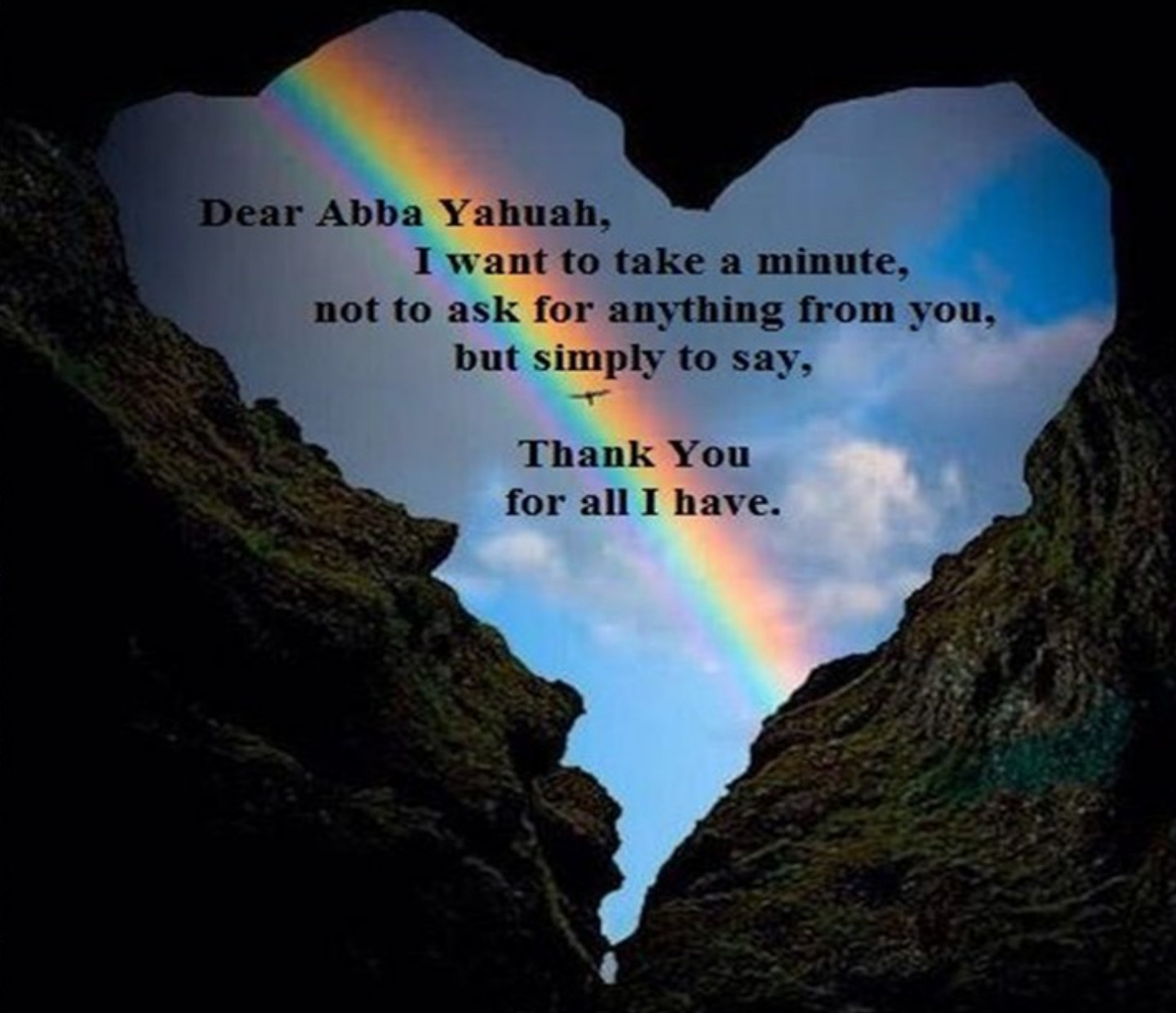
Job 26:14

These are just the beginning of all that he does

merely a whisper of his power.

Who, then,

can comprehend the thunder of his power?"



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

**Thank You
for all I have.**