

# The Covenant Instructions in Chronological Order

SPECIAL  
STUDY  
INSERT

Part 3

COVENANT

YAHUAH'S MEANING OF  
HONOR AND SHAME

understanding  
your relationship with

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





# YAHUAH'S OASIS

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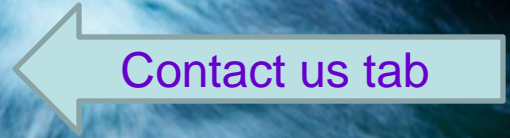
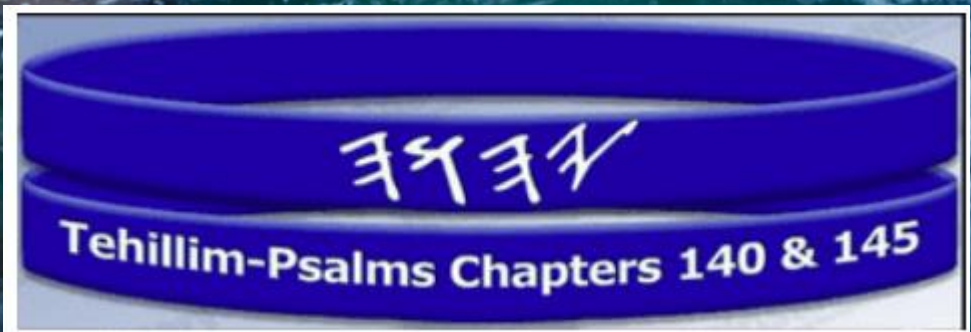
PRAISE MUSIC

APPOINTED TIMES (FEASTS)

THE COVENANT

GENESIS

MORE...







## Yahuah's Chokmah PRO

Joined 4 years ago | United States

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

 Yahuah's Oasis

**vimeo**

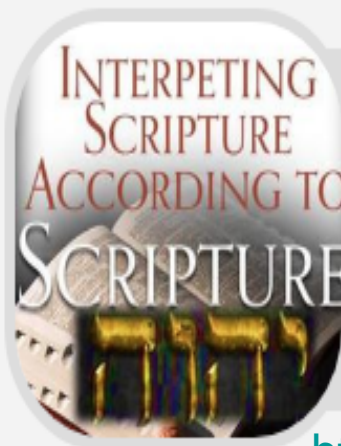
In order to get the full presentation with gifs and added videos and commentary please check out this study on our Vimeo channel and follow along with the PDF. You can download the videos and share also on social media as you wish. There is a video for every PDF found on our website, the latest will be on top.

**vimeo**

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



# YAHUAH'S CHOKMAH

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The **Key** Is To  
Understand  
**Yahuah's**  
Definition of  
Words.

Then The Missing  
Puzzle Pieces Fit  
Together And  
Wisdom Is  
Unlocked.







## A Slight Detour- Understanding Honor and Shame

We should have addressed this before we started the Instructions dealing with man's actions toward man which is ultimately a reflection of how in sync we are with Yahuah.

Here in the west we can clearly see all around us that what we view as shameful or honorable is based on a completely different scale than Yahuah's. That is a big problem. Yahuah confirms this:

**Isa 55:8** “For My thoughts are not your thoughts, neither are your ways My ways,” declares יהוה.

**Isa 55:9** “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.

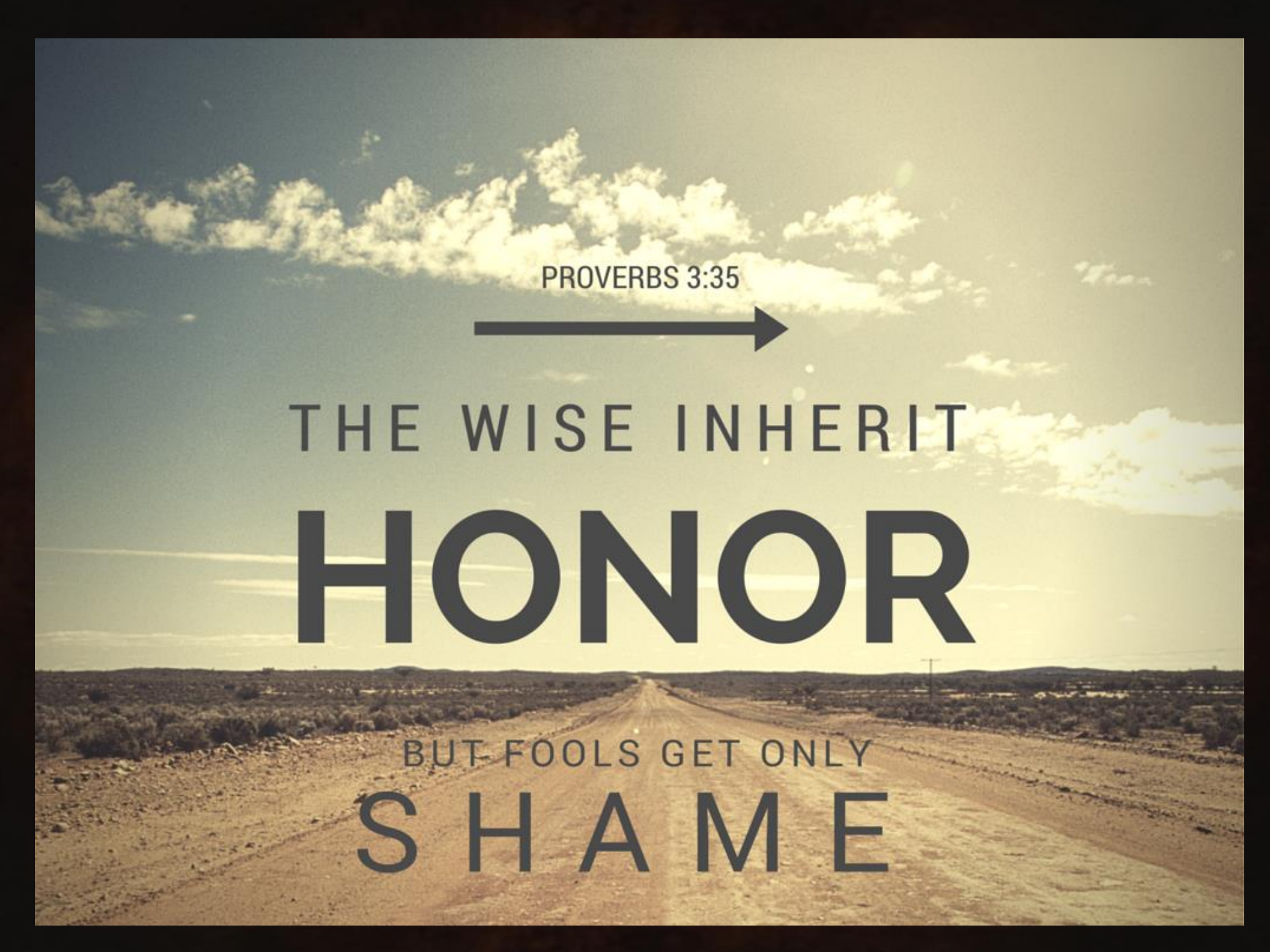
As always, anything written in comic sans font, we inserted in articles as corrections or are our narration.



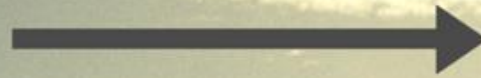
## The Pattern

- 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.



A dirt road stretches into the distance under a cloudy sky. The sky is filled with large, white, fluffy clouds, and the sun is low on the horizon, creating a warm, golden light. The road is flanked by dry, scrubby vegetation. The overall scene is a vast, open landscape.

PROVERBS 3:35




THE WISE INHERIT

**HONOR**

BUT FOOLS GET ONLY

**SHAME**





In the first two parts we put Yahuah's words in context and got to unlock more insight on Honor and Shame. As always, Yahuah is teaching us that when we follow His path, then we will be given everything we need.

Isa 55:1 “Oh **everyone who thirsts**, come to the **waters**. And you who have no silver, come, **separate into small portions** and eat. Come, **separate into small portions the wine and milk** without silver and **without price**.”



As we separated Yahuah's word into smaller pieces - We found clearly how Yahuah nourishes His children and His expectations for us to stay "under His tent".





When Yahuah calls the thirsty ones to come to the water, it is as a shepherd leading His thirsty flock to life sustaining refreshment. We found it is no ordinary water. It is the cleansing, transformative, living water. The Torah. Remember- **Everyone is thirsty!**

We reviewed the word repeated twice in YahshaYahu 55:2- Shama. Strong's H8085 and one of our favorite words. In the Pictograph we found the water and nourishment aspect of this word. Nothing with Yahuah is a coincidence- It is a **PATTERN.**

Most often missed because of the way "works" has been denigrated by Christianity, Yahuah and the Hebrew language He created should compel us to respond to what those scriptures are pointing out. If you are talking to someone and get no response.. Just the sound of Crickets.. What is your reaction?

- Maybe they didn't hear you?
  - Maybe they were not paying attention?
- Maybe they did not agree with you and so are not saying anything that may spark a discussion?
- Maybe they don't think you know what your are talking about and in fact are silently dismissing you?
  - Maybe they are not interested in what you said?
- If they are not interested in what you said, you can be sure they will not act upon anything you said.






Is it not reasonable to think Yahuah see's it the same way? This is why in the very fabric of His language it is built upon the **expectation that a response is needed**. This is so that a deeper understanding can be achieved and questions can be answered.

There is not one parent or wife or teacher or boss that has not expressed the frustration of "silent dismissal" or no response, with the phrase "Did you hear what I said?" "Are you paying attention?"



So when Yahuah doubles a word in a sentence that already means to pay attention and that He is expecting a response, it means **He is not kidding! Pay Attention!**



Isa 55:3 “Incline your ear, and come to Me. Hear (Shama), so that your being lives. And I will make an everlasting covenant with you, the trustworthy kindnesses of David. 55:4 “See, I have given Him as a witness (to present evidence) to the people, a Leader and a Commander for the people.

The people in Scripture that Yahuah gives us as examples to learn from, either what to avoid or what to emulate, is so that we can take advantage of the everlasting Covenant He is offering the thirsty. We must learn to convert our shame into honor and Yahuah has lovingly given us patterns of how to recognize which state we are in and how to restore our relationships.







To find favor, pity or mercy from Yahuah is the reaction on His part that brings us back into honor with Him. It's The Power of Yahuah's Words that bring changes. Never underestimate the power of Yahuah's Word to change a person's life, to change your life when nothing else can or will. "so is My Word that goes forth from My mouth – it does not return to Me empty, but shall do what I please, and shall certainly accomplish what I sent it for. (Isaiah 55:11).

We must trust that we are not in this alone and Yahuah does not expect us to "wing" it. We ask for guidance and wisdom. Then the Ruach can perform the miracle of keeping us on track while being joyful, patient, fearless and trusting that either Yahuah has caused our surroundings or is allowing it for a more beneficial outcome for His children with whom He is in Covenant with.

# Hebrew vs Greek Thought

## HEBREW THINKING

- Starts with FATHER AND FAMILY
- Deals with verbs – ACTION
- Deals with REALITY
- Deals with the CONCRETE
- Deals with EXPERIENTIAL
- Deals with FAMILY AS A UNIT
- Deals with PROSPERITY  
– Biblical prosperity

## GREEK THINKING

- Courts, handling things in a LEGAL WAY
- Nouns – CONCEPTS
- Deals with PHILOSOPHY
- Deals with ABSTRACT
- Deals with THEORY
- Deals with CITY GOVERNMENT
- Deals with DUALISM

Are we still stuck in some Greek mind-set that is clouding our walk with Yahuah? When we do this, are we being double minded? What does the Scriptures say about this?



## Hebrew Way

*Right acting → right thinking (Body, heart, mind)*

- Action-reflection
- Embodiment
- Mentoring
- Modeling
- In community

Hebrew language and culture is based on action. Greek is based on talk. Yac'cob or James puts it this way (in most translations):

## Greek Way

*Right thinking → right acting (Mind separate from body)*

- The academy
- Information/ideas
- Conferences
- Books
- Individualized

Jas 2:14 My brothers, what use is it for anyone to say he has **belief** but does not have works? This **belief** is unable to save him.

Jas 2:17 So also belief, if it does not have works, is in itself dead. 2:18 But someone might say, "You have **belief**, and I have works." Show me your **belief** without your works, and I shall show you my **belief by** my works. 2:19 You **believe** that Elohim is one. You do well. The demons also **believe** – and shudder! 2:20 But do you wish to know, O foolish man, that the **belief** without the works is dead?

Jas 2:24 You see, then, that a man is declared right by works, and not by **belief** alone. Jas 2:25 In the same way, was not Raḥab the whore also declared right by works when she received the messengers and sent them out another way? Jas 2:26 For as the body **without the spirit** is dead, so also **the belief is dead without the works.**

Even with the Greek mindset, Yac'cobs message comes through loud and clear about thoughts (belief verses action). Consider this:

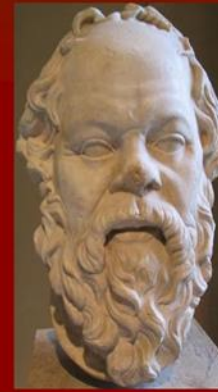
The Greek word that has been translated "belief" is obviously in line with the Greek mindset of internalizing the display of being in Covenant instead of the Hebrew externalizing the display of being in Covenant.

Hebrew Examples of External displays  
Literal interaction with Yahuah/  
physically engaged in doing His will

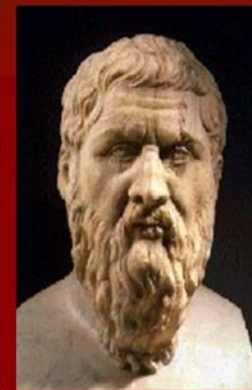
Greek Examples of internal displays  
wrote books / philosophy /  
influencers



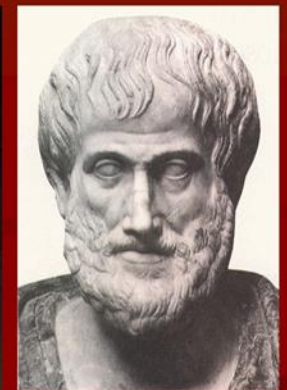
The Three Most Famous  
Greek Philosophers



Socrates



Plato



Aristotle



But we need more clarity, after all this does affect how we "walk" (action) on the Covenant Path. Below is the word *Pis-tis* G4102 that was translated "belief and believe" in Yac'cobs letter. Notice it comes from the root word G3982 *Pi-tho* so we need to start there and interestingly enough it is a verb (action) verses a noun. Remember most Hebrew words are verbs. Good confirmation.

Lexicon :: Strong's G4102 - *pistis*

πίστις

Transliteration

*pistis* (Key)

Pronunciation

pis'-tis (Key)

Part of Speech

feminine noun

Root Word (Etymology)

From *πεῖθω* (G3982)

Lexicon :: Strong's G3982 - *peithō*

πείθω

Transliteration

*peithō* (Key)

Pronunciation

pi'-tho (Key)

Part of Speech

verb

Root Word (Etymology)

A primary verb

# πείθω

## Transliteration

*peithō* (Key)

## Pronunciation

pi'-tho (Key)



## Part of Speech

verb

## Root Word (Etymology)

A primary verb

## Outline of Biblical Usage [?]

### I. persuade

- A. to persuade, i.e. to induce one by words to believe
- B. to make friends of, to win one's favour, gain one's good will, or to seek to win one, strive to please one
- C. to tranquillise
- D. to persuade unto i.e. move or induce one to persuasion to do something

### II. be persuaded

- A. to be persuaded, to suffer one's self to be persuaded; to be induced to believe: to have faith: in a thing
  - i. to believe
  - ii. to be persuaded of a thing concerning a person

B. to listen to, obey, yield to, comply with

### III. to trust, have confidence, be confident

This definition has the same pattern as the Hebrew word **Shama**-Listening to Yahuah, (also incorrectly as we pointed out translated "obey"). Being persuaded by Yahuah's words of wisdom, then Yahuah **expects** an answer. He **expects** if you have heard Him, you will have the confidence and **TRUST** (put this word on a post it note in your brain) to comply. He wants us to do something. We change our thinking, which changes our behavior, an external expression of our **TRUST** in Yahuah. Boom!

Now we know what the foundational meaning of the word **Pis-tis** is, let's build on that.



The cool thing about Thayer's Greek Lexicon on Blue letter Bible is that most often it will give you a corresponding word in Hebrew taken from the Septuagint. Not a fan of the Septuagint except in using it as a Greek to Hebrew dictionary. Then it can be very valuable.

Lexicon :: Strong's G4102 - *pistis* Aa

πίστις

Transliteration	Pronunciation
<i>pistis</i> (Key)	pis'-tis (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From <b>πεῖθω</b> (G3982)

Since Yac'cob was Hebrew, we really don't care much about digging into the aspect of the wrong mindset- Right? We are reverse translating here. We have 3 Hebrew words listed below with the common aspect of Aleph-Mem-Tau or Aleph-Mem- Nun. For this we are going to our favorite- Parkhurst. You can download for free at the link below.

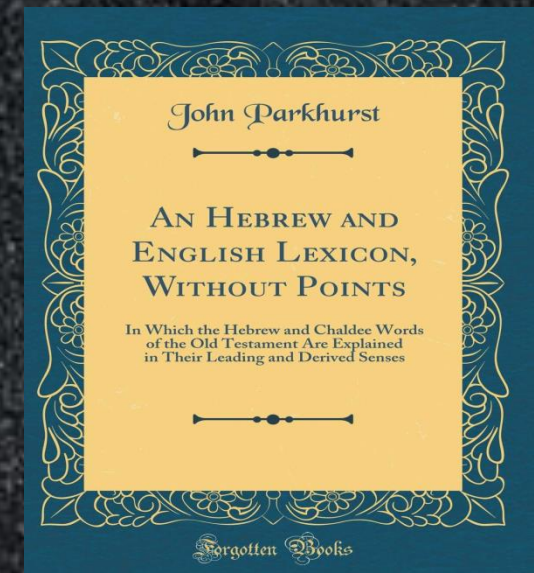
Thayer's Greek Lexicon [?] x)

STRONGS NT 4102: πίστις

The Hebrew word is Em-u-nah which is TRUST.

πίστις, πίστεως, ἡ (πεῖθω (which see)), from (Hesiod, Theognis, Pindar), Aeschylus, Herodotus down; the Sept. for אֱמוּנָה, several times for אֱמֶת and אֱמוּנָה; **faith**; i. e.:

1. **conviction** of the truth of anything, **belief** (Plato, Polybius, Josephus, Plutarch;



<https://archive.org/details/hebrewenglishlex00parkrich/page/86/mode/2up>



Since Thayer said it was translated faith in the Septuagint, in Blue letter bible we put in "faith" to find our word in the search bar and then looked under the lexicon tab. Here we find 5 words and all 3 of our words are represented except the last word with the silent Ha at the end. No worries.

πίστις, πίστεως, ἢ (πείθω (which see)), from (Hesiod, Theognis, Pindar), Aeschylus, Herodotus down; the Sept. for אֱמוּנָה, several times for אֱמֶת and אֱמֵנָה: faith; i. e.:

Strong's #	Hebrew	Transliterated	English Equivalent
Old Testament (Hebrew) for " <u>faith</u> "			
H529	אֱמוּן	'ē <sup>m</sup> ūn	<u>faithful</u> , truth, <u>faith</u>
H530	אֱמוּנָה	'ē <sup>m</sup> ūnâ	<u>faithfulness</u> , truth, <u>faithfully</u> , office, <u>faithful</u> , <u>faith</u> , stability, steady, truly, verily
H539	אָמֵן	'ā <sup>m</sup> an	believe, assurance, <u>faithful</u> , sure, established, trust, verified, steadfast, continuance, father, bring up, nurse, be nursed, surely be, stand fast, fail, trusty
H540	אָמֵן	'ā <sup>m</sup> an (Aramaic)	believe, sure, <u>faithful</u>
H571	אֱמֶת	'ē <sup>m</sup> eṭ	truth, true, truly, right, <u>faithfully</u> , assured, assuredly, establishment, <u>faithful</u> , sure, verity

We now have to find the root word and build our foundation. In this case it is the 2 letter root Aleph-Mem.



אָם

Strong's H517 - 'ēm

To support, sustain, confirm. It occurs not as a V. but we may collect this meaning from the things to which it is applied.

I. As a N. fem. plur. אָמֹת posts, pillars, supporters. Isa. vi. 4.

II. As a N. fem. אָם a mother, either from supporting the child in her womb, or afterwards in her arms. Gen. ii. 24, & al. freq. Hence,

VI. As a N. fem. אָמָה, plur. אָמֹת and אָמֹת, a family, race, or nation, whose members are consociated, and mutually support each other. occ. Gen. xxv. 16. Num. xxv. 15. Plur. mas. אָמִים. occ. Ps. cxvii. i.

VIII. As a N. fem. in regim. אָמָה.

1. Confirmation, or (as Eng. transl.) establishment. 2 Chron. xxxii. 1. Comp. 2 K. xx. 19.

2. Firmness, stability, certainty, truth. See Gen. xxiv. 27. xlii. 16. Prov. xi. 18. Eccles. xii. 10. Isa. xxxix. 8. (where Vitringa status stabilis, a settled or stable state) Jer. xiv. 13.

or the truth and firmness of the proposition itself.

This kind of trust at its foundation is to feel supported, sustained and confirmed. As a child to it's mother or as posts and pillars foundations of a building. Sounds pretty strong and unconditional. This is what Yahuah gives and what we need to strive to feel.

We should then in the image of Yahuah- be this kind of support for our Covenant family members and those around us.

We would say "it's set in stone". A done deal. Unwavering truth. For certain it will be beyond a shadow of a doubt. Unquestionable.



אמן

Denotes *steadiness, stability, constancy.*

I. *To make steady*, occ. Exod. xvii. 12, וַיִּדְּבֵק יְדֵי יְהוָה and his hands were steadied, LXX εσταθεροποιουσα, Eng. transl. *steady*;

IV. As a N. **אמן** *steadiness, stability, faithfulness.* Deut. xxxii. 20. Isa. lxxv. 16. As a particle of *affirmation or consent.* *It is true, be it so, Amen.* Deut. xxvii. 15. Num. v. 22. 1 K. i. 36. As a participial N. **אמן** *steady, faithful.* occ. Jer. lii. 15, where *it is opposed to deserters.* **נאמן** nearly the same. See Num. xii. 7. Deut. vii. 9. 1 Sam. ii. 35. xxii. 14. Prov. xi. 13. As Ns. fem. **אמונה** *faithfulness, fidelity.* 1 Sam. xxvi. 23. 2 K. xii. 15. **אמונה** nearly the same. See Ps. lxxxix. 25. Isa. lix. 4. Jer. v. 1, 3. As particles, **אמונה** (perhaps **ב** being understood) *in faith, or truth, truly.* occ. Gen. xx. 12. Josh. vii. 20. With a servile **ם**

Most relationships break up due to a lack of trust! When we do not trust Him we are not being faithful!

If we are to mirror Yahuah then we need to develop a steadiness, be constant in all situations guided by Yahuah's word and therefore convey an outward flow of stability for those around us.

They look to us as being trustworthy as we look to Yahuah.

The true meaning of saying Amen is giving praise to the pagan Egyptian god Amen-Rah. Properly its AH-MAIN. As you can see it conveys, "so be it". That is how we should end our discussions with Yahuah. His will be done. So be it. Ah-main. It also adds the flavor of **Faithfulness!** The opposite is being a deserter. Of course this makes sense, but do we ever think that by not trusting Yahuah we are **DESERTING HIM?** Yikes!



V. It is particularly applied to the constant, stated care or attendance of a nurse, or nursing-father, on a child. To tend, take care of, in this sense. occ. Esth. ii. 7; where נָמַא may be

VI. It denotes the stability or steady resting of the mind on a person or thing. So as a V. in Hiph. to believe, trust, rely or depend upon. It is generally followed by the particles א or ל, but not always. freq. occ. See Gen. xv. 6. xlv. 26. Exod. iv. 5. Deut. xxviii. 66. Jud. xi. 20.

To trust in Yahuah means to have His constant attention to nurse all our issues. He is obligated to take care of us. We are obligated to be faithful to Him and the Covenant, to guard and protect it in our lives and behavior. \*\*Mandela effect- Yikes!

As a relationship we see in Scripture how this goes' both ways. We covered Psalms 91 in depth that is a testament to this word Em-u-nah.

<https://www.yahuwahsoasis.com/amplified-psalms.html>

YAHUAH'S OASIS

HOME PAGE PRAISE MUSIC APPOINTED TIMES (FEASTS) THE COVENANT GENESIS MORE...

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

This is where we will be putting other amplified Scriptures, the word of Yahuah is incredible!!!



<https://vimeo.com/193170053>

We have learned that David is a witness to us, to testify many things. Here is his thoughts on Yahuah's trustworthiness and what our expectations should be of Him IF we are faithful to Yahuah.

**Psa 91:1** He who dwells in the secret place of the Most High, Who abides under the shadow of the Almighty, **91:2** He is saying of יהוה, "My refuge and my stronghold, My Eternal, in whom I trust!" **91:3** For He delivers you from the snare of a trapper, From the destructive pestilence. **Psa 91:4** He covers you with His feathers, And under His wings you take refuge; His truth is a shield and armor. **91:5** You are not afraid of the dread by night, Of the arrow that flies by day, **91:6** Of the pestilence that walks in darkness, Of destruction that ravages at midday. **91:7** A thousand fall at your side, And ten thousand at your right hand; But it does not come near you. **91:8** Only with your eyes you look on, And see the reward of the wrong ones. **91:9** Because you have made - יהוה My refuge, the Most High - your dwelling place, **91:10** No evil befalls you, And a plague does not come near your tent; **91:11** For He commands His messengers concerning you, To guard you in all your ways. **91:12** They bear you up in their hands, Lest you dash your foot against a stone. **Psa 91:13** You tread upon lion and cobra, Young lion and serpent you trample under foot. **91:14** "Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name. **91:15** "When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him. **91:16** "With long life I satisfy him, And show him My deliverance."

Psalms 91 - Promi...  
Yahuah's Chokmah

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Psalms 91 - Promi...  
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Psalms 91 - Prote...  
Yahuah's Chokmah

Psalms 91 - Promi...  
Yahuah's Chokmah



*Amen, Lat. and Eng. omen, from its supposed truth, whence ominous,*

אָמֵץ

I. In Kal, *to be strong, vigorous, in body or mind.* Gen. xxv. 23. 2 Sam. xxii. 18. Deut. xxxi. 6, 7, 23, & al. *Also, to make strong, invigorate.* Job iv. 4. Ps. lxxxix. 22. Prov. xxxi.

More benefits.

אָמַר

I. *To branch out, spread, or diffuse as into branches.* It occurs not as a V. in this sense, but hence as a N. אָמִיר *a branch.* Isa. xvii. 6, 9. As a N. plur. mas. in regim. אֲמָרִי *branches.* Gen. xlix. 21. See אֵילָה under אֵל XVII.

When we apply this as looking to Yahuah we see that it causes our thinking to expand and we can articulate to others with a strong foundation.

III. *To branch out an opinion, resolution, or the like in the mind, i. e. to conceive, form, and dispose the distinct parts of it, to imagine, think.* Exod. ii. 14. 2 Sam. xiii. 32. xxi. 16.



Instead of belief which is not based on fact but a wringing of hands hope, Trust or EM-U-NAH as we have seen is based on unwavering truth, infallible stability, over arching protective care, proven truth, set in stone, **EXPECTATION.**

Example, you are waiting for a check in in the mail. Which word gives you more certainty and peace it will arrive? Hope or Expecting. If someone gives you a present and you have been dropping hints, do you Expect that they picked up on what you said? Or do you HOPE that they got you what you want? That is the difference. Hope does not convey 100% certainty.

Yahuah is telling us if we cannot trust Him with the full meaning of Em-u-Nah, then we should have no hope He will fulfill the promise in Revelation. No trust- no relationship; no relationship- no obligation on His part. It is that important to understand why we need to work on this everyday. That is why He tests us so we can see our own blind spots and correct them. Coming to Him and His word for direction and Shalom.

Let's carry this through with a few verses for clarity.



**Jas 5:15** And the prayer of TRUST –EM-U-NAH shall save the sick, and the Master shall raise him up. And if he has committed sins, he shall be forgiven.

**1Pe 1:3** Blessed be Yahuah, Eternal and Father of our Master יהושע Messiah, who according to his great compassion has caused us to be born again to a living **expectation** through the resurrection of יהושע Messiah from the dead, 1Pe 1:4 to an inheritance incorruptible and undefiled and unfading, having been kept in the heavens for you, 1Pe 1:5 **who are protected by the power of Yahuah through Trust-Em-u-nah, for a deliverance** ready to be revealed in the last time, 1Pe 1:6 in which you exult, even though for a little while, if need be, **you have been grieved by manifold trials**, 1Pe 1:7 **in order that the proving of your trust-em-u-nah** – much more precious than gold that perishes, and proven by fire – **might be found to result in praise and respect and esteem at the revelation of יהושע Messiah**, 1Pe 1:8 **whom having not seen, you love**; in whom you exult with unspeakable and esteemed joy, yet not seeing, but believing, 1Pe 1:9 **obtaining the goal of your trust-em-u-nah** : a deliverance of lives.

1Pe 1:13 Therefore, having girded up the loins of your mind, being sober, set your **expectation** perfectly upon the favour that is to be brought to you at the revelation of יהושע Messiah, 1:14 as obedient children, not conforming yourselves to the **former lusts in your ignorance\*\***, 1:15 instead, as the One who **called you is set-apart**, so you also should become set-apart in all behavior, 1:16 because it has been written, “Be set-apart, for I am set-apart.” 1:17 And **if you call on the Father, who without partiality judges according to each one’s work**, pass the time of your sojourning in **reverence, knowing** that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, 1:19 but with the precious blood of Messiah, as of a lamb unblemished and spotless, 1:20 foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, 1:21 who through him **TRUST EM-U-NAH** in Yahuah who raised him from the dead and gave him esteem, so that your **TRUST EM-U-NAH** and **expectation** are **in YAHUAH**. 1:22 Now that you have cleansed your lives in **heeding** the truth through the Spirit to unfeigned brotherly love, love one another fervently with a clean heart, 1:23 having been born again – not of corruptible seed, but incorruptible – through the living Word of Yahuah, which remains forever, 1:24 because “All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away, 1:25 but the Word of Yahuah remains forever.”<sup>1</sup> **And this is the Word**, announced as **Good News to you**. Footnote: <sup>1</sup>Isa. 40:6-8.

**\*\*IGNORE- ANCE \*\* THINK ABOUT IT\*\***

**who without partiality- put that on a mental post it note...**



1Pe 5:6 Humble yourselves, then, under the mighty hand of Yahuah, so that He exalts you in due time, 5:7 casting all your worry upon Him, **for He is concerned about you.** 5:8 **Be sober, watch,** because your adversary the devil walks about like a roaring lion, **seeking someone to devour.** 5:9 Resist him, firm in the TRUST EM-U-NAH, **knowing that the same hardships are experienced by your brotherhood in the world.** 5:10 And the Eternal of all favour, **who called you** to His everlasting esteem by Messiah יהושע, **after you have suffered a while,** himself perfect, establish, strengthen, and will settle you. 5:11 To Him (Yahuah) be the esteem and the might forever and ever. **Amain- so be it**

Now that we have established a firm understanding of what Trust Em-u-nah is from Yahuah's perspective, and the benefits we receive from it, what is getting in the way of our shalom?

**"who without partiality"**- unstick that mental post it note... One area it revolves around who is "the chosen". Apparently Yahuah has no other criteria than wanting US to be in and guarding our walk in Covenant, trusting Him and loving Him with all our being, heart, mind, soul. Man on the other hand has ignored this and is trying to choose other criteria.

The Aramaic (a sister language of Hebrew) of the eyewitness letters are more sometimes more faithful than the Greek : From the AENT by Andrew Gabriel Roth:  
 \*\* Updated/Corrected in Yellow\*\* The White is from "The Scriptures" 1998

**James 4:1** Where do fights and strivings come from among you? **From where is it, that there are among you arguments and conflicts?** Do they not come from your pleasures that battle in your members? **Is it not from the lusts which war in your members?** 4:2 You desire, and do not have. **You covet but do not possess;** You murder, and are jealous, and are unable to obtain **and you kill and envy, and effect nothing:** You strive and fight, and you do not possess, because you do not ask. **and you fight and make attacks; and you do not have, because you do not ask.** 4:3 You ask and do not receive, because you ask evilly, in order to spend it on your pleasures. **You ask, and do not receive because you ask wickedly, that you may feed your lusts.** 4:4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with Eternal? **You adulterers, don't you know that the love of the world is hatred towards Eternal?** Whoever therefore intends to be a friend of the world makes himself an enemy of Eternal. **He therefore who chooses to be a lover of this world is the enemy of Eternal.** 4:5 Or do you think that the Scripture speaks to no purpose? **Or do you think that the Scripture has vainly said:** Does the Spirit which dwells in us intensely craves with envy? **The spirit dwelling in us lusts with envy?** 4:6 But He gives greater favour. **But our Master (Yahuah) has given us more favor.** Because of this he says, "Eternal resists the proud, **but gives favour to the humble."** Therefore he (Yahusha) **said: Master YHWH brings low the arrogant, and gives favor to the humble.**

**Not only are we not asking questions of Yahuah or when we do, we ask it with a motive that is not pure. To feed our own desires, curiosities, one up-manship, to possess what is not ours to have. Yahuah calls these people adulterers! That takes us out of Covenant for missing the mark on instruction #7- but Yahcob also mentions Murder, coveting.**

כתבא קדישא

ARAMAIC ENGLISH  
NEW TESTAMENT





III. We are taught to observe the difference Yahuah makes between pride and humility. Yahuah **resists the proud**, but gives **favor to the humble**, Jam\_4:6. This is represented as the language of scripture in the Tanak ; for so it is declared in the book of Psalms that Yahuah will save the afflicted people (if their spirits be suited to their condition), but will bring down high looks (Psa\_18:27); and in the book of Proverbs it is said, He **scorns the scorers**, and gives **favor** to the lowly, Pro\_3:34. Two things are here to be observed: -

1. **The disgrace** cast upon **the proud**: Yahuah **resists them**; the Greek word, antitassetai, signifies, Yahuah's setting himself as in battle array against them; and **can there be a greater disgrace than for Yahuah to proclaim a man a rebel, an enemy, a traitor to his crown and dignity, and to proceed against him as such?**





The proud resists Yahuah; in his understanding he resists the truths of Yahuah; in his will he resists the truths of Yahuah; in his will he resists the instructions of Yahuah; in his passions he resists the providence of Yahuah; and therefore no wonder that Yahuah sets Himself against the proud. Let proud spirits hear this and tremble - Yahuah resists them. Who can describe the wretched state of those who make Yahuah their enemy?



He will certainly fill with shame (sooner or later) the faces of such as have filled their hearts with pride. We should therefore resist pride in our hearts, if we would not have Yahuah to resist us. 2. The honor and help Yahuah gives to the humble. Favor, as opposed to disgrace, is honor. Where Yahuah gives favor to be humble, there He will give more favor. For to him that has, and uses what he has right, more shall be given. He will especially give more favor to the humble, because they see their need of it, will pray for it and be thankful for it; and such shall have it.



# Who Are God's Chosen People?



Are The  
**JEW'S GOD'S**  
**CHOSEN PEOPLE**  
Today?



Asking this question out loud, like it is some big mystery, is in fact a witness **against** people, since Yahuah over and over again states just who His chosen people are! But it is our pride and arrogance that want to be **MORE** chosen, chosen **first**, **more** special etc that is causing division and evil (going against the standard of Torah) to abound in peoples hearts. **Racists** are people who define other people's value by their race, or color of their skin. Yahuah teaches and His called/people who have answered- understand, it is not something tangible that you were born with that makes you "chosen". Everyone is being called- make no mistake in that! Being called and hearing His voice and responding comes from our attitude, gratitude and our choosing to walk the outward walk on His designated path. Only 1 person has the right to have been chosen by Yahuah solely due to his DNA or blood line and that is **YAHUSHA**.

**WARNING**  
**Sacred Name**  
**Movement**  
Don't Be Deceived, Be Biblically Discerning! S04J.com

THE REAL JEWS ARE  
**BLACK**  
JUST LIKE  
**YOU!** 

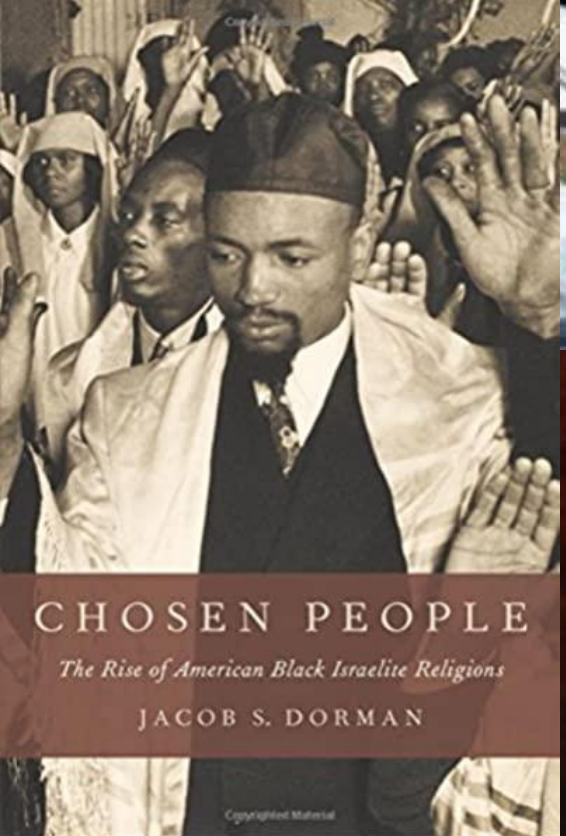


Did they miss this in their arrogance? **ANYONE** who wants to come is the same as Yah'shara'al?

# "Koran And Holy Bible Are The Same" July 24, 2015



"Jesus Christ, Mohammed, Jehovah, Allah...we are all children of God regardless of the name we choose to address him by. We can accomplish miraculous things in the world by merging our faiths, and the time for such a movement is now. No longer shall we slaughter our neighbors over differences in reference to their God."



Know thyself family... 100



"We believe in the truth that is in the Bible... we believe in the resurrection of the dead We believe that the 20 million black people in America in the last days will be taught the truth... You are the people the Book (the Bible) is about!"

-Malcolm X Valley of Dry Bones speech

## GRAFTED IN TO ISRAEL:

ONE ordinance shall be both for you (Israel) of the congregation, and also for the stranger (Gentile) that sojourns (is grafted in) with you (Israel), an ordinance for ever in your generations: as ye are (Israel), so shall the stranger (Gentile) be before Yah.

Number 15:15

**ONE LAW and one manner shall be for you (Israel), and for the stranger (Gentile) that sojourns (is grafted in) with you.**

Numbers 15:16

## HEBREW ROOTS JEWISH FABLES



Hebrew Roots is a heretical cult that takes believers away from Christ back into bondage. Followers are taught to keep the Torah – which brings them under the curse of the Law. For nobody was ever saved by the Law – for it requires perfect obedience. Much like the Pharisees, these modern Judaizers will be judged for their hypocrisy. Do not give heed to Jewish fables.





To drive home the point of this foolishness, consider this. Yahuah does choose a few specific people and or people groups to be RESPONSIBLE for certain tasks. If the African blacks are the "true Israelites" why are they using the same TORAH that was kept safe for thousands of years by people who they claim are "Fake Jews"?

Those "fake Jews" were given the responsibility of keeping the Torah safe, Never losing count of the 7<sup>th</sup> day Sabbath, keeping the understanding of the feasts passed down and defending the land and Temple and passed down the history. They have done a remarkable job and we owe them a great debt of gratitude no matter the pigment of their skin.

If they are fake, where is the real African Torah? We owe a great debt to the Ethiopian Yah'shara'al for keeping the correct version of Enoch safe! Obviously, that was part of their responsibility.

Why aren't both sides embracing instead of causing strife?

## Meet the Samaritan Priest's

The High Priest can trace his roots back to **Aaron**. He is not black. If Mosha was black why did Aaron and Marion grumble about him being married to a black Woman? Just asking. In reality none of this makes any difference if you are called or chosen!



The High Priest is at the head of the Israelite Samaritan community. He is also the head of the Ha'Abta'ee priestly clan, descendants of Aaron, brother of Moses, through his son, Itamar. The three other Samaritan clans date back to the sons of Joseph: the Tsedaka Hatsafari from the Tribe of Manasseh, and the Danfi (*Altif* and *Hassetari* or *Sassoni*) and the Marchivi (*Marchiv* and *Yehoshua*) from the Tribe of Ephraim. See this article on Samaritan [Households](#).

<https://www.israelite-samaritans.com/history/>

Since the 1970s their population has held at about 800; they mostly live near the Israeli city of Holon and Nablus in the West Bank. All live in semi-isolation, marrying only within their own community. They pray in Hebrew but many adopted Arabic as their vernacular after the Muslim conquest of 636 CE. They are not Palestinian nor fully considered Jewish. Those who reside in Holon, near Tel Aviv, are fully integrated members of Israeli society who speak modern Hebrew and serve in the Israel Defense Forces. Samaritans living in the Palestinian controlled territory of the West Bank are also integrated members of that society, although they have reported instances of discrimination for being 'Jewish'. However, their religion is closely intertwined with Judaism, connecting them to millions of Jewish Israelis. The Samaritans today worship in a synagogue, speak ancient Hebrew, observe the Sabbath, celebrate Jewish holidays, although the dates differ and **their holy text is called the Samaritan Torah**. They try to stay neutral in regards to politics. 'We don't go with Palestine, and we don't go with Israel,' said Hosni Cohen, a Samaritan priest, in a 2016 interview. 'We must go straight down the middle.'



Jas 2:5 Listen, my beloved brothers: Has Yahuah not **chosen** the poor of this world, rich in **TRUST-EM-U-NAH** and heirs of the reign which He promised to those who love Him? 2:6 But you have shown disrespect towards the poor man. Do not the rich oppress you and drag you into the courts? 2:7 Do they not blaspheme that good Name by which you are called? 2:8 If you truly accomplish the sovereign law according to the Scripture, "You shall love your neighbor as yourself," you do well, 2:9 **but if you show partiality, you commit sin- missing the mark**, being **found guilty by the Torah as transgressors**. 2:10 For whoever shall guard all the Torah, **and yet stumble in one point, he is guilty of all.**

Jas 4:7 So then subject yourselves to Yahuah. Resist **the devil<sup>1</sup>** and he shall flee from you. Footnote: **<sup>1</sup>Or adversary.** 4:8 Draw near to Yahuah and He shall draw near to you. Cleanse hands, sinners. And cleanse the hearts, **you double-minded!** 4:9 Lament and mourn and weep! Let your laughter be turned to mourning and your joy to dejection. 4:10 **Humble yourselves** in the sight of the Master, and He shall lift you up.

**HANG ON YAHUAH IS DRIVING!!!**



Jas 1:2 My brothers, count it all joy when you fall into various trials, 1:3 knowing that the **proving** of your **trust em-u-nah** works **endurance**. 1:4 And let endurance have a perfect work, so that you be perfect and complete, lacking in naught. 1:5 If any of you lacks wisdom, **let him ask of Yahuah**, who gives **to all generously and without reproach**, and it shall be given to him. 1:6 But he should ask in **trust em-u-nah**, not doubting, **for he who doubts is like a wave of the sea driven and tossed by the wind**. 1:7 For that man should not think that he shall receive whatever from the Master – 1:8 he is a double-minded man, unstable in all his ways.







1Pe 2:1 Having put aside, then, all evil, and all deceit, and hypocrisies, and envying's, and all evil words, 2:2 as newborn babes, desire the **unadulterated milk** of the Word, in order that you grow by it, 2:3 if indeed you have tasted that the Master is good. 2:4 Drawing near to him, a living Stone – rejected indeed by men, but **chosen** by Yahuah and precious – (confirmation Yahusha was **chosen** for a specific task.) 2:5 you also, as living stones, are being built up, **a spiritual** house, a set-apart priesthood, to offer up **spiritual** offerings acceptable to Yahuah through יהושע Messiah. 1Pe 2:6 Because it is contained in the Scripture, “See, I lay in Tsiyon a chief cornerstone, **chosen, precious**, and he **who trusts** in him **shall by no means be put to shame.**” (Isa. 28:16). 2:7 This **preciousness**, then, **is for you who trust**; but to those **who are do not trust**, 2:8 and “A stone of stumbling and a rock that makes for falling,” **who stumble because they are did not trust** the Word, to which they also were **appointed**

1 Pe 2:9 But you are a **chosen** race, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,

But ye are a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Lexicon :: Strong's H977 - *bāḥar* Aa

**בָּחַר**

Transliteration	Pronunciation
<i>bāḥar</i>	baw-khar' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root

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

**בָּחַר** *bāchar*, baw-khar'; a primitive root; properly, to try, i.e. (by implication) select:—acceptable, appoint, choose (choice), excellent, join, be rather, require.

Lexicon :: Strong's H972 - *bāḥîr* Aa

**בָּחִיר**

Transliteration	Pronunciation
<i>bāḥîr</i>	baw-kheer' (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From <b>בָּחַר</b> (H977)

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

**בָּחִיר** *bāchîyr*, baw-kheer'; from H977; select:—choose, chosen one, elect.

Gesenius' Hebrew-Chaldee Lexicon [?]

**בָּחִיר** *m.*, adj. verb, *elect, chosen*, ἐκλεκτός: only in the phrase **יְהוָה בָּחִיר** *chosen of God*, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. **יְהוָה עֶבֶד**); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.



2Sa 21:6 Let seven men of his sons be delivered unto us, and we will hang them up unto the LORD in Gibeah of Saul, whom the LORD did choose. <sup>H972</sup> And the king said, I will give them.

1Ch 16:13 O ye seed of Israel his servant, ye children of Jacob, his chosen ones. <sup>H972</sup>

Psa 89:3 I have made a covenant with my chosen, <sup>H972</sup> I have sworn unto David my servant,

Psa 105:6 O ye seed of Abraham his servant, ye children of Jacob his chosen. <sup>H972</sup>

Psa 105:43 And he brought forth his people with joy, and his chosen <sup>H972</sup> with gladness:

Psa 106:5 That I may see the good of thy chosen, <sup>H972</sup> that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.

Psa 106:23 Therefore he said that he would destroy them, had not Moses his chosen <sup>H972</sup> stood before him in the breach, to turn away his wrath, lest he should destroy them.

Isa 42:1 Behold my servant, whom I uphold; mine elect, <sup>H972</sup> in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

Isa 43:20 The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. <sup>H972</sup>


Isa 45:4 For Jacob my servant's sake, and Israel mine elect, <sup>H972</sup> I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isa 65:9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine elect <sup>H972</sup> shall inherit it, and my servants shall dwell there.

Isa 65:15 And ye shall leave your name for a curse unto my chosen: <sup>H972</sup> for the Lord GOD shall slay thee, and call his servants by another name:

Isa 65:22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect <sup>H972</sup> shall long enjoy the work of their hands.

**CHOSEN**  
**for HIS**  
**PURPOSE**



1 Pe 2:9 But you are a chosen **race**, a royal priesthood, a set-apart nation, a people for a possession, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,

1Pe 2:9

But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

### Strong's Definitions [?]

(Strong's Definitions Legend)

γένος **génos**, ghen'-os; from G1096; "kin" (abstract or concrete, literal or figurative, individual or collective):—born, country(-man), diversity, **generation**, kind(-red), nation, offspring, stock.

### Thayer's Greek Lexicon [?]

(Jump to Scripture)

STRONGS NT 1085: γένος

SHOW

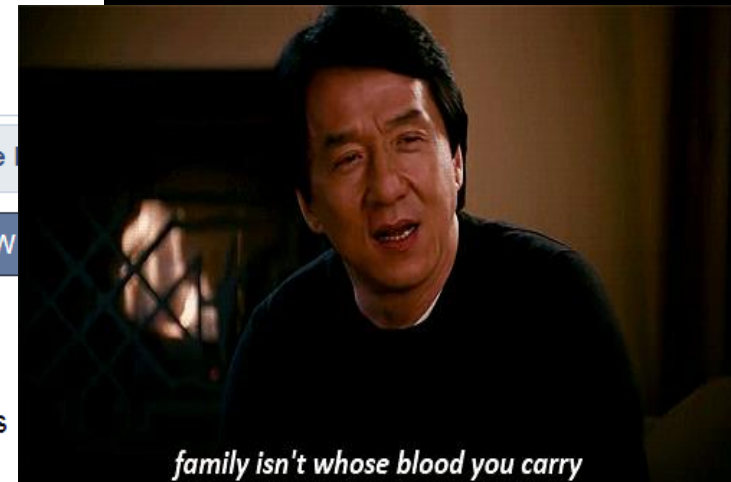
γένος, -ους, τό, (ΓΕΝΩ, γίνομαι), **race**;

a. **offspring**: τινός, Acts 17:28f (from the poet Aratus); Revelation 22:16.

b. **family**: [Acts 4:6, see ἀρχιερέυς, 2 at the end]; Acts 7:13 [others refer this to c.]; Acts 13:26.


c. **stock, race**: Acts 7:19; 2 Corinthians 11:26; Philippians 3:5; Galatians 1:14; 1 Peter 2:9; (Genesis 11:6; Genesis 17:14, etc. for οὖ); **nation** (i. e. **nationality** or descent from a particular people): Mark 7:26; Acts 4:36; Acts 18:2, 24.

d. concrete, **the aggregate of many individuals of the same nature, kind, sort, species**: Matthew 13:47; Matthew 17:21 [T WH omit; Tr brackets the verse];





עַם

Transliteration	Pronunciation
'am	am (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	From עָמַם (H6004)

Dictionary Aids  
 TWOT Reference: 1640a,1640e


KJV Translation Count — Total: 1,862x

The KJV translates Strong's H5971 in the following manner: people (1,836x), nation (17x), people (with H1121) (4x), folk (2x), Ammi (1x), men (1x), each (1x).

No. 1 (Arab. *عامة* the common people). It is very often used of Israel, as being the *people of God*, עַם יְהוָה Exod. 15:13; Deut. 32:36; עַם קְדוֹשׁ the holy people, Deut. 7:6; עַם נִחְלָה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גּוֹיִם (see גּוֹי); but the pl. עַמִּים Isa. 8:9; Psal. 33:10, and עַמֵּי הָאָרֶץ Deut. 28:10, etc., is used of all peoples. Specially it is used —


(1) of *single races* or tribes, e. g. עַם זְבֻלֹן Jud. 5:18; pl. often of the tribes of Israel (comp. the *δήμοι* of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the *race or family* of any one, especially in the plural עַמֵּי פִּי the kindred, relatives of any one, i. q. אֲנָשֵׁי פִּי (see אִישׁ No. 1, h) Lev. 21:1, 4; 19:16. נִצָּאֵם אֶל עַמּוֹ to be gathered to one's people, i. q. elsewhere is called, to be gathered to one's fathers (see אָסַף Niphal). (Hence has arisen its use in the

עָמַם

Transliteration	Pronunciation
'āmam	aw-mam' (Key) 
Part of Speech	Root Word (Etymology)
verb	A primitive root

עָמַם —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עַם a people, עַם with, by, עִמָּה conjunction. (Arab. *عم* is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עָמַם to collect, whence מְנַמֵּם, מְנַמֵּם, מְנַמֵּם to cumulate, and retaining the guttural, אָמַם, עִמָּה, אָמַם kinsman, father-in-law; amongst the latter, compare Latin *cum, con,*

YOU SEE THE DEPTHS OF MY HEART  
 AND STILL LOVE ME THE SAME



1 Pe 2:9 But you are a chosen race, a royal priesthood, a set-apart nation, **a people for a possession**, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,

¶ But ye are a chosen generation, a royal priesthood, an holy nation, **a peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Lexicon :: Strong's G4047 - **peripoïēsis**

Aa

## περιποίησης

### Transliteration

*peripoïēsis* (Key)

### Pronunciation

per-ee-poy'-ay-sis (Key)



### Part of Speech

feminine noun

### Root Word (Etymology)

From **περιποιέω** (G4046)

### Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 4047: περιποίησης

περιποίησης, περιποιήσεως, ή (περιποιέω);

1. **a preserving, preservation**: εις περιποίησιν ψυχῆς, **to the preserving of the soul, namely, that it may be made partaker of eternal salvation** (A. V. **unto the saving of the soul**), Hebrews 10:39 (Plato, deff., p. 415 c.).

2. **possession, one's own property**: 1 Peter 2:9 (Isaiah 43:20f); Ephesians 1:14 (on this passive see ἀπολύτρωσις, 2):


3. **an obtaining**: with a genitive of the thing to be obtained, 1 Thessalonians 5:9; 2 Thessalonians 2:14.



1 Pe 2:9 But you are a chosen race, a royal priesthood, a set-apart nation, **a people for a possession**, that you should proclaim the praises of Him who called you out of darkness into His marvelous light,

Lexicon :: Strong's G4046 - περιποιέω Aa

**περιποιέω**

<b>Transliteration</b>	<b>Pronunciation</b>
peripoieō (Key)	per-ee-poy-eh'-om-ahēe (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
verb	Middle voice from περί (G4012) and ποιέω (G4160)

† But ye **are a chosen generation**, a royal priesthood, an holy nation, **a peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Outline of Biblical Usage [?]

- I. to make to remain over
- II. to **reserve, to leave or keep safe, lay by**
- III. to make to remain for one's self
- IV. **to preserve for one's self**
- V. **to get for one's self, purchase**

Strong's Definitions [?]

(Strong's Definitions Legend)

† περιποιέομαι peripoieómhai, per-ee-poy-eh'-om-ahēe; middle voice from G4012 and G4160; to make around oneself, i.e. acquire (buy):—purchase.

Thayer's Greek Lexicon [?]

(Jump to Scripture Index)

STRONGS NT 4046: περιποιέω

**περιποιέω**, περιποιῶ: middle, present περιποιουῶμαι; 1 aorist περιποιησάμην; (see περί, III. 2); from Herodotus down; "to make to remain over; to reserve, to leave or keep safe, lay by; middle to make to remain for oneself," i. e.:

- to preserve for oneself** (the Sept. for תָּיַן נַפְשָׁא: τὴν ψυχὴν, life, Luke 17:33 T Tr WH (τάς ψυχάς, Xenophon, Cyril 4, 4, 10).
- to get for oneself, purchase**: τί, Acts 20:28 (Isaiah 43:21; δύναμιν, Thucydides 1, 9; Xenophon, mem. 2, 7, 3); τί ἑμαυτῷ, gain for myself (Winer's Grammar, § 38, 6), 1 Timothy 3:13 (1 Macc. 6:44; Xenophon, an. 5, 8, 17).

Lexicon :: Strong's G4012 - περί Aa

**περί**

<b>Transliteration</b>	<b>Pronunciation</b>
peri (Key)	per-ee' (Key) 
<b>Part of Speech</b>	<b>Root Word (Etymology)</b>
preposition	From the base of πέραν (G4008)

**Greek Inflections of περί [?]**

mGNT	TR	LXX
333x in 2 unique form(s)	331x in 4 unique form(s)	511x in 2 unique form(s)
Περί — 18x		περὶ — 311x
περὶ — 1x		περί — 1x

**Dictionary Aids**

**Vine's Expository Dictionary:** View Entry  
**TDNT Reference:** 6:53,827

**KJV Translation Count — Total: 331x**

**The KJV translates Strong's G4012 in the following manner:** of (148x), for (61x), concerning (40x), about (31x), as touching (8x), touching (3x), whereof (with G3739) (3x), *not translated* (4x), *miscellaneous* (33x).

1 Pe 2:9 But you are a chosen race, a royal priesthood, a set-apart nation, **a people for a possession**,

But ye are a chosen generation, a royal priesthood, an holy nation, **a peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Lexicon :: Strong's G4008 - peran

πέραν

Transliteration

peran (Key)

Pronunciation

per'-an (Key)

Part of Speech

adverb

Root Word (Etymology)

Apparently accusative case of an obsolete derivative of peiro (to "pierce")

Greek Inflections of πέραν [?]

mGNT

24x in 2 unique form(s)

TR

23x in 1 unique form(s)

LXX

91x in 2 unique form(s)

πέραν — 23x

Dictionary Aids

Vine's Expository Dictionary: View Entry

KJV Translation Count — Total: 23x

The KJV translates Strong's G4008 in the following manner: other side (10x), beyond (7x), over (3x), on the other side (2x), farther side (1x).

Outline of Biblical Usage [?]

*I.* beyond, on the other side

Strong's Definitions [?]

(Strong's Definitions Legend)

† πέραν peran, per'-an; apparently accusative case of an obsolete derivative of πείρω peirō (to "pierce"); through (as adverb or preposition), i.e. across:—beyond, farther (other) side, over.

Lexicon :: Strong's G4160 - poieō

ποιέω

Transliteration

poieō (Key)

Pronunciation

poy-eh'-o (Key)

Part of Speech

verb

Root Word (Etymology)

Apparently a prolonged form of an obsolete primary

Outline of Biblical Usage [?]

- I.* to make
  - A.* with the names of things made, to produce, construct, form, fashion, etc.
  - B.* to be the authors of, the cause
  - C.* to make ready, to prepare
  - D.* to produce, bear, shoot forth
  - E.* to acquire, to provide a thing for one's self
  - F.* to make a thing out of something
  - G.* to (make i.e.) render one anything
    - i.* to (make i.e.) constitute or appoint one anything, to appoint or ordain one that
    - ii.* to (make i.e.) declare one anything
  - H.* to put one forth, to lead him out
    - I.* to make one do something
      - i.* cause one to
  - J.* to be the authors of a thing (to cause, bring about)
- II.* to do
  - A.* to act rightly, do well
    - i.* to carry out, to execute
  - B.* to do a thing unto one
    - i.* to do to one
  - C.* with designation of time: to pass, spend
  - D.* to celebrate, keep
    - i.* to make ready, and so at the same time to institute, the celebration of the passover
  - E.* to perform: to a promise



1 Pe 2:9 ....who called you out of darkness into His marvelous light, 2:10 who once were not a people, but now the people of Yahuah; who had not obtained compassion, but now obtained compassion. 2:11 Beloved ones, I appeal to you as sojourners and pilgrims, to abstain from fleshly lusts which battle against the life, 2:12 having your behavior among the gentiles good so that when they speak against you as evil-doers, let them, by observing your good works, esteem Yahuah in a day of visitation.



Not every action deserves a REACTION. Our expectation is not for today but for eternity. Lowering ourselves to the standard of the world will not bring us esteem when we are judged for our actions. But our restraint will be a testimony of Yahuah working within us.

**YAHUAH IS CALLING  
EVERYONE**





THERE ARE THOSE WHO DO NOT ANSWER THE CALL



You refused the call

UNTIL THE WINDOW OF OPPORTUNITY IS SHUT DOWN

- 

Shutting down



THE CHOSEN ARE FOR A SPECIFIC RESPONSIBILITY OR TASK  
THIS IS NOT EVERYONE.

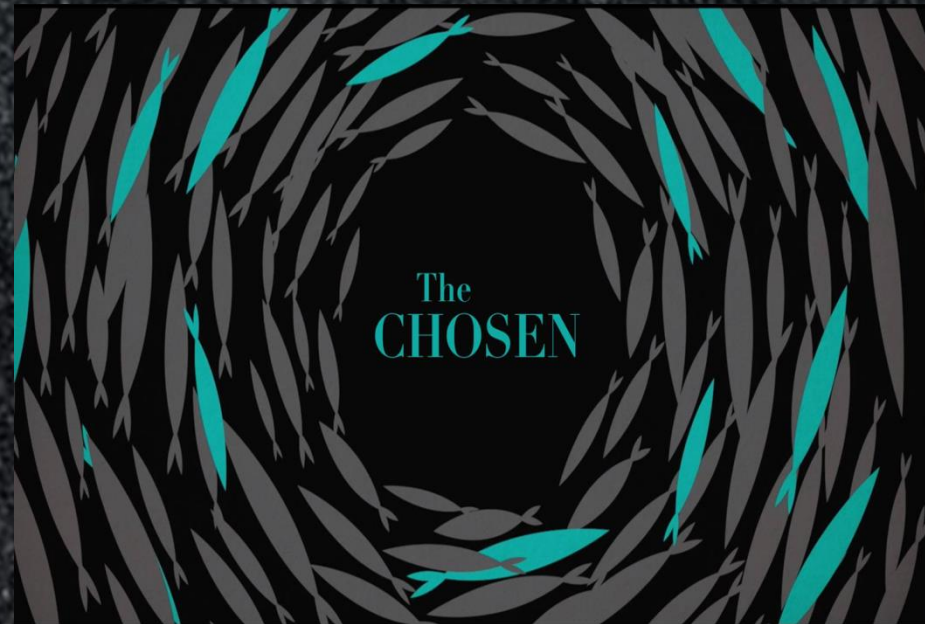


The  
**CHOSEN**

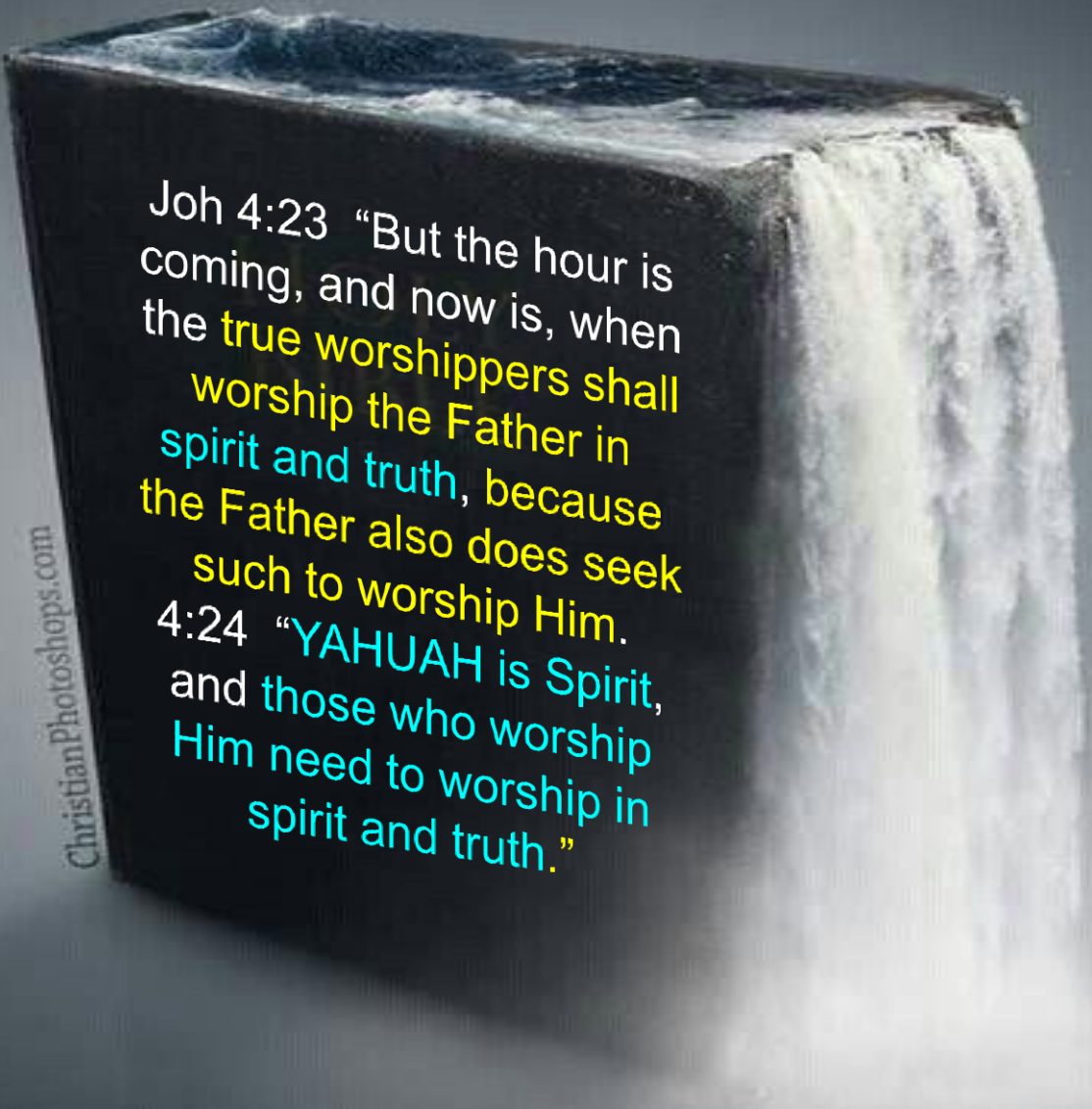
ONCE YOU MASTER THE STATE  
OF BEING CALLED, (LEARNING  
TO LISTEN AND RESPOND)  
THEN...



YAHUAH **MAY** CHOOSE YOU  
FOR A SPECIFIC TASK OR  
RESPONSIBILITY.





A thick, old book with a dark cover is shown at an angle. A thick, white, liquid-like substance is pouring out from the pages, creating a waterfall effect. The background is a dark, gradient blue.

Joh 4:23 “But the hour is coming, and now is, when the **true worshippers** shall worship the Father in **spirit and truth**, because the Father also does seek such to worship Him.

4:24 “**YAHUAH** is Spirit, and those who worship Him need to worship in **spirit and truth.**”

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By getting Yahuah's Word and thus understanding His Will in our heads and hearts we will be more than ready to handle whatever comes our way and maybe able to assist Yahuah further in His will.

If we keep trying to make ourselves special by assigning incorrect labels or designations our foundational understanding of what Yahuah wants will not be TRUSTworthy. We need to major on the majors of learning how to stay on the path and keep watch on the dangers we don't see that will trip us up.

**TRUST – EM-U-NAH YAHUAH!**

Yes devil it's fully loaded  
and I am not afraid to use it!





To be untouchable by this world is to be embraced by Yahuah. To be embraced by Yahuah is to walk in His word, guided by His Spirit and covered by His Son.



# FBI



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