

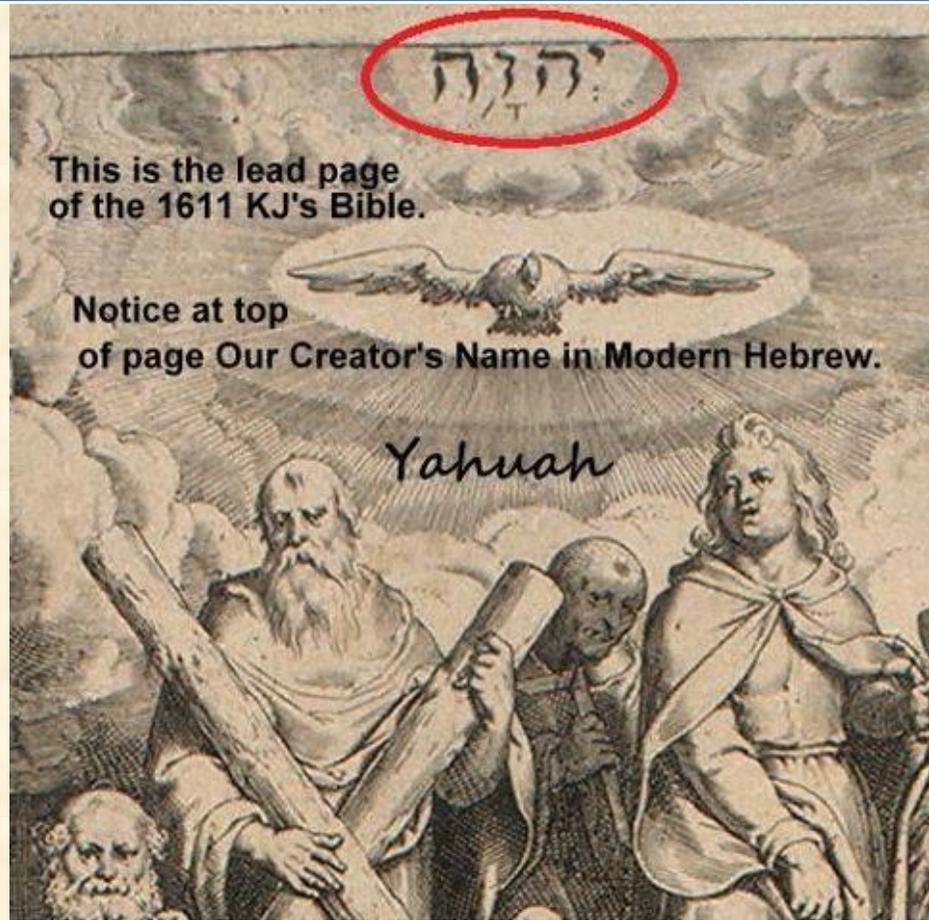
Name Him To Claim Him- Part 13

Is The Way
To
Salvation
Through
A Specific
Name?



Proverbs 30:4

Who hath ascended up into
heaven, or descended?
who hath gathered the
wind in his fists? who hath
bound the waters in a
garment? who hath
established all the ends of
the earth? what is his
name, and what is his son's
name, if thou canst tell?



*My personal study on
why I have come to trust
the importance of calling
on The Creator's Name
and His Son's Name
using as close to the
original pronunciation as
possible.*

Items of Discussion

- Part 1 Intro-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/Freemansons and the KJV
- Part 6 The Initial Breaking of The 3rd Instructions
- Part 7 Tankah Scriptures on the Importance of Yahuah's Name
- Part 8 Archeological Evidence for Original Covenant Names
- Part 9 De-Greecing Our Thoughts
- Part 10 The Manuscripts
- Part 11 The Hebrew Historical Names In The Tanakh
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 Is The Way To Salvation Through a Specific Name?**
- Part 14 Truth Seeking Spirit No Matter Where The Truth Leads
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Part 13

Is The Way To Salvation Through A Specific Name?

In the book "The Transformation of Biblical Proper Names by Joze Krasovec , He states there is a "universal phenomenon of human culture showing that proper names are normally accepted in other languages and cultures in their original forms". He also says on page 55 "Even the earliest translators of the Bible believed that equivalents had to be found for all the words that appeared in the original text. Notable exceptions have been proper names as well as Hebrew common nouns for which no adequate translations could be found: Amen, ephod, Gehenna, Hallelujah, manna, Pesach, Sabbath and so on. From the beginning, Bible translators decided to transliterate almost all proper names, only occasionally translating them according to their etymological meaning or cultural determinants. For very special reasons, the main Hebrew name for God YHWH (Yahweh) was replaced by the general designation LORD. The method of early translator's became an unwritten law for translators of later versions of the Bible".

I want to say that beyond a shadow of a doubt, "Jesus" is not the name of Yahuah's Son. Here are just four of many reasons why it can't be.

1. There is no J in Hebrew or Greek and He was and is Hebrew.
2. Yahuah's Son had to come in His Name. That disqualifies it right there. There is nothing in Jesus that points back to Yahauh.
3. Jesus is a Latin/Greek/German hy-bred word-so no Hebrew or Greek called Yahuah's Son "Jesus" during His lifetime.
4. Taking into consideration 1-3 "Jesus" does not have any salvational power since it is purely a fictional name.

Having said that, אֱלֹהִים will bring us all to Himself, from whatever starting point we are at, if we have a love for His word and His Instructions by whatever means is available. If you have been introduced to Jesus, then don't stop there. Get better acquainted and find out who is really the Son of the Almighty Father and Remember Yah's words will not come back void. I am not here to judge your

relationship with The Father and His Son. I am here to point out that there has been fraud committed and you need to be aware of all the evil under what has been taught. I would hope that if you had been calling your spouse by the wrong pronunciation of their name and they corrected you, out of love for them you would learn it. It would show a love and intimacy with them. It would be an easy fix for you to do that! You would want to do that! That is the difference. But to make matters worse you are not just calling your spouse by the wrong pronunciation, you are incorporating in her name a curse word of the smuttist kind and adding in her arch enemy name too boot. Now, how long would your relationship last, once you knew what you were doing, and you still used that name? Most teachers say that our goal is to be the bride of the Messiah! So we better get the grooms name right don't you think. I doubt you want to be the "bride of Chucky", but that may be what you get if you don't have a relationship first with the specific groom you want to marry.

I will say thankfully salvation is not up to me but I will say that the answer that is posed as our heading is, Yes and No. Most will be shocked but I will explain what I mean in this section. First though I want to really get to the heart of the "Jesus" Idolatry.

I have in previous parts and will in this section give you the tools to see what the path to salvation is. Do you know what are you are really saying when you call on the name of 'Jesus'? We will look at this indepth and then you will need to decide and make your choice.

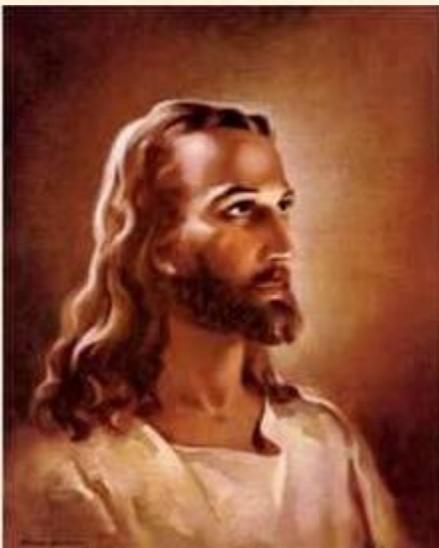
~~They~~ will be righteous and just to those who don't know this information no matter what that outcome will be. I would not dare to make a guess. I know what His Word says, but if you are reading this, you will no longer have an option to say you were not told.

I call His Son, Yahusha, but there are other pronunciations. He did not say we would be condemned if we pronounce it wrong, but only if we cover it up or don't use it! Notice (Yahu)ah's name is part of His Name.

Remember all the people we saw in Part 11 that had Yahu or Yah as part of their names? Hundreds of them that were documented! They were not the Son of the Almighty but adopted children. Do you really think His actual Son would not bear His name, if these adopted children did?

That in itself is a very strong argument.

But honestly, I think we are asking the wrong question in the first place. We are not saved by a Name. We are saved due to the relationship we have with אֱלֹהִים, and all that it entails. I will prove this in a bit but right now let us get cemented in our minds why Yahuah's Son's name can't be Jesus and why it's important not to keep propagating that name. It should be obvious by now, but I don't want to leave any stone unturned for anyone to be able to rationalize a way to keep using it and think because of using it "they are saved".



Most Popular False Image of the Messiah

This is a picture of the false Messiah! Yahusha was a Hebrew. His hair was like wool. We have to get this Greek image out of our heads. It was put there to deny the Torah as the only message He was teaching and Yahuah His Father.

Let us view this from the time when Yahusha was here.

Matthew 1:21 "She will bear a Son; and you shall call His name **Yahusha**, for He will save His people from their sins."

Well you can't get any clearer than that! Remember in the Hebrew culture the people's names meant something. Here is a review from Part 11 with some of the people who had Yah's name in them.

English

Hebrew

Meaning in Hebrew

Nehemiah

Neyahmi**Yahu**

Yah is Comfort

Isaiah

Yasha**Yahu**

Yah is Salvation

Jeremiah

Yahrme**Yahu**

Yah Appoints

Joshua

Yahusha

Yah Saves

Joel

Yahal

Yah is Mighty

Obadiah

Obad**Yah**

Servant of Yah

Micah

Micha**Yah**

Who is like Yah?

Zephaniah

Tsephan**Yahu**

Yah Hides/ Yah has Hidden

Zechariah

Zakar**Yahu**

Yah Remembers

Elijah

Yli**Yahu**

Mighty Yah/ Strength of Yah

Hallelujah

Hallelu**Yah**

Praise Yah/ Praise You Yah

Jesus

No Hebrew

No meaning in Hebrew-Greek

Translation

English or Latin!

Yah wanted His name to be a memorial. What better way for the people who loved Yahuah to show it, than to name their sons with Yahu or Yah in it, and beyond that it also held a clear meaning. Just as with Yahusha, His name points to The Father as the one who saves!

Do you think this could be a piece of the puzzle of as to why shatan's editors could not leave His name as it was written?

#1 They could not build a brand new religion based on a brand new savior-The Christ Jesus.

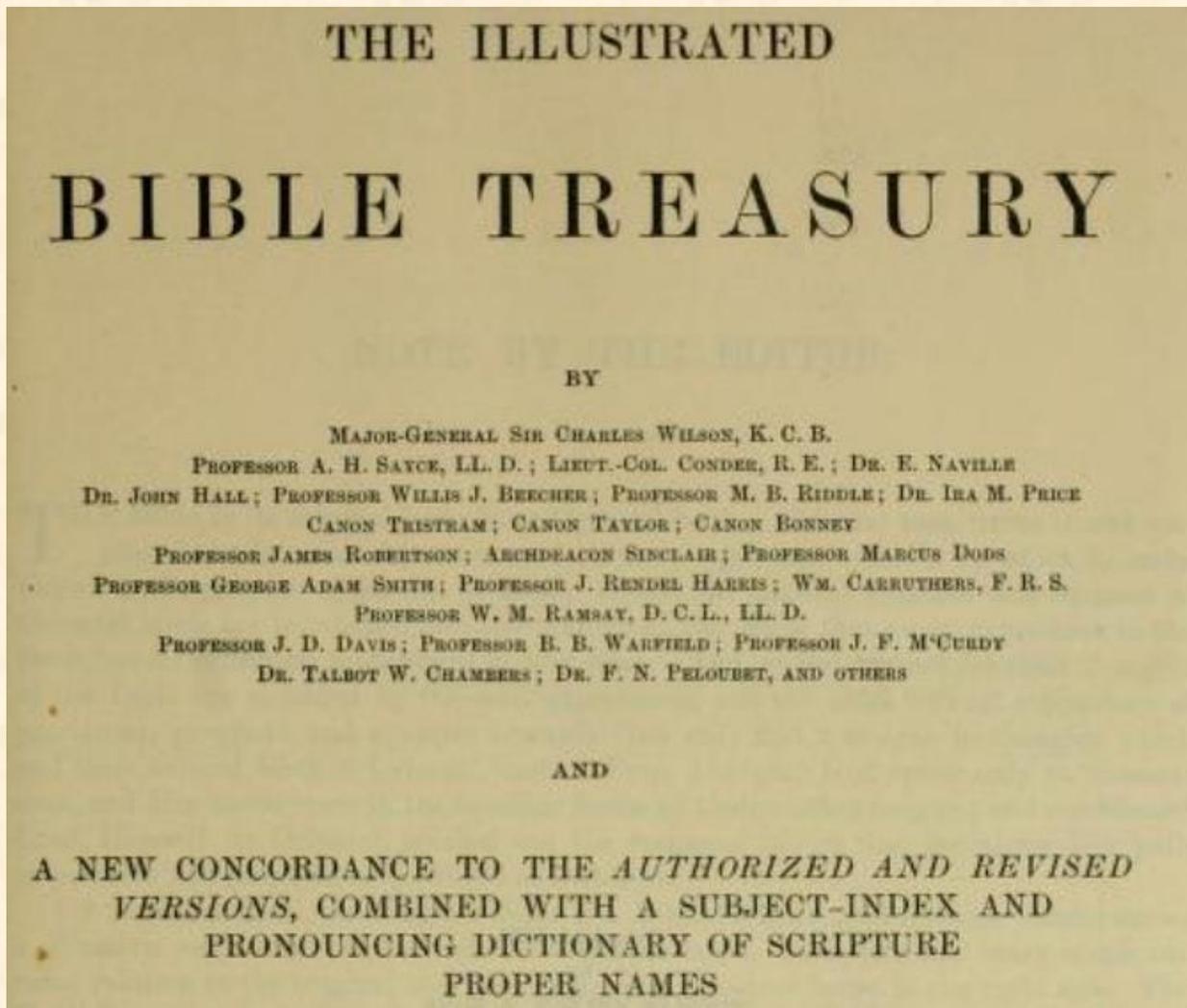
#2 shatan does not want any credit for anything going to Yahuah. We can see very clearly, the evil logic of the plan to create a counterfeit savior that does not have the power to save.

#3 shatan surely does not want people to know Yahuah's Son's name. Take away the name of salvation and you take away who is providing the path to salvation.

What Did Yahusha's Parents Call Him?

What did Yahusha's physical parents and friends call him? Notice what the angel says to Mary's husband, Joseph: "(Matt.1:21-23). See also Lk.1:28-35.

Joseph and Mary were both told to call his name Yahusha or the closest thing in English -Joshua (if you substituted the Y for a J) and that the child would be the Emmanuel spoken of by the prophets (Matt.1:21-23; Lk.1:28-35).



JESUS, je'sus — Gk. form of Jeshua or Joshua
(1) Christ (*q.v.*), Mat. 1. 21. [4. 8.
(2) Joshua, the military leader, Acts 7. 45; Heb.
(3) Jewish convert Justus, Col. 4. 11.
JESUS or **JOSHUA**. Acts 7. 45; Heb. 4. 8.
Jesus Christ. See also **CHRIST JESUS**.

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In Yahusha's time, the Hebrews were still in this mode of not mentioning the Creator's name. Yahusha had constant clashes with the religious leaders and tried to show them that their traditions caused them to lead the people away from Yah.

One example of Him uttering His Father's name, was when He got up to read the scroll in the synagogue on Sabbath. He read from the prophet Isaiah-Yahshayahu. When He read the portion He bypassed all priestly tradition and simply read the Scriptures just as they should be written. When He came to the Tetragrammaton, He did not say "Adonai" or "Lord", but simply spoke His Father's name, Yahuah.

"The Spirit of Yahuah is upon Me, because He hath anointed Me to preach the good news to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of Yahuah." Luke 4:18, 19 (quoting from Isaiah 61:1, 2)

"And He closed the book, and He gave it again to the priest, and sat down. And the eyes of all them that were in the synagogue were fastened on Him." Luke 4:20

Of course He realized what He had just done. He transgressed the tradition of the elders. The rabbi's considered it blaspheme to speak the set-apart name, and thus the punishment of Lev. 24:16. The synagogue leaders instigated things and ended up attempting to throw this radical Hebrew off the edge of the cliff for blaspheming and uttering the set-apart name, lest a plague should break out and everyone start mentioning the name. Let us all be so afflicted!

Another place Yahusha mentioned the name is in Matthew 22:44, quoting from Psalm 110:1; this is indicated in the English text by putting all capital letters "LORD". This leads us to ask, "How many other times did He mention His Father's name when quoting from the Tanakh?" **Obviously every time!** He was a "user of the true name" in His day. He came to proclaim the name of His Father! He came to teach others to do so as well.

It is Scriptural to mention and praise the name of Yahuwah, "by You only will we make mention of Your name." Isaiah-Yahshayahu 26:13

Another example of the Hebrews avoiding the name is in Mark 14, where Yahusha is brought in before the high priest at His trial. The high priest asked, "Are you the Messiah, the Son of the Blessed?" When he said "Blessed" it was to avoid the name. What was Yahusha's reply? The English says "I am", but in the Greek it is the same as the Septuagint for Ex. 3:14, THE BEING. But Yahusha was speaking Hebrew to the high priest and possibly said the set-apart name, at least the translation. It was as if Yahusha corrected the high priest and said, "you mean Yahuah!"

But the response of the high priest gives it away.

"Then the high priest rent his clothes, and said. What need we any further witnesses? You have heard the blasphemy: what think you? And they all condemned Him to be guilty of death." Mark 14:63-64. The only thing punishable by death was blasphemy and that was saying the name of Yahuah. That is also why he tore his clothes.

What was the counsel of Moses? "Because I will publish the name of Yahuah: ascribe greatness to our Everlasting." Deuteronomy 32:3

Matt 21:9- When Yahusha rode in on the donkey the people were saying Baruk Ha Ta Ha Shem Yahuah. Blessed is He who comes in the name of Yahuah.

Luke 19:37-40 tells us of the same story and adds that the Pharisees told Him to rebuke the crowd for saying this. Yahusha's response was "I say to you that if these shall be silent, the stones would cry out."

Are we also not to be crying out "Baruk, (Blessed) is the King who is coming in the Name of Yahuah! Peace in the heavens and esteem in the highest" When Yahusha returns! He did not rebuke them for reciting the Tanakh as it was written, calling on the one and only Yahuah by name! He encouraged it. If they stopped He would create a miracle and have the rocks start singing!

Now again the disciples only knew the Hebrew name of Yahusha and the Torah's path for salvation. So let me ask you this question. Since they did not know "Jesus", or pray a sinner's prayer are they "not saved"? Puts things in perspective doesn't it?

Where did the name "Jesus" come from?

2,000 years ago there was not a Jerusalem, Jehovah or Jews. **The name Jesus is approximately 478 years old.** Think about that! This is a relatively new deception! The Eye Witness Accounts are over 2,000 years old! At first blush you can see that Jesus is Greek. Any word ending in 'sus' is derived from the Greek. The name Jesus is from the Greek name Iesus, which is derived from a Greek goddess. It's also connected to the Greek god Zeus. In the Spanish language the name Jesus is pronounced (Hey-Zeus) and means horse. Hmm a Greek goddess-wrong gender and a horse- nice!

Do you really think by calling Yahusha, JC, you are being reverent to the King of the Universe? I don't see how anyone can rationalize this. Pretty arrogant to change the Name of the Most High's Son into something slanderous and then condemn all that don't use it by saying they are going to hell if they are not saved in that name. One question—Where is the scripture for that?

The letter "J" did not come into wide spread usage until after the year 1630 A.D. When we go back into history we find that the letter "J" is one of the newest letters to the English Alphabet. We know there is not a letter "J" or "J" equivalent nor "J" sound in the Latin, Greek or Hebrew Languages.

The original 1611 King James Version (KJV) of the bible does not use Jesus in the entire book. So people back in 1611 did not know "Jesus". They only knew Iesus. In other earlier translations of the bible (not KJV) Yahusha's name was written Iesvs. The "I" was pronounced like a Y sound. Unfortunately they still retained the "sus" from the Greek.

According to Christian doctrine, does this mean all those that were before 1630 will die in sin, seeing they did not know this new name of salvation called "Jesus" invented in the 1700's?

"Jesus" is not the English translation of the Hebrew Yahusha. The closest English translation is Joshua if you just had to use the new fangled "J". And they do by the way, have no trouble using Joshua -Son of Nun in the English "Old Testament". Doesn't that convince you that there is more to this cover up than purely innocent transliterational issues? Transliteration means you find a word that sounds as close to the word as possible. Translation means you find a word that means the same as close as can be possible.

We can trace back Ieso to the Greek goddess of healing. Also the name Iesous which is derived from Ieso can be traced back to sun worship.



Iaso with mirror, Athenian red-figure amphora
C5th B.C.
Museum of Fine Arts, Boston

Iaso (/ˈaɪ.əsoʊ/; **Greek: Ἴασώ, Iasō**) or Ieso /aɪˈiːsoʊ/; **Greek: Ἰησώ, Iēsō**) was the **Greek goddess of recuperation from illness**. The daughter of **Asclepius**, she had **five sisters: Aceso, Aglæa/Ægle, Hygieia, Panacea, and Meditrina (Roman)**. All six were associated with some aspect of health or healing. For more information on the **genealogy of Iaso**, see **Panacea**.

Dictionary of Green and Roman Biography and Mythology

1. [THE NON ORIGINAL. SUBSTITUTE NAME "JESUS", TRACES BACK](#)

israelect.com/reference/WillieMartin/Jesus.htm [Cached](#)

Iaso (**Ieso**),183 the Greek **goddess** of. healing. Because of her father's and grandfather's identities as. Sun-deities, she too is in the same family of. Sun-deities.

<http://www.nazarite.net/king-james.html>

paste info from this site

The name "Jesus" is actually an invention of man that has no bearing on the Hebrew name of Yahusha.

The answer lies in the Greek/Latin corruption of Yahusha's original Hebrew name יהושע. Originally, the name of Yahusha was, pronounced Yah-oo-shaw.

When the Gentiles tried to **transliterate** His name into Greek, they came up with ihoun or "Iesous". But **originally, this word was from #3091 in the Hebrew which is written below as shown:**

יהושע

In the King James Version of the scriptures, we find an interesting problem in its translation:

When Iesous was transliterated into Latin, It became "Iesus", which was then carried over into English it became our modern day "jesus" when the letter J developed.

There fore, the reason the KJV has "jesus" in those two verses is because Yhausha's name is actual the same as Joshua, son of Nun, and in the Hebrew pronounced Yahusha. Therefore jesus is a Latin translator's transliteration invention.

Saviour

This is an awesome and extremely easy example as to how the Greek loses all the intended meaning of a name or word when translated from Hebrew and then translated again into English. Look how the Hebrew below shows that it is YA-

SHA. You can see Yahuah is involved with the salvation. Total number of times used 205.

(2) *to aid, to succour.* Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh.

Old Testament (Hebrew) for "saviour"

H3467

yasha`

yā-shah'

save, **saviour**, deliver, help, preserved, salvation, avenging, at all, avenged, defend, rescue, safe, victory

New Testament (Greek) for "saviour"

G4990

sōtēr

sō-tā'r

Saviour

The Greek however is more shady and used 24 times.

| Strong's G4990 - sōtēr | |
|---------------------------|----------------------------|
| σωτήρ | |
| Transliteration | Pronunciation |
| sōtēr | sō-tā'r (Key) |
| Part of Speech | Root Word (Etymology) |
| masculine noun | From σῶζω (G4982) |
| TDNT Reference | Vines |
| 7:1003,1132 | View Entry |
| Outline of Biblical Usage | |

1) saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence. (Wigram) The word *soter* was a common Greek epithet for the gods (e.g., Zeus, Apollo, and Hermes), active personalities in world affairs (e.g., Epicurus) and rulers (e.g., Ptolemy Philopator, and later Roman Emperors). (cf. LSJ and BDAG)

We can clearly see here that Yahuah has been taken out of the picture with the Greek translations of savior.

Not only was "jesus" inserted in- displacing Yahuah, but "jesus" displaced the real Son Yahusha!

The New Got-spell of "Grace" (those naked nymphs) propped up a ZEUS/Apollo like savior or Sotar and a new religion was born with a new greek god, "jesus".

With the new jesus they have cut out the Sabbath, Appointed Feast times, Yahusha, and Yahuah.

This is what Yahusha warned against as a new message and not to fall for it!

σωτήρ, -ῆρος, ὁ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for $\gamma\psi'$, $\eta\gamma\psi'$, [$\gamma\psi\eta\sigma$], savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where *salutaris*)] *salvator*, Luth. *Heiland*) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', qui salutem dedit. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; *Paulus*, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. u. s.]). In the N. T. the word is applied to God, — $\sigma\omega\tau.\mu\omicron\nu$, he who signally exalts me, Lk. i. 47; $\delta\sigma\omega\tau.\eta\mu\omega\nu$, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see $\sigma\acute{\omega}\zeta\omega$, b. [and on the use of $\sigma\omega\tau\eta\rho$ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with $\delta\iota\alpha\ \text{\textit{Ἰησοῦ Χριστοῦ}}$ added, Jude 25 [Rec. om. $\delta\iota\alpha\ \text{\textit{Ἰ. Χ.}}$]; $\sigma\omega\tau\eta\rho\ \text{\textit{πάντων}}$, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; $\delta\sigma\omega\tau.\tau\omicron\upsilon\ \text{\textit{κόσμου}}$, Jn. iv. 42; 1 Jn. iv. 14: $\eta\mu\omega\nu$.

This is crazy! In Hebrew we go from Yahsha meaning Yahuah Saves, to the Greek Sotar that they admit is a word given to Zeus, Apollo, mortal men and tutelary deities! What is a Tutelary Deity?

Tutelary deity

From Wikipedia, the free encyclopedia

A **tutelary** (also **tutelar**) is a [deity](#) or [spirit](#) who is a guardian, patron or protector of a particular place, geographic feature, person, lineage, nation, culture or occupation. Both *tutelary* and *tutelar* can be used as either a noun or an adjective. **An analogous concept in Christianity is the [patron saint](#)**, or to a lesser degree [guardian angel](#).

One type of tutelary deity is the [genius](#), the personal deity or [daimon](#) of an individual from birth to death. [Pierre A. Riffard](#) defines a tutelary spirit as either the genius (present since birth) **or a [familiar spirit](#)**. **(Do you remember Yah's warnings of not invoking familiar spiritits?!)**

In [ancient Roman religion](#), the **genius** was the individual instance of a general divine nature that is present in every individual person, place, or thing.^[1]



Familiar spirits, patron saints, and genii's-all of which are condemned by Yahuah, but Christians apply this Greek word to their "god" Jesus. WOW-and they think they know the way home! It's tragic! There is a point when it will be too late and Yahusha will say "I NEVER KNEW YOU!"
Is it any wonder?

A Winged genii facing a woman with a tambourine and mirror, from southern Italy, about 320 BC. Although the term *genius* might apply to any divinity whatsoever, most of the higher-level and state *genii* had their own well-established names.

The supreme hierarchy of the Roman gods, like that of the Greeks, was modelled after a human family. It featured a father, [Jupiter](#) ("father god"), who, in a [patriarchal society](#) was also the supreme divine unity, and a mother, [Juno](#), queen of the gods. These supreme unities were

subdivided into *genii* for each individual family; hence, the *genius* of each female, representing the female domestic reproductive power, was a Juno. The male function was a Jupiter.^[4]

Etymologically *genius* (“household guardian spirit”) has the same derivation as *nature* from *gēns* (“tribe”, “people”) from the [Indo-European](#) root *gen-, “produce.”^[7] It is the indwelling nature of an object or class of objects or events that act with a perceived or hypothesized unity.^[8] Philosophically the Romans did not find the paradox of the one being many confusing; like all other prodigies they attributed it to the inexplicable mystery of divinity. Multiple events could therefore be attributed to the same and different divinities and a person could be the same as and different from his *genius*.

Daemon (classical mythology)

The words **dæmon** and **daimôn** are [Latinized](#) spellings of the [Greek](#) "δαίμων", a reference to the daemons of [ancient Greek religion](#) and [mythology](#), as well as later [Hellenistic religion](#) and [philosophy](#).

Daemons are good or benevolent [nature spirits](#), beings of the same nature as both mortals and gods, similar to [ghosts](#), [chthonic](#) heroes, [spirit guides](#), forces of nature or the gods themselves (see Plato's [Symposium](#)). [Walter Burkert](#) suggests that unlike the [Judeo-Christian](#) use of [demon](#) in a strictly malignant sense, “[a] general belief in spirits is not expressed by the term *daimon* until the 5th century when a doctor asserts that neurotic women and girls can be driven to suicide by [imaginary apparitions](#), ‘evil *daimones*’

In [Hesiod's Theogony](#), [Phaëton](#) becomes an incorporeal *daimon*, but, for example, the ills released by [Pandora](#) are deadly gods, *keres*, not *daimones*. From Hesiod also, the people of the [Golden Age](#) were transformed into *daimones* by the will of [Zeus](#), to benevolently serve mortals as their guardian spirits; “good beings who dispense riches...[nevertheless], they remain invisible, known only by their acts”. [The daimon of venerated heroes](#), were localized by the [construction of shrines](#), so as not to restlessly wander, and were believed to confer protection and good fortune on those offering their respects.

Characterizations of the daemon as a dangerous, if not evil, lesser spirit were developed by [Plato](#) and his pupil [Xenocrates](#), and later absorbed in Christian [patristic writings](#) along with [Neo-Platonic](#) elements.

In the Old Testament, evil spirits appear in the book of [Judges](#) and in [Kings](#). In the Greek translation of the [Septuagint](#), made for the Greek-speaking Jews of Alexandria, the Greek *ángelos* (ἄγγελος: "messenger") translates the Hebrew word *mal'ak*, while *daimon* (or neuter *daimonion*) carries the meaning of a natural spirit that is less than divine (see [supernatural](#)) and

translates the Hebrew words for **idols**, foreign gods, certain beasts, and natural evils. The usage of *daimon* in the **New Testament's** original Greek text, caused the Greek word to be applied to the Judeo-Christian concept of an evil spirit by the early 2nd century AD. **(I would say they had it right, any idol or foreign god is a demon from shatan. Natural evil is an oxy moron).**

SOTER-Saviour

Thayer's Lexicon (Help)

σωτήρ, -ῆρος, ὁ, (σώζω), fr. Pind. and Aeschyl. down, Sept. for *יְשׁוּעָה*, *יְשׁוּעָה*, [*יְשׁוּעָה*], savior, deliverer; preserver; (Vulg. [exc. Lk. i. 47 (where *salutaris*)] *salvator*, Luth. *Heiland*) [cf. B. D. s. v. Saviour, I.]; (Cic. in Verr. ii. 2, 63 Hoc quantum est? ita magnum, ut Latine uno verbo exprimi non possit. Is est nimirum 'soter', *qui salutem dedit*. The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence; see Passow [or L. and S.] s. v.; *Paulus*, Exgt. Hdbch. üb. d. drei erst. Evang. i. p. 103 sq.; [Wetstein on Lk. ii. 11; B. D. u. s.]). **In the N. T. the word is applied to God, — σωτ. μου, he who signally exalts me, Lk. i. 47; ὁ σωτ. ἡμῶν, the author of our salvation through Jesus Christ (on the Christian conception of 'to save', see σώζω, b. [and on the use of σωτήρ cf. Westcott on 1 Jn. iv. 14]), 1 Tim. i. 1; ii. 3; Tit. i. 3; ii. 10; iii. 4; with διὰ Ἰησοῦ Χριστοῦ added, Jude 25 [Rec. om. διὰ Ἰ. Χ.]; σωτήρ πάντων, 1 Tim. iv. 10 (cf. Ps. xxiii. (xxiv.) 5; xxvi. (xxvii.) 1; Is. xii. 2; xvii. 10; xlv. 15, 21; Mic. vii. 7, etc.); — to the Messiah, and Jesus as the Messiah, through whom God gives salvation: Lk. ii. 11; Acts v. 31; xiii. 23; ὁ σωτ. τοῦ κόσμου, Jn. iv. 42; 1 Jn. iv. 14; ἡμῶν.**

Notice, it says that in the "NT" the word is applied to "God", the author of our salvation through JC and then later says it's applied to JC, as "the Messiah" through whom "God" gives salvation. So they can't make up their minds- it's either applied to "God" to "jc" or just "jc" alone. Is it any wonder why Christians are confused? It is very confusing on purpose!

New Testament (Greek) for "Christ"

| | | | |
|-------|----------------|--------------------|---|
| G721 | arnion | är-nē'-on | Lamb i.e. Christ , lamb |
| G935 | basileus | bä-sē-lyü's | king, King (of Jews), King (God or Christ), King (of Israel) |
| G2098 | euaggelion | yü-än-ge'-lē-on | gospel, gospel of Christ , gospel of God, gospel of the Kingdom, misc |
| G3056 | logos | lo'-gos | word, saying, account, speech, Word (Christ), thing, not tr, misc |
| G3816 | pais | pā's | servant, child, son (Christ), son, manservant, maid, maiden, young man |
| G4151 | pneuma | pnüü'-mä | Spirit, Holy Ghost, Spirit (of God), Spirit (of the Lord), (My) Spirit, Spirit (of truth), Spirit (of Christ), human (spirit), (evil) spirit, spirit (general), spirit, (Jesus' own) spirit, (Jesus' own) ghost |
| G4461 | rhabbi | rhäb-bē' | Master (Christ), Rabbi (Christ), rabbi |
| G4462 | rabbouni | rhäb-bü-nē' | Lord (Christ), Rabboni (Christ) |
| G5547 | Christos | khrē-sto's | Christ |
| G5580 | pseudochristos | psyü-do'-khrē-stos | false Christ |

Strong's G5547 - Christos

Χριστός

| Transliteration | | Pronunciation |
|---|----------------------------|-----------------------|
| Christos | | khrē-sto's (Key) |
| Part of Speech | | Root Word (Etymology) |
| adjective | | From χρίω (G5548) |
| TDNT Reference | Vines | |
| 9:493,1322 | View Entry | |
| Outline of Biblical Usage | | |
| Christ = "anointed" | | |
| 1) Christ was the Messiah, the Son of God | | |
| 2) anointed | | |
| Authorized Version (KJV) Translation Count – Total: 569 | | |
| AV – Christ 569 | | |

Thayer's Lexicon (Help)

χριστός, -ή, -όν, (χρίω), Sept. for **ܚܝܫܘܬܐ**, anointed: ὁ ἱερεὺς ὁ χριστός, Lev. iv. 5; vi. 22; οἱ χριστοὶ ἱερεῖς, 2 Macc. i. 10; the patriarchs are called, substantively, οἱ χριστοὶ θεοῦ, Ps. civ. (cv.) 15; the sing. ὁ χριστὸς τοῦ κυρίου (יהוה יהושׁף) in the O. T. often of the king of Israel (see **χρίσμα**), as 1 S. ii. 10, 35; [xxiv. 11; xxvi. 9, 11, 23]; 2 S. i. 14; Ps. ii. 2; xvii. (xviii.) 51; Hab. iii. 13; [2 Chr. xxii. 7]; also of a foreign king, Cyrus, as sent of God, Is. xlv. 1; of the coming king whom the Jews expected to be the saviour of their nation and the author of their highest felicity: the name ὁ χριστός (יהושׁף, Chald. ܚܝܫܘܬܐ) is not found in the O. T. but is first used of him in the Book of Enoch 48, 10 [cf.

the N. T. it is used **1.** of the Messiah, viewed in his generic aspects [the word, that is to say, being used as an appellative rather than a proper name], ὁ χριστός:

added, Rev. xi. 15; xii. 10. 2. It is added, as an appellative ('Messiah', 'anointed'), to the proper name Ἰησοῦς; a. Ἰησοῦς ὁ χριστός, Jesus the Christ ('Messiah'): Acts v. 42 R G; ix. 34 [R G]; 1 Co. iii. 11 Rec.; 1 Jn. v. 6 [R G L]; Ἰησοῦς ὁ λεγόμενος χριστός, who they say is the Messiah [(cf. b. below)], Mt. xxvii. 22; without the art. Ἰησοῦς χριστός, Jesus as Christ or Messiah, Jn. xvii. 3; 1 Jn. iv. 2; 2 Jn. 7, [but in all three exx. it seems better to take χρ. as a prop. name (see b. below)]; ὁ χριστός Ἰησοῦς, the Christ (Messiah) who is Jesus, [Mt. i. 18 WH mrg. (see b. below)]; Acts v. 42 L T Tr WH [R. V. Jesus as the Christ]; xix. 4 Rec. b. ὁ Χριστός is a proper name (cf. W. § 18, 9 N. 1; [as respects the use of a large or a small initial letter the critical edd. vary: Tdf. seems to use the capital initial in all cases; Treg. is inconsistent (using a small letter, for instance, in all the exx. under 1 above, exc. Lk. xxii. 67 and Jn. iv. 29; in Mt. i. 1 a capital, in Mk. i. 1 a small letter, etc.); WH have adopted the principle of using a capital when the art. is absent and avoiding it when the art. is present (1 Pet. being intentionally ex-

5; iii. 3, 14; Col. ii. 6; 1 Tim. i. 2; ii. 5. Ἰησοῦς ὁ λεγόμενος Χριστός, surnamed 'Christ' [(cf. a. above)], Mt. i. 16. on the phrases ἐν Χριστῷ, ἐν Χριστῷ Ἰησοῦ, see ἐν, I. 6 b. p. 211^b [cf. W. § 20, 2 a.]. Χριστός and Ἰησοῦς Χρ. ἔν τισιν, preached among, 2 Co. i. 19; Col. i. 27 [al. (so R. V.) would take ἐν here internally (as in the foll. exx.), within; cf. ἐν, I. 2]; Χριστὸς ἔν τισιν is used of the person of Christ, who by his holy power and Spirit lives in the souls of his followers, and so moulds their characters that they bear his likeness, Ro. viii. 10 (cf. 9); 2 Co. xiii. 5; Gal. ii. 20; Eph. iii. 17; a mind conformed to the mind of Christ, Gal. iv. 19.

Here they are admitting that Christ- was turned into a proper name!

The Hebrew word for Anointed -was transliterated as "messiah" in English, and given a brand new connotation, from anointed.

| Strong's # | Hb/Gk Word | Pronunciation | English Equivalent |
|--------------------------------------|------------|---------------|--------------------------|
| Old Testament (Hebrew) for "Messiah" | | | |
| H4899 | mashiyach | mä·shē·akh | anointed, Messiah |

Notice the YAH - Yod Hay (left to right in yellow on the first line) **משיח** is clearly in charge as being the one choosing who to anoint in the Hebrew word!

Gesenius's Lexicon (Help)

מְשִׁיחַ m.—(1) adj. verbal pass. (from the root **מָשַׁח**), **χριστός**, *anointed* (used of a shield), 2 Sam. 1:21; **מְשִׁיחַ נָגִיד** the anointed prince [Messiah the prince], Dan. 9:25; **הַמְּשִׁיחַ הַגָּדוֹל** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. **Χριστός**, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26: more fully **מְשִׁיחַ יְהוָה** the anointed of Jehovah (**LXX. ὁ Χριστὸς Κυρίου**), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, **holy**, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. **the anointed of Jehovah**, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

Strong's H4899 - *mashiyach*

מָשִׁיחַ

| Transliteration | Pronunciation |
|------------------|---|
| <i>mashiyach</i> | mă·shē'·akh (Key)  |
| Part of Speech | Root Word (Etymology) |
| masculine noun | From מָשַׁח (H4886) |
| TWOT Reference | |
| 1255c | |

Outline of Biblical Usage

-) anointed, anointed one
 - a) of the Messiah, Messianic prince
 - b) of the king of Israel
 - c) of the high priest of Israel
 - d) of Cyrus
 - e) of the patriarchs as anointed kings

Authorized Version (KJV) Translation Count – Total: 39

וּ – anointed 37, Messiah 2

Thank goodness we do have better choices of titles to use than those Greek words above.

I have discovered digging deep for this study that there is a Hebrew and Greek word that means only "Most High"! The only appropriate title we can use for **אֱלֹהֵינוּ**!

HalleluYAH that **אֱלֹהֵינוּ** preserved this information for those who seek! He is true to His word!

Do you really think now after all this proof, that it is appropriate that we call the Most High's Only Begotten Son by anything other than what He asked you to call him?

His Son, The most important Foreign Dignitary in history, should be called by the name He was called by His family and apostles-The one that has His real Father's name included in it! Yahusha!

Or do you still think it appropriate to call Him a horse goddess-son of zeus?

THE NAME OF THE SON YAHUSHA
READ FROM RIGHT TO LEFT

| | | | | |
|----------|-----------|---------|---------|---------|
| Ayin (O) | Shin (Sh) | Vav (V) | Heh (H) | Yod (Y) |
| | | | | |

MODERN HEBREW

| | | | | |
|-------------|---------------------|------------------|-------------------|-------------------|
| | | | | |
| Ayin Eye | SH Shin Tooth | W Waw Hook | H He Window | Y Yodh Hand |

PALEO HEBREW 1500 BC

| | | | | |
|--|--|--|--|--|
| | | | | |
|--|--|--|--|--|

PICTOGRAPHIC HEBREW

Is jesus the name of the Messiah? I say, absolutey not. That is not what Yahuah named His Son.

The English scriptures say... "thou shalt call his name JESUS: for he shall **SAVE** his people from their sins." (Matthew 1:21)

The question(s) we need to ask are -

Is JESUS a Hebrew word? NO! Does JESUS mean "Save"? NO!

How do Christians just glaze over this verse and actually use as Proof this text for their religion, yet "Jesus" means absolutely nothing! To make matters worse, if they were paying attention, and looked up the Hebrew name, they would see that Yahusha means, "YAH is salvation". So their doctrine is wrong on both counts. Jesus is not the messiah nor is Yahusha. Yahuah is our Salvation. Yahusha through His actions, as Yah's Anointed Implement, created the indestructible doorway that leads us to Yahuah's Salvation. We must go through the door that Yahusha opened at Pesach, Matza and Bakurim (Unleavened bread) to be able to be deemed guiltless and innocent-cleansed. He has entered into the Covenant with Yahuah to pay our debt so we could get home. Without His effort, we would be found guilty of our own transgressions. But to be covered by what He did (which is open to all) we must also accept (just as He did) the terms and conditions of Yahuah's plan. Yahusha is the implement that Yahuah used to cement that plan in place. You can't have one without the other or put the Son ahead of the Father. Yahusha never spoke that way. Christianity now has "jc" as the creator god, because He is the debar (word). But a word is not formed by itself. The speaker (Yahuah) must speak it for it to guide, create, take action, make covenants, communicate, teach and inspire. "JC the creator god" is another packaged lie that a lot of Messianic's packed into their bag as well and brought with them on their trip out of Babylon. They will have to dump that bag before they will be able to go in, just like Christians. No need to keep a skunk in your trunk and drive it up to the pearly gates, as a metaphor. You still reek of lies.

Just like you can not have the Son without the Father, You can not have salvation without agreeing to the terms and conditions of that salvation.

So let's find out what the Hebrew word for save is....

H1954

hoshea

ho-sha-yah

From H3467; deliverer; salvation; Hoshea, the name of five Israelites: - Hosea, Hoshea, Oshea.

So Hosea means salvation, if we add to that Yah (which is the name of the Most High) we get...

From H3068 and H3467; Father-saved; Yehoshua (that is, Joshua), the Jewish leader: - Yehoshua, Yehoshuah, Yoshua. Compare H1954, H3442. The Father saves

Commonly spelled

Yahshua and Yahushua

On proper investigation these are two spellings, the "shua" at the end means Yah cries out. The correct way to sound out the name would be YAHU-SHAW for His Son.

Incidentally Joshua's name was originally Hosea before Moses changed it to Joshua, which should really be Yahusha, see scripture below...

Numbers 13:16

16 These are the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Yahusha.

This literally means that the Yahu has "saves or delivers", and not that He will save or is going to save in the future only, or the father cries out. Remember Hebrew is outside of time. This means that this is an ongoing, continuous action.

Just as we shouldn't change Yahuah (YHWH) with a word that defiles His reputation, such as "LORD" the same is true for the Yahusha's name. If we are going to say His name we should understand what the name means when we speak of Him and His selfless action. If we don't attempt to say His name in Hebrew we again, blot out the Father's name! Nice one two punch on shatan's account. Please, if you are still a Christian, deeply think about this. Time is running out for you to make your choice. There is no grading on the curve.

To be very clear the name above all Names is Yahuah! YAH is Salvation. Yahusha is the *door* to Salvation. It is because of what He did that we are able to be accepted and are fit to live in eternity with YAH!

*****NOTE***** Remember! Saying the Father and Sons names correctly will not save us! We must observe the Instructions (Torah) not just the 3rd or fourth, but all the Instructions and appointed times, in love, because of the relationship we have with אֱלֹהִים and Yahusha. When we observe the instructions, they tell us of Yah's plan as they guide us and explain all the things that just don't make sense in the KJV.

We are to search out our own understanding of these instructions. We should not allow pastors or those leaders of institutional Christianity dictate to us things which are contrary to the Torah but allow the Spirit to teach us. They for the most part are lost! We must endeavor to live more set apart than them especially, if they don't accept the truth. Don't wait to let someone else teach you! There is no better teacher than The Set-Apart Spirit from Yahuah. Ask for His guidance and it will be given to you! Remember Yahusha said the babies will understand and get the message! Not the clergy, priests or scholars.

Remember what the book of Revelation says, that the true family members will have the name of the Father, something that you now have access to here, as well as His Son.

Matthew 5:17-20

¹⁷Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfill.

¹⁸For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Torah, till all be fulfilled.

¹⁹Whosoever therefore shall not observe one of these least instructions, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

²⁰For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Fyi, He was not kidding or talking in parables.

A jot and tittle, by the way, are part of the Hebrew alphabet. Not English. This they translated correctly. Also, Yahusha was talking about the TORAH not the NT.

This is a very interesting article. I will comment along the way as they do have some misguided information.

Apollo the Chrēst? God of Oracles and Son of God

by D.M. Murdock/Acharya S



The Greek god of the sun and oracles, Apollo, possesses important attributes in common with the Jewish savior Jesus, including his status as

the son of God. (jesus is not "jewish nor the savior of anyone, much less the jews lol).

As Jesus was titled "the Christ" or *Christos*, so too was Apollo purportedly styled *Chrēstos*, a similar-sounding Greek word meaning "good" or "useful," among other connotations. (I must make you aware *Christos* in Greek means drugged one- an appropriate title for Christians I would say. They are correct that they originally used *Chrestos*-which means "good and useful tool" and exactly describes Yahusha in Yahuah's hand; in being Yah's right hand- The Anointed Implement.)



It is further claimed that this sun god and son of God was given [the epithet IH or "IE,"](#) which appears on a Larissan epitaph discovered at the Greek sacred site of Delphi, ostensibly representing the year of "age" ("eton") of 18. If Apollo essentially was called "IE the Chrēstos," centuries before the common era, we find ourselves faced with an important precedent for "Iesous the Christos" or Jesus Christ.

Concerning the uses of the word *chrestos* or its related forms in Pagan antiquity, which I have discussed in depth in my paper "[Is Suetonius's Chresto a Reference to Jesus?](#)", one writer comments:

...the appellation of *Chrestos* which it is here insisted was employed in the Gospels, was more honorable and certainly more significant and appropriate [than *Christos*]. Many years ago the writer saw it upon a statuette of Apollo that had been brought from an Eastern repository. Apollo, as every classic scholar knows, was the reputed son of *Zeus*, the Supreme Divinity of the Hellenic Pantheon. He was the god of oracles, and was supposed to impart the *gifts of healing* and divination. (Did we not see that *Isos* was a Greek Goddess of Healing a few pages ago?) A reference to Greek lexicons will show that many of the words which were formed from the *χρηστός* (*chrestos*) relate directly to the oracular art. A *Chrestes* was a diviner or giver of oracles; a *chresis* or *chresmos* denoted the oracular utterance of a divinity; a *chresterion* was the place of an oracle, or an offering presented there, or the staff of a God or divining priest, and a *chrestologos* was an interpreter

of oracles, like the *peter* or hierophant of oriental sanctuaries. ([The Metaphysical Magazine](#), 14.142)

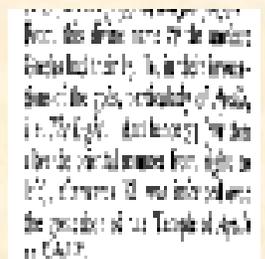
Here we see the contention that the [Greek sun god Apollo was called *chrestos*](#), a claim made elsewhere, such as: "...[the word Chrestos was so closely associated with divinity that it was often applied by the Greeks to Apollo and other gods.](#)"

Apollo was the "[god of oracles](#)," (interesting correlation between Apollo and "JC"-[Oracle](#) according to Dictionary.com is "a person who delivers authoritative, wise or highly regarded and influential pronouncements. An utterance- often ambiguous or obscure". Now that sounds just like "JC" as the "creator god known as the Logos-'logos' another Greek word meaning "word"- a stolen concept from the Hebrew word 'debar' meaning "word". When shatan melts one god into another they retain attributes of the gods being meshed together-Here we have Apollo being known as the Christ (before the birth of Yahusha) being transformed into Jesus the Christ, loosely based on Yahusha. **DISGUSTING!**) as we know from his temple at the Greek site of Delphi, seat of his famous oracle. In this regard, we further discover that this term, *chrestos*, is "one who is continually warned, advised, guided, whether by oracle or prophet." (Liddell and Scott's *Greek Lexicon*) Moreover, devotees in antiquity such as the Tyrrhenians made "[first fruit offerings \(This is only to be done for Yahuah! Something else they stole.\) to Zeus, Apollo and the Kabeiroi](#)," these latter being the Samothracian gods, were said by Latin writer [Macrobius](#) (c. 400 AD/CE) to have been called *chrestoi*. Hence, it would not be surprising to find this term applied to the god of oracles himself, or at the very least to his followers and initiates.

(This is another reason why this term should never be used for Yahusha!)

Apollo the IE?

It has been contended also that [this monogram IE appeared over Apollo's temple at Delphi](#) and that it is equivalent to the Hebrew יה or *Yahh* ([Strong's H3050](#)), also transliterated as "Jah," the name of the Lord at [Exodus 15:2](#) and 44 other times in the Old Testament. Interestingly, in the same verse (Exd 15:2),



Jah has "become my salvation," the latter Hebrew term appearing as ישועה *yěshuwsha*, essentially the same as Yahusha or Joshua, Hebrew for "Jesus." (Very inaccurate- Yahusha is not Hebrew for jesus). The Greek OT renders this word as σωτηρία or *soteria*. As we know from the English rendering "Jehovah" or "Iehovah," (Iehovah was in error translated Jehovah. The I had a Y sound the V is actually a U or OO sound. Even in the Greek spelled out it should have been Yahuah!) appearing first in the [Tyndale Bible](#), the initial syllable *yodh he* in the Hebrew [tetragrammaton](#) for God, יהוה or YHWH, is often transliterated as "ie." Hence, this "Jah" abbreviation could be rendered "IE," the same title purportedly given to Apollo at Delphi and the first two letters of "Iesous," the Greek name for "Jesus."

For his contention that the inscription "IE" or its backward equivalent "EI," the same as the Hebrew יה, is an epithet of Apollo found "inscribed over the great door of the Temple of Apollo at Delphi," in his book *An Hebrew and English Lexicon*, Bishop of Norwich John Parkhurst cites Dickenson's *Delphi Phœnicizantes*, as well as the ancient writers Plutarch and Eusebius. Dickenson (ch. 3) compares Apollo to the biblical "patriarch" Joshua, asserting: *Sed quod Apollo idem sit qui Josua* or "But that Apollo is the same as Joshua." As we know, Joshua possesses many solar attributes and after scientific analysis cannot be deemed a historical figure. (Yahusha was a living breathing person. I would love to see the scientific analysis he's referring to-Also-don't read over this. They are saying the inscription over the door "IE" would be for Yah -backwards-since Greek is left to right and Hebrew is right to left. I did some more digging on this- I don't think by any stretch it was.)

Dickenson next shows that the two figures share an epithet, as Joshua or Yeshua is called Ἰησοῦς *Iesous* or "Jesus" in the Greek Old Testament, while Apollo is given the same Greek phoneme *IH* or "IE," equivalent to the Hebrew יהie or "Jah." In the first century BCE, Diodorus Siculus (1.94.2) wrote that Yahweh was equated with the Egyptian and Greek "IAO," and Dickenson likewise demonstrates that the Hebrew tetragrammaton was also rendered "Ieuo." (Funny, after the clock cleaning Yahuah gave the Egyptians at the first Pesach, I don't recall in the Hebrew account or the Egyptian account that they entertained Yahuah in any sense.)



In his *Praep. Evang.* (11.11), Church father Eusebius discusses "Plutarch's treatise entitled *On the EI at Delphi*." The Greek historian Plutarch's lengthy treatise *De EI apud Delphos*, titled in English, "[Of the Word EI Engraven Over the Gate of Apollo's Temple at Delphi](#)," was written around 100 AD/CE.

Son of God

In Aeschylus's *Seven Against Thebes* (158), the playwright calls Apollo παῖ Διός, "(male) child of Zeus/God," not very different from υἱὸς τοῦ Θεοῦ or "son of God," as Jesus is called in the New Testament. In *The Iliad*, the Greek poet Homer ([2.1.9](#)) styles Apollo Διὸς υἱὸς or, literally, "Zeus/God son." Also in the *Iliad*, Homer calls Zeus πάτερ or "Father," the same Greek word used to describe God/Jesus in the New Testament. And in Homer's *Odyssey* ([8.334](#)), we read Διὸς υἱὸς Ἀπόλλων - "Zeus/God son Apollo," who in turn invokes Hermes as Διὸς υἱέ or "Zeus/God son." Of course, the Greek word used numerous times in the Bible, both the Greek OT and the NT, to describe "God" is [θεός](#), a term employed throughout pre-Christian Greek literature. (I want you to notice how he is quoting fables and trying to match it up to real life- we have seen this alot and will continue to, since all shatans alter egos are made up cosmic comic characters that they try to morph into Yah and Yahusha. Really quite sad to base your factual theory on fictional deities.)

In Apollo, we have a pre-Christian son of God who may have been titled "Chrēstos" for his role as God of Oracles, as well as "IE," part of an epithet discovered on tombstones and other artifacts including his temple at Delphi. Hence, the son of God Apollo - a sun god - could be said to be "IE the Chrēst," possibly centuries before the common era. (This I do think the Greeks thought and wanted to keep that part in the "New Christianity".)

<http://www.truthbeknown.com/apollo-chrest.html>

The tetragrammaton is written in several ancient Hebrew and Greek manuscripts using this old Hebrew script.

early Greek representations:

ΠΙΠΙ

Pipi

ΙΑΩ

Iaô

ΙΑΟΥΕ

Iaoue

Greek manuscripts of the Jewish scriptures and Greek magical texts represent the Tetragrammaton in several ways. The examples above include an attempt to mimic the Hebrew letters with Greek and two transliterations. Old Hebrew is used in a couple of old manuscripts. Another common approach is to use the Greek word Kyrios, "Lord." Occasionally, we find "Adonai" in Greek.

Did you catch that- the Greek "magical texts". Don't miss "Old Hebrew is used in a couple of old manuscripts!"

The breathing accent on the Greek "O" is transliterated as "h" into other languages, including Hebrew. Furthermore, in Aramaic the letter *beyt* can take on a sound of B, V or W depending on the word, so Theodoret's transliteration of "IABE" can very easily reveal the Semitic original behind itself. In earlier times, *yah* would have been **yahu** as in the name of Elijah, in Hebrew *Eliyahu* (*eli* "my Almighty", *yahu* "is YHVH"). *Yahu* appears in many Scriptural names as part of YHVH. From this we could conclude that the divine name is to be pronounced *Yahu-ah*.

This is what I am talking about- Now JC becomes Jehovah! Very blatant.

III.—JESUS CHRIST—*Jehovah—Jehovah-Isidkenu.*

| | |
|--|------------------------|
| She shall be called Jehovah-Isidkenu | Je. 33. 16. |
| Covered (with the robe of righteousness) | Is. 61. 10. |
| Arrayed (in fine linen, clean and white, for the fine linen is the righteousness of saints) | Re. 19. 8. |
| Clothed in white raiment | Re. 4. 4. |
| The Righteous | Ps. 34. 15. |
| The righteousness of God in Him | 2 Cor. 5. 21. |
| His Name in their foreheads | Re. 22. 4. |
| His Father's Name in their foreheads | Re. 14. 1. |
| The seal of God in their foreheads | Re. 9. 4. |
| Called by a new name | Is. 62. 2, 12; 65. 15. |
| The disciples were called Christians | Ac. 11. 26. |
| That worthy Name (by which ye are called) | Ja. 2. 7. |
| The Gentiles (upon whom my Name is called) | Ac. 15. 17. |
| They that love His Name | Ps. 63. 30. |

Jer 23:24 Can^{H518} any^{H376} hide himself^{H5641} in secret places^{H4565} that I^{H589} shall not^{H3808} see^{H7200} him? saith^{H5002} Yahauh.^{H3068} Do not^{H3808} I^{H589} fill^{H4390} (H853) heaven^{H8064} and earth?^{H776} saith^{H5002} Yahuah.^{H3068}

VS

John 1:1-3 King James Version (KJV)

1 In the beginning was the Word, and the Word was with God, and the Word was God. ² The same was in the beginning with God. ³ All things were made by him; and without him was not any thing made that was made.

{Genesis 1:1} In the **beginning** ⁷²²⁵ The Everlasting ⁴³⁰ created ^{1254 853 28804} the heaven ⁸⁰⁶⁴ and ^{v853} the earth. ⁷⁷⁶

{Genesis 1:2} And the earth ⁷⁷⁶ was ^{1961 28804} **without** form, ⁸⁴¹⁴ and void; ⁹²² and darkness ²⁸²² [was] upon ^{x5921} the face ⁶⁴⁴⁰ of the deep. ⁸⁴¹⁵ And the **Spirit** ⁷³⁰⁷ of The Everlasting ⁴³⁰ moved ^{7363 28764} upon ⁵⁹²¹ the face ⁶⁴⁴⁰ of the waters. ⁴³²⁵

So which is right? Yahuah said He filled the heavens and the Earth, yet the new Christianity says jesus is the creator god.

I think part of the confusion is that Yahusha being the word of Yahuah was the tool that Yahuah used to create. Yahuah, without speaking the words would not have created what He did in this manner. He together with The Debar, The Word, Yahusha before He came to earth did this together. He used Yahusha as the implement to fashion creation, just as He used Him in human form to make the path of salvation for His creation and in doing so, Yahuah had His only begotten Son.

Yahusha could not have created this on His own as a God. He is divine. Supernatural. He is and will be our King, but there is only One Almighty, Yahuah. We see the Ruach Ha Qodesh was there in Genesis 1:2 and specifically named. Yahusha in and of Himself I don't believe creates. Yahuah creates through Him.

1 In the beginning was the Word, and the Word was with God, and the Word was God.

So what about this troubling verse? The last "God" can also be translated divine, or you can simply look at this verse as showing that Yahuah was in the beginning as logic (logos) and Yahuah spoke the Word or logic so the logic word was one with Yahuah. I also want to point out that if you look at a reference bible you will not see any Tanakh scriptures that support John 1:1. This is troubling.

There is obviously a much deeper study to do on this but one thing we know for sure is that JC is not the Creator of the Universe and beyond!

We are going to be take a look at what they say is the Greek word for "Jesus".

Ἰησοῦς

| Transliteration | | Pronunciation |
|-----------------------|----------------------------|-------------------------------------|
| <i>Iēsous</i> | | ē-ā-sū's (Key) |
| Part of Speech | | Root Word (Etymology) |
| proper masculine noun | | Of Hebrew origin יְהוֹשֻׁעַ (H3091) |
| TDNT Reference | Vines | |
| 3:284,360 | View Entry | |

Outline of Biblical Usage

Jesus = "Jehovah is salvation"

- 1) Jesus, the Son of God, the Saviour of mankind, God incarnate
- 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ
- 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac. 7:45, Heb. 4:8)
- 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29)
- 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)

Authorized Version (KJV) Translation Count – Total: 975

AV ^{αἰ}Jesus 972; ^{οἱ}Jesus (Joshua) 2; ^{οἱ}Jesus (Justus) 1

Thayer's Lexicon (Help)

Ἰησοῦς, -οῦ, dat. -οῦ, acc. -οῦν, voc. -οῦ, [W. § 10, 1],
 δ, *Jesus* (יְהוֹשֻׁעַ, and acc. to a later form יֵשׁוּעַ, Syr.
 ܝܫܘܥ, i. e. whose *help* is *Jehovah*; Germ. *Gotthilf*;
 but later writ. gave the name the force of יהושע, see
 Mt. i. 21, cf. Sir. xlvi. 1 Ἰησοῦς ὃς ἐγένετο κατὰ τὸ

This is YAHUSHA. Look at this sleight of hand.

Instead of telling you the Greek root word-they tell us that Iesous is from the Hebrew Yahusha and then proceed to give us what Yahusha means instead of what Iesous or Jesus means. They have to because jesus means zip!

Then they contradict themselves and say Jesus is the savior of mankind-not Yahuah!

Yauhsha was a popular name! There is no need to cover it up!

ישועה

| Transliteration | Pronunciation |
|------------------|---|
| <i>yěshuw`ah</i> | yesh·ü'·ä (Key)  |
| Part of Speech | Root Word (Etymology) |
| feminine noun | Passive participle of <i>ישע</i> (H3467) |
| TWOT Reference | |
| 929b | |

Outline of Biblical Usage

- 1) salvation, deliverance
 - a) welfare, prosperity
 - b) deliverance
 - c) salvation (by God)
 - d) victory

Authorized Version (KJV) Translation Count – Total: 78

AV – salvation 65, help 4, deliverance 3, health 3, save 1, saving 1, welfare 1

Gesenius's Lexicon (*Help*)

ישועה; f. with ה parag. poet. ישועתה Ps. 3:3; 80:3 (from the root ישע).

(1) Verbal adj. f. *that which is delivered, safe,* Isa. 26:1, 18.

יְהוֹשֻׁעַ

| Transliteration | Pronunciation |
|--|---|
| Yěhowshuwa` | yeh·hō·shü·ah (Key)  |
| Part of Speech | Root Word (Etymology) |
| proper masculine noun | From יָהּ (H3068) and שָׁעַ (H3467) |
| TWOT Reference | |
| n/a | |
| Variant Spellings | |
| Variant spellings for this word: יְהוֹשֻׁעַ (Strongs and Gesenius) יְהוֹשֻׁעַ (Strongs and Gesenius) [What are these variants?] | |
| Outline of Biblical Usage | |
| Joshua or Jehoshua = "Jehovah is salvation" | |
| <div style="border: 1px solid black; padding: 5px; margin-bottom: 10px;">n pr m</div> <ol style="list-style-type: none"> 1) son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan 2) a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it 3) son of Jehozadak and high priest after the restoration 4) governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem | |

Gesenius's Lexicon (*Help*)

יהושוע & יהושע m. ("whose help [salvation] is Jehovah;" comp. אֱלֹהֵי יִשְׂרָאֵל, the German Gotthilf), *Joshua* [*Jehoshua*], pr. n. borne by — (1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also הוֹשֵׁעַ Num. 13:16 (see also יִשְׂרָאֵל). — (2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see יִשְׂרָאֵל. — (3) 1 Sa. 6:14, 18. — (4) 2 Ki. 23:8. LXX. Ἰησοῦς. Vulg. *Josua*.

http://etymonline.com/index.php?term=Joshua&allowed_in_frame=0

Joshua

masc. proper name, biblical successor of Moses, from Hebrew *Yehoshua*, literally "the Lord is salvation." *Joshua tree* (1867) is perhaps so called because its shape compared to pictures of Joshua brandishing a spear (Josh. viii:18). In the top 10 list of names for boys in the U.S. since 1979.



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Jesus

late 12c. (Old English used *hælend* "savior"), from Greek *Iesous*, which is an attempt to render into Greek the Aramaic proper name *Jeshua* (Hebrew *Yeshua*) "Jah is salvation," a common Jewish personal name, the later form of Hebrew *Yehoshua* (see *Joshua*).

As an oath, attested from late 14c. For *Jesus H. Christ* (1924), see *I.H.S.* First record of *Jesus freak* is from 1970. *Jesu*, common in Middle English, is from the Old French objective case.

I.H.S.

Old English, from Medieval Latin, representing Greek abbreviation of *IHSOUS* "Jesus," in which *-H-* is the capital of the Greek vowel eta. The Roman form would be *I.E.S.* Mistaken for a Latin contraction in the Middle Ages, after its Greek origin was forgotten, and sometimes treated as short for *Iesus Hominum Salvator* "Jesus Savior of Men." Alternative version *I.H.C.* (terminal *-s-* often written in later Greek with a character resembling *-c-*) is found on vestments from 950 C.E., and may be the source of the *H.* in slang *Jesus H. Christ*.

Who is the "Abomination that makes Desolate?"

By Rabbi Edward "Levi" Nydle"-Edited by D'Lorah (spelling only)

"So, when you see the abomination that lays waste, spoken of by Daniel the prophet, set up in the set-apart place" - he who reads, let him understand. Rebbe Yahshua HaMoshiach Mattithyahu 24:15

This article will probably be challenging for most of our readers, and many will find it totally unbelievable; but we must write what the Ruach Hakodesh leads us to write as it has been revealed to us. Always keep in mind the great deceptive power of Satan/Hillel, and his ability to appear as a malak of light. What did Yahusha and Dani'el mean by this abomination that lays waste? Who is BAAL-ZEBUL? We must remember that when the Scriptures speak of "worshipping the host of heaven", it is speaking of worshipping Zeus/Satan/the Devil. The very word Jupiter/Zeus traces back to the dragon-Satan/Ashterah. Satan/Hillel has always been worshipped under the title of BAAL (lord) in the land of Canaan. Hillel/Satan was also worshipped as BAAL-ZEBUB-or the Lord of the Heavenly Habitation.  Unger's Bible Dictionary: "Ba'al-ze-bub-the form of the name of BAAL was worshipped at the Philistine city of Ekron. BAAL, under this aspect of

worship, was viewed as the producer of flies and hence able to control this pest, so common in the East. A NT rendering of the name is Beelzebub meaning, "LORD (Adonai) OF THE HEAVENLY HABITATION". Pharisees called Beelzebub the "prince of demons." Satan-the chief of the fallen spirits. 1. Scripture names and titles: Satan is also called the DRAGON, the Evil One, the Angel of the bottomless pit, the Prince of the power of the air, the God of this world, Appollyon, Abaddon, Beliel, BEEZELBUB." ¶; In Yisrael, Satan is called Baal-zebul-the Prince of the demons. The Westminster Bible Dictionary shows that "Beelzebul is the prince of demons and Baalzebul signifies lord of the heavenly habitation, which is pertinent to the argument in Matt.10: 25; 12:29." ¶; Yahusha identified Baal-zebul as Satan/Hillel in Matt.12: 24-26:" Thus if SATAN casts out SATAN, he is divided against himself . How then can his reign stand?"(This was after they accused him of casting out demons by the power of Beelzebul.)

So, we see that Satan/Hillel is called Baal-zebul and also "the Prince or Chief of the demons or false deities (elohim-gods) of the day. The title of BAAL clearly shows us that Baal-zebul is the Supreme God in the area or nation where this deity or false god is worshipped. ¶; The Interpreter's Dictionary of the Bible says: "BEL- (Akkad.he who possesses, subdues, rules) The title of the state God of Babylon, Marduk. the title (BAAL/Lord in Hebrew) denotes the supremacy of the god in a certain locality, or refers generally to the specific attributes or sphere of interest of gods or men.Marduk, the god of Babylon, is denoted. He is the Mesopotamian counterpart of the Canaanite BAAL; Like Baal he is acclaimed KING as a result of his victory." Satan/Hillel came to be revered then as BEL-Marduk, the Chief of the gods in Babylon." ¶; Unger's says:"BEL (BAL), the patron god of Babylon identified with Marduk, head of the Babylonian pantheon. The Hebrews called him Merodach. As a SUN GOD his festival was celebrated in the spring at the beginning of the year, since the sun's rays were then the most potent in reviving nature. The Babylonians paid him SUPREME tribute and exalted him to the HEADSHIP of their pantheon shortly after BCE 2000." ¶; Old Testament History by Charles Pfeiffer tells us how Satan gained worship from the Babylonians as their TRUE GOD!" Thus the entire pantheon (speaking of Marduk) acknowledges the supremacy of the god of Babylon. Since Marduk was the GOD of BABYLON, this myth (Enuma Elish) sought to convince the WORLD that BABYLON was the SUPREME NATION, and it worshipped the SUPREME GOD! A similar development took place in ASSYRIA [Rav Ed- where Yisrael was taken captive and assimilated and scattered] where ASSHUR was acknowledged as the supreme god."

In Revelation chapters 17 and 18 we see a latter-day Babylonian RELIGIOUS SYSTEM that will deceive millions of people into a false worship SYSTEM that opposes the true worship of YAHUWAH!

The Book of Dani'el: The Abomination

Yahuwah spoke through the prophet Dani'el and Yahusha to reveal to us (Yisrael) that Satan/Hillel/Ashterah/Zeus (Baal-zebul) would be established by the Babylonian System as the "Savior" and "Lord" of this world, and would sit in the very Temple that would be

built in the latter-days. Dani'el 8:13: ". The transgression that lays waste, to make both the Set-Apart Place and the host to be trampled under foot."  Dani'el 9:27:".And on the wing of the abominations he shall lay waste, even until the complete end and that which is decreed is poured out on the one who lays waste."  Dani'el 12:11:". and the abomination that lays waste is set up, is one thousand two hundred and ninety days." 

The King James version calls this the "abomination that lays waste" or "makes DESOLATE" Let us look at the phrase "that lays waste or abomination that makes desolate." You are going to gain an understanding of the greatest last-days deception!

Let's look at some sources for more information: 1.The Interpreter's Dictionary of the Bible: Abomination that makes desolate:" An enigmatic phrase found in Daniel, 1 Maccabees, Matthew, and Mark. In Daniel. In 9:27 we have SHQUTZYM MSHMM (the transliteration from Hebrew); in 12:11 SHQUYN SHMM; and in 8:13 HSHQUYN MSHMM.

These for the moment can be translated "desolating abominations", and the "desolating transgression". There are GRAMMATICAL peculiarities, but first we must deal with the words themselves. SHIQQUS is a term used almost EXCLUSIVELY for idolatrous objects and practices, and means a desolating thing. Biblical writers normally referred to idols and Gentile deities under a BYNAME in order to avoid PRONOUNCING SOME POTENTIALLY DANGEROUS NAME (cf. Old Nick for Satan), and while BOSHETH (a shameful thing) was usual, shiqqus was also used. Thus in the phrase "abomination that makes desolate' the term probably indicates a foreign deity or some symbol connected with it.

The Greek theonomic Zeus Olympios was translated into Semitic languages as Ba'al Shamem, as Phoenician inscriptions and the Syr. Of 2 Macc.6: 2 testify. Literally this means "The LORD of Heaven". In our phrase shiqqus is substituted for the hated word Ba'al, and shamayim is a pun on shamem, the Phoenician style of shamayim. Thus the Gentile title "The LORD of Heaven" the Jew substituted"the detested thing which appalls".

But in Daniel the phrase refers to the altar of Zeus (Jupiter/Bel-ebul/Satan/Hillel/Ashtorah) which Antiochus Epiphanes erected on Yahuwah's own altar of burnt offering. This emptied the Temple of TRUE WORSHIPERS and in Jewish thought of Yahuwah himself."

The same source proves that Zeus and Jupiter are one and the same: Zeus." The Greek form of the Indo-European SKY-GOD...Jupiter (Jovis pater)..LORD over gods and men..He sits enthroned in majesty..This form is subsequently adopted into Christian art for the representation of Christ enthroned and of God the Father.King of kings most blessed of blessed ones.. Jupiter: the great SKY-GOD of the Latin (Roman) people, worshipped on every hilltop in Ancient Italy.Identified with Zeus.."

2. The Two Babylons by Alexander Hislop: "Among the names of the Babylonian god was the name "Baal Shamen ", "The LORD of Heaven" which is the name of the SUN, but also of course of the SUN-GOD. But Baal Shamen also properly signifies "The LORD of Oil" and was evidently intended as a synonym of the Divine Name, "The MESSIAH". ..This accounts for the fact the body of the Babylonian Belus was represented as having been preserved in oil. And for the same reason, no doubt, it was at ROME the "statue of Saturn [Satan]" was hollow and filled with oil. "

On page 264 of the same source (The Two Babylons) we read:"..He (the son-Dagon) was called Belus.the LORD," and she (the mother), Beltus,"My LADY". He as the Sun God was called BAAL SHAMEN "The LORD of Heaven", she as the moon-goddess Melkat-Ashemin "The Queen of Heaven".. She in Babylon under the symbol of the DOVE."

3. The Jewish Encyclopedia Vol.1 pages 80-81: Abomination of Desolation: "(Speaking of Dani'el 9:27,11:31, and 12:11).. The context of these passages leave no room for doubt as to what was intended by this somewhat odd expression; namely the TRANSFORMATION, by Antiochus Epiphanes, of the sacred Temple at Jerusalem into a HEATHEN ONE. ..

The suggestion of many scholars-Hoffman, Nestle, Bevan, and others -that shiqqus shamen, as a designation for Jupiter is simply an intentional perversion of the usual appellation "Baal Shamen" (LORD of HEAVEN) is quite plausible, as is the perversion of Beelzebub into Beelzebul in Mark 3:22.The rabbis as a whole consider that the expression shiqqus shamen refers to the desecration of the Temple by the erection of a Zeus statue in its sacred precincts by Antiochus Epiphanes. Some rabbis, however, see in it an allusion to Manasseh,who, as related in 2 Chron.33:7,set up "a carved image .in the house of God".NOTE- read 2 Chron.33 and we see that he ,Menasheh ,the king of Yahudah (Judah) ,raised up altars to BAAL and erected ASHTORAH POLES(ASHERIM) and worshipped then SUN and MOON. He placed a carved image of the idol in the House of Yahuwah (this was an ASHTERAH pole or phallic symbol)]The very symbol that is now called a "steeple"!

Some Conclusions from the Sources

Now, what do we have and what have we proven from reliable sources? We know can know for certain who the "abomination that makes desolate" is! Yahuwah plainly showed that BAAL is none other than Satan/Hillel/Ashterah/Venus. BAAL-ZEBUL is none other than the prince of demons and the "LORD of HEAVEN"; the Lord of Heaven is ZEUS; and Zeus is JUPITER. Satan/Hillel/Venus/Ashterah is known and worshipped, even today as Zeus/Jupiter.Satan is also described as the Prince of the power of the air, the god of this world, Beezelbub, the Evil One, and the Dragon (see Revelation 12:9). We also know that according to Dani'el that the LORD of heaven is also the LORD of oil or a false Messiah sitting in the Temple of Yahuwah-the SUN gOD! This false Messiah is called in Hebrew SHIQQUS SHAMEN or "the LORD of HEAVEN"!

The name "Jesus"-IESOUS traces to SUN GOD Worship!

First there is NOT ONE AUTHORITATIVE SOURCE THAT GIVES THE NAME "JESUS" OR IESOUS AS THE TRUE NAME OF YAHUSHA, the Moshiach of all Yisrael. In Bux and Shone, Worterbuch der Antike, under "Jesus" we read; "Jesus; really named Jehoshua. Iesous (Greek), Iesus (Latin) is adapted from the Greek, POSSIBLY FROM THE NAME OF THE GREEK HEALING GODDESS IESO (IASO)." Like all the authoritative sources this gives the name of Yahusha as "Jehoshua". Note: it says the name "Jesus" was adapted from the Greek. but the Messiah was Jewish not GREEK! He had a Hebrew name! The word IASO is the usual Greek form, while IESO is the Ionic dialect of the Greeks. We can find the connection between Ieso and Iesous in the Liddell and Scott, Greek-English Lexicon, page 816, under "IASO". Also, for the third witness, Philologische Wochenschrift by Hans Lamer, No.25, 21 June 1930, pp.763-765, says that the Ionic Ieso is the Greek goddess of healing. He states, "they changed Ieso into a regular masculine IESOUS. THIS WAS EVEN MORE WELCOME TO THE GREEKS WHO CONVERTED TO CHRISTIANITY. "

If the above is true, then the name of Yahusha which we were commonly taught as Greek for Jesus goes back to a long lost form of the name of a GREEK GODDESS of HEALING.

But to Greeks who venerated a healing goddess IESO, a savior IESOUS must have been most acceptable. The Hellenisation was thus RATHER CLEVER [deceptive]." And we see "Messianic" groups falling for the same Hellenisation today by acceptance of the GREEK/LATIN name IESOUS!

There is absolutely NO resemblance between the Name-Yahusha, and the Greek substitute-Iesous!

The Father's Name -Yah or Yahuwah cannot be seen in the Greek Iesous or in the Latin (Roman) Iesus, neither in the German Jesus, nor the English Jesus. Yahshua came in His Father's Name (Yochanan 5:43; 17:11-12).

Let me ask YOU-Why is Satan's name left unmolested from the Hebrew into English? All the Gentiles know him by the name-Satan! It does not change. Why was the name of Yahusha changed? Let us continue to dig!

According to Greek religion, Apollo, their SUN-GOD, had a son by the name of Ascepius, the god of healing, but he was also identified with the SUN! Ascepius had some daughters, one who was named IASO or IESO, the Greek goddess of healing. Because of her grandfather and father's identification with the SUN, she too is in the family tree of Sun deities! Therefore the name IESOUS (Jesus), being derived from Ieso, can be traced back to a form of SUN gOD WORSHIP! Also, the sons of Zeus (the SKY gOD) had variations of that name-Iasus, Iasion, Iasius! Even in India we find very similar names as Issa or Issi, as other names for Shiva! Please note the similarities to the Egyptian Isis! Isis had a child named ISU or ESU, which sounds exactly like JESU in the African Scriptures! Further syncretism can be found in the Oedipus Aegypticus by A. Kricher, where the name of the

son of Isis is revealed as IESSUS, which signifies Issa, whom they call CHRIST in the Greek." Esus was a Gaelic deity that was the same as Odin, the Scandinavian SKY gOD!

This Celtic or Gaelic god was also identified with MARS, and with others by Mercury. Just as Iaso, Ieso, Iesus are derived from the Greek word for healing-iasis, we find Isis (Esu) and her son-Horus (HER) were regarded as healing deities also. The abbreviated form of Iesus is Ies or I-H-S (in Greek the capital e is H). Many Dictionaries admit that I-H-S is the abbreviation for IHSOUS (Iesus). I-H-S is the MYSTERY name for Bacchus, and LATER became the initials for Iesus! This is confirmed by Dr. E.W. Bullinger in The Apocalypse, footnote page 396: "Whatever the meanings of .IHS may be given, the FACT remains that it was part of the name Bacchus. You then must realize that they have deceptively linked the Messiah Yahshua to the pagan god-Bacchus or I-H-S!" Bacchus is a well-known Sun god, and was known in the Scriptures as TAMMUZ!

Tammuz (Dionysus-Osiris) was the returning SUN gOD, but was also known as the ICHTHUS or fish! The worshippers of Bacchus, alias IES (I-H-S), were made welcome in the early "Kirche" by the use of the SUN god name of IESOUS! If you doubt this, look on the pagan "cross" in some of the kirches and you will see on it I-H-S and a SUNBURST! I think we have presented enough evidence from good reliable sources that the substitute name -Iesus (Jesus) traces back to a form of SUN WORSHIP and is associated with pagan deities such as Tammuz, etc.



Isaiah 14:13-14 You (shatan) said in your heart, "I will ascend to heaven; I will raise my throne above the stars of Yah; I will sit enthroned on the mount of the assembly, on the utmost heights of the sacred mountain. I will ascend above the tops of the clouds; I will make myself like the Most High."

Satan has fooled the world by getting them to say Jesus instead of the true Hebrew name

John 5:43 I am come in my Father's name (Yah), and ye receive me not: if another shall come in his own name (**Jesus**), him ye will receive.

Jesus is another name that people have received as the messiah. **Yahusha** (is the true name of The Son of Yahuah and The King to come. HalleluYah! There is no salvation in Jesus, but there is Damnation. If you doubt it, look what happen to the people who also took Baal as their god.

Through the false name Jesus, Satan receives worship and he has made himself to be a convincing counterfeit of the Most High Yahuah to those who do not study the Torah or the Tanakh. He has clothed himself in the likeness of a messiah so he can be worshipped.

Looking at the word 'HalleluYah', the name of Yah is perfectly preserved. Christians don't even realize when they say or sing this they are at last praising Yahuah!

As a phrase, "Yahu" is accurately broken down as "Yah is". It is also a fact that Yah was maintained by the Jews of Babylon in the Peshitta Tanakh. That greatly reinforces the Hebrew usage and pronunciation. One of the rules of Hebrew names is that when words are combined to form a name, they undergo changes to their vowels depending on their position within the new name. So the verb *nichem* "he comforts" is changed in the name Nehemiah (Nechemyahu) because of its position in the word. The rule is that the letters YHW (from YHWH) *yahu* at the end of names can be pronounce Yah because of something called "pre-tonal shortening". Let us look at a modern name that retains the full Yahu.

End Time Evidence For The Importance of The Name

Israel's Current Leader

Benzion Netanyahu (Benjamin's Dad)

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Benzion Netanyahu



Benzion Netanyahu in 2007.

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| Born | Benzion Mileikowsky March 25, 1910 Warsaw, Russian Empire |
| Died | April 30, 2012 (aged 102) Jerusalem, Israel |
| Nationality | Israeli |
| Education | Hebrew Teachers Seminary, Jerusalem, Israel, teacher's diploma, 1929 Hebrew University of Jerusalem, M.A. , 1933 Dropsie College, Ph.D. , 1947 |
| Spouse(s) | Tzila Segal (September 7, 1944 – January 31, 2000; her death) ^[1] |

| | |
|-----------------|---|
| Children | Yonatan , Benjamin , Iddo |
| Parents | Rabbi Nathan Mileikowsky Sarah (Lurie) Mileikowsky |
| | ^[2] |

Benzion Netanyahu ([Hebrew](#): בִּנְצִיּוֹן נֶתַנְיָהוּ, IPA: [ˈbentsijon netanˈjahu]) (March 25, 1910 – April 30, 2012) was an [Israeli](#) historian. A professor emeritus at both [Cornell University](#) and the [Hebrew University](#), his field of expertise was the [History of the Jews in Spain](#). Netanyahu's son is [Israeli Prime Minister Benjamin Netanyahu](#).

Biography

Benzion Mileikowsky (later Netanyahu) was born in [Warsaw](#), [Poland](#), to Sarah (Lurie) and the writer and Zionist activist [Nathan Mileikowsky](#). In 1920 the family [emigrated](#) to [Mandate Palestine](#). After living in [Jaffa](#), [Tel Aviv](#), and [Safed](#), the family settled in [Jerusalem](#). Netanyahu studied in the David Yellin teachers seminary and the [Hebrew University of Jerusalem](#). His younger brother, mathematician [Elisha Netanyahu](#), became Dean of Sciences at the [Technion](#). **Netanyahu's father signed some of his articles with the name *Netanyahu*, the Hebrew translation of his first name (Hebrew for "God's gift"). It was a common practice for Israelis at the time to adopt a Hebrew name and his son adopted this family name. He also used the pen name "Nitay."**

In 1944, Netanyahu married Tzila Segal, whom he met during his studies in Palestine. The couple had three sons—[Yonatan](#) (1946-1976), former commander of [Sayeret Matkal](#), who was killed in action leading [Operation Entebbe](#); [Benjamin](#), (b. 1949), [Israeli Prime Minister](#) (1996–99, 2009–present); and [Iddo](#) (b. 1952), an Israeli [physician](#), [author](#) and [playwright](#). Netanyahu became a widower in 2000, when Tzila died. He died on the morning of April 30, 2012 in his [Jerusalem](#) home at the age of 102.

Netanyahu believed in [Greater Israel](#). When the [United Nations Partition Plan for Palestine](#) was published (November 29, 1947), he joined others who signed the petition against the plan that was published in the [New York Times](#). During that time, he was active in engaging with [Congress members](#) in [Washington, D.C.](#). He returned to Palestine (now the newly-established [State of Israel](#)) in 1949, where he tried to start a political career but failed.

Relentlessly hawkish, he also believed that the "vast majority of Israeli Arabs would choose to exterminate us if they had the option to do so". In his younger days, he had been strongly in favour of the idea of Arab transfer out of Palestine.

In 2009 he told [Maariv](#) "The tendency to conflict is the essence of the Arab. He is an enemy by essence. His personality won't allow him to compromise. It doesn't matter what kind of resistance he will meet, what price he will pay. His existence is one of perpetual war."

Academic career

Having previously struggled to fit in to Israeli academia, perhaps the consequence of a combination of personal and political reasons, Netanyahu nonetheless continued his academic activities upon his return to the Jewish State. For various reasons, he still did not manage to integrate into the academic faculty of the [Hebrew University](#), but his mentor Joseph Klausner recommended him to be one of the editors of the [Encyclopaedia Hebraica](#), and upon Klausner's death Netanyahu became chief editor.

He returned to Dropsie College in [Philadelphia, Pennsylvania](#), first as professor of Hebrew language and literature, and chairman of the department, (1957–1966), then professor of medieval Jewish history and Hebrew literature, (1966–1968). He moved first to [University of Denver](#) as professor of Hebraic studies, (1968–1971), then returned to New York in order to edit a Jewish encyclopedia and eventually take a teaching job at [Cornell University](#) as professor of Judaic studies and chairman of department of Semitic languages and literatures, 1971–1975. Following the death of his son [Yonatan](#) during the [Entebbe hostage rescue operation](#) in 1976, he and his family returned to Israel. At the time of his death Netanyahu served as an [associate professor](#) at the Academy for Jewish Research, a member of the Academy for Fine Arts, and a [professor emeritus](#) at the [Hebrew University of Jerusalem](#) and Cornell University.

Specializing in the golden age of [Jewish History in Spain](#), Netanyahu is best known for his magnum opus, the *Origins of the Inquisition in Fifteenth Century Spain*. Jacob Epstein writes

The 1,400-page work of scholarship overturned centuries of misunderstanding, and predictably it was faintly praised and in a few cases angrily denounced or simply ignored by a threatened scholarly establishment. Dispassionate scholars soon prevailed, and today Benzion's brilliant revisionist achievement towers over the field of Inquisition studies.

A *New York Times* obituary noted: "Though praised for its insights, the book was also criticized as having ignored standard sources and interpretations. Not a few reviewers noted that it seemed to look at long-ago cases of anti-Semitism through the rear-view mirror of the Holocaust." Indeed, quite generally, Netanyahu regarded Jewish history as "a history of holocausts".^[11] *Origins* led Netanyahu into scholarly dispute with [Yitzhak Baer](#). Baer, following earlier views, considered the [Anusim](#) (forced converts to [Christianity](#)) to be a case of "[Kiddush Hashem](#)" (sanctification of the name [of God]: *i.e.*, dying or risking oneself to preserve the name of God). According to Baer, therefore, the converts chose to live a double life, with some level of risk, while retaining their original faith. Netanyahu, in contrast, challenged the belief that the accusations of the Inquisition were true, and considers the majority of converts to be "Mitbolelim" ([assimilationists](#)), and willing converts to Christianity, claiming that the small number of forced converts who did not truly adhere to their new religion were used in a propagandistic fashion by the [Inquisition](#) to allege a broader resistance movement. According to Netanyahu, Christian society had never accepted the new converts, for reasons of economic and racial envy.

Netanyahu was a member of the [American Academy for Jewish Research](#), the [Institute for Advanced Religious Studies](#) and the [American Zionist Emergency Council](#).

Biography

Yonatan Netanyahu was the eldest son of Zila (née Segal; 1912–2000) and [Benzion Netanyahu](#) (1910–2012), a [professor emeritus](#) of history at [Cornell University](#). He was named after his paternal grandfather, Rabbi Nathan Mileikowsky, and [John Henry Patterson](#).^[1] His two brothers were Benjamin and Iddo. [Benjamin](#) (nicknamed "Bibi") was elected Prime Minister of Israel in 1996, and again in 2009. [Iddo](#), the youngest of the three, is a [radiologist](#) and writer. All three brothers served in [Sayeret Matkal](#).



In 1976 Netanyahu lost his older brother [Yonatan Netanyahu](#). Yonatan was serving as the commander of Benjamin's former unit, the Sayeret Matkal, and was killed in action during the [counter-terrorism](#) hostage-rescue mission [Operation Entebbe](#) in which his unit rescued more than 100 Israeli hostages hijacked by terrorists and flown to the [Entebbe Airport](#) in Uganda. **He was the only Israeli killed in the conflict.**

Yonatan Netanyahu's gravestone (with IDF logo in the upper right corner)



Benjamin NetanYAHU's dad voluntarily changed his name, just as tens of thousands of Hebrews did in the past as homage to Yahuah. So tell me again, why they say we don't know how to pronounce the name? He purposefully changed to so it would mean 'Yahuah's gift"! This is not some far away person that we found some torn bits of hide with a name on it or a bit of pottery shard with the name written on it! This is modern day proof of the Prime Minister of Israel in the 21st century. Most likely the century that will see the return of our King!



Benjamin "Bibi" Netanyahu ([Hebrew: בנימין נתניהו](#) (help·info), [Arabic: بنيامين نتياهو](#), *Binyameen Netanyahu*; born 21 October 1949) is an [Israeli](#) politician and the current [Prime Minister of Israel](#). He serves also as the Chairman of the [Likud](#) Party, as a [Knesset member](#), as the [Health Minister of Israel](#), as the [Pensioner Affairs Minister of Israel](#) and as the [Economic Strategy Minister of Israel](#).

Netanyahu is the first Israeli prime minister born in [Israel](#) after the founding of the state. Netanyahu joined the [Israeli Defense Forces](#) during the [1967 Six-Day War](#), and became a team leader in the [Sayeret Matkal](#) special forces unit. He took part in many missions, including [Operation Gift](#) (1968) and [Operation Isotope](#) (1972), during which he was shot in the shoulder. He fought on the front lines in the [Yom Kippur War](#) in 1973, taking part in special forces raids along the Suez Canal, and then leading a commando assault deep into Syrian territory. He achieved the rank of [captain](#) before being discharged. Netanyahu served as the [Israeli ambassador to the United Nations](#) from 1984 to 1988, member of the [Likud](#) Party, and was Prime Minister from June 1996 to July 1999.

Netanyahu moved from the political arena to the private sector after being defeated in the 1999 [election for Prime Minister](#) by [Ehud Barak](#). He returned to politics in 2002 as [Foreign Minister](#) (2002–03) and [Finance Minister](#) (2003 – August 2005) in [Ariel Sharon](#)'s governments, but he departed the government over disagreements regarding the [Gaza Disengagement Plan](#). He retook the Likud leadership on 20 December 2005, after Sharon left to form a new party. In the [2006 election](#), Likud did poorly, winning 12 seats. In December 2006, Netanyahu became the official Opposition Leader in the [Knesset](#) and Chairman of the Likud Party. In August 2007, he retained the Likud leadership by beating [Moshe Feiglin](#) in party elections. Following the [February 2009 parliamentary election](#), in which Likud placed second and right-wing parties won a majority, Netanyahu formed a coalition government.

After his victory in the [2013 elections](#), he became first person to serve in the position of Prime Minister for a third term since the founder [David Ben-Gurion](#).

Netanyahu's brother, [Yonatan Netanyahu](#), commander of Israeli Special Forces, was killed in 1976 while commanding a [counter-terrorist hostage-rescue mission in Entebbe](#). Another brother, [Iddo Netanyahu](#), is a playwright. His father, [Benzion Netanyahu](#), worked as a prominent Israeli historian for decades.

My point for including this was that Netanyahu 's father could have changed his name to anything. He wanted it to mean "Yahuah's Gift". He was a Hebrew Scholar. So if Yahuah or YAHU is not part of Yahuah's personal name, then why did he not call himself NetanEL.

This also helps prove in current times the pronunciation. It's not Yah-Wey , It is Yah-OOH.

I will give a few thoughts from this next lengthy teaching. The author takes words and gives all the meanings of the Hebrew-Greek words in detail, including grammar explanations. It will make things very clear what אֱלֹהִים has said about this topic from a wide range view. While he is comfortable using 'God', I am not and will put in its place, Yah or "Everlasting" or Almighty, since that is the meaning of Yahuah's name. He also has a different take on the pronunciation of Yahuah and that is fine. I will let that stand.

While it may be upsetting to read if you are still stuck in a religion, it is none-the-less words directly from אֱלֹהִים. I have also included the KJV with Strong's numbers so you can look up the Hebrew/Greek words as well.

You then will have to face the fact that you are not serving the Almighty you think you are. If folks don't have a clue what אֱלֹהִים said is important to Him, or who He is talking to, then people have an issue that is much bigger than how to pronounce His name. You have no idea how in אֱלֹהִים's eyes- the only eyes that matter, how to be saved! He is

the one that is doing the saving, I would think, you would be interested to read this.

By this time you have to know that you have been lied to about how important Yah's name is to him. The plan of salvation has also been covered over by the adversary.

I do not apologize for including this. I would be remiss if I did not include issues that need to be addressed of this importance. Unless you do your own homework on what is going to be presented, you have no place to criticize it. You must check out everything. Not doing this is what has gotten us into this mess in the first place.

http://anintroductiontogod.com/An_Introduction_to_God-02-Volume_2-Shem-His_Name.Torah

An Introduction to God Volume 2 Shem – His Name

By Craig Winn

As I mentioned, there is another related passage which we must consider relative to the religiously-inspired substitution of Lord / *Ba'al* for Yahowah's name. The discussion in which it is found is also prophetic of Yahowsha's return. It begins in the twenty-third chapter of Yirmayahuw / Yah Uplifts / Jeremiah.

So that we comprehend אַיִן's perspective on religious and political leaders, so that we are aware of why He was addressing, indeed condemning, this specific audience, and so that we understand and appreciate His message in this regard, we are going to invest the time required to properly evaluate our Heavenly Father's teaching on the consequence of religious rhetoric, especially as it relates to the substitution of His name, Yahowah, for the adversarial title "*Ba'al* – Lord."

Over the course of the next pages your eyes will be opened to a perspective you may not have otherwise considered. What follows is a wholesale repudiation of religion, its means and consequence. Through His prophet, Yahowah offered the following indictment:

Woe to (howy – alas, consider this a warning to) **those acting as shepherds** (*ra'ah* – those who tend to, care for, and feed the flock) **who have destroyed** (*'abad* – who have ruined, who have caused others to go astray and die, **ceasing to exist**, and whose actions have caused things of value to be squandered and wasted) **and** (wa) **who have scattered** (*puwts* – who have

chaotically and or violently displaced) **the flock** (*ts'on* – the sheep) **from My shepherding and pasturing** *mar'iyth* – My guidance, leadership, protection, and nurturing) , ‘ **prophetically declares** (*na'um* – foretells) **Yahowah** (Yahowah) . **So consequently** (*laken* – therefore accordingly) **this is what** (*koh*) **Yahowah** –(*hwhy* – יהוה), **the Everlasting** (*'elohym*) of **Yisra'el** (*Yisra'el* – a compound of *'ysh* – individuals, who *sarah* – strive and contend with, engage, endure, and persist with, and are set free and empowered by *'el* – Everlasting) , **has to say** (*'amar*) **concerning** (*'al* – on behalf of and because of) **those acting as shepherds** (*ha ra'ah* – those who tend to, care for, and feed the flock) : —**Those tending to and feeding the flock** (*ha ra'ah* – the shepherds) , **you** (*'atem*) , **yourselves, have led astray and scattered** (*puwts* – you have dispersed, separated, and exiled) **My family** (*'am* – My people who were related to Me), **and thus My flock** (*'eth so'n* – My sheep). **You have compelled them and driven them away** (*nadah* – you have impelled, seduced, and enticed them, you have lured and drawn them away, preying upon them, you have exerted enormous pressure and thereby thrust them aside, exiling and banishing them, you have made them outcasts, causing them to be cast down) , **and** (*wa*) **you have not been concerned about them** (*lo' paqad 'eth* – you have not taken them into account, attended to them, or considered them) . **So behold, I** (*hineh* – so pay attention to this, I Myself) **will hold you accountable** (*paqad* – will consider, and take into account, and be concerned) **for** (*'al*) **the wickedness** (*roa'* – the bad, harmful, displeasing, injurious, unethical, mischievous, sinful, and evil nature) **of your deeds** (*ma'alal* – actions and practices; from *'alal* – ruthless actions, wanton dealings, and deceptive practices) , ‘**prophetically declares** (*na'um* – promises) **Yahowah** . (Yirmayahuw / Yah Lifts Up / Jeremiah 23:1-2)

Jer 23:1 Woe^{H1945} be unto the pastors^{H7462} that destroy^{H6} and scatter^{H6327 (H853)} the sheep^{H6629} of my pasture!^{H4830} saith^{H5002} Yahuah.^{H3068}

Jer 23:2 Therefore^{H3651} thus^{H3541} saith^{H559} Yahauh^{H3068} Everlasting^{H430} of Israel^{H3478} against^{H5921} the pastors^{H7462} that feed^{H7462 (H853)} my people,^{H5971} Ye^{H859} have scattered^{H6327 (H853)} my flock,^{H6629} and driven them away,^{H5080} and have not^{H3808} visited^{H6485} them: behold,^{H2009} I will visit^{H6485} upon^{H5921} you^(H853) the evil^{H7455} of your doings,^{H4611} saith^{H5002} Yahuah.^{H3068}

The shepherds of Yisra'el were kings and priests, so this indictment is directed exclusively against political and religious institutions and their rulers. Rather than guiding, protecting, and nurturing Yah's flock, concerned only with themselves, they have become unethical, harmful, ruthless, wanton, and deceptive. But they are not alone. The same could be said of those who have followed in their footsteps. Even today, religion and politics remain the root of much evil. They are the most deceptive, destructive, deadly, and damning institutions on Earth. But, אַיִן will hold them accountable. He will treat clerics and kings as they have treated their victims.

And that is why *She'owl* H7585 “ the place of separation” will be a very religious and political institution, a prison filled with presidents, priests, and pastors. Yahowah has just revealed one of life's greatest ironies. Religious establishments which claim to be providing access to אַיִן

are actually driving people away from Yah. And the political institutions which claim to be concerned about their people, and to be engaged in leading, feeding, and protecting them, are actually exploiting the masses for their own personal gain. In other words, Yah has put us on notice that religious and political rulers are not only hypocrites whose enticing rhetoric is the antithesis of their actual agenda, but also in mind, heart, and soul they are “*roa*’ – wicked, harmful, injurious, unethical, mischievous, and downright evil.”

Collectively, the amalgamation of church and state has “*nadah* – exerted enormous societal, cultural, economic, militaristic, political, and religious pressure to forcibly impel and seductively seduce” those they oppress, effectively “exiling and banishing” billions from Yah, —thrusting them aside and casting them down. This is “Babel – Babylon” personified, exemplifying the oppressive nature of human institutions.

It is indicative of the very things Yahowah wants us to walk away from before we walk to Him. There are those who will allege that Yah was only criticizing Judaism as it was promoted in Israel in this condemnation and those which follow. And in all fairness, such an accusation would be partially accurate. Yah is absolutely criticizing Judaism as it was being promoted in Israel at the time. But the Hebrew verbs being deployed require us to extrapolate their malfeasance back and forward in time, to encompass religion from its inception to its demise.

This conclusion is further underscored by the evolving prophetic nature of this entire discussion — one which focuses on the now previous arrival of Yahowsha‘, as well as upon His future return. Moreover, the specific charges of wrong doing which will be brought to bear against religion throughout this discussion are all manifest in Christianity and Islam — in fact these crimes are central to those religions. For example, it’s Christians, not Jews, who regale in the role of shepherd.

The Pope even carries a staff as a symbol of his authority. But more than this, if a person uses the argument that Yah was only interested in, and therefore addressing Yisra‘el, and not all of us through them, then Gentiles would have to disregard most everything Yahowah and Yahowsha‘ revealed, as the same argument would apply. Gentiles would be left with nothing, apart from the fact that Yahowah routinely instructed us not to embrace any of the disgusting religious customs practiced by the Gowym — many of which have become interwoven into the fabric of Christianity.

If this argument limiting the audience is deployed here, then to be consistent, those who wield it must also conclude that Yah’s conversations with Adam, Noah, and Abraham cannot be extrapolated beyond them, leaving all of us, including Yahuwdym, without a Covenant Relationship. Further, if the beneficiaries of what Yahowah revealed through Moseh and Yahowsha‘ are to be limited to those they actually addressed, then salvation would be afforded only to Jews, and no one else.

And yet Christians and Muslims almost universally attribute all the instructions and admonitions they do not like or understand to Judaism, as if it were appropriate for humankind to discard almost all of Yah's Testimony. So it is in this way that Fridays and Sundays have replaced the Shabat, Ramadan and Easter have replaced Yahowah's Called -Out Invitations to Meet Together, and the Mosque and Church have replaced Yisra'el and Yahuwdym.

The simple and indeed obvious truth is that Yahowah chose a people and a place to make Himself known to everyone. Everything He says to and of them is true for and of all of us. Yahuwdym and Yisra 'el are the paradigm. There is one dispensation. So now that we know that Almighty Yah is addressing political and religious leaders, and that He is angry with them for having separated the souls they have "shepherded" from Him, let's see if we can ascertain any additional insights regarding the timing of this prediction. The discussion continues by telling us that Yah will reassemble those whom men have dispersed:

“And (wa – also then) I (‘any), Myself, will obtain and gather (qabas – I will collect, harvest, pick up, engage relationally with, and assemble) the remnant (sha’eryth –the rest and remainder) of My flock (ts’on – My sheep) from (min) all (kol) the lands (ha ‘erets – the realms, places, and nations) in which (‘asher – as a result of the relationship) they have been driven away from My (‘eth nadah – they have been scattered, banished, exiled, strayed, seduced, and hunted because of My) name (shem – status, renown, designation, and reputation), and (wa) I will restore and return them (suwb ‘eth – I will bring them back, change and renew them) upon (‘al) My pasture, abode, and home (naweh – My beautiful dwelling place and campground). And (wa) they will be fruitful and flourish (parah – they will grow and live abundant lives) . And (wa) they will increase and become great (rabah – they will be empowered, their status will be elevated, their lives will be prolonged, and they will remain, continuing forever).”(Yirmayahuw / Yah Lifts Up / Jeremiah 23:3)

Jer 23:3 And I^{H589} will gather^{H6908 (H853)} the remnant^{H7611} of my flock^{H6629} out of all^{H4480} ^{H3605} countries^{H776} whither^{H834 H8033} I have driven^{H5080} them, and will bring them again^{H7725 (H853)} to^{H5921} their folds;^{H5116} and they shall be fruitful^{H6509} and increase.^{H7235}

You will notice that Yah's concern here was that His flock had been driven away from His name -from Yahowah. And what's inferred is that He will restore them by returning them to His name. Therefore, He is underscoring the consequence of removing Yahowah from His Word, and thereby from our collective awareness.

Literally, Jews will become Yahuwdym again. And Israel, including all of the West Bank and the Golan Heights, and parts of Gaza, the Sinai, and Lebanon, will once again be known as Yahuwdah. A precursor to the prediction listed at the end of this passage occurred in 1948 when Yisra'el became a nation. For the first time since the Roman destruction of —Yahuwdah / Judea in 135 CE, the —Yahuwdym / Jews they exiled and enslaved throughout the world were

allowed to return to their homeland. And yet, these six million Israelis were not the “*sha’eryth*” remnant of whom Yahowah was speaking, because Yah’s flock has not yet been “suwb”—restored or renewed. They still remain in many nations and have not yet “parah—flourished” nor “rabah—become great” at least to the extent required by this promise.

Therefore, this prophetic pronouncement is directed toward the remnant which will greet Yahowah by name upon His return on the Day of Reconciliations. It depicts the time when He will renew His Covenant with Yahuwdym and Yisra’el.

On that day...

“Then (wa) I will stand up for them (*quwm ‘al*—I will take a stand on their behalf, and I will confirm and fulfill My promise to establish and restore them) **as a Shepherd** (*ra’ah*—as One who does what is required to tend to, nurture, guide, and protect) **and (wa) will do what is required to nurture, guide, and protect them** (*ra’ah*). **And (wa) they shall not be afraid** (*lo’ yare’*—they shall not be terrorized) **ever again** (*‘owd*—any longer). **And they will not bedismayed or discouraged** (*wa lo’ hatat*—they shall not be confused or abused, shattered or terrified), **nor will they be discounted or disregarded** (*wa lo’ paqad*—not be taken into account as a result of not being properly considered or appropriately evaluated), **‘prophetically declares** (*na’um*—promises) **Yahowah** (*hwwhy*). (Yirmayahuw / Yah Lifts Up / Jeremiah 23:4)

Jer 23:4 And I will set up^{H6965} shepherds^{H7462} over^{H5921} them which shall feed^{H7462} them: and they shall fear^{H3372} no^{H3808} more,^{H5750} nor^{H3808} be dismayed,^{H2865} neither^{H3808} shall they be lacking,^{H6485} saith^{H5002} Yahuah.^{H3068}

Our Heavenly Father loves contrast, choices, and their consequences. While man was created in אֱלֹהִים’s image, men and women have chosen to corrupt themselves by ingesting religious and political poison, thus causing their nature to be remarkably different than Yah’s—rendering mankind’s actions evil and promises unreliable. But Yah does not change. He is not susceptible to corruption. He never fails to honor His promises. As such, He remains trustworthy and reliable. He will do exactly as He has testified. He took a stand for us on Passover, Unleavened Bread, and First Fruits, affirming this promise, and will stand up for us again on Reconciliations and Shelters, further confirming the Torah.

As an interesting aside, had Yah authorized a “New Testament,” as Christians protest and require; He would have immediately ceased to be trustworthy or reliable. Having altered and changed His Word, annulling many of its provisions, He would no longer be honest, making it foolish, indeed ignorant and irrational, to rely on any new covenant such a god promoted. And that is one of many reasons the concept of “Jesus having established a renewed covenant” is a myth.

And yet the Shepherd in this metaphor is very real. Yahowsha’ is the set-apart and diminished material manifestation of Yahowah, and thus Yah shepherding us. And that is why when describing His job, the Ma’aseyah’s favorite depiction of Himself was in the role of a shepherd

caring for and tending to his sheep, leading, nurturing, and protecting them. And lest I forget, in the Shepherd's Teaching on the Mount, He explicitly told His sheep that nothing, not even the smallest stroke of any of the individual letters which comprise each of the Hebrew words contained in the Torah and Prophets would change, be neglected, go unfulfilled, or be annulled — so long as this material world exists. And that realization alone makes the whole concept of the Christian New Testament: “*roa*’ – wrong, harmful, injurious, unethical, unreliable,” and yes, “evil.”

Lastly, since Muslims have been conditioned by Muhammad and Allah to despise Yah's Chosen People, Israelis remain the most terrorized population on the planet. And as a result of the upcoming Magog and Armageddon Wars, this condition is going to get much worse before it gets better. Therefore, we have yet another affirmation that this prediction has not yet been completely fulfilled. In the end, Yah is speaking of the one-thousand-year-long celebration of the *Mow'ed Miqra* of Sukah, also known as the “Millennial Sabbath,” where a surviving remnant of humankind will be shepherded by His corporeal presence on Earth, with the planet itself becoming His pasture in which His sheep will dwell. Speaking of the Shepherd, the Ma'aseyah Yahowsha', Yahowah said:

“Now pay attention (hineh – behold, look now and see) , **the day** (yowm) **is coming** (*bow*'), **prophetically declares** (*na'um*) **Yahowah** (*-hwhy* –Yahowah), **when** (wa)**I will take a stand, establish, and raise up** (quwm – I will stand upright to accomplish, affirm, fulfill, and restore) **through** (la – by way of and as a result of) Dowd / **Love** (Dowd – meaning love, but errantly transliterated —David) , **an upright** (tsadyq – a righteous, just, proper, innocent, guiltless, and completely moral vindicating, and acquitting) **branch** (tsemach – a source of growth). **And** (wa) **He shall reign** (malak) **as king** (melek – implying royal lineage and sovereign authority). **And** (wa) **He will understand** (shakal – He will prudently prosper by teaching that which is proper) **and He shall act upon and actively engage in** (*asah* –He will endeavor to respond to, profit from, and celebrate) **the means which will be used to achieve justice and resolve disputes** (mishpat – the basis upon which judgment will be exercised and sound and just decisions will be made) **and** (wa) **that which is required according to the standard** (tsadaqah – that which is upright, righteous, just, proper, moral, vindicating, and acquitting) **in** (ba) **the** (ha) **and** (*erets* – the material realm).” (Yirmayahuw / Yah Lifts Up / Jeremiah 23:5)

Jer 23:5 Behold, ^{H2009} the days ^{H3117} come, ^{H935} saith ^{H5002} Yahuah, ^{H3068} that I will raise ^{H6965} unto David ^{H1732} a righteous ^{H6662} Branch, ^{H6780} and a King ^{H4428} shall reign ^{H4427} and prosper, ^{H7919} and shall execute ^{H6213} judgment ^{H4941} and justice ^{H6666} in the earth. ^{H776}

The “ tsemach – branch “ is something which visually depicts the source of our growth, and thus serves as one of Yahowah's favorite titles for the Ma'aseyah. He is an expression of Yahowah's “dowd – love.” As Yah's only begotten Son, He has “ melek – royal lineage and supreme sovereignty. “ But it is what He “ shakal – understands and teaches,” and what He

“*asah* – actively engages in,” which should garner our undivided attention. For there is but one standard, one means to achieve justice and resolve disputes, one path to vindication which is just, proper, and moral—the Towrah. And that is why the Ma‘aseyah Yahowsha‘ taught, observed, and fulfilled the Torah— never wavering so much as even one aspect of a single letter of any word away from it.

“ **In** (ba) **His day** (yowm), **Yahuwdah** (Yahuwdah – Yah is AbundantlySufficient, Of Yah, From Yah, and Those Who Are Related to Yah) **will be saved** (*yasa*’ – rescued and delivered) **and** (wa) **Yisra‘el** (*Yisra‘el* – a compound of *‘ysh* – individuals, who sarah – strive and contend with, engage, endure, and persistwith, and who are set free and empowered by *‘el* – Eternal) **will live and dwell** (sakan – will campout and reside) **accordingly** (la) **in confidence, expressing their trust and reliance** (betah – totally assured and worry free, safe and secure) . **And thus, this is** (wa zeh) **His name** (shem – personal and proper designation andrenown) **which** (*‘asher* – as a result of this relationship) **He shall be called** (*qara*’ – summoned, invited, met, and encountered, proclaimed, read about, and recited): “**Yahowah Is Our Righteousness, Our Justice, and Our Vindication** (Yahowah Tsadeq – Yahowah who is upright, just, honest, fair, and right enablesus to stand upright, be acquitted, and appear innocent, restored in His presence, bydoing what is right).” “(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:6)

Jer 23:6 In his days^{H3117} Yahudah^{H3063} shall be saved,^{H3467} and Israel^{H3478} shall dwell^{H7931} safely:^{H983} and this^{H2088} is His name^{H8034} whereby^{H834} he shall be called,^{H7121} Yahuah^{H3068} **OUR RIGHTEOUSNESS.**^{H6664}

Yah’s Chosen People will be saved. They are the ones who will live. And they are Yahuwdah and Yisra‘el. This list was specific and complete and it is repeated elsewhere in Scripture. This short list of beneficiaries never includes Gentiles, Babylonians, Assyrians, Philistines, Egyptians, Greeks, Romans, Druids, Mayans, Incas, Aztecs, Animists, Africans, Asians, Indians, Europeans, Russians, or Americans, much less Hindus, Roman Catholics, Orthodox Christians, Protestants, Muslims, Mormons, or Secular Humanists.

אֱלֹהִים is not returning for His church, because He has no interest or association with any such institution. He is not returning for believers or the faithful, because it is only those who know, trust, and rely upon Him who will endure.

Therefore, Yahowah is not bringing salvation to any religious or political organization. So to be saved, and to live with Yah, we must become: Yahuwdah of Yah, be from Yah, and be related to Yah or become “*Yisra‘el* – individuals,” who strive and contend with, engage, endure, and persist with, and who are set free and empowered by Yah. Or both.

There is no room for Replacement Theology here, the unsupported notion that the promises made by Yah to Yahuwdah and Yisra‘el were somehow transferred to the Christian Church. This prophecy speaks of Yahowsha’s return, which is still in our future, and yet Yah remains

focused upon a remnant of His original audience. There has been no transfer of power, authority, or legitimacy, rendering the religions of Christianity and Islam moot.

One of the many things almost everyone fails to understand is the (shem) name of the set -apart and diminished material manifestation of Yahowah engaged in the process of saving us so that we might live. To receive these benefits He must be “*qara*’ – summoned as” -Yahowah Tsadeq – Yahowah is our Vindication.

This is most certainly not the manmade moniker. Jesus Christ as Christians recite from their New Testament, nor “Issa,” as the recital known as the Qur’an protests. Our vindication, our salvation, and life eternal, all come from the same source: Yahowah. Period. End of conversation.

And do not fall into the trap of personally justifying your preference for “the Lord Jesus Christ,” by suggesting that this is “His name in English,” or worse, that it doesn’t matter what name you call Him because He knows who we are talking to. Before we are finished with this chapter, Yahowah will impugn that myth, creating an insurmountable divide between His testimony and the pontifications of man.

“Yahowah Tsadeq –Yahowah is our Vindication,” *Yahowsha*’ Yahowah Saves, and *Ma’aseyah* – the Work of Yahowah, all communicate the same message: it is Yahowah, Himself, who is responsible for doing everything which is required to save us. Yah could not have made this any clearer for us. In the previous verse, speaking of the Shepherd and Branch, He said:

“and He shall act upon and actively engage in (‘*asah* – He will profit from and celebrate) the means which will be used to achieve justice and resolve disputes (mishpat) and that which is required according to the standard (tsadaqah –that which is upright, righteous, just, proper, moral, vindicating, and acquitting) in the land (‘*erets*) . “

Then, in His next breath, He said that —

“those who are related to Yah (Yahuwdah) and —those who strive to engage and endure with God (*Yisra’el*) —will be saved (*yasa*’). “

He thereby explained the meaning of the titles:

Ma’aseyah, *Yahowsha*’, and Yahowah Tsadeq. Christianity, Judaism, and Islam require Yahowah and *Yahowsha*’ to be disassociated, which is why they changed both names.

Collectively, more people have been separated from Yahowah as a result of this religious act than all other doctrinal crimes combined. Yahowah’s means to resolve disputes are delineated in His Torah. And it is Yahowah, Himself, who has done what was required according to His Torah to vindicate us. But the instant the *Ma’aseyah Yahowsha*’ is disassociated from Yahowah

and His Towrah there is no hope of salvation or eternal life. The Shepherd, the Branch, and Yahowah Tsadeq are...

“from and part of (min) Yahowah’s (Yahowah’s) presence (pane), and (wa) from and part of (min) the presence (pane) of His (huw’) set-apart and purifying (qodesh) words (dabar).”
(Yirmayahuw / Yah Lifts Up / Jeremiah 23:9)

Jer 23:9 Mine heart^{H3820} within^{H7130} me is broken^{H7665} because of the prophets;^{H5030} all^{H3605} my bones^{H6106} shake;^{H7363} I am^{H1961} like a drunken^{H7910} man,^{H376} and like a man^{H1397} whom wine^{H3196} hath overcome,^{H5674} because^{H4480} ^{H6440} of Yahuah,^{H3068} and because^{H4480} ^{H6440} of the words^{H1697} of his holiness.^{H6944}

But unfortunately...

“Indeed (ky), the world (ha ‘erets –the land and material realm) is filled with (male’ – is replete, satisfied, and content with (scribed in the qal perfect, telling us that this problem is real not hypothetical, that it is complete and thus not partial, and that it has continued to exist uninterrupted over time)) idolatrous adulterers (na’ap –with those who are not faithful or monogamous and who engage in illicit relationships with false deities). Therefore surely (ky), as part of and from (min) the presence (pane) of this curse (‘alah), the world (ha ‘erets – the land and material realm) mourns for the dead and dries up (‘abel – weeps and grieves for the departed, becoming parched, lifeless dust without water (qal perfect)); the pasture and the encampment (nawah –the source of nourishment and the place where one lives) wither and shrivel (yabes – are gone, ceasing to exist (qal perfect)) becoming a barren wasteland (midbar –becoming a desolate and lifeless place; a compound of midad / ma’ad / min – to reject, deny, leave, and waver away from dabar – the Word). And (wa) their course of action, whereby they use oppression and extortion to facilitate their wayward lifestyle (maruwtsah –their illicit financial dealings where money is stolen by those in power [read: religious and political authorities] to fund a fast-paced, misguided, aggressive, and impulsive way of life) was, is, and will continue to be completely (hayah –exists as (scribed in the qal stem which tells us that the subject, which is the oppressive extortion, has and will actually occur, and imperfect waw consecutive which affirms that this choice of behavior will eventually cease even though its consequences will endure)) wrong (ra’ah – evil, wicked, distressful, disastrous, troubling, misfortunate, and harmful), and their use of power, influence, and authority (gebuwrah – their religious supremacy, and to a lesser degree their political, economic, and military might) is not (lo’) right, honest, or trustworthy (ken – valid, correct, or just).”
(Yirmayahuw / Yah Lifts Up / Jeremiah 23:10)

Jer 23:10 For^{H3588} the land^{H776} is full^{H4390} of adulterers;^{H5003} for^{H3588} because^{H4480} ^{H6440} of swearing^{H423} the land^{H776} mourneth;^{H56} the pleasant places^{H4999} of the wilderness^{H4057} are dried up,^{H3001} and their course^{H4794} is^{H1961} evil,^{H7451} and their force^{H1369} is not^{H3808} right.^{H3651}

אֲיָאֵר is criticizing religious leaders as well as the institutions which empower them. He is upset that they are promoting false gods, and says that as a consequence, the world has become a wasteland in which most people now waver away from His Word. Of special interest, we must recognize that Yah is particularly displeased with the propensity for religious leaders to fund their often lavish lifestyles by extorting money from the masses and by oppressing those they claim to serve. With religion, it's all about amassing money and power. It always has been. But Yah has put us on notice. Their illicit financial dealings and way of life are not right, honest, or trustworthy.

And this problem is not partial or limited, but instead pervasive and complete. Pay them, listen to them, and follow them at your own risk. That said, there is a subtle truth revealed in this passage. **One of the reasons the masses buy into religion is that most promise that they will see their loved ones again in heaven. So it is in the mourning for the dead that the living are beguiled.** Should you suspect that singling out religious leaders in particular, but also political potentates, was unjustified, consider this...

“Indeed (ky – surely and truly), **moreover** (gam –also), **the prophet** (*naby*’ –the person who claims to speak on behalf of a deity) **in addition to** (gam) **the priest** (kohen –the religious official and ruler, the cleric and minister, the royal advisor and priesthood) **are defiled and godless** (hanep – filthy, morally corrupt, internally polluted, crooked, spineless, wavering, and ungodly) . **And even** (gam) **in** (ba) **My house** (beyth - family and home [speaking of the Promised Land]), **I have found** (*masa*’ –I have obtained sufficient evidence to determine that) **they are evil** (*ra’ah* –wrong, wicked, disastrous, troubling, and harmful), **‘ prophetically declares** (*na’um* – affirms in advance) **Yahowah.** (Yirmayahuw / Yah Lifts Up / Jeremiah 23:11)

Jer 23:11 For^{H3588} both^{H1571} prophet^{H5030} and^{H1571} priest^{H3548} are profane;^{H2610} yea,^{H1571} in my house^{H1004} have I found^{H4672} their wickedness,^{H7451} saith^{H5002} Yahauh.^{H3068}

There is no denying that prophets and priests are religious leaders. Therefore, אֲיָאֵר’s indictment is focused upon the sectarian establishment. That however, does not exonerate politicians because for most of human history religious and political power has been inseparable. Even today in nations which feign separation of church and state, most candidates draw their support from religious constituents.

In America, the Republican Party and Christianity are wed, just as Socialist Secular Humanism has become ingrained within the Democratic Party. We must therefore conclude, at least according to Yah, that those most intent upon appearing godly are ungodly. Those who pretend to be moral are among the most immoral. Religion, rather than being a source for good which leads believers to Yah, is a bastion of evil, where the foolish and faithful are led astray.

“ **‘So therefore, likewise** (la ken – so much more so then) **they have actually become** (hayah – they have genuinely, continuously, and habitually come to existas (qal imperfect)) **their own way** (derek –their path) **to** (la – on behalf of and namely) **the slippery walk associated with their slick, empty, and treacherous words** (ka ha halaqlaq –the slippery slimy slope comprised of their flattering and yet unfulfilled promises which serve to divide and plunder) **in** (ba) **the darkness** (*ha ‘apelah* –the absence of light where wickedness and calamity thrive; from *‘aphel* –the setting sun). **They will stumble** (dachah –they will trip, slip, and stagger (niphah imperfect, telling us that they will consistently trip on their ownwords)) **and** (wa) **they will fall** (napal –they will bow down and they will be castdown) **into it** (ba –speaking of being cast into the place where there is no light). **Indeed** (ky), **I will bring** (*bow’*) **misfortune upon them** (*ra’ah ‘al* –distress, misery, and suffering, trouble, distress, and ruin on them) **the year** (sanah– the time of change and transformation) **of their appointed judgment and punishment** (paqudah – of reckoning, of exercising authority and assigning responsibility which results in imposing a penalty whereby they are placed into custody), **‘ prophetically declares** (*na ‘um*– affirms in advance) **Yahowah** (*hwwhy*).‘(Yirmayahuw / Yah Lifts Up / Jeremiah 23:12)

Jer 23:12 Wherefore^{H3651} their way^{H1870} shall be^{H1961} unto them as slippery^{H2519} ways in the darkness:^{H653} they shall be driven on,^{H1760} and fall^{H5307} therein: for^{H3588} I will bring^{H935} evil^{H7451} upon^{H5921} them, *even* the year^{H8141} of their visitation,^{H6486} saith^{H5002} Yahauh.^{H3068}

אָפֵל is fair. Those whose empty words and slimy ways have caused so many to fall, will stumble into the pit of darkness. The clerics and kings who have forced others to bow down before them, will ultimately find themselves prostrate before Yah in judgment. Those who sought to elevate themselves by demeaning others will be cast down. The miserable misfortune of Divine punishment awaits the advocates of religion and politics their just recompense for having misled so many for so long. Yah is light, so “*ha ‘apelah*- the darkness” represents total separation from Yah. This place is translated “the Abyss” from the Greek *abussos* by way of the Latin *abyssimus* in Revelation 9:11. Therefore, “ *ha ‘apelah* –the darkness “ is the lightless prison Yah built for Satan, his fellow fallen spiritual messengers, and all of the human souls who have allied with them.

It is the bitter and unpleasant place of darkness which serves as an eternal detention center for those who have led others away from Yah. In other words, their punishment will mirror their crime. And because being separated from Yah is the greatest plague of all, *ha ‘apelah* is used to describe the final judgment before Passover: there will be a darkness (*‘apelah*) over the land of Egypt, a darkness (*‘apelah*) which will be felt...in the land of Egypt for three days.

אִשָּׁר is life, so “*ha ‘apelah* –this darkness” is attributed to the shadow of death in Yowb/ Job 34:21-22. **And while death is the opposite of eternal existence, death is not a punishment. It is simply the end of life.**

Yah is good, so “*‘apelah* –darkness” speaks of the arrival of evil the opposite of Yah—in Yowb / Job 30:26. It is the intent of evil men to keep the masses in the dark, because those who are not enlightened are easier to fool, to mislead, to abuse, and to fleece. And since “*ha Towrah* –the Teaching, Instruction, Guidance, and Direction of Yah” is equated to “*‘owr* –light in Masal/ Word Pictures”- Proverbs 6:23, the prophet *Yasha ‘yahu*/ Isaiah writes:

“And on that day the deaf shall hear Him, the words written on the scroll, and from the darkness (*‘apel / ‘opel* – the place devoid of light) and from the blackness (*hosek* –ignorance which results from insufficient light), the eyes of the blind shall see.” (29:18)

Isa 29:18 And in that^{H1931} day^{H3117} shall the deaf^{H2795} hear^{H8085} the words^{H1697} of the book,^{H5612} and the eyes^{H5869} of the blind^{H5787} shall see^{H7200} out of obscurity,^{H4480 H652} and out of darkness.^{H4480 H2822}

The way from ignorance to enlightenment, the path from darkness to light, from being deaf to hearing, and from being blind to seeing, from man to Yah, is found in the –“*dabaryseper* – words written on the scroll” known to the world as the Torah. With the focus still on religious leaders, the reference to Shomarown/Samaria, the capital city of the Northern Kingdom, often depicted as Ephraim, can only be understood from Yah’s perspective. In *Yasha ‘yahu* / Isaiah 28:1-4, Yah reveals:

“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower...which shall be cast down.”

Isa 28:1 Woe^{H1945} to the crown^{H5850} of pride,^{H1348} to the drunkards^{H7910} of Ephraim,^{H669} whose glorious^{H6643} beauty^{H8597} is a fading^{H5034} flower,^{H6731} which^{H834} are on^{H5921} the head^{H7218} of the fat^{H8081} valleys^{H1516} of them that are overcome^{H1986} with wine!^{H3196}

In this light, please consider...

“ And (wa) among (ba) the prophets (*naby’* –those who claim to speak for Yah) of Shomarown (shomarown –those who are observers, capital city of the Northern Kingdom (transliterated Samaria)), I have seen (*ra ‘ah*) their repulsive, foolish, and abhorrent (*tiplah* – their insipid, characterless whitewash, their wrongful and offensive, criminal and sinful, unsavory and unseemly) claims to divine inspiration (*naba’* –messages communicated on behalf their gods) in the Lord (*ba ha ba ‘al*). And (wa) they caused My family (*‘am* –My people), *Yisra ‘el* (*yisra ‘el* –those who strive to engage and endure with God) to bemisled and to go astray (*ta ‘ah* –to be deceived and wander away) .”(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:13)

Jer 23:13 And I have seen^{H7200} folly^{H8604} in the prophets^{H5030} of Samaria;^{H8111} they prophesied^{H5012} **in Baal**,^{H1168} and caused^(H853) my people^{H5971 (H853)} Israel^{H3478} to err.^{H8582}

When trying to save Christians from their religion, I am often confronted with the argument: While Yah's Word may say what you are suggesting, "the spirit of god" has personally revealed something different to me. You'd be surprised by just how many people claim to have received their own private message, all of course received "in the name of the Lord." They will even protest: If you let the holy spirit guide you, then the translations don't matter, because "the Lord" will reveal the truth. The fact that this position is wholly inconsistent with Yah's Instructions on the matter never fazes the faithful. אַחַז sees the pronouncements of those who speak "in the name of the Lord" as being —tiplah —repulsive, foolish, and abhorrent. That which is conveyed "ba ha *ba'al*—in the Lord is —tiplah —wrong; it is offensive a criminal, unsavory, and unseemly whitewash.

Speaking "in the name of the Lord" is an unforgivable sin. Yah is intolerant of those who deceive His family and who lead His people astray especially away from His name. So while Yahowah is indifferent to those who are indifferent to Him, He pays attention to those who mislead on behalf of "the Lord," because He intends to hold them accountable for this transgression. Replacing Yahowah's name with "*ha ba'al*—the Lord" is the single most deceptive, destructive, deadly, and damning crime ever perpetrated by those claiming to speak on behalf of Yah. But this malady was not limited to Samaria or to religion. It was also occurring in the heart of Yisra'el, as cleric and king formed an ungodly alliance.

“And with (wa ba) Yaruwshalaim’s (yaruwshalaim —the source of restoration (transliterated Jerusalem’s)) prophets (naby’ — those who claim divine authorization and inspiration), I have seen (ra’ah) something horrible, shocking, and abominable (sa’ruwr —a terrible and astounding abomination). They are unfaithful to the covenant (na’ap —idolatrous and adulterous), and walk (wa halak) in the lie (ba ha seqer —vainly and egotistically in the utterly false and useless deception, in the fraud). And (wa) they become powerful by empowering (hazaq — they use extremely harsh and severe tactics to gain control by strengthening) the hands (yad) of those who are evil and wicked (ra’a). Accordingly (la), they do not disassociate or turn away from (bilthy suwb) man (’iysh —mankind) —from (min) his wickedness (ra’ah —his wrongdoing and immorality, his adversity and misfortune). They are (hayah — they were, are, and continue to be) to Me (la —and according to Me) all (kol) like (ka —the same as) Sodom (sodom —that which is scorched and burning) and (wa) they live (yasab) like (ka —similar to) Amorah (’amolah — a place where tyrants manipulate the people, treating them as merchandise and slaves, usually rendered Gomorrah).” (Yirmayahuw/Yah Lifts Up / Jeremiah 23:14)

Jer 23:14 I have seen^{H7200} also in the prophets^{H5030} of Jerusalem^{H3389} an horrible thing:^{H8186} they commit adultery,^{H5003} and walk^{H1980} in lies:^{H8267} they strengthen^{H2388} also the hands^{H3027} of evildoers,^{H7489} that none^{H1115 H376} doth return^{H7725} from his wickedness:^{H4480 H7451} they are^{H1961} all^{H3605} of them unto me as Sodom,^{H5467} and the inhabitants^{H3427} thereof as Gomorrah.^{H6017}

Throughout time, religious and political leaders have allied to authenticate and empower one another. The cleric claims that the king was authorized by Yah and the king forces everyone to submit to the cleric's religious authority. There is no better example of this ungodly abomination than Catholicism's Holy Roman Empire.

It's sad, but nonetheless true: many of the world's most popular religions flow out of Jerusalem.

Judaism, Christianity, Islam, and Socialist Secular Humanism are all examples of doctrines inspired by Jewish prophets. Collectively, they have embittered and poisoned the world with their insincere hypocrisy and ungodliness. Speaking specifically of religious leaders, **אֲנִי** compares their dissatisfaction with His Covenant, their lies, their quest for power, and their wicked behavior as He saw Sodom and Gomorrah. And you know what He did to them. But now that you know that **אֲנִי** is always consistent, you may not want to stand too close to a church, synagogue, or mosque.

“Accordingly therefore (la ken) this is what (koh) Yahowah (Yahowah) of the vast array of envoys (saba’ –the spiritual command and control regime whoserve by following orders) says (‘amar) concerning (la) those who claim to speak for God (naby’ –the prophets), Behold, I (hineh – be aware, I) will cause them to consume (‘akal ‘eth –will feed and destroy them with) unpleasantness and bitterness (la’anah –a very bitter and extremely unpleasant substance (sometimes interpreted to be wormwood)), and I will cause them to drink (saqah) poisonous (ro’sh –venomous and deadly (sometimes interpreted as gall or hemlock)) water (maym). Indeed because (ky) from (min –and out of) the prophets (naby’) of Yaruwshalaim (yaruwshalaim –the source of reconciliation) comes forth (yasa’ –comes out) wicked profanity, vile pollution, insincere hypocrisy, and complete godlessness (chanuphah –that which is unclean, defiled, corrupt,unreliable, and hypocritical) to all (la kol) the earth (ha ‘erets – the material world).” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:15)

Jer 23:15 Therefore^{H3651} thus^{H3541} saith^{H559} Yahauh^{H3068} of hosts^{H6635} concerning^{H5921} the prophets;^{H5030} Behold,^{H2009} I will feed^{H398} them with wormwood,^{H3939} and make them drink^{H8248} the water^{H4325} of gall:^{H7219} for^{H3588} from^{H4480 H854} the prophets^{H5030} of Jerusalem^{H3389} is profaneness^{H2613} gone forth^{H3318} into all^{H3605} the land.^{H776}

In Amos 5:7,

Amo 5:7 Ye who turn^{H2015} judgment^{H4941} to wormwood,^{H3939} and leave off^{H5117} righteousness^{H6666} in the earth,^{H776}

Yah presents a transition from judgment to “*la’anah* –unpleasant bitterness” for those who walk away from that which is right, righteous, and vindicating. It is the consequence of Judgment again in Amos 6:12, where this unpleasant bitterness is associated with “*ro’sh* – poison.”

Amo 6:12 Shall horses^{H5483} run^{H7323} upon the rock?^{H5553} will *one* plow^{H2790} *there* with oxen?^{H1241} for^{H3588} ye have turned^{H2015} judgment^{H4941} into gall,^{H7219} and the fruit^{H6529} of righteousness^{H6666} into hemlock:^{H3939}

More telling still, in Dabarym/ Deuteronomy 29:17, we read a warning which conveys the consequence of turning to fake gods, like those found in Egypt and Babylonthen, and Islam and Christianity today:

“Lest there should be among you a man, woman, family, or tribe whose heart turns away this day from Yahowah, our God, to go and to serve the gods of these foreign nations; lest there be among you a root which bears poison (*ro’sh*) and unpleasant bitterness (*la’anah* –that which is irritating, noxious, and poisonous).

Deu 29:17 And ye have seen^{H7200} (H853) their abominations,^{H8251} and their idols,^{H1544} wood^{H6086} and stone,^{H68} silver^{H3701} and gold,^{H2091} which^{H834} *were* among^{H5973} them:)

Deu 29:18 Lest^{H6435} there should be^{H3426} among you man,^{H376} or^{H176} woman,^{H802} or^{H176} family,^{H4940} or^{H176} tribe,^{H7626} whose^{H834} heart^{H3824} turneth away^{H6437} this day^{H3117} from^{H4480} ^{H5973} Yahauh^{H3068} our Everlasting,^{H430} to go^{H1980} *and* serve^{H5647} (H853) the gods^{H430} of these^{H1992} nations;^{H1471} lest^{H6435} there should be^{H3426} among you a root^{H8328} that beareth^{H6509} gall^{H7219} and wormwood;^{H3939}

The benefit of being enlightened by the Torah, engaging in the Covenant, and relying upon Yah’s Called Out Meetings, is being adopted into Yahowah’s family and living forever with our Heavenly Father in His home. But the consequence of leading people away from these sweet and pleasant things by embittering and poisoning them with the “*chanuphah* wicked profanity, vile pollution, insincere hypocrisy, and complete godlessness” of religion will be to consume this poison and thereby endure a steady diet of unpleasantness and bitterness.

אֲנִי is just, so He will and must punish those who lead His people astray —those who poison them with vile religious notions. And while that is fair, this penalty does not provide restitution nor reconcile those whom they have misled away from Yah. So don’t let them separate you. Walk away from them. Don’t listen to them. Never rely upon their promises. Leave all traces of your religion behind. But don’t take my word on this; listen to Yah...

“This is what (koh) Yahowah (-hwhy) of the vast array of envoys (saba’ –the spiritual command and control regime of messengers whoserve by following orders) says (‘amar), You should not listen (lo’ shama’–you should not hear, receive, or pay attention to the message (qal imperfect – speaking of the actual and unfolding consequences of this advice)) concerning (la) the words, speeches, statements, and messages (dabar) of those prophets (naby‘) who claim to speak for God (naby’ –who insist they are authorized andinspired by God) to you (la’). They (hem) are vain, worthless, and delusional liars arrogantly providing false hope (habal – promoting that which is untrue and unreliable, making them of no value, as their promises are utterly meaningless, empty, and futile) to you (‘eth –among you). Revealing (hazown) their heart, character, and feelings (leb –their inner nature, attitude, desires, motivations, ambitions, and relationships), they do not speak the Word (lo’ dabar –they do not verbalize the message) from (min) the mouth of (peh) Yahowah.”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:16)

Jer 23:16 Thus^{H3541} saith^{H559} Yahuah^{H3068} of hosts,^{H6635} Harken^{H8085} not^{H408} unto^{H5921} the words^{H1697} of the prophets^{H5030} that prophesy^{H5012} unto you: they make you vain:^{H1891 (H853)} they^{H1992} speak^{H1696} a vision^{H2377} of their own heart,^{H3820} and not^{H3808} out of the mouth^{H4480 H6310} of Yahuah.^{H3068}

There is no more apt depiction of a religious cleric than:

“They are vain, worthless, and delusional liars arrogantly providing false hope by promoting that which is untrue and unreliable, making them of no value to you.”

Too bad Martin Luther didn’t nail this quote to the church door. Religious faith has always been, and will forever be, nothing more than false hope. The words of those who claim to speak for Yah are as vain, worthless, and meaningless, as are their promises. Those who listen to such prophets, do so at their own peril. Salvation is not given as a gift to those who place their faith in the “Gospel of Grace,” no matter how sincere sounding the preacher may have been who made such a promise.

Yah did not and could not die for your sins. Christmas and Easter Sunday are ungodly myths. Those who insist that they speak for Yah, don’t. Examples include Rabbi Akiba, the founder of Judaism, Paul, the founder of Christianity, and Muhammad, the founder of Islam.

Today’s popes, who claim to be infallible as ﷻ’s authorized agents, are delusional liars. ﷻ speaks for Himself, and quite articulately I might add. He revealed the Towrah in His own voice, and His prophets simply scribed the words which came from His mouth. Still speaking of religious leaders, Yah says:

“They continuously say (‘amar ‘amar –they preach and they promise, they declare and they pontificate, they answer and they claim without ceasing) to those who reject, spurn, slander, devalue, and disregard Me (la na’as –to those who treat Me with contempt, who demean My

actual status, who treat Me disrespectfully and who discard what I have to say, who despise and blaspheme Me, who act as if I no longer matter) **that they speak the word of** (dabar –that they communicate the message of) **Yahowah** (-*hwhy*). **They say** (‘*amar* –proclaim, promise, and declare): —**Peace be unto you** (shalowm hayah la –salvation shall exist for you), **but they all walk** (wa kolhalak –on any and all paths) **in the stubbornness of their heart** (ba sharruwt leb –in the firmness of their convictions they refuse to change), **so to the contrary, they are bringing** (lo’ bow –in opposition, they are actually pursuing, bearing, associating with, and causing) **misfortune, misery, and suffering** (*ra’ah* –evil, harm, trouble, distress, calamity, adversity, affliction, and ruin) **upon you** (‘*al*).” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:17)

Jer 23:17 They say still^{H559 H559} unto them that despise^{H5006} me, Yahuah^{H3068} hath said,^{H1696} Ye shall have^{H1961} peace;^{H7965} and they say^{H559} unto every one^{H3605} that walketh^{H1980} after the imagination^{H8307} of his own heart,^{H3820} No^{H3808} evil^{H7451} shall come^{H935} upon^{H5921} you.

When a Hebrew word is repeated, as is the case with ‘*amar* ‘*amar*, the meaning and message of the word is exponentially intensified. So this is preaching, promising, and pontificating adnauseum. Moreover, in the first instance, ‘*amar* was scribed in the qal stem, which affirms that this problem is real, not hypothetical. Then by using the participle form, which serves as a verbal adjective, we learn that the preacher and his preaching, the rabbi and his rant, the priest and his promises, the pope and his pontifications, and the imam and his instructions, are all inseparable. Yah is exposing and condemning the men as well as their message.

Further, in the second instance, the reality of the qal stem is underscored, as is the association between the perpetrator and their pontifications. This time ‘*amar* was scribed using the infinitive absolute which serves as a verbal noun.

This conjugation thereby subjects both the cleric and their claims to Yahowah’s judgment. It serves as an indictment of Jew and Judaism, Christian and Christianity, Muslim and Islam, as well as the secular politician and the doctrine of Socialist Secular Humanism he or she promotes.

אָפּוֹרֵא is intolerant of and opposed to such people and their pronouncements. *Na’as*, translated “those who reject, spurn, slander, devalue, and disregard” Me, was written using the piel stem. This tells us that there is a relationship being implied between the subject, in this case —those who reject, disregard, and/or despise Yah, and the action of the verb which is “being rejected, spurned, devalued, and disregarded.” The message is: if a person devalues or disregards Yahowah’s Towrah as most all Christians do with their “New Testament,” as Jews do with their “Talmud,” and as Muslims do with their “Qur’an,” then that person will be spurned and rejected by Yah. It’s fair, don’t you think? A true quid proquo.

Na'as is an all-encompassing verb, and thus conveys the full array of inappropriate responses to Yahowah. Most people simply devalue Him in favor of more popular and accommodating gods. But many consciously reject Him, as His testimony has to be discarded for their religion to prevail. However, there are those who actually despise Yah sufficiently to openly compete against Him.

I love Yah's sense of humor. Knowing that religious individuals would hypocritically greet one another in the name of "*shalom*" peace and salvation, as is the ubiquitous custom between Jews, Muslims, and Christians as they embrace one another, and even Secular Humanists as they pontificate, Yah told all who would listen to Him that these religions all brought the opposite result: "*ra'ah* –misfortune, misery, suffering, evil, harm, trouble, distress, calamity, adversity, affliction, and ruin."

According to אַיִן, religion is the opposite of what it pretends to be, and it brings the opposite result of what it promises. So even though religion has inspired more carnage and death than any other institution conceived by man, and *peace be unto you* remains the single most often repeated phrase, even today, mostly in religious environments. It is repeated ad nauseum in Catholic, Jewish, and Muslim religious services.

Moseh, Yahowsha', Yasha'yahuw, Yirmayahuw, and Zakaryahuw did not speak for Yah, but instead relayed what Yahowah revealed. Pastors, priests, popes, rabbis, and imams neither speak for אַיִן nor relay what He has said. To the contrary, they consistently contradict אַיִן's Word.

So the moral of this story is: never, never, never, trust anything anyone says who is associated with any religion. When a religious person claims to speak for Yah as Paul, Rabbi Akiba, and Muhammad have done, they are lying. When the pope claims to be issuing inerrant and divinely inspired edicts from Yah, he is lying. Neither claim is true. As a funny aside, as I was writing this today, this CNN headline appeared: Pope calls for peace around the world in Easter Message. When it comes to being wrong, Catholicism is king. And when it comes to being right, Yahowah stands alone.

There is a reason that Yahowah speaks for Himself.

“After all (ky—because indeed, noting the obvious contrast), who(my)of them was present (‘amad —of them was appointed, assigned, or could even endure standing) in the council of (ba sowd – was confided in, was intimate with, or was consulted or trusted by) Yahowah (hwhy)? And who (wa my) of them has seen (ra'ah) or heard (shama') My Word (dabar)? Who (my) of them has paid attention to and heeded (qasab)My Word of Words (dabar dabar —My Message of Messages, My Communicationof Communications, My ultimate and perfect Testimony) and (wa) has received the news and understood it (shama' —has listened attentively and proclaimedthat message)?”(Yirmayahuw/Yah Lifts Up / Jeremiah 23:18)

Jer 23:18 For^{H3588} who^{H4310} hath stood^{H5975} in the counsel^{H5475} of Yahuah,^{H3068} and hath perceived^{H7200} and heard^{H8085 (H853)} his word?^{H1697} who^{H4310} hath marked^{H7181} his word,^{H1697} and heard^{H8085} *it*?

And yet this disparity between the qualifications of אַיָּאֵל and man has not been sufficient to dissuade religious men from pretending to speak on behalf of אַיָּאֵל. There was but one man who spoke as if He were the mouth of אַיָּאֵל, the Ma‘aseyah Yahowsha‘, the dabar dabar. But be aware, Yah is aware. And He is not pleased with the arrogance and insolence of the religious.

“Behold (hineh), the storm (ca‘ar) of Yahowah’s (Yahowah’s) displeasure and fury (hemah – hostility and antagonism, anger, wrath, and rage) shall go forth (yasa’) giving birth to a (chuwל –bringing forth the birth pangs of shaking, trembling, quaking, and swirling) storm of destructive force (ca‘ar) upon the source (ro‘sh – the summit, head, and beginning, even the chiefs, leaders, and sum total) of wickedness (rasa’ –of the criminal behavior, the guilty, unrighteous, evil, and condemned), swirling down as birth pangs upon them (chuwל –shaking them and causing them to tremble).”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:19)

Jer 23:19 Behold,^{H2009} a whirlwind^{H5591} of Yahuah^{H3068} is gone forth^{H3318} in fury,^{H2534} even a grievous^{H2342} whirlwind:^{H5591} it shall fall grievously^{H2342} upon^{H5921} the head^{H7218} of the wicked.^{H7563}

This reminds us of the birth pangs Yahowsha‘, the Word of Words, said would precede His return. He even referred to one such storm as being *megasseismos* –which speaks of great earthquakes, tsunamis, hurricanes, and tornadoes. This next statement is as important as any you may ever consider:

“Yahowah’s (-hwhy-Yahowah’s) anger (‘aph –the presence and breath of His frustration and resentment, of His personal and material response) will not return (suwb –will not materialize or come upon them) until (‘ad) He is actually done working (‘asah –He has reliably completed doing everything which needs to be done (qal infinitive construct – which affirms the reliability and genuineness of this promise, and also, as a verbal noun, that Yahowah and this work are inseparable, literally one in the same)) , and until (‘ad) He takes His stand on behalf of, establishes, confirms, and validates (quwm –honors and fulfills) the decisions and plans (mazimah–the purposes, discretion, and thoughts, in addition to the careful, prudent, and judicious choices) of His heart (leb –of His inner nature and character). In (ba) the last (‘acharyth) days (yowm), you all will come to this realization (byn – will apprehend this information (hitpolel stem and imperfect conjugation –speaking of how this realization will have on going and unfolding consequences on the prudent)) by way of (ba) consideration, discernment, and understanding (bynah –thoughtfully and rationally evaluating these insights).”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:20)

Jer 23:20 The anger^{H639} of Yahuah^{H3068} shall not^{H3808} return,^{H7725} until^{H5704} he have executed,^{H6213} and till^{H5704} he have performed^{H6965} the thoughts^{H4209} of his heart:^{H3820} in the latter^{H319} days^{H3117} ye shall consider^{H995} it perfectly.^{H998}

Wow! What a treasure. אַיִן is going to allow man, through his religious schemes, to corrupt His Word and fool the unwary right up until the last day, and then, and only then will He respond. This destroys the notions that Yah is engaged protecting the reliability of bible translations, and that Yah is actively judging, even punishing, those He does not respect.

While He will do both things, He's not doing either now. Both realizations are devastating blows to religion and those who advocate them. But more than debunking these pervasive religious myths, Yah has told all who would listen that He is personally going to do all of the work required to validate and fulfill His plans and promises. Further, He is going to accomplish this by taking a personal stand on our behalf, one which will serve to establish us. Moreover, these acts and this result will be wholly consistent with His character and nature.

This is why Ma'aseyah means: the Work of Yahowah. It is why the name Yah chose to fulfill this promise, Yahowsha', means: Yahowah Saves.

Yah has a plan which is a reflection of His heartfelt desire and purpose, one which will be enacted by Him personally on His schedule. And His timeline includes a period of time known as the last days, and era which will end this world as we know it. And if that were not enough for one verse, with these words we discover that in the last days אַיִן's people will finally come to realize and understand His plan, His timeline, and the stand He took to achieve His purpose. Moreover, they achieve this result through carefully observing the information He has provided and processing it logically. We not only can know; we will know. If you go to your favorite synagogue, church, mosque, or classroom expecting to be told the truth, beware:

“I did not send (*lo' salah* –I did not authorize or dispatch) **these prophets** (*ha naby'* – these individuals who claim that they were inspired and that they spoke for Yah), **and so they** (*wa hem*)**will be quickly dispatched and driven away** (*ruws* – they will be swiftly pursued and they will run away). **I did not speak as The Eternal One to them** (*lo' dabar 'el* –I did not communicate My Word to them). **And yet they** (*wa hem*) **spoke as if they were inspired** (*naba'* – acting as if they were prophets, they claimed to reveal Yah's message). **But** (*wa*) **if** (*'im*) **they had been present** (*'amad*)**in My council** (*ba sowd* – engaged in an intimate fellowship with Me, coming to trust and rely upon Me and My counsel) **,and if they had heard, heeded, and proclaimed** (*shama'* –received, understood, acknowledged, and reported) **My Word** (*dabar* –My message) **among** (*'eth* – beside and alongside) **My family** (*'am* –My people), **they would have returned, having turned away from their** (*suwb min*) **evil and wicked** (*ra'* –harmful and troubling) **ways**

(derek), **and from** (wa min) **their sinful** (*roa'* –immoral and improper) **deeds** (*ma'alal* –actions and activities).” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:21-22)

Jer 23:21 I have not^{H3808} sent^{H7971 (H853)} these prophets,^{H5030} yet they^{H1992} ran:^{H7323} I have not^{H3808} spoken^{H1696} to^{H413} them, yet they^{H1992} prophesied.^{H5012}

Jer 23:22 But if^{H518} they had stood^{H5975} in my counsel,^{H5475} and had caused^(H853) my people^{H5971} to hear^{H8085} my words,^{H1697} then they should have turned^{H7725} them from their evil^{H7451} way,^{H4480 H1870} and from the evil^{H4480 H7455} of their doings.^{H4611}

If ever a man was guilty of this, that man is Paul. He spoke and wrote as though he had been authorized by **אֲנִי** to contradict **אֲנִי**. **אֲנִי** is approachable. That is the purpose of His Covenant and His Invitations to Meet. If you want to know Him, He has facilitated and published the way. So, if you are estranged from Him, you can blame the errant nature of religious rhetoric.

“**Am** (ha –as an interrogative) **I** (‘any) **an Eternal One** (‘*elohym*) **who is the source of** (min –who is the means to) **close, personal, and intimate relationships** (qarowb –who is near and approachable)? ‘**prophetically asks** (*na'um*) **Yahowah** (–Yahowah), **and not** (*wa lo'*) **a God** (‘*elohy*) **of** (min) **separation, alienation, or disassociation** (rachowq–distance) ?”
‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:23)

Jer 23:23 *Am* I^{H589} an Everlasting One^{H430} at hand,^{H4480 H7138} saith^{H5002} Yahuah,^{H3068} and not^{H3808} a Everlasting One^{H430} afar off?^{H4480 H7350}

Yahowah is approachable. He is personable. He desires above all else close, intimate, relationships. Those who reject the blasphemy of their religious leaders, and honestly search for Him, find Him waiting for them with open arms.

“**If** (‘*im*) **man** (‘*iysh* –an individual) **tries to conceal himself** (satar –hide by operating slyly and secretly) **in his secret places for perpetrating his crimes** (ba ha mictar – protected hiding places where he conspires), **then am I not able to see him** (*wa 'any lo' ra'ah* – so am I not able to expose and reveal him)? ‘**prophetically declares** (*na'um*) **Yahowah . Did I not** (*ha lo' 'any*) **fill and complete** (*male'* –provide all of the necessary matter to completely satisfy the requirements of) **the spiritual and material realms** (ha shamaym wa ha 'erets)?
‘**authoritatively asks** (*na'um*) **Yahowah** (Yahowah).”
(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:24)

Jer 23:24 Can^{H518} any^{H376} hide himself^{H5641} in secret places^{H4565} that I^{H589} shall not^{H3808} see^{H7200} him? saith^{H5002} Yahuah.^{H3068} Do not^{H3808} I^{H589} fill^{H4390 (H853)} heaven^{H8064} and earth?^{H776} saith^{H5002} Yahuah.^{H3068}

Can you imagine being אַיִן, looking down on pathetic humans scurrying around in the Vatican and in Mecca, as they plot their revolting religious schemes, and not be totally disgusted? Religious and political men think that they are so clever, so powerful, so enlightened, so entitled, and yet they are nothing in comparison to Yahowah, or even to that which Yah has created.

While אַיִן pays no attention to those who pay no attention to Him, He is fully aware of those who scheme against Him. After all, to be a just Judge, He must base His convictions on the evidence.

“I have heard (shama ’)that which (‘eth ‘asher) they have and will say (‘amar –will claim, promise, and declare). Those prophets (ha naby’) who claim to be inspired (naba’)in My name (shem –My designation, reputation, and renown), lie (seger–mislead, are vain, false, and useless deceivers) ,concerning their claim (la ‘amar –so as to infer and declare), I have received a divine revelation (halam halam –I have received a communication from God).” (Yirmayahuw / Yah Lifts Up / Jeremiah 23:25)

Jer 23:25 I have heard^{H8085 (H853)} what^{H834} the prophets^{H5030} said,^{H559} that prophesy^{H5012} lies^{H8267} in My name,^{H8034} saying,^{H559} I have dreamed,^{H2492} I have dreamed.^{H2492}

Foremost among those being indicted here is Paul, the founder of the Christian religion. He is the wolf in sheep’s clothing who claimed to have been an apostle sent by the command of Yah, and yet consistently contradicted אַיִן with his, But I say... Likewise, Muhammad, the founder of the Islamic religion, was also a “seger–liar.” Moreover, Yahowah did not say that some of those who have claimed to have received a divine revelation were liars, but that those who have made the claim were liars. To the best of my knowledge, I do not bear this stigma. This Introduction to God, and indeed Yada Yahweh, is not based upon a divine revelation or communication I have personally received from Yah, but instead upon the Divine revelation Yah has made available to all of us in His Torah, Prophets, and Psalms.

And while I have tried to be informative without crossing the line from translating and commenting upon Yahowah’s Word to sounding as if I’m speaking for Him, please consider this confession instructive in this regard. Considering the inappropriateness, arrogance, and consequence of religious malfeasance, it must pain Yah to ask this question, especially since He has already provided the answer:

“How long (matay) meanwhile (‘ad) will this exist (yes) in the hearts (ba leb –in the character, nature, and ambitions) of the prophets (ha naby’) who prophesy (naba’) vain lies (seger –misleading deceptions), the prophets (naby’) with delusional and deceitful (tarmyth – accusing, misleading, and untrue, fraudulent and treacherous) hearts (leb –inner natures, attitudes, desires, motivations, ambitions, and relationships)?” (Yirmayahuw / Yah Lifts Up / Jeremiah 23:26)

Jer 23:26 How long^{H5704 H4970} shall *this* be^{H3426} in the heart^{H3820} of the prophets^{H5030} that prophesy^{H5012} lies?^{H8267} yea, *they are* prophets^{H5030} of the deceit^{H8649} of their own heart;^{H3820}

He has already given us the answer. Religious leaders will continue to deceive until Yahowah personally intervenes to stop them during the last days. The simple truth is that Yah cannot micromanage the world without destroying the viability of freewill, and with it the validity of His Covenant Relationship.

Coming up next is the statement which prompted our perusal of this prophetic discussion. It is among the most riveting revelations ever uttered regarding the underlying scheme which makes religious deception possible.

“Their plan is for (ha hasab –considering everything, their thinking, calculation, decision, devise, and account reveals that they are determined for) **My people** (‘am –My family) **to overlook, forget, and to cease to properly value** (sakah –to ignore, to be unmindful of, to lose sight of the significance of, and to no longer respond to) **My personal and proper name** (shem) **by way of** (ba) **the revelations and communications** (ha halowm –the claims to inspired insights) **which** (‘asher) **they recount to** (saphar –they proclaim, record, and write to) **mankind** (‘iysh), **to their fellow countrymen and associates** (*la rea*’ – to others in their race and company), **just as when in a relationship with** (ka ‘asher’eth ba –similarly as when engaged in the same relationship with) **the Lord** (*ha Ba’al*), **their fathers** (‘ab –their forefathers and ancestors) **overlooked, ignored, and forgot** (sakah – were not mindful of and ceased to appreciate the significance of) **My personal and proper name** (shem).” (Yirmayahuw/ YahLifts Up / Jeremiah 23:27)

Jer 23:27 Which think^{H2803} to cause^(H853) my people^{H5971} to forget^{H7911} My name^{H8034} by their dreams^{H2472} which^{H834} they tell^{H5608} every man^{H376} to his neighbour,^{H7453} as^{H834} their fathers^{H1} have forgotten^{H7911 (H853)} My name^{H8034} for Baal.^{H1168}

Throughout Scripture the title “*Ba’al* –Lord” is associated with ha Satan the Adversary. Satan’s ambition is to lord over everyone, including Yah. He wants to control and possess the souls of all humankind and thereby keep them from Yah. He accomplishes his goal by twisting, corrupting, misinterpreting, and counterfeiting Yahowah’s Word. So as you might expect, religious clerics are the Adversary’s favorite tools.

Using them he controls and inspires every religious institution on Earth. Since אַהַז has been so unequivocal, please consider this emphatic extrapolation: had it not been for the clerical ploy of replacing Yahowah’s name with “*ha ba’al* –the lord,” religions would not exist. The rabbis who conceived Rabbinical Judaism recognized this which is why they made it a crime punishable by death to speak or write Yahowah’s name.

General turned Emperor and then Pope Constantine, the founder of the Roman Catholic Church, recognized this which is why he saw to it that Yahowah's name was replaced with "the Lord" in all of the official bibles in his realm and then orchestrated the change from the Ma'aseyah Yahowsha's name and title to the wholly unrelated "Lord Jesus Christ." And while Muhammad never knew or even heard Yahowah's name, had it been used by the rabbis in Yathrib, he never would have been able fool anyone with his choices of the Lord, Ar Rahman, Ar Rahim, and Allah, by choosing names which were anything but Yahowah.

This passage proves that Yahowah associates the replacement of His name with the title "*ha ba'al*- the lord" to be a crime committed by those in league with Satan. The human plan to replace His name, Yahowah, with "the Lord" has been presented in the context of the most vile and vain things humankind has ever done. This scheme lies at the very heart of every religious deception on earth.

And if you don't think Yahowah cares, not only is it irrelevant what you think, you'd be dead wrong.

Beyond the fact that no religion or person is authorized to alter Yahowah's Word, and seven thousand substitutions of the Lord for Yahowah in the Torah, Prophets, and Psalms is a copyedit of unforgivable proportions, we cease to exist, there is no universe, no life, no Almighty, no Covenant Relationship, no Towrah Instructions, no way to know or meet our Heavenly Father, no means to salvation, and no hope without Yahowah. Apart from His name there is nothing. Every English Bible of consequence, the King James, New American Standard, New International Version, and the New Living Translation, failed to translate *ha-* the before *Ba'al*. Not one translated *Ba'al* as "Lord." But each one systematically replaced Yahowah's name with the Lord throughout this discussion. Because freewill serves as a prerequisite for choosing to engage in a loving relationship, Yahowah has not, and until the last days will not, intervene to stop religious clerics from changing and corrupting His Word, even from lying in His name. Therefore:

"The prophet (*ha naby'*) who associates himself with (*'asher 'eth*) these revelations and communications (*ha halowm* –the claims to inspired insights), let him continue to recount, record, and write (*saphar* –publish and communicate) his divine revelations and inspired messages (*halowm*). And those who as a result of the relationship (*wa 'asher*) speak My Words (*dabar* – communicate My message), let him communicate (*dabar*) My Word (*dabar*) truthfully and reliably (*'emeth* –faithfully, dependably, and accurately). What does (*mah*) the straw (*ha teben* – the chaff, the light, dry, brittle stubble which is easily blown by the wind) have in common with (*la 'eth*) the grain (*bar* –the fruit and the son)?" prophetically asks (*na'um*) Yahowah (*-hwhy-*)." (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:28)

Jer 23:28 The prophet^{H5030} that^{H834 H854} hath a dream,^{H2472} let him tell^{H5608} a dream;^{H2472} and he that^{H834 H854} hath my word,^{H1697} let him speak^{H1696} my word^{H1697}

faithfully.^{H571} What^{H4100} is the chaff^{H8401} to^{H854} the wheat?^{H1250} saith^{H5002}
Yahuah.^{H3068}

Life is about choice. We are all given the opportunity to trust men or אַיָּאָז, place our faith in religion or engage in the Covenant Relationship. As was the case in the Garden of Eden, Yah allows the advocates of the options which are opposed to Him to have their say. If people can't distinguish between that which is valuable and that which is worthless, then that is their loss. After all...

“Is not (ha lo’) this(koh), My Word (dabar), similar to (ka) the fire (ha ‘esh –that which enlightens and consumes)?‘ authoritatively questions (na’um) Yahowah (hwhy), and similar to (wa ka) a tool which (patysh –an implement which) shatters (pasas –crushes and crumbles, disperses and decomposes) earthen material (sela’ –the hardest matter and strongestdefensive position)? “ (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:29)

Jer 23:29 Is not^{H3808} My word^{H1697} like^{H3541} as a fire?^{H784} saith^{H5002} Yahuah;^{H3068} and like a hammer^{H6360} that breaketh^{H6327} the rock^{H5553} in pieces?

This is a loaded comparison. Fire can provide light and thus enlighten us. It can warm us and cook the food which nourishes us. But it can also consume that which is not properly prepared and protected. It is fire, after all, which provides the energy upon which a crucible functions as it separates that which is valuable from the dross. Similarly, Yah’s Word has the power to enlighten and nourish those who read it accurately, just as it serves as the basis of judgment for those who corrupt it.

The Ma‘aseyah Yahowsha‘ is both the living embodiment of Yah’s Word and the Implement Yah uses to facilitate our salvation. He is also the Son, and fine stand first fruit. Those who chisel away at His message will find themselves shattered by it. As earthen material, they will crumble and decompose.

‘So therefore (ken) concerning this (la) , look to Me (hineh –pay very close attention to Me) before the prophets, for I am against the prophets (‘al ha naby’ –I am over and opposed to those who claim to convey inspired revelations),‘ declares (na’um – announces in advance) Yahowah . I am against the individuals (‘iysh – men) who secretly steal, taking (ganab – who clandestinely conspire to rob, taking away without permission) My Words (dabary) away from (min) their fellow countrymen (rea’ – associates, companions, race, and neighbors).‘” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:30)

Jer 23:30 Therefore,^{H3651} behold,^{H2009} I am against^{H5921} the prophets,^{H5030} saith^{H5002} Yahuah,^{H3068} that steal^{H1589} My words^{H1697} every one^{H376} from^{H4480} H854 his neighbour.^{H7453}

Yahowah is condemning the translators and publishers of bibles who clandestinely conspire to rob His people of His message without His permission by removing the valuable words which comprise it, while leaving valueless ones in their place. The corruption of bible translation is a very serious crime with egregious consequences. If you want lies, look to men, especially religious clerics. If you want truth, look to Yah. And speaking of Yah, according to Yahowah, He is opposed to any and all religious pontifications and practices which take His Word away from His people.

Those who would conspire to rob souls of Yahowah's testimony by removing anything from it or replacing it with something else are in serious trouble. And make no mistake; this is precisely what the religions of Christianity, Judaism, Islam, and even Socialist Secular Humanism have done.

“Pay attention and look to Me (hineh) , I am against (‘al –opposed to) the pontifications (naba’) of deceptive and misleading (seqer –dishonest and errant) Revelations and messages in which there are claims of inspiration (halowm),’ declares (na’um) Yahowah . ‘And yet (wa) they recount and write them (saphar – they proclaim and record them) and thereby (wa ‘eth), they cause My people (‘am –My family) to go astray and wander away (ta’ah –to be deceived and falter, missing the way) through (ba) their lies (seqer –deceptive and misleading statements, their vain and fraudulent messages) , and through (ba) their insolent, arrogant, and reckless speech (pachazuwth –their self-willed, stubborn, wanton, and false extravagance). I (‘any) did not (lo’) send them (salah) and did not (wa lo’) instruct, appoint, ordain, direct, command, or authorize them (sawah – provide them with any guidance or authority). And so they are of absolutely no value whatsoever (wa lo’ ya’al ya’al – they are of no benefit of any kind and they accomplish nothing which is useful or good) to the family (la ha ‘am –on behalf of the people), thus (zeh) declares (na’um) Yahowah.’ (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:32)

Jer 23:32 Behold,^{H2009} I *am* against^{H5921} them that prophesy^{H5012} false^{H8267} dreams,^{H2472} saith^{H5002} Yahuah,^{H3068} and do tell^{H5608} them, and cause^(H853) my people^{H5971} to err^{H8582} by their lies,^{H8267} and by their lightness;^{H6350} yet I^{H595} sent^{H7971} them not,^{H3808} nor^{H3808} commanded^{H6680} them: therefore they shall not^{H3808} profit this people at all,^{H3276 H3276 H5971 H2088} saith^{H5002} Yahuah.^{H3068}

אִיִּזְרָאֵל has stated the obvious and yet it's seldom considered reality that He is opposed to religion because the religious mislead His people and cause them to go astray wandering away from Him. And since there is no religious institution on earth which conveys Yahowah's Word accurately, completely, or truthfully, every religion falls under this condemnation.

According to Yah, every religion on Earth is valueless, completely and totally worthless. They speak for man, not for Yah. In this next passage, apart from the context of this discussion, we

would have two otherwise equally viable options when it comes to translating *masa*’. It can be a burden which is carried or it can be an inspired revelation, authorized promise, and prophetic declaration.

Yet in this discussion, since Yah has been focused upon contrasting His Word with man’s religious messages, and has said nothing whatsoever about His burdens, the choice becomes rather obvious.

“And when (wa ky) the people (‘am) ask you (sa’al –question you) about this (ha zeh), or alternatively (‘ow), the prophet (naby’ – the one who claims inspiration), or even (‘ow) the priest or minister (kohen –government advisor, policy maker, and teacher) question you (sa’al) so as to say (la ‘amar), —What is (mah)Yahowah’s (Yahowah’s) prophetic declaration (masa’ – inspired revelation and authorized promise)? and you respond to them (wa ‘amar ‘el ‘eth),—What (mah) prophetic revelation (masa’ – authorized promise and inspired declaration)? then (wa) I will reject, forsake, and abandon you all (natas –reject and withdraw from you, separating Myself from you, disassociating with you),‘ prophetically declares (na ‘um –reveals in advance by way of inspiration in an authorize message) Yahowah.” (Yirmayahuw/ Yah Lifts Up / Jeremiah 23:33)

Jer 23:33 And when^{H3588} this^{H2088} people,^{H5971} or^{H176} the prophet,^{H5030} or^{H176} a priest,^{H3548} shall ask^{H7592} thee, saying,^{H559} What^{H4100} is the burden^{H4853} of Yahuah^{H3068} thou shalt then say^{H559} unto^{H413} them,^(H853) What^{H4100} burden?^{H4853} I will even forsake^{H5203} you, saith^{H5002} Yahuah.^{H3068}

If someone doesn’t care enough about אָיָא or what He has to say to read and listen to Yah’s Word, to observe, to examine, and to consider His prophetic declarations, inspired revelations, and authorized promises, then they should not be surprised when He pronounces that He wants nothing to do with them. And while that is stated unequivocally, as it is what “*natas* –reject and forsake” means, what’s implied by this context is that if a person is more comfortable with, if they prefer, or have put their faith in the message promoted by a religious institution, there is no hope of them ever associating with Yahowah.

Demonstrating their inability to properly convey Yahowah’s Word, Christian publishers have made a mess of this verse. In Roman Catholicism’s Vulgate, we find:

“If therefore this people, or the prophet, or the priest shall ask thee, saying: What is the burden of the Lord? thou shalt say to them: You are the burden: for I will cast you away, saith the Lord.”

Not knowing Hebrew, and therefore not recognizing that the only reasonable translation of *masa*’ in this context was as Yahowah’s inspired revelation, authorized promise, and prophetic declaration, Jerome made a mistake, and thereby artificially created the misimpression in the minds of Roman Catholics that there was a burden associated with אָיָא.

But more than this, he precluded Roman Catholics from understanding that those who are clueless as to the existence and relevance of Yahowah's —*masa*' —inspired revelations, authorized promises, and prophetic declarations will be rejected by Yah. And while that is tragic, this malfeasance does not end with the Vulgate. The King James Version replicated the same mistake.

Uninspired by Yahowah's *masa*, they published:” **And when this people, or the prophet, or a priest, shall ask thee, saying, What is the burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.**”

The New American Standard wrote oracle in place of burden, which is closer, but the concept of an oracle comes to us from Greek paganism. And the context here in this discussion is competing prophetic revelations. Turning to the New Living Translation, they turned prophecy into a burden with this bizarre twist:

“Suppose one of the people or one of the prophets, or priests asks you, What prophecy has the Lord burdened you with now? You must reply, You are the burden! The Lord says he will abandon you!”

They were thereby perpetrating the very crime Yahowah has been condemning. And they did so because they want the Old Testament to be considered a burden, for if it isn't, then Paul, their patron saint, lied when he claimed that it was.

“**And the prophet** (*naby*' —the one who makes claims of inspiration and authorization) **and the priest and minister** (kohen—government advisor, policymaker, and teacher), **and the people** (*am*—the family) **who** (*asher* —as a result of their relationship) **speak about** (*amar* —respond to, inquire about, share, focus upon, declare, and proclaim) **the prophetic declaration** (*masa*' —the authorized promise and inspired revelation) **of Yahowah** (hwhy), **I will pay attention to, attend to, accept, and look after** (*paqad* '*al* — I will be concerned about, seek, take stock of, value, summon, and gather) **that individual** (*ha huw*' '*iysh*) **and his Godly family and home** (*wa* '*al beyth* —and also on behalf of his household).”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:34)

Jer 23:34 And *as for* the prophet,^{H5030} and the priest,^{H3548} and the people,^{H5971} that^{H834} shall say,^{H559} The burden^{H4853} of Yahuah,^{H3068} I will even punish^{H6485 H5921} that^{H1931} man^{H376} and his house.^{H1004}

The one and only thing which differentiates a person who is rejected by Yah from one who is accepted by Him, is a person's response to Yahowah's prophetic pronouncements, His inspired revelation and authorized promises. Therefore, it is in our interest, in our family's interest, that we “*amar* — speak about, respond to, inquire about, share, focus upon, declare, and proclaim” Yah's Word.

It is particularly reassuring and comforting to hear Yahowah promise to “paqad –look after and care about” the “*beyth* –family and home” of those who value and share His Word. And while I cannot say for sure, I suspect this generous offer applies to one’s husband or wife, and to their immediate children, and not to a person’s parents or grandchildren. But once again, this passage only makes sense when *masa*’ is synonymous with the Word of אַחַז. When it is rendered as a burden, as it is in the Vulgate and King James, the corrupted message is counterproductive. This Roman Catholic rendition is not only inaccurate, it’s senseless: “**And as for the prophet, and the priest, and the people that shall say: The burden of the Lord: I will visit upon that man, and upon his house.**”

But so is the King James Version:

“**And as for the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even punish that man and his house.**”

In fact, it is considerably worse. Faltering again, the New American Standard repeated their oracle reference before following the lead of the King James and mistakenly translating *paqad* as —punishment as opposed to attending to and accepting. And in this passage, the New Living Translation, showing a lack of consistency, dropped the burden rendering of *masa*’, and then conceived a supposed translation that makes no sense whatsoever when juxtaposed against the previous verse. How do you get from:

“**Suppose one of the people or one of the prophets, or priests asks you, What prophecy has the Lord burdened you with now? ‘ You must reply, You are the burden! The Lord says he will abandon you!’”**

to:

“**If any prophet, priest, or anyone else says, I have a prophecy from the Lord, ‘ I will punish that person along with his entire family?’”**

Moving from man’s corruptions to Yahowah’s revelation, we find: “**So this is what (koh) you should actually say (‘amar –respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond), each individual (‘iysh) on behalf of (‘al) his fellow countryman (rea’ –his friends, companions, associates, members of his race, and neighbors) and (wa) each individual (‘iysh) on behalf of (‘al) his brother (‘ah), —What (mah) has Yahowah (אַחַז) testified, spoken about, declared and answered (‘anah – provided as a witness, responded, and asked), and (wa) what (mah) has Yahowah (אַחַז) communicated in His Word (dabar – spoken and verbalized, announced and declared)?”**

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:35)

Jer 23:35 Thus^{H3541} shall ye say^{H559} every one^{H376} to^{H5921} his neighbour,^{H7453} and every one^{H376} to^{H413} his brother,^{H251} What^{H4100} hath Yahuah^{H3068} answered?^{H6030} and, What^{H4100} hath Yahuah^{H3068} spoken?^{H1696}

This passage may very well be targeting “the look at what god has done in my life crowd”, who cite changes in their attitudes or situations to prove that they are on the right track in spite of the fact that their faith is wholly contrary to Yahowah’s Torah. Of them Yahowsha’ said in His Teaching on the Mount, especially of those who call Him Lord and who claim to have witnessed miracles in His name, I don’t know you. Get away from Me.

In the end, Yahowah’s Name and Word is all that matters. He and His testimony provide the only completely truthful, absolutely unassailable, and irrefutable source of reliable truth on all essential matters. So when and if you are questioned, provide Yahowah’s answers. You can never go wrong by quoting the Boss.

But sadly, this isn’t what the vast preponderance of people have done. Rather than focus on Yahowah’s testimony, they have placed their faith in religious corruptions and deceptions instead. Therefore, after the previous admonition, we have the following condemnation...

“But (wa) the prophetic declaration (*masa’* –the authorized promise and inspired revelation) of Yahowah (יהוה) you no longer remember (*lo’ zakar* – you do not recall or mention, invoke or proclaim). Indeed (ky), to each individual (*la’ iysh* –according to each man) there exists his own (*hayah*) inspired revelation and authorized promises (*masa’* –proclamations), his own word (*dabar* – message and account). You change and twist (*hapak* – you invert and convolute, you pervert and upend) the Word (*dabar* –the message and testimony) of the living, existing, and renewing (*chayym* –the animated, lively, robust, reviving, and growing) Everlasting (*‘elohym*), Yahowah (יהוה) of the vast array of envoys (*saba’* –the spiritual command and control regime who serve by following orders), our Everlasting (*‘elohym*).”
‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:36)

Jer 23:36 And the burden^{H4853} of Yahuah^{H3068} shall ye mention^{H2142} no^{H3808} more:^{H5750}
for^{H3588} every man's^{H376} word^{H1697} shall be^{H1961} his burden;^{H4853} for ye have
perverted^{H2015 (H853)} the words^{H1697} of the living^{H2416} Everlasting,^{H430} of Yahuah^{H3068} of
hosts^{H6635} our Everlasting One^{H430}

While people claim that we should respect everyone’s religion, and that everyone is entitled to their own opinion, all Yah is saying here is that most everyone has both, and that neither are consistent with His message. And while that is indeed a waste of glorious potential, Yah has not given up on us. Like a father encouraging his wayward children, Yahowah continues to provide us with the best possible advice.

“So this is what (koh) you should actually say (*‘amar* –respond to, inquire about, share, speak about, focus upon, declare, proclaim, promise, answer, and respond) to (*‘el*) the prophet (*naby’* – the person who claims to speak on behalf of God) , —What (mah) has Yahowah (יהוה) testified to you, spoken about to you, declared to you, and answered you (*‘anah* – provided to you as a witness, responded to you, and asked of you), and (wa) what (mah) has Yahowah (יהוה) communicated in His Word (*dabar* –spoken and verbalized, announced and declared)?”‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:37)

Jer 23:37 Thus^{H3541} shalt thou say^{H559} to^{H413} the prophet,^{H5030} What^{H4100} hath Yahuah^{H3068} answered^{H6030} thee? and, What^{H4100} hath Yahuah^{H3068} spoken?^{H1696}

Yah has repeated this suggestion because far too few people heed it, and it is a matter of life and death. The only answers which count when it comes to forming a relationship with אֱלֹהִים and living forever with Him are found in Yahowah's —*masa*'—prophetic pronouncements, inspired revelation, and authorized promises.

In the next verse we are greeted by a magnificent and yet gut-wrenching prophecy. After communicating the benefits of —*amar*—affirming, accepting, and proclaiming Yahowah's —*masa*'—authorized, inspired, and revealed pronouncements, prophecies, and promises, and delineating the consequences of —*lo*'—*amar*—not affirming, accepting, nor proclaiming them, Yah informs His people in a prophetic pronouncement that He will dispatch His Word to them by way of a Witness, fulfilling and affirming all of His —*masa*'—prophetic promises. But then He tells us that His people will reject Him, and that as a result, they will be rejected.

Yah says in essence, “So if you acknowledge and accept My prophetic declarations, here's one you ought to consider seriously because the consequences are serious. I'm going to send the living embodiment of My prophetic testimony to you, and yet I'm telling you in advance that most of you are going to reject this ultimate affirmation of My Word. And by so doing, I am putting you on notice: I will have no memory of those of you who do. I will provide you with no credit what so ever, and will completely disassociate Myself from you.”

And yet, in spite of this warning, mankind has done this very thing: Jews, Christians, Muslims, and Humanists alike. Even though Yah's words are unequivocal, unambiguous, and uncompromising, the victims of the world's most prevalent religious schemes have all failed to appreciate or understand the consequence of disassociating Yahowah's Witness from His prophetic testimony.

The bottom line here is that אֱלֹהִים is not into partial credit. Man's religious corruptions have no value whatsoever in His eyes. All of those who disassociate Yahowah from the Torah, Prophets, and Psalms, as Christians, Jews, Muslims, and Secular Humanists all do, will be and remain unknown to Yah, of no interest to אֱלֹהִים, unredeemed by אֱלֹהִים, and completely separated from Him. There is no compromise or wiggle room here. This is bold and blunt. But it is also comprehensive and complicated, so let's consider this prophetic pronouncement first bereft of amplification. Yah revealed:

“And if you acknowledge, accept, and testify regarding the prophetic declaration of Yahowah, so likewise this is what Yahowah affirms and promises: —Since you all are saying this, the Word of Yahowah's authorized, inspired, and the revealed testimony, and yet when I chose to reach out and actually send Yah unto you all for the purpose of serving as a Witness, and you do not respond and answer, nor affirm this Witness to Yahowah's prophetic declaration, for this reason therefore behold, then I will genuinely forget about you,

give you no credit whatsoever, and I will actually reject and completely forsake you all and the city which, as a result of the relationship, I gave to you and to your fathers from My, the Almighty's presence.”(Yirmayahw23:38-39)

Jer 23:38 But since^{H518} ye say,^{H559} The burden^{H4853} of Yahuah;^{H3068} therefore^{H3651} thus^{H3541} saith^{H559} Yahuah;^{H3068} Because^{H3282} ye say^{H559} (H853) this^{H2088} word,^{H1697} The burden^{H4853} of Yahuah,^{H3068} and I have sent^{H7971} unto^{H413} you, saying,^{H559} Ye shall not^{H3808} say,^{H559} The burden^{H4853} of Yahuah;^{H3068}

Jer 23:39 Therefore,^{H3651} behold,^{H2009} I, even I, will utterly forget^{H5382} ^{H5382} you, and I will forsake^{H5203} you, and the city^{H5892} that^{H834} I gave^{H5414} you and your fathers,^{H1} *and cast you out* of^{H4480} ^{H5921} my presence:^{H6440}

Now let's observe this amazing statement deploying the full benefits of amplification to see how much more we can learn...

“**And if** (wa ma) **you acknowledge, accept, and testify regarding** (‘*anah* la –responded and provide a witness to, speak about, declare, and say that you answer to) **the prophetic declaration** (*masa*’ –the authorized promise, inspired pronouncement, and authorized word) **of Yahowah** (Yahowah), **so likewise** (ken –surely and reliably as a result) **this is what** (koh) **Yahowah** (אָהוּאֵה) **affirms and promises** (‘*amar*’ –says and intends, declares, and answers), —**Since** (‘*ya’an*’ – for the reason) **you all are saying** (‘*amar*’ *eth* –witnessing with, answering to, making promises by way of, summoning others with, and providing testimony on behalf of) **this** (zeh), **the Word** (ha dabar) **of Yahowah’s** (אָהוּאֵה) **authorized, inspired, and the revealed testimony** (*masa*’ – prophetic declaration), **and yet when** (wa) **I chose to reach out and actually send** (salah – decided to genuinely set apart and dispatch (imperfect waw consecutive)) **The Almighty unto you all** (‘*el*’ –the Mighty One to you) **for the purpose of** (la) **serving as a Witness and communicating with you** (‘*amar*’ –affirming everything I’ve said (qal stem in the infinitive construct –meaning that this witness is real and His affirmations are genuine, as opposed to this being a metaphor and/or hypothetical, and that as a verbal noun, the Witness is a manifestation of Almighty Yah in 46action)), **and you do not respond and answer, nor affirm this Witness to** (‘*lo*’ ‘*amar*’ –you do not accept or speak on behalf of (qal stem and imperfect conjugation –telling us that this decision regarding Yahowah’s Witness will have genuine, serious, unfolding, and ongoing consequences with regard to)) **Yahowah’s** (Yahowah’s) **prophetic declaration** (*masa*’ –the authorized, inspired, and the revealed pronouncement), **for this reason therefore** (la ken – so accordingly) **behold** (hineh), **then** (wa) **I will genuinely forget about you** (*nashah* ‘*eth*’ –I will not recall any information or memory of you (qal perfect consecutive –telling us that Yah will actually choose to forget about them for a specific period of time which will eventually come to an end)), **give you no credit whatsoever** (*nasha*’ –provide nothing of value, no payment, recompense, or ransom (infinitive absolute, which as a verbal noun tells us that God, Himself, is the ransom which will be withheld)), **and I will actually reject and completely forsake you all** (*natash* ‘*eth*’ –I will genuinely disassociate from you, completely separating Myself from you, abandoning you (qal

perfect consecutive—affirming that this rejection and disassociation is Yah’s decision, and while total with regard to this audience, the rejection will end at some point in time, and allowing for a different fate for a subsequent and different response)) **and the city** (‘yr) **which as a result of the relationship** (‘asher) **I gave** (natan) **to you** (la) **and to your fathers** (wa la ‘ab) **from** (min) **My, the Almighty’s presence** (‘al paneh).”“(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:38-39)

Jer 23:38 But since^{H518} ye say,^{H559} The burden^{H4853} of Yahuah;^{H3068} therefore^{H3651} thus^{H3541} saith^{H559} Yahuah;^{H3068} Because^{H3282} ye say^{H559 (H853)} this^{H2088} word,^{H1697} The burden^{H4853} of Yahuah,^{H3068} and I have sent^{H7971} unto^{H413} you, saying,^{H559} Ye shall not^{H3808} say,^{H559} The burden^{H4853} of Yahuah;^{H3068}

Jer 23:39 Therefore,^{H3651} behold,^{H2009} I, even I, will utterly forget^{H5382 H5382} you, and I will forsake^{H5203} you, and the city^{H5892} that^{H834} I gave^{H5414} you and your fathers,^{H1} *and cast you out of*^{H4480 H5921} my presence:^{H6440}

Yahowsha‘ is the living embodiment of Yahowah’s Word, and thus of His prophetic declarations, inspired pronouncements, and authorized promises. And yet when the Word of Yah became flesh and camped out in our presence, affirming everything Yahowah had promised in His Towrah —Instructions, every religious institution on earth, before and since, has rejected His message in favor of man’s. They have spoken on behalf of —*ha Ba ‘al* — the Lord instead of Yahowah.

In the spirit of full disclosure, I’d like to share two additional thoughts relative to our previous discussion regarding the extraordinarily unique quality of Hebrew tenses —as they are seldom as revealing or essential as they are in this prophetic declaration. First, if you consider yourself a passionate and devoted student of Yahowah’s Word, and especially His prophetic pronouncements, as opposed to an interested, albeit casual, observer, your heart should have leapt for joy and danced around your chest when you first heard that Hebrew tenses are timeless and thus convey testimony that was, is, and always will be true. You would have recognized that Yahowah and His Word are identical in this way. So when Yah says that He exists as “*ha dabar* —the Word”, and that the Witness to His —*masa’* — prophetic promises is —*‘el* — Almighty Yah, it’s more than a metaphor —it is a statement of fact.

Second, you may recall in our earlier discussion that I mentioned that there was one possible exception to the timeless nature of Hebrew tenses, that being the imperfect waw consecutive, which according to scholars: —commonly conveys past tense / time. But that isn’t always the case, nor necessarily so. The preterite form is often used as it is here in this prophetic passage to affirm the absolute certainty of an important, although future event. In such a case, the waw consecutive is called —the prophetic tense, because the fulfillment is so certain Yah speaks of it as if it has already occurred. But that is only partially accurate.

From אָיָא’s perspective, and He is the one speaking to us throughout this passage, the future has already taken place. He has not only witnessed it — He has participated in it. So rather than

predictions, Yah's prophetic pronouncements are future history. In them we find a perfect Historian recording the events He has witnessed, and then reporting what He has experienced in our future to us in our past so that when all of His prophetic declarations come true exactly as He has promised us they would, we might grow to trust Him. And that is what this passage is all about, as it promises the future arrival of the Word of Yah while describing His nature and our reaction to Him.

So that you know, Yah's ability to see all time at any time is illuminated by the nature of light. On a photon of light time simply exists —thereby unifying the past, present, and future. And that is why Yah often equates His nature to light. Therefore, when we come to understand the unique qualities of light, especially as it relates to time, our appreciation of Yah and His testimony is substantially enhanced. But there is more. Here, specific to the qal stem and imperfect waw consecutive as they are deployed in the first person singular with —salah —I have sent, I am sending, I will send, rendered in the passage as —**I chose to reach out and actually send**, realize that in Hebrew, the wa is typically a conjunction. As such, wa is used to create connections between various thoughts or actions and their consequences, as it is here. And in fact, in this passage the imperfect waw consecutive construction of salah is actually introduced and preceded by wa in order to make this entire passage an “if” then statement, as in “ if you acknowledge My prophetic pronouncements then you should consider this prophetic declaration.”

Further, the imperfect conjugation, rather than speaking of a completed action, as would be required for past tense, actually conveys the idea of an action's unfolding and ongoing nature and consequence. As such, the imperfect is the wrong form of Hebrew to use to convey a completed action which has transpired in the past.

Lastly, the consecutive form associated here with —salah—to send, conveys volition which is a heartfelt preference or a conscious decision made under the auspices of freewill. So in the first person singular in the consecutive form, salah reads: —I have chosen to send. Therefore, by examining the component parts of this Hebrew tense, we find nothing in the imperfect waw consecutive which suggests that it actually serves to convey an action which has already occurred —at least from our perspective. Also relevant are the tenses Yah selected to deploy with the alliteration of —nashah – I will forget about you, —*nasha'* –will give you no credit whatsoever, and —natash –I will completely reject and forsake you. Only in Hebrew could Yah use the qal perfect consecutive to tell us that while He will genuinely forget about His people, this state of affairs will not endure forever. Only in Hebrew could אָנָּה deploy the infinitive absolute as a verbal noun to affirm that He, Himself, is the ransom. And only in Hebrew could the qal perfect consecutive be used to tell us that Yah's rejection of His people and His disassociation from them and Yaruwshalaim, while total and complete relative to this audience, will not endure forever. He will reconcile with them upon His return to Jerusalem. This realization relative to the unique qualities of Hebrew tenses is one of many reasons why amplification and commentary are essential contributors to understanding.

What they say to us is that we need to study Yah's Word as a scientist would, observing how all of the elements work together to create the actual result, and not just read it like an English major. Understanding is in the details, in the jots and tittles. By using the unique and timeless power of Hebrew grammar, Yahowah was unequivocal. If a person disassociates Yahowsha' from Yahowah's prophetic pronouncements, from His Word, from the Torah, Prophets and Psalms, Yah will reject that individual. There will be no partial credit for sincerity, good behavior, the depth of one's faith, or the content of a person's heart.

And as such, this prophetic declaration regarding אַיָּאֵז's Witness serves as an all encompassing and irrefutable condemnation of all of mankind's religious schemes. Those who pontificate and promote the words of man over the Word of Yah, will find:

“And (wa) I will bestow (natan) upon you (‘al) an everlasting (‘owlam –an eternal and enduring) reproach (herpah –shame, disgrace, contempt, and dishonor) and also (wa) an everlasting (‘owlam –an eternal and enduring) humiliation which comes from a diminished and lowly status (kalimuwth –discredited and ignominious, so as to be viewed as insignificant and unworthy) which (‘asher) shall not be overlooked or forgotten (lo’ sakah–will not be ignored).”

‘(Yirmayahuw/ Yah Lifts Up / Jeremiah 23:40)

Jer 23:40 And I will bring^{H5414} an everlasting^{H5769} reproach^{H2781} upon^{H5921} you, and a perpetual^{H5769} shame,^{H3640} which^{H834} shall not^{H3808} be forgotten.^{H7911}

While אַיָּאֵז has no memory of those who do not remember His Word, nor any association of any kind with them, He will not overlook what they have done in the name of religion to separate His people from Him. For those who promote their own testimony as if it were authorized and inspired by Yah, there will be an eternal consequence. Religious clerics will find their souls diminished to a very low status, humiliated and imprisoned forever for their crimes. The ploy Paul used to establish the religion of Christianity was to disassociate the Ma'aseyah Yahowsha' from the Torah, and thus from the Word of Yah, from the Covenant, and from Yahowah's seven -step plan of salvation which begins with Passover, Unleavened Bread, and FirstFruits.

As a result, Paul, and all who promote the false apostle's faith, will endure the consequence delineated in this closing statement. Don't allow yourself to be victimized by them, as have several billion souls. Similarly, one hundred years thereafter, another rabbi, this one named Akiba, disassociated Yah's people from His Torah by insisting that salvation was afforded only to those who accepted his religious substitution: the Talmud which is comprised entirely of rabbinical arguments and apologetics. And so it would be that in the seventh century Muhammad, having bought Talmud stories from rabbis in Yathrib, twisted them to his liking to create his Qur'an— his recital —one which turned out to be so diametrically opposed to the Torah, it became its antithesis. And yet, several billion people have chosen to believe his testimony instead of Yahowah's.

Considering the popularity of man's words, as they are pontificated in Christianity, Judaism, and Islam, as opposed to Yahowah's Word, as His is conveyed in the Torah, Prophets, and Psalms, there are few more compelling or confirming prophetic declarations than those found in this chapter of Yirmayahuw. We have just read one of the most sweeping indictments of religion ever written, delineating its means and consequence. And it was written by Yah, the one so many have erroneously come to associate with religion. But in these words we find Yah damning religion. That is indeed sobering. Speaking of sobering, while I have no idea what the following rendering of the 38th and 39th verses mean, I still thought sharing this with you would be beneficial. The statement we found to be so meaningful, became so convoluted in the King James Version it lost all meaning.

—But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD; Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence.

While no better, by reading the Roman Catholic Vulgate, we discover that the KJV is little more than a revision of it:

—But if you shall say: The burden of the Lord: therefore thus saith the Lord: Because you have said this word: The burden of the Lord: and I have sent to you, saying: Say not, The burden of the Lord: Therefore behold I will take you away carrying you, and will forsake you, and the city which I gave to you, and to your fathers, out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.

It's little wonder Christians protest that they can't even understand the "Old Testament" of their bibles. Before we move on, I'd like to share two additional thoughts.

From my perspective, the three most important considerations to achieving an accurate and reliable translation are: context, context, and context. From the beginning, this has been a prophetic discussion—one focused upon the arrivals of the Ma'aseyah Yahowsha', upon the consequence of substituting His name for "*ha ba'al*—the Lord," one focused on the consequence of religious corruption, and upon man's failure to properly respond to Yah's Witness His Torah, Prophets, and Psalms. The moment any portion of this chapter is removed from this context, the resulting translations and conclusions become inaccurate and arbitrary, and much of this discussion's meaning is squandered.

The second thought I'd like to leave you with is that the words Yahowah has revealed, to the degree that they have been accurately retained by scribes, to the degree that our lexicons of ancient Hebrew are reasonably precise, and to the degree that I have properly used the full array of scholastic resources at my disposal to render them correctly and completely, can be trusted and relied upon. My commentary, however, which is often substantial, is not completely

trustworthy or reliable. I have made mistakes which I have had to correct, which means I'm fallible.

This known, in my defense, my comments are based in their entirety upon what אֱלֹהִים is saying to me through His testimony. I enjoy the conversation we have so much, I find that I'm unable to restrain myself from sharing it with you. So while all of it is inspired by His Word, and much of it may be inspired by the Spirit, the insights I'm sharing with you are not the inspired Word of Yah, but instead thoughts the Word of אֱלֹהִים has inspired. They are not Scripture. I am not speaking for אֱלֹהִים, but instead sharing what Yah has revealed to me through His Word. Therefore, if based upon your own careful observation of Yahowah's Testimony, you come to a different conclusion from time to time, wonderful. Rather than argue with you, I applaud you. Yah's Word is comprised of much more than I'm capable of comprehending, and I'm certain that there are messages which I'm missing.

All of which leads me to say: observe the Torah, Prophets, and Psalms and you will become enlightened beyond your wildest imagination. It is the most rewarding endeavor a person can undertake.

Now that Yah has affirmed that He does not like being referred to as —the Lord, and now that English bible translations have shown that they cannot be trusted, let's consider God's actual name, and whether we can and should pronounce it. The most telling passage in this regard is found in the book Yahowah entitled Shemowth –Names (which is certainly appropriate). You may know it as “Exodus.”

“**And** (wa) **Moseh** (Moseh –the one who draws us away from human oppression and divine judgment) **said** (‘amar) **to The Everlasting** (‘el), **the Almighty** (ha‘elohym –the Mighty One), **Now look, if** (hineh –behold, look here, and note if) **I** (‘anky) **go** (bow’–arrive and come) **to** (‘el) **the Children** (beny –sons) **of Yisra‘el** (Yisra‘el –a compound of ‘ysh –individuals, who sarah – strive and contend with, engage and persist with, are set free and are empowered by ‘el – Almighty), **and I say** (wa ‘amar) **to them** (la), —**The Almighty** (‘elohym –the Almighty) **of your fathers** (‘ab) **has sent me out** (salah –has extended Himself to dispatch me) **to you** (‘el), **and they ask** (wa ‘amar –question) **me** (la), **What is** (mah) **His personal and proper name** (shem), ‘**what** (mah) **shall I say** (‘amar) **to them** (‘el)?“(Shemowth/ Names / Exodus 3:13)

Exo 3:13 And Moses^{H4872} said^{H559} unto^{H413} The Everlasting,^{H430} Behold,^{H2009} when I^{H595} come^{H935} unto^{H413} the children^{H1121} of Israel,^{H3478} and shall say^{H559} unto them, The Almighty^{H430} of your fathers^{H1} hath sent^{H7971} me unto^{H413} you; and they shall say^{H559} to me, What^{H4100} is his name?^{H8034} what^{H4100} shall I say^{H559} unto^{H413} them?

While אֱלֹהִים would give Moseh a direct answer, He didn't do so directly. And that is because there is a bigger difference between Amen Ra, Amun, Aten, Horis, Seb, Isis, Osiris, Sobek, and other ba'alym, and Yahowah, than just a name. Yahowah is real. He actually exists. So by

revealing the basis of His name, Yahowah answered the most important question we can ask: yes, there really is a Yah.

—**And** (wa) The Almighty (‘*elohym*) **said** (‘*amar*—answered and declared) **to** (‘*el*) **Moseh** (Moseh), ‘*Ehayah* ‘*asher*) ‘*ehayah* ‘) —**I Am Who I Am**. (‘Shemowth/ Names / Exodus 3:14)

Exo 3:14 And The Almighty^{H430} said^{H559} unto^{H413} Moses,^{H4872} I AM^{H1961} THAT^{H834} I AM:^{H1961} and he said,^{H559} Thus^{H3541} shalt thou say^{H559} unto the children^{H1121} of Israel,^{H3478} I AM^{H1961} hath sent^{H7971} me unto^{H413} you.

In His response, אָיָאָר conveyed:”I Exist.” He said: “I was, I am, and I always will be.” He replied: “I am Yah.” “I am” responsible for your very existence. “I am” the source of your continued existence. “I am” exactly who I say I am (and not what men say of me). ‘*Ehayah* is hayah prefixed in the first person singular, meaning: “I exist, I am, I was, and I will be.” It was written in the qal relational stem, affirming the reliability and genuineness of this pronouncement. Further, hayah was conjugated in the imperfect, telling us that אָיָאָר’s “hayah—existence” will produce on going results which have unfolding consequences throughout the whole fabric of time.

Collectively then, ‘*ehayah* says: —I actually exist, and my very existence will produce unfolding results and ongoing consequences throughout the whole of time. ‘*Asher* is a relative particle which denotes a —relationship, an association, or linkage, and, as such, it is often translated —with, who, which, what, where, or when.¶ So in this context, ‘*asher* tells us that Yah is seeking a relationship with us, and that how we respond to His proposed association will influence our very existence. Therefore, by using these words, Yahowah told us:

- 1) He actually exists,
- 2) That our continued existence is predicated upon Him,
- 3) That relationships are of vital interest to Him, and
- 4) He told us how to pronounce His name (Yahowah from hayah).

“**And** (wa) **He said** (‘*amar*), **So this is what** (koh) **you should actually say** (‘*amar*—answer (scribed in the qal relational stem, affirming the reliability of this advice, and in the imperfect conjugation, telling us that this pronouncement would have ongoing consequences which would unfold throughout time)) **to** (la) **the Children** (ben) **of Yisra‘el** (*yisra‘el*—those who strive and contend with, engage, persist, and endure with, are set free and are empowered by Yah), —**I Am** (‘*ehayah*—first person singular of the verb hayah, meaning I exist; written in the qal stem, imperfect conjugation, affirming the reliability and ongoing consequences of His existence on our existence), **He has sent me** (salah—He has reached out and extended Himself to actually dispatch me (in the qal perfect, telling us that this act of אָיָאָר is indivisible, whole and complete, and valid throughout all time, and as a result, should not be compartmentalized into separate chronologies)) **to you** (‘*el*). (‘Shemowth / Names / Exodus 3:14)

Exo 3:14 And The Almighty^{H430} said^{H559} unto^{H413} Moses,^{H4872} I AM^{H1961} THAT^{H834} I AM:^{H1961} and he said,^{H559} Thus^{H3541} shalt thou say^{H559} unto the children^{H1121} of Israel,^{H3478} I AM^{H1961} hath sent^{H7971} me unto^{H413} you.

There may be no more profound a statement, no more important a mission, no higher authority. The source of our existence, the one and only Yah who actually exists, was going to go from Arabia to the Nile Delta with an eighty-year-old shepherd to rescue His wayward and oppressed children from Egypt —the most oppressive religious, political, and military power man had yet conceived. And the result of this mission would produce ongoing consequences which would profoundly influence mankind's relationship with Yah for all time.

Those who promote the myth that Yah's name isn't known, that it isn't important, and that it cannot and should not be pronounced, stop reading at this point. But אִיְהוָה was not finished speaking. Moreover, Shemowth / Names 3:13 and 3:14 are Yahowah's marvelous way of telling us exactly how to spell and speak His name — even understand His name. This was not a random diatribe.

'Ehayah 'asher 'ehayah reveals the basis of Yahowah's name, the meaning of Yahowah's name, even the proper pronunciation of Yahowah's name. He has already left us without excuse. And yet, He was not done talking.

“And (wa) The Almighty (‘elohym –Almighty), moreover (‘owd –besides this and in addition), said (‘amar –declared) to (‘el) Moseh (Moseh –from mashah, the one who would draw us away from human oppression and divine judgment), This is what (koh) you should say (‘amar – promise and declare (also scribed in the qal imperfect)) to (‘el) the Children of Yisra‘el (beny yisra‘el –the children and sons who strive, contend, and struggle with, those who engage, persist, and endure with, those who persevere with, and who are set free and empowered by Yah), —Yahowah (-hwhy-), Everlasting(‘elohym) of your fathers (‘ab), The Everlasting (‘elohym) of Abraham (‘Abraham –Loving, Enriching, and Merciful Father), The Everlasting (‘elohym) of Yitzchaq (Yitzchaq – Laughter), and The Everlasting (‘elohym) of Ya‘aqob (Ya‘aqob –One who Supplants and Digs in His Heels), He sent me (salah –He has reached out and extended Himself to actually dispatch me (in the qal perfect, revealing that this act of Yah is indivisible, whole and complete, and valid throughout all time)) to you (‘el). This is (zeh) My name (shem –My personal and proper designation (scribe din the singular construct form, making Yahowah inseparable from His one and only shem –name)) forever (la ‘olam – for all time and into eternity). And (wa) this is (zeh) My way of being known and remembered (zeker –My status and renown, My way of being mentioned and recalled, My commemoration and memorial, My inheritance right, symbol, sign, and signature) for (la) all places, times, and generations (dowr dowr). ‘(Shemowth/ Names / Exodus 3:15)

Exo 3:15 And The Everlasting^{H430} said^{H559} moreover^{H5750} unto^{H413} Moses,^{H4872} Thus^{H3541} shalt thou say^{H559} unto^{H413} the children^{H1121} of Israel,^{H3478} Yahuah^{H3068} Everlasting^{H430} of your fathers,^{H1} the Everlasting^{H430} of Abraham,^{H85} the

Everlasting^{H430} of Isaac,^{H3327} and the Everlasting^{H430} of Jacob,^{H3290} hath sent^{H7971} me unto^{H413} you: this^{H2088} is my name^{H8034} forever,^{H5769} and this^{H2088} is my memorial^{H2143} unto all generations.^{H1755 H1755}

Yes, indeed, יהוה has a name, one name by which He wishes to be remembered. It is Yahowah. Since this is among the most important pronouncements ever made, let's contemplate Yahowah's declaration once again, this time uncluttered by my explanations.

“And (wa) Moseh (Moseh) said (‘amar) to Yah (‘el), the Almighty (ha ‘elohym), Now look, if (hineh) I (‘anky) go (bow’) to (‘el) the Children (beny) of Yisra‘el (Yisra‘el), and I say (wa ‘amar) to them (la), —The Everlasting (‘elohym) of your fathers (‘ab) has sent me out (salah) to you (‘el), and they ask (wa ‘amar) me (la), What is (mah) His personal and proper name (shem),‘ what (mah) shall I say (‘amar) to them (‘el)? ‘And (wa) The Everlasting (‘elohym) said (‘amar) to (‘el) Moseh (Moseh), I Am (ehayah) Who (‘asher) I Am (ehayah). ‘ And (wa) He said (‘amar), So this is what (koh) you should actually say (‘amar) to (la) the Children (ben) of Yisra‘el – those who seek to strive and contend with, engage, persist, and endure with, to be set free and empowered by The Everlasting, —I Am (‘ehayah) , He has sent me (salah) to you (‘el). ‘And (wa) The Everlasting (‘elohym), moreover (‘owd), said (‘amar) to (‘el) Moseh (Moseh), This is what (koh) you should say (‘amar) to (‘el) the Children of Yisra‘el (beny yisra‘el), —Yahowah (יהוה), The Almighty (‘elohym)of your fathers (‘ab), The Everlasting (‘elohym) of Abraham (‘Abraham), The Everlasting (‘elohym) of Yitzchaq (Yitzchaq), and The Everlasting (‘elohym) of Ya‘aqob (Ya‘aqob), He sent me (salah) to you (‘el). This is (zeh) My name (shem) forever (la ‘olam). And (wa) this is (zeh) My way of being known and remembered (zeker) for (la) all time, dwelling places, homes, and generations (dowr dowr).‘(Shemowth 3:15)

Exo 3:15 And God^{H430} said^{H559} moreover^{H5750} unto^{H413} Moses,^{H4872} Thus^{H3541} shalt thou say^{H559} unto^{H413} the children^{H1121} of Israel,^{H3478} Yahuah^{H3068} Almighty^{H430} of your fathers,^{H1} the Everlasting^{H430} of Abraham,^{H85} the Everlasting^{H430} of Isaac,^{H3327} and the Everlasting^{H430} of Jacob,^{H3290} hath sent^{H7971} me unto^{H413} you: this^{H2088} is My name^{H8034} for ever,^{H5769} and this^{H2088} is My memorial^{H2143} unto all generations.^{H1755 H1755}

So, pray tell, how does anyone justify calling יהוה —Lord when Yah said as clearly as words allow: —My name is Yahowah. That is the way I want to be recalled, the way I want to be known, and the way I want to be remembered. Yahowah is My signature. Tell those who want to live with Me, those who want to be saved by Me, that Yahowah has sent you. The Almighty who rescues His children from human oppression has a personal and proper name —Yahowah. Know it, say it, remember it. Now that we have allowed יהוה to resolve the myth that He has many names, some of which are too sacred to be spoken, what about the myth that no one knows how to pronounce the Tetragrammaton, or the four consonants which comprise His signature.

To begin, Yahowah's name is comprised of vowels, not consonants. Flavius Josephus, the most famous of all Jewish historians, wrote in the first-century CE, in his *The War of the Jews*, Book 5.5.7: —...the set apart name, it consists of four vowels. Weingreen, a noted scholar in Hebrew grammar, subsequently stated in 1959 for Oxford University Press: —Long before the Introduction of vowel signs, it was felt that the main vowel sounds should be indicated in writing, and so the three letters, Wah (ו), Hey (ה), and Yowd (י) were used to represent long vowels.

In actuality, the easiest way to dispense with the “consonant” myth with regard to the Ancient, Paleo, and Babylonian Hebrew scripts found in Scripture is to examine the many thousands of words which contain the letters Wah (ו), Hey (ה), and Yowd (י), and consider how they are pronounced.

Almost invariably, the Waw, or Wah (ו-ו-siht nI. “u” “ro”, “oo”, “o” sduos lewov eht syevnoc ,(ו regard, it is similar to the vowel form of the English W, which is pronounced “double u”. The Hey (ה-ה-ה—dna “ha” decnuonorp si (ה, to a significantly lesser degree, “eh”. The Yowd (י-י-י -esiwrehto si dna ,dnuos “I” na setacinumoc (י similar to the vocalization of the vowel form of the English Y.

In reality, these three vowels, in conjunction with the Hebrew Aleph (א-א-א dna (א Ayin (א -א drow werbeH yreve ecnuonorp ot elbissop ti edam ,(א several millennia before the Sheva System was developed, or vowel points were introduced, by the Masoretes.

With this in mind, let's consider the three vowels which comprise Yahowah's name. Perhaps the most familiar Hebrew word known to us today beginning with the letter Yowd (י) is “yada” (יָדָא), “meaning “to know.” You often hear it repeated: “yada, yada, yada.” Indirectly, we know the Yowd sound from Israel, which is a transliteration of Yisra'el. It is also the source of the vowel I/i in: Isaiah (Yasha'yah), Messiah (Ma'aseyah), Zechariah (Zakaryahuw), Hezekiah (Chazayah), Nehemiah (Nachemyah), and Moriah (Mowryah).

Those who have sung “kumbaya (quwmbayah (stand with Yah))” or “hallelujah (halaluyah (radiate Yah's light))” know this Yowd (י) sound all too well. The י provides the vowel sound for the common Hebrew words yad – hand, yadah – to acknowledge, yatab – good, and yahad –united.

There are literally thousands of Hebrew words where the Yowd (י) is pronounced just like the Y/y is in the English words: —yes, yet, yield, yarn, yaw,yawn, yawl, yea, yippee, year, yearn, yeast, yell, yellow, yelp, yeoman, yesterday, you, young, yolk, yonder, and yummy. And just like Hebrew, in English, the letter Y is often a vowel. Consider: ”myth, hymn, my, fly, and cry.” In fact, according to the Oxford Dictionary, ” the letter Y is more often used as a vowel. And in this role it is often interchangeable with the letter I.” This similarity to Hebrew is not a coincidence, because Hebrew served as the world's first actual alphabet—a word derived from a transliteration of the first two letters of the Hebrew alphabet: Aleph and Beyt.

The second and fourth letter in Yahowah's name is the Hebrew Hey (ה). Curious as to how Yahowah's name could be based upon hayah (היה), which begins and ends with ה, and yet most often be transliterated "Yahweh," where the first Hey is pronounced "ah," and the second is pronounced "eh," I examined every Hebrew word inclusive of the letter ה – especially those words concluding with Hey. What I discovered is that just like hayah and 'elowah (the basis of 'elohym), the Hebrew ה is almost invariably pronounced "ah." In fact the ratio of "ah" to "eh" in Hebrew words is nearly one hundred to one. So in hayah, Yahowah told us how to pronounce all but one letter of His name.

And yet, in the definitive statement "'elowah hayah –God exists," all of our questions are answered. We can simply look to the title Yahowah selected for Himself in this revealing discussion, "'elohym(א ל ה י ם) – God," to ascertain how to properly pronounce the Hebrew vowel Wah (ו). You see, 'elohym is the contracted, and thus less formal, plural, and thus more inclusive, form of "'elowah (א ל ו ם ם), meaning —God Almighty." And it is in 'elowah (א ל ו ם ם) that we find definitive proof of how to properly communicate the Hebrew ו. (I just have to interrupt here for a second to say that it is coming to light that elohym and elowah were added indiscriminately 100 years or so after the Tanakh was written. More often than not Yahuah was by itself in the texts, not Elowah Yahuah or Yahuah Eloheim. So I would bet that Yah simply said hayah. I exist without the Canninite moniker. He was reintroducing Himself to people who had been surrounded by pagens for 400 years. He would want to make it crystal clear He was not associated with any pagan diety.)

Ironically, even the title Rabbis ultimately pointed to add the first common singular suffix, "my" to "lord," 'adoni, or more correctly, 'adonay, to replace Yahowah's name, was derived from 'adown (א ד ו ן), which actually helps us pronounce His name. But there is another, perhaps even better known, Hebrew word which can assist us in our quest. Scripture's most often transliterated title, "towrah –Torah," meaning "instructions," provides all the direction we require to properly pronounce the Hebrew Wah (ו) specifically, and YHWH generally. In the Divine Writ, this title for "instruction, teaching, direction, and guidance" is written TWRH (right to left as: תורה), where the "o" sound is derived from the Wah ו.

In addition, the most oft' repeated Hebrew word over the last one hundred generations has been —shalowm (שלום) – peace," where once again, we are greeted with the means to properly announce the Hebrew Wah ו. And I suppose Zion and Zionist, would be almost as well known. Its basis is spelled tsyown in Hebrew, once again telling us how to pronounce the Wah.

Other familiar Hebrew words which are pronounced similarly include: gowym – people (specifically Gentiles), yowm – meaning day, 'adown – master, 'owy – alas, 'owr – light, 'owth –sign, qowl – voice, towb –good, 'acharown – last, and of course 'elowah – Almighty, in addition to the names: Aaron, Jonah, Job, Judah, Moriah, Zion, and Jerusalem from 'Aharown, Yownah, Yowb, Yahuwdah, Mowryah, Tsyown, and Yaruwshalaym.

Beyond towrah , there are forty extremely important reminders conveyed throughout the Torah, Prophets, and Psalms which serve to affirm that God's name is pronounced Yahowah, not Yahuweh or Yahweh. While two of these, Yowb –Job and Yownah –Jonah, were shared previously, I omitted their meanings and etymology.

Virtually every credible lexicon affirms that the “Yow” sound in both names is a contraction of ”Yahow.” As such, Yownah –Jonah means: “Yahowah’s Dove (a symbol for the Spirit of God).” Yowb – Job is: “Cry Out to Yahowah.” But there are more.

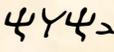
The most famous of these is Yowceph –Joseph, meaning “Yah Unites and Multiplies.” The most important is Yowbel –Jubilee, designating the year following the passage of seven Shabat of years, where “Yah’s SetApart Lamb” frees us by forgiving our debts. Every important fulfillment on Yahowah’s calendar commences not just on a Yowbel year of Freedom and Redemption, but on multiples of forty Yowbel. These include 1968 BCE (2000 years (40x50) after the expulsion of Adam from the Garden) when Yahowah affirmed His Covenant with Abraham on Mount Mowryah. Forty Yowbel thereafter (in 33 CE (there was no year 0 in the transition from BCE to CE)), Yahowsha’ fulfilled Passover, Unleavened Bread, and First Fruits on the same mountain. And finally, forty Yowbel removed from His sacrifice (upcoming in 2033), Yahowsha’ will return to Mount Mowryah on the Day of Reconciliations in anticipation of celebrating the Festival Feast of Shelters for one thousand years during the Millennial Sabbath. (I don’t ever try and pin a date on Yahuah, so take this with a grain of salt.)

Names which continue to echo “Yahow” today include: *Yow’ab* –Joab (Yah is our Father), *Yow’ach* – Joah (Related to Yah), *Yow’achaz* – Joahaz (Grasp Holdof Yah), *Yow’el* –Joel (Yah is Eternal), *Yowb* – Job (Cry Out to Yah), *Yowchanan* and *Yahowchanan* – Johanan and John (Yah is Merciful), *Yownah* – Jonah (Yah’s Dove), *Yownatan* – Jonathan (Yah Gives), *Yowceph* –Joseph (Yah Unites and Multiplies), *Yowram* – Joram (Yah Uplifts), and *Yowtham* – Jotham (Yah Perfects).

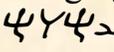
Therefore, the obvious pronunciation of YHWH (or יהוה or יהו or יה written left to right using Hebrew characters) is Y·aH·oW·aH. Mystery solved. (Not to nit-pick, but you can just as easily (and I have heard Craig say recently) that the pronunciation could be Yah-oo-ah. If all these words above mean Yah is, gives, cry out to (fill in the black) then it is not a stretch to say that the pronunciation should be Yahob for Job , Yahoah for Joah, Yahel for Joel etc. Remember people put Yah in their names to memorialize Yahuah. Would it make sense to then cover it back up again by not pronouncing it with the Yah sound?- Again, pronunciation is not crucial as long as you can logically back it up. I do think that the vowels listed can go back and forth from being short and long as well as the Ayin. And for other words I have no problem with it logically being pronounced like Torah-long O. How ever we must be careful when there is a purpose in proper names to point to Yahuah. I think that logic and scripture supports that they must retain the Yah sound to memorialize Yahuah.)

Since Yahowah invented the language of revelation, we are wise to observe its lessons. In Ancient Hebrew, the first letter of Yahowah's name was a Yad, which today is called a Yowd. It was conveyed using a pictographic depiction of an open hand  reaching down and out to us. This hand symbolized the power and authority to do whatever work was required. Even today, yad means "hand" in Hebrew, and metaphorically, it still represents the ideas of "engaging and doing," and thus of "authority and power." With Yah, the  reveals His willingness to reach down to lift us up, to extend Himself and reach out to us with an open hand, hoping that we will grasp hold of Him.

The second and fourth letter in Yahowah's name is a Hey. It was drawn as a person standing and reaching up while pointing to the heavens . In Ancient Hebrew it conveyed the importance of observing what Yah has revealed, of becoming aware of Him, and of reaching up to Him for help. Affirming this, the Hebrew word hey, still means "behold" in addition to "pay attention." The key aspect of this character, which is repeated twice in Yahowah's name, is that the individuals depicted are standing upright, so as to walk to and with . They are not shown bowing down in worship. Further, both hands are raised as if to grasp hold of Yahowah's hand, trusting Him to lead us home.

In this regard it is interesting to note that there are five hands depicted in Yahowah's name –  – just as there are five terms and conditions associated with His Covenant which we must accept if we want to engage in a relationship with Yah. And like our hand which is comprised of a thumb and five fingers, there is one prerequisite associated with our participation in the Covenant and then four subsequent requirements. Therefore, Yahowah is telling us that while He is offering to do the work, we control our destiny by our response to Him.

The third letter in -YHWH  or  is the Wah, which was called Waw in Ancient Hebrew. Its pictographic representation was drawn in the form of a tent peg or stake . These were used to secure a shelter and to enlarge it. And as such, the preposition wa communicates the ideas of adding to and of increasing something.

Bringing this all together, we discover that Yahowah's name is about our response to His offer.  says that Yah has the power, the authority, and the will to do whatever work needs to be accomplished to assist those who look to Him, who observe His revelation, and who reach up to Him for help. Those who do these things will be added to His family. They will be sheltered and become secure.

Now that we understand the most important name in the universe, let's turn our attention to the second: Yahowsha' – or sometimes transliterated Yahuwshuwa', or simply Yahushua, even Yahshua. The alternative ending (*shuwa* versus *sha*) is derived from Deuteronomy 3:21 and Judges 2:7, where we find , as opposed to . Each of the other 216 times His name is scribed we find the preferred "Yahowsha'."

This name **יהושה - יהושע** - **יהושה** - **יהושע** - is equal parts an identity designation and a mission statement. As a compound of Yahowah's name and *yasha*, the Hebrew word for "salvation and deliverance," Yahowsha' tells us that Yahowah, Himself, is engaged in the process of saving us.

As for the name "Jesus," which is more familiar, it is important to note that it cannot be found anywhere in **יהוה**'s Word. As a matter of fact, there was and is no J in the Hebrew alphabet — nor one in Greek or Latin. The letter was not invented until the mid 16th-century, precluding anyone named "Jesus" existing prior to that time. The letter J was first introduced by the Italian Renaissance humanist and grammarian, Gian Giorgio Trissino, who, while studying Latin texts in 1524, wrote *Trissino's Epistle about the Letters Recently Added in the Italian Language*, to advocate the enrichment of Italian by using Greek characters to better distinguish between various sounds. His recommendations were universally ignored, save the modern distinction between the U and V as well as the letter I versus what would eventually become a J. In the aftermath of Trissino's writings, his J was pronounced similarly to the Y in "yet". But by the 17th-century, first in France (with the word *junta*), then in Germany and England, a new, harder sound, similar to the J in "jet" emerged, some say in association with Trissino's Epistle.

The first English book to make a clear distinction between the "I" and "J" was published in 1634, where the new letter debuted on loan words from other languages, specifically Hallelujah rather than Halaluyah (meaning: radiate Yahowah's brilliant light). For those who relish dates, you may have noticed that 1634 is twenty-three years after the first edition of what was then called "The King James Bible" was printed in 1611. In it, Yahowsha' was called "Iesous."

Therefore, we can say with absolute certainty that no one named "Jesus" lived in the 1st-century CE. "Jesus" is a falsified and manmade 17th-century forgery. More troubling still, "Jesus" is most closely allied linguistically with "Gesus" (pronounced "Jesus,"), the savior of the Druid religion (still practiced throughout England), wherein the "Horned One" was considered god.

There are a plethora of Christian (a title we will refute momentarily) apologists who errantly claim that "Jesus" was a transliteration of the Greek Iesou, Iesous, and Iesoun. The problem with that theory is four fold. Yahowsha' wasn't Greek; He was Hebrew from the tribe of Yahuwdah. The Greek Iota is pronounced like the English I, rather than the come-lately J. The "u," "us," and "un" endings were derivatives of Greek grammar and gender rules without a counterpart in Hebrew or English. And most importantly, you won't find Iesou, Iesous, or Iesoun written on any page of any first-, second-, third-, or even early fourth-century Greek manuscript of the so-called "Christian New Testament. Divine Placeholders were universally deployed (without exception) by the Disciples to convey Yahowah's and Yahowsha's name. Simply stated: it is impossible to justify the use of "Jesus." And it is wrong.

Yahowsha‘, as a compound of “Yahowah” and “*yasha*’-salvation,” means ”Yah Saves.” Yahowsha‘ tells us that Yahowah manifest Himself in the form of a man, and that as a man, He, Himself, delivered us. Yahowsha‘ explains who He is and it defines His purpose.

So that there be no dispute: in the Torah, Prophets, and Psalms, you will find Yahowsha‘ – יהושע –written 216 times —first in Shemowth/ Names / Exodus 17:9. The Savior’s name was written Yahowshuwa‘ (יהושוע) twice (in Dabarym / Words / Deuteronomy 3:21 and then in Shaphatym / Judges2:7). In addition, Yashuwa‘ was scribed in the revealed text on 30 occasions. And Yashuw‘ah appears another 78 times. Collectively, these 326 Scriptural witnesses to the descriptive name and title of Yah’s implement and mission tell us that Yahowah is the source of our Salvation.

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

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

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

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

In opposition to these 10,000 affirmations, we have rabbis, who universally despise Yahowah, changing it to “*adonay* –my Lord.” Similarly, they have advocated replacing Yahowsha‘ with

“Yeshu”, irrespective of what the text actually reveals. So it seems reasonable to me to devalue this conflicting religious testimony in favor of Yahowah’s preference for Yah, not Ye, when addressing the Ma’aseyah.

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

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

As incriminating as this all appears, with some further due diligence it gets even worse. There was no “v” in the Ancient, Paleo, or Babylonian Hebrew language so *shav*’ itself is a product of linguistic manipulation. Comprised of Shin-Wah-Aleph (שׁוֹו), this word was originally pronounced *showa*’ and it meant: “to ravage, destroy, and devastate, creating a desolate, lifeless, wasteland.” Such is the result of removing Yahowah’s name from our collective consciousness and for changing not only the way it is spoken, but also the relationship between it and other words, titles and names associated with Yah.

By altering the Ancient Hebrew (Scriptural) pronunciation of the vowel following a Yowd (ו) to “eh,” especially in light of the fact Yahowah told us that His name was based upon *hayah*, and then by changing the Wah (ו) from the vowel sound “o,” “oo,” or “u” to the consonant “v,” all four letters in Yahowah’s name אֱלֹהִים were compromised. Further, while *showa*’ (שׁוֹו) and *shuwa*’ (שׁוּוּ) were written differently in the text, because they are transliterated similarly, by implementing the Sheva System, the Yahowshuwa’ of the Torah has now been associated with “false speech” by these deceivers—the same Scriptural manipulators later known as Masorettes. They are the ones who brought us the Masoretic Text and the corruption of Yahowah and Yahowsha’. They are the ones who promoted the myth that no one knows how to pronounce the name of Yah. They are the ones who would have you believe that

Yehshu and Yehshua are accurate representations of the Hebrew name of the person known to the world as “Jesus.” Do you suppose it was all coincidence? (For Yahowsha’s vivid description of this “brood of vipers,” read Mattanyah /Yah’s Gift /Matthew 23:1-33.)

These things known, the second most misleading myth has been lampooned. The human manifestation of Yahowah, the corporeal implement  would use to do the work required to save us, is Yahowsha’. This name, as a synthesis of Yahowah and *yasha*’, the Hebrew word for “salvation,” affirms that: “Yahowah is our Savior.”

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

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

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

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

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

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

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

“And it came to be (hayah), after (‘ahar) the physical death (mawet) of Moseh (Moseh), Yahowah’s (אֱלֹהִים) servant and coworker (‘ebed), Yahowah (יְהוָה) spoke (‘amar) as The Everlasting to (‘el) Yahowsha (יְהוֹשָׁע) or - Yahowsha’: a compound of Yahowah and yasha’, saves), son of (ben) Nuwn – the eternally existing (Nuwn), who had rendered assistance to

(sarat) Moseh for the purpose of saying (la ‘amar), ’Moseh, My servant and associate (‘ebed) has died (muwth) , and so now, at this time (wa ‘atah) stand upright (quwm) and pass over (‘abar) this (zeth) Yarden (Yarden) , you (‘atah) and the entire (kol) family (‘am) into The Everlasting’s (‘el) realm (‘erets) which as a result of the relationship (‘asher) I am (‘anky) giving (natan) to them (la), to (la) the Children (beny) of Yisra’el –those who strive to live with Yah (Yisra’el).’(Yahowsha’ 1:1-2)

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

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

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

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

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

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

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

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

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

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

“There did not exist (*lo’ hayah*) a Word (dabar) from (min) all (kol) that which (*’asher*) Moseh (Moseh) had instructed and taught (sawah) which (*’asher*) Yahowsha‘ (^{וַיִּשָׁאֵר} *Yahowsha’* : a compound of Yahowah and *yasha’* – saves = Yahowah Providing Salvation) did not (*lo’*) read, recite, call out, and proclaim (*qara’*) in a straightforward manner in the presence of (neged) the entire (kol) assembled community (qahal) of Yisra‘el (*Yisra’el* –

those *ysh* – individuals, who *sarah* – strive, contend, and endure with, engage, persist, and persevere with, are set free and are empowered by ‘*el –Yah*), **including (wa) the women (ha ‘isah) and the little children (tap), as well as (wa) the foreigners (ger) who were walking (halak) among them (ba qereb) .”** (8:35)

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

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

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

“And (wa) Yahowsha‘ (אֱלֹהֵינוּ) diminished and extended himself to serve and bless them (barak), and he sent them walking (salahhalak) to Yah‘s (‘el) and their homes (wa ‘ohel).”
(Yahowsha‘ 23:6)

Jos 23:6 Be ye therefore very^{H3966} courageous^{H2388} to keep^{H8104} and to do^{H6213 (H853)} all^{H3605} that is written^{H3789} in the book^{H5612} of the Torah^{H8451} of Moses,^{H4872} that ye turn^{H5493} not^{H1115} aside^{H5493} therefrom^{H4480} to the right hand^{H3225} or to the left,^{H8040}

“Do not (bilty) move purposefully toward or deliberately associate with (la bow‘ ba) the things of (ha ‘eleh) those Gentiles from foreign cultures and nations (ha ‘eleh gowym) who remain (sa ‘ar) among you (‘eth) . And with regard to (wa ba) the names (shem) of their gods (‘elohym), you must not be compelled to memorialize, mention, recall, nor proclaim them

(*lo' zakar*). And you should not be prompted to swear an oath or make promises by way of them (*wa lo' shaba'*), nor should you serve them (*lo' abad*), and you should not bow down to them, prostrating yourselves (*wa lo' hawah*) to them (1a).” (23:7)

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

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

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

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

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

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

Jos 24:17 For^{H3588} Yahuah^{H3068} our Everlasting,^{H430} He^{H1931} it is that brought^{H5927} us up and our fathers^{H1} out of the land^{H4480} ^{H776} of Egypt,^{H4714} from the house^{H4480} ^{H1004} of

bondage,^{H5650} and which^{H834} did^{H6213} those^{H428} great^{H1419 (H853)} signs^{H226} in our sight,^{H5869} and preserved^{H8104} us in all^{H3605} the way^{H1870} wherein^{H834} we went,^{H1980} and among all^{H3605} the people^{H5971} through^{H7130} whom we passed:^{H5674}

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

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

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

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

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

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

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

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

“**And then (wa) Yahowsha‘(וַיִּכְתֹּב) – wrote (katab) these (‘eleh) words (dabar) in (ba) The Eternal’s (‘elohym) Towrah (ha Towrah). And (wa) He grasped hold of (laqah) a great (gadowl) stone (‘eben) and He stood it upright (quwm) there (sam) under (tahat) a large tree (‘alah) which represented (‘asher)) a set-apart place unto (miqdash) Yahowah אֱלֹהִים.”**
Yahowsha’/ Yah Saves / Joshua 24:26)

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

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

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

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

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

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

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

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

Yahowsha’ was not Greek, did not speak Greek, and did not have a Greek name or a Greek title, so to infer that He did by crudely transliterating *Ieosus Christos* “Jesus Christ” is grossly misleading and deceptive.

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

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

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

Chrestus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate. And a most mischievous superstition, thus checked for the moment, again broke out not only in Iudaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the

crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination when daylight had expired. “Chrestus and christos are different words in Greek with very different meanings.

But there is more, the Nestle-Aland 27th Edition Greek New Testament reveals that Chrestus (χρηστός) was scribed in 1 Peter 2:3, not Christos. Their references for this include Papyrus 72 and the Codex Sinaiticus, the oldest extant witnesses of Peter’s (actually of Shim’own Kephas’) letter.

In Shim’own’s epistle, one attested by both ancient manuscripts, the Disciple and Apostle tells us:

“As a newborn child, true to our real nature (logikos –in a genuine, reasonable, rational, and sensible manner), **earnestly desire and lovingly pursue** (epipotheo –long for, showing great affection while yearning for) **the pure and unadulterated** (adolos –that which is completely devoid of dishonest intent or deceit, and thus is perfect) **milk in order to grow in respect to salvation, since we have experienced** (geuomai –partaken and tasted, have been nourished by) **Yahowah** (ΚΣ –from a Divine Placeholder) **as the Useful Implement and Upright Servant** (Chrestus –the Upright One who is a superior,merciful, kind, and good tool).”

(1 Shim’own/ Peter 2:2-3)

1Pe 2:2 As^{G5613} newborn^{G738} babes,^{G1025} desire^{G1971} the^{G3588} sincere^{G97} milk^{G1051} of the word,^{G3050} that^{G2443} ye may grow^{G837} thereby:^{G1722 G846}

1Pe 2:3 If so be^{G1512} ye have tasted^{G1089} that^{G3754} the^{G3588} Lord^{G2962} is gracious.^{G5543}

The fact that we find Chrestus written in the Codex Sinaiticus, and the placeholder XPΣ written in P72 in the same place in this passage, we have an early affirmation that the Divine Placeholder representing the title “Ma’aseyah” was based upon the Greek Chrestus, not Christos.

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

With a second and third myth resolved, let’s turn our attention to Yahowsha’s actual title. To begin, let’s consider the issues of consistency and relevance. Most every important name, title,

and word associated with Yahowah and our *yashuw'ah*/ salvation bears God's signature: "Yah." So as you think about the following examples cited from Scripture, please consider the likelihood that Yahowah's most important title would not be included in this list. And at the same time, I would encourage you to ponder the collective message communicated by these names, while at the same time considering the consequence of their religious corruptions. (While reviewing the following transliterations of these names, realize that most all of them would be more accurately pronounced by rendering the Wah as an "o" rather than a "u." But I've listed them as they are presented in the most popular lexicons, only so that you might be able to look them up and verify their meanings.)

Starting with the Savior *Yahowsha'*, and salvation, *yashuw'ah*, these words, titles, and names include: yahab –Yah Gives and Yah Provides, yahuwd –Yah Knows and Loves, Yahuwd – the Place Yah Knows and Loves (Judah), *Yahuwda'y*, Yahuwdy and Yahuwdym – Related to Yah (Jew and Jews), Yahuwdyth – Yah's Language (Hebrew), Yahowchanaan – Yah is Merciful (John), *Yahuwyada'* – Yah Knows (Jehoiada), Yahuwyakyn and Yahuwyaqym – Yah Establishes and Uplifts (Jehoiachin and Jehoiakim), Yahuwnatan –Yah Gives(Jonathan), Yahuwtsadaq –Yah Vindicates (Josedeck), Yahuwram –Yah Uplifts(Jehoram), *Yahuwsheba'* – Yah's Promise of Seven (Jehosheba), Yahuwshaphat – Yah Judges (Jehoshaphat), *'Ab yah* and *Aby ahuw'* – Yah is my Father (Abijah and Abihu), *'Edonyah* –Yah is the Upright Pillar (Adonijah), *'Uwryah* –Yah is Light (Uriah), *'Achazyah* –Yah Grasps Hold (Ahaziah), *'Achyah* – Yah's Familial Relationship (Ahijah), *'Elyah* –Yah is God (Elijah), *'Amatsyah* –Yah is Aware and Capable (Amaziah), *'Amaryah* –Yah Speaks (Amariah), binyah –Yah's Son building), Banayah – Yah Builds Up and Establishes (Benaiah), biryah – Yah Nourishes (meat), Berekyah – Yah Kneels Down to Bless(Berechiah), gadyah – Yah's Lamb (kid), Gadalyah and Gadalyahuw – YahGrows (Gedaliah), gawyah – Yah's Deceased Body (corpse (speaking of Passover)), Gamaryahuw – Yah Completes (Gemariah), dalyah – Yah's Branch (branch (a Ma'aseyah metaphor)), *Howsha'yah* –Saved by Yah (Hoshaiah), Zabadyah – Yah's Gift Endows (Zebadiah), Zakaryahuw – Remember Yah(Zechariah), Chagyah – Yah's Festival Feasts (Haggiah), Chizqyah – Yah Strengthens and Prevails (Hezekiah), chayah – Live with Yah (life), Chilqyah – Share with Yah (Hilkiah), Chananyahuw – Yah's Merciful (Hananiah), Chashabyah – Yah's Plan (Hashabiah), Towbyah – Yah is Good (Tobiah), *Yakda'yah* – Acknowledge Yah (Jedaiah), Yachizqyahuw – Yah Strengthens (also rendered Hezekiah), Yaryahuw –Yah is the Source of Instruction (Jerijah), Yirmayahuw – Yah Lifts Up (Jeremiah), *Yasha'yahuw* – Salvation is from Yah(Isaiah), *Mow'adyah* – Yah's Appointed Meetings (Moadiah), Mowryah – Revere Yah (Mount Moriah), michyah – Yah Preserves Life (preserves life), Machceyah – Yah's Shelter (Maaseiah), Malkyah –Yah Rules (Malchiah), *Ma'aseyah* – Doing Yah's Work (Maaseiah), *Ma'aseyahuw* – Implement of Yah (Maaseiah), Miqneyahuw – Redeemed by Yah (Mikneiah), Mashelemyahuw – Yah's Visible Likeness (Meshelemiah), Mattanyah and Mathithyahuw – Yah's Gift (Mattaniah and Matthew), Nachemyah – Yah Consoles and Comforts (Nehemiah), *Ne'aryah* – Yah's Young Servant (Neariah), Neryahuw – Yah's Lamp (Neriah), Nathanyahuw = Yah Gives (Nethaniah), Obadyah – Work With Yah (Obadiah), *'Adayah* – Yah's Pass Over Adorns (Adaiah),

'*Uz yahuw* and '*Uz ya*' – Yah is Mighty (Uzziah), '*Ananyah* –Yah Appears (Ananiah), *Anayah* – Yah Answers and Responds (Anaiah), '*Azaryahuw* – Yah Supports and Assists (Azariah), '*Asayah* –Yah Does the Work (Asaiah), '*Amacyah* – Yah Carries Our Burdens(Amasiah), '*Athalyahuw* – Yah's Splendid Choice (Athaliah), *Padayah* – Yah Ransoms and Redeems (Pedaiah), *Palatyahuw* – Yah Saves and Sets Free (Pelatiah), *Tsidqyahuw* – Yah's Justice Vindicates (Zedekiah), *tsaphyah* – Observe Yah (examine), *Tsaphanyahuw* – Treasure Yah (Zephaniah), *tuwshyah* – Yah's Wisdom (wisdom), *Tsaruyah* – Be Bound to Yah (Zeruah), *Qowlayah* – Listen to the Voice of Yah (Kolaiah), *Ramalyahuw* – Be Raised by Yah (Remaliah) , *ra'yah* – Yah Loves (love), *Shobyah* – Yah's Branch and Staff (Shachia), *Sherebyah* – Yah's Scepter (Sherebiah), *Sarayah* – Persist and Persevere With Yah (Seraiah), *Raphayah* – Yah Heals & Restores (Rephaiah), *Shakanyahuw* – Settle and Dwell with Yah (Shechaniah), *Shelemyah* – Yah Provides a Peace Offering (Shelemiah), *Shama'yah* – Listen to Yah (Shemaiah),and *Shamaryahuw* – Closely Observe Yah (Shemariah).

Reading this list, it becomes evident that the prophets and disciples, *Yasha'yahu* (Isaiah), *Zakaryahuw* (Zechariah), *Chizqyah* (Hezekiah), *Yirmayahuw* (Jeremiah), '*Elyah* (Elijah), *Nachemyah* (Nehemiah), *Mathithyahuw* (Matthew), and *Yahowchanan* (John), told us to *Shama'yah* (listen to Yah) in *Yahuwdyth* (Yah's Language) regarding a *Yahuwdy* (Jewish) *yashuw'ah* (Savior)who arrived in *Yahuwd* (Judah) named *Yahowsha'* as the '*Edonyah* (Upright Pillar), as the *Ma'aseyah* (Implement Doing the Work of Yah), as *binyah* (Yah's Son), as *gadyah* (Yah's Lamb), as *dalyah* (Yah's Branch), *berekyah* (as Yah kneeling down and diminishing Himself to bless us), *banayah* (establishing) the *Towrah* (written instruction, teaching, direction, and guidance) on *Mount Mowryah* (Revere Yah) on the *Chagyah* (Yah's Festival Feast), the *Mow'adyah* (Yah's Appointed Meeting Time), of '*Adayah* (Yah's Passover) to *Padayah* (ransom and redeem us to Yah) to *Palatyahuw* (have Yah save us and sets us free), with *Tsidqyahuw* (Yah's justice vindicating us) so that we might *chayah* (live with Yah), *Shakanyahuw* (settling down and dwelling with Yah). So in conclusion: *Zakaryahuw* *Yahowchanan* *Yahsa'yahuw* (Remember Yah is our Merciful Savior), the *Ma'aseyah* (the Implement Doing the Work of Yahowah) which is *Yahowsha'* (Yahowah Saving Us).

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

The second insight I'd like you to consider relative to the validity of *Ma'aseyah* versus *Mashiach* and *Messiah* is the number of times one versus the other appears in Yah's Word. You may be surprised to learn that we know for certain that *Ma'aseyah* and *Ma'seyahuw* were

written twenty -three times throughout the Prophets and Writings (in Yirmayahuw / Jeremiah, in 1&2Chronicles, in Ezra / Ezrah, and in Nachemyah / Nehemiah). Mashiach, on the other hand, may have been scribed twice, both times in Dan‘el / Daniel. (The reason I wrote “may” will become evident in a moment.)

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

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

None of the eight scrolls found in the Dead Sea caves provide any witness to the text between Daniel 7:18 and 10:4. And unfortunately, the two passages with references to the Ma‘aseyah or ha Mashiach, Daniel 9:25 and 9:26, are right in the midst of this void. That means the oldest manuscript attesting to this minor difference (the length of the left leg on the concluding letter) with major implications (Ma‘aseyah or Mashiach) was written by rabbinical Masoretes in the 11th-century CE. In this manuscript, known as the Codex Leningradensis (dated to 1008 CE and published in 1937), it is clear to me that the rabbinical agenda affirmed in the 3rd of Maimonides’ 13 Principles of Judaism, which states that **אֱלֹהִים** is incorporeal, is on display to distance the Rabbinical Mashiach from Yahowah - a G-d whose name rabbis will neither write nor speak. As such, the evidence on behalf of Ma‘aseyah is strong and on behalf of Mashiach is weak.

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

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

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

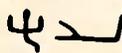
Seventh, now that we know that the Divine Placeholders used in the Greek text to represent the Ma‘aseyah were based upon Chrestus, not Christos, we find a perfect match. Both words convey the same message: Yahowsha‘ is Yah’s “Useful Implement,” His “Upright Servant,” who does “Good, Moral, and Beneficial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

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

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

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

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

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

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

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

When it comes to the next corrupt term, a modicum of investigation leads to the inescapable conclusion that the title “Bible” was derived from the name of an Egyptian goddess. Especially incriminating in this regard, biblos was not used to describe “Scripture” until the fourth century CE, coterminous with the formation of Constantine’s Roman Catholic Church. Prior to that time, biblion, or in the plural biblia, simply described the material upon which the words had been written. This is not unlike calling the Torah “parchment.”

The papyrus reeds which grew along the Nile in Egypt were imported into Asia by way of the Phoenician port known as Byblos by the Greeks. Priests taught that the city had been founded by the Phoenician sun deity, Ba‘al Chronos, “the Lord of Time” (a blending of the Hebrew word for Lord, *ba’al*, and the Greek word for time, *chromos*), according to the scholarly tome *Mythology of All Races*. As such, it was the seat of Adonis (also meaning “the Lord,” although this time from the Hebrew *‘adonay*). More incriminating still, according to *Ausfuhrliches Lexicon of Grecian and Roman Mythology*, “the ancient city of Byblos in Phoenicia was named after Byblis in Egypt.” This town “was named after the sun goddess Byblis, also known as Byble.” Byblis was the granddaughter of Ra, and was eventually inducted into Roman mythology as a descendant of Apollo. According to *Bell’s New Pantheon*, “Byblia was also the name of Venus,” and thus “she must be equated with Ishtar,” the Babylonian Queen of Heaven and Mother of God for whom “Easter” was named. This connection was affirmed in *An Illustrated Dictionary of Classical Mythology* and also in *Crowell’s Handbook of Classical Mythology*. Therefore, considering the title’s heritage, “Bible” is a horrible designation for Yah’s Word.

Compounding this mistake,  did not reveal anything even remotely akin to an “Old Testament” or “New Testament.” The perpetrator of this fraud was Marcion, a raging anti-Semite, who rejected Yahowah and the entirety of His Torah testimony. In the early 2nd-century CE, Marcion became the first to refer to the Torah, Prophets, and Psalms as the “Old Testament.” The reference was intended to demean it as a document which contained the will of a now deceased deity. In its place, Marcion promoted his “New Testament,” a canon comprised

of Paul's epistles and of his heavily edited versions of Luke and Acts (written by Paul's assistant)— in which most everything prescribed in the Torah was removed or demeaned. In the process, Marcion established a division which had not previously existed, and he created the notion that the Torah was now obsolete, having been replaced by the Pauline concept of the "Gospel of Grace." Anything which didn't support this view was either erased or ignored. It was a transition in perspective from which Christianity would never recover.

And while Marcion was ultimately labeled a heretic by the Roman Catholic Church for his Gnosticism, most everything Marcion promoted remains indelibly woven into the fabric of the Christian religion — especially his influence on the text of the now "Christian New Testament" along with its allegiance to Pauline Doctrine. Marcion was kicked out of the Church, but all things Marcion have remained in it.

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

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

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

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

"Behold (hineh –look, listen, and pay close attention to what follows), **days** (yowmym –times) **are coming** (*bow'* –will arrive and will return), **prophetically declares** (*na'um* –foretells, predicts, and reveals) **Yahowah**, **when** (wa) **I will cut** (karat – I will create, completely establishing and

totally stipulating, I will actually make by way of separation (qal stem affirms reality and perfect conjugation speaks of an act which is total, complete, and indivisible)) **relationally with** (*'eth* –as an eternal symbol on behalf of) **the household and family** (beyth –the home) **of Yisra‘el** (*yisra'el* –those who strive and contend with, engage, persist, and endure with, are set free and are empowered by Yah) **and relationally with** (*wa 'eth* –as an eternal symbol on behalf of) **the household and family** (beyth –the home) **of Yahuwdah** (Yahuwdah –Yah is Abundantly Sufficient, Of Yah, From Yah, and Those Who Are Related to Yah)**a renewed and restored** (chadash –a renewing, restoring, repairing, and reaffirming) **Family-Oriented Covenant Relationship** (beryth – nurturing and engaged relational agreement established on the foundation of beyth -family and home, a mutually binding partnership promise, solemn oath, and active alliance, and a participatory pledge based upon a marriage vow which fosters and encourages).” (Yirmayahuw/ Yahowah Uplifts / Jeremiah 31:31)

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

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

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

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

As such, this passage actually reads:

“Behold (hineh), days (yowmym) are coming (bow’), prophetically declares (na’um) Yahowah , when (wa) I will actually cut (karat) relationally with ('eth) the household and family (beyth) of Yisra‘el (yisra'el) and on behalf of (wa 'eth)the household and family

(beyth) of **Yahuwdah** (Yahuwdah) a **renewing, restoring, and repairing** (chadash –with the secondary meaning being: a renewed, repaired, and restored) **Family-Oriented Covenant Relationship** (beryth).” (Yirmayahuw 31:31)

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

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

While this rendering of the 31st verse of Yirmayahuw is completely valid, it isn’t necessarily the conclusion you would come to if you casually looked up chadash in your favorite lexicon. Strong’s, for example, presents S2319 chadash (חֹדֶשׁ) as “new,” and then they claim that it was translated “new” 48 times [in the King James Version for which their concordance was created]. But look closely. The initial Strong’s entry regarding this word reveals that it is “From S2318 chadash (חֹדֶשׁ),” which they define as “to renew, to make anew, and to repair.” But that is misleading. It is actually the same word. As is chodesh (חֹדֶשׁ), which is translated “month” 254 times according to Strong’s. Therefore, the same three letters can be used to convey a verb, an adjective, and a noun —something which is quite common in Hebrew, as well as most ancient languages.

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

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

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

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

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

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

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

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

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

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

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

The insights provided by the unique relational aspects of Hebrew tenses require greater diligence on our behalf, but they are worth the investment of our time, especially in passages

like this one. It wouldn't be a stretch to suggest that the affirmations they provide regarding the unfolding and continuous results we can expect from אָיָאָ giving His Torah to us, placing His Instructions and Teaching inside of us, and writing His Guidance and Direction on our hearts, are as essential to our inclusion in אָיָאָ's Covenant Family as anything ever written.

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

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

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

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

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

receiving the complete, ongoing, and unfolding assistance and advantages associated with being to and for Me as family.” (Yirmayahuw 31:33)

Before we contemplate the sweeping panorama presented in this passage, and how it forever alters the landscape, let’s consider some of the brushstrokes by which it was painted. This will be our most in depth evaluation of Yah’s Word thus far, and will serve as a working introduction to *Yada Yah*.

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

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

This passage is a “*na’um* –prophetic pronouncement.” It serves as a promise of things to come.

Just as “*beryth* –Covenant” is based upon “*beyth* –family,” Yahowah’s name is predicated upon “*hayah* –the state of being.” We exist because He exists. More important still: Yahowah is the one we must turn to if we want to prolong our existence.

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

“*ha Towrah* –the Torah” is Yahwah’s: “*tow*(8420) –signed, written, and enduring, *towrah* (8452) – way of treating people, *tuwr* (8446) – giving us the means to explore, to seek, to find, and to choose, *yarah* (3384) – the source from which instruction, teaching, guidance, and direction flow, which *tuwb* (8421) – provides answers which facilitate our restoration and return, even our response and reply to that which is *towb* (2895) – good, pleasing, joyful, beneficial, favorable, healing, and right, and that which causes us to be loved, to become acceptable, and to endure, *tahowr* (2892) and *tohorah* (2893) – purifying and cleansing us, *towr* (8447) – so as to provide an opportunity to change our thinking, attitude, and direction.¶ As such, there is no more important document.

Qereb (קֶרֶב) is a noun which depicts the “inner part or inward nature of an individual.” As such, it speaks to our “thoughts and emotions,” which is where Yahowah’s Towrah will be placed. Like most nouns, *qereb*’s meaning is derived from its verb form, *qarab* (קָרַב), which is pointed differently, but spelled identically.

Qarab means “to approach and to come near, to draw near and to enter the presence.”

Qarab is the operative verb in Yahowah’s presentation of the “*Mow’ed Miqra*’ – Invitations to Meet” on “Yowm Kippurym – the Day of Reconciliations,” whereby we are invited to “*qarab* – come near and approach, coming into the presence of” the Ruach Ha Qodesh. This connection provides an essential clue when it comes to understanding the sweeping panorama painted in this prophetic passage.

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

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

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

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

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

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

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

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

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

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

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

The reason Yahowah hasn't yet placed His Towrah inside of us, nor written His instructions on our hearts, is because freewill is sacrosanct. Today, everyone has the ability to choose to know, to love, and to trust אֱלֹהִים, to ignore אֱלֹהִים, to reject Him, or to replace Him with a divinity of man's making. If the Torah had been mandated, had it been unrivaled, had it been incorporated into our personalities, there would have been no possible way for any religious alternative to have emerged. And without options, there would have been no choice. Without choice, loving relationships cannot exist and families are meaningless. Therefore, while the Family-Oriented Covenant Relationship and Yahowah's Towrah Teachings have been inseparable, it remains possible for us to separate ourselves from them.

And yet this option, which is the choice to reject Yahowah's instructions and to disassociate from Him, has to end for eternal life with Yahuah to begin. So once all who will choose to know and respect Yahowah have chosen to do so, once all who remain alive on this planet have decided to be part of Yahowah's family, there is no need for the bane or pain of religion. And yet, even once everyone has been adopted by Him, even when we have all become eternal and are empowered and enriched by our Heavenly Father, then, more than ever, we will still need His Guidance. The universe becomes ours, as does all of Yahuah's power and authority. (I don't think this is true in the sense that Craig is presenting it. I for one do not want Yah's power and authority. Yahusha will be our King. So how this ultimatum plays is not critical to accepting the terms and conditions- it should not be a deal breaker. Just to be able to live forever with Yah and Yahuah in a perfect world should be enough. ☺)

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

Therefore, this explains what will occur upon Yahowah's return during "Yowm Kippurym" the Day of Reconciliations at the end of the Tribulation. It illustrates how Yahuah will fulfill His Torah promise to reconcile His relationship with Yisra'el and with Yahuwadm. And it tells us when the Covenant will be renewed, because that is the only day in all of human history in which this transformation, this restoration, can occur without conflicting with Yahuah's previous testimony. (For those who are thinking ahead, Yahowah can and will put His Towrah – Instructions inside of those of us who have chosen to rely upon Him before His return, and still allow those who are born during the Millennial Sabbath to exercise freewill by not doing so for them until the completion of the Sukah Shabat.)

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

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

Speaking of this and other crimes, Yahowah revealed the benefit of making His Torah our undisputed and unrivaled instruction manual:

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

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

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

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

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

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

Should you be mentally jumping ahead in time to the Day of Reconciliations (Yowm Kippurym in the year 6000 Yah, which will commence at sunset on October 2, 2033 (Again, take out the salt shaker and pull out a few grains regarding dating)), and be wondering about the state of freewill after we bear Yah's Torah and Signature, it will endure, but within a framework which will allow us to enjoy our Heavenly Father's company and explore the universe without doing damage to ourselves or it. By this time the only souls alive will be those who have previously chosen to rely upon and love Yah, making the freedom to reject, counterfeit, or loathe Him moot.

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

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

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

Mattanyah/Yah‘s Gift /Matthew 5:19)

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

The Ma‘aseyah Yahowsha‘ picked up this theme again, also in the same public declaration, this time in the context of seeking the truth so that we can make an informed choice. **“Ask, making an earnest request, and it shall be given to you as a gift. Seek, searching diligently for knowledge, and you will discover the truth and find what you are looking for. Knock, requesting acceptance at the door, and it will be opened for you. For then, all who make an earnest request receive and will be accepted. And those who actively search for the location and for knowledge, who really desire to learn, will know the truth. Those who request acceptance at the door (which is Passover), they will be granted entrance.”**

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

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

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

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

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

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

Throughout the Torah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to live with אַחַד. It is the first of seven steps in the path to life. **“For then this is the Torah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.”** (Mattanyah/Yah’s Gift /Matthew 7:12-14)

Mat 7:12 Therefore^{G3767} all things^{G3956} whatsoever^{G3745 G302} ye would^{G2309} that^{G2443} men^{G444} should do^{G4160} to you,^{G5213} do^{G4160} ye^{G5210} even^{G2532} so^{G3779} to them:^{G846} for^{G1063} this^{G3778} is^{G2076} the^{G3588} law^{G3551} and^{G2532} the^{G3588} prophets.^{G4396}

Mat 7:13 Enter^{G1525} ye in^{G1223} at the^{G3588} strait^{G4728} gate:^{G4439} for^{G3754} wide^{G4116} is the^{G3588} gate,^{G4439} and^{G2532} broad^{G2149} is the^{G3588} way,^{G3598} that leadeth^{G520} to^{G1519} destruction,^{G684} and^{G2532} many^{G4183} there be^{G1526} which go in^{G1525} thereat:^{G1223 G846}

Mat 7:14 Because^{G3754} strait^{G4728} is the^{G3588} gate,^{G4439} and^{G2532} narrow^{G2346} is the^{G3588} way,^{G3598} which^{G3588} leadeth^{G520} unto^{G1519} life,^{G2222} and^{G2532} few^{G3641} there be^{G1526} that find^{G2147} it.^{G846}

According to Yahuah, there is but one way to extend our mortal existence. This path commences in the heart of the Torah, with the Invitation to Meet on Passover. It is the “narrow and specific doorway,” where the consequence of sin, which is death, is remedied.

The next step to life in Yah’s presence is Unleavened Bread, the following day, where Yahowah redeems us from the penalty of sin, which is separation from Him and His family. The *Miqra*’ of Matsah thereby serves as the threshold to Heaven, the Welcome Mat, which cleanses us of religious and political muck before we enter אַחַד’s home.

This leads to First Fruits, where those who rely on Yah's merciful gifts become His children, and are adopted into His family. Reborn spiritually, we rise up to Heaven, where we are welcomed and enriched by our Heavenly Father.

Our salvation and Yahowsha's very existence are measured and understood by these three days. $\aleph\aleph\aleph$'s mercy and the Ma'aseyah's life are utterly meaningless, and His sacrifices are completely irrelevant, apart from the context of the *Mow'ed Miqra'ey* of Pesach, Matsah, and Bikurym.

By severing the essential connection between them, Judaism (with their Oral Law) and Christianity (by way of its aversion to the Torah) have doomed the souls of every man and woman who has placed his or her faith in these counterfeit religious institutions.

The fourth step on the way to life eternal is Seven Sevens. On this celebration of the Sabbath – the *Mow'ed Miqra' of Shabuwa'* – Yahowah's children are enlightened and empowered so that we can share God's testimony regarding the renewal and restoration of life with every sinner on earth, regardless of race, age, or status. (Known in Greek as Pentacost)

Then, on the first day of the seventh month – the *Miqra' of Taruw'ah* (often called Trumpets) – we are asked to proclaim the good news that Yahowah has provided a way home. We are also encouraged to announce an explicit warning: this way is not only so narrow and restrictive few will find it, all alternative paths lead in the wrong direction.

According to God, missing the sixth step – the Day of Reconciliations, or Yowm Kippurym – will lead to the dissipation of one's consciousness. And that is because this day denotes the time Yahowah will return, the day in which those who have chosen to revere Him will be reconciled, and when those who have rejected Him will be separated.

This leads to our Heavenly Father's ultimate goal – to Shelters (Sukah in Hebrew) – where as a result of the first six steps, we are allowed to camp out with Yahowah for all eternity. Upon its fulfillment on the *Mow'ed Miqra' of Sukah*, the Earth will return to the conditions found in the Garden of Eden, as will mankind's relationship with Yahowah. (These are the Special 'holidays' or festival days that are celebrated every year. Yah loves to party!)

This is the time spoken of in the final declaration found in Yirmayahuw/ Jeremiah 31:34: **“Because then indeed, they all will actually know and recognize Me (*yada' 'owty* – they will be familiar with Me, be aware of, respect, revere, and acknowledge Me, and they will be known to Me), from the smallest, youngest, and least significant up to the biggest, oldest, and most influential, prophetically declares and promises Yahowah. For indeed, then, I will forgive and remove their sin and accordingly, their offenses against the standard will not be remembered any longer, now or ever again.”**

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

Before we leave this portion of the Ma‘aseyah’s Teaching on the Mount and move on to His concluding statements, please note that Yahowsha’s testimony regarding the narrow and broad paths, the one which is restrictive versus the one which is popular, precludes Christianity as a potential way to life. At over a billion adherents strong, it is very popular, and thus expressly disqualified as a means to eternal life. Furthermore, Yahowsha’s words serve as an amplification of the message Yahowah wrote on the first of the two tablets, when He said that “thousands,” not millions or billions, would “benefit from His mercy,” and that those who did so, would do so, by “observing His instructions.” These are sobering thoughts not one in a million Christians seems capable of processing.

Advising us, therefore, not to succumb to religious myths, such as the “New Testament,” Yahowsha warned all who would listen about Paul, the founder of Christianity, author of most of the “New Testament,” and the most fitting candidate for this dire prophecy. **“You must be alert, and you should carefully examine, prosecute, and turn away (prosechete –you should pay close attention, watch out for, and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep’s clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (harpax – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatchaway).”**
(Mattanyah/ Yah’s Gift / Matthew 7:15)

Mat 7:15 Beware^{G4337} of^{G575} false prophets,^{G5578} which^{G3748} come^{G2064} to^{G4314} you^{G5209} in^{G1722} sheep's^{G4263} clothing,^{G1742} but^{G1161} inwardly^{G2081} they are^{G1526} ravening^{G727} wolves.^{G3074}

In the context of the Torah enduring forever and being the lone source of life, the man best known for contradicting אַיִן on this very topic, while at the same time claiming to be an “Apostle chosen by God,” is Paul. He, more than anyone who has ever lived, fits the definition of a “false prophet,” one who “came dressed in sheep’s clothing,” yet “was actually a wolf,” “promoting his own” message: the “Gospel of Grace.”

Still speaking of Paul, the Benjamite wolf, and his associates, particularly, Timothy, Yahowsha told us how to recognize them:

“Indeed as a result, you will know with certainty, recognize, and understand (epiginosko – have complete and accurate knowledge based upon a thorough examination of the evidence

regarding) **them from their fruit, from their results and harvests.**” (Mattanyah/Yah’s Gift / Matthew 7:20)

Mat 7:20 Wherefore^{G686} by^{G575} their^{G846} fruits^{G2590} ye shall know^{G1921} them.^{G846}

“Their fruit” was comprised of: Galatians, First and Second Thessalonians, First and Second Corinthians, Romans, Philippians, Colossians, Ephesians, Titus, Philemon, First and Second Timothy, Hebrews, and most of Acts. Because of their inclusion within the “New Testament” of the “Christian Bible,” this rotten fruit from Paul and his associates (Hebrews and Acts) has led more people astray – away from **ٱلْقُرْآن** –than all other books combined, save perhaps the Qur’an. Paul’s letters mirror Satan’s original scheme, whereby he twisted Yahowah’s Word in the Garden, and then removed what Yah had said from its context, to deceive. As a result, Paul’s epistles are the most beguiling ever written.

In conclusion, the Ma’aseyah delineated the consequence of believing the contradictory pontifications which became the “New Testament.”

“All those calling Me ‘Lord, Lord’ will not enter the kingdom of heaven, but to the contrary, those in heaven are those who do My Father’s will (thelema –do what He decided and proposed [read: who observe Yahowah’s Torah]). Many will say to Me in this specific day, ‘Lord, Lord, did we not speak inspired utterances and prophecies in your name and drive out demons in your name, and perform many mighty miracles in your name?’ And then at that time, I will profess to them that I never knew them. You all must depart from Me, those who bring about that which is in opposition to the Torah (anomia –Lawless).”
(Mattanyah/Yah’s Gift /Matthew 7:21-23)

Mat 7:21 Not^{G3756} every one^{G3956} that saith^{G3004} unto me,^{G3427} Lord,^{G2962} Lord,^{G2962} shall enter^{G1525} into^{G1519} the^{G3588} kingdom^{G932} of heaven;^{G3772} but^{G235} he that doeth^{G4160} the^{G3588} will^{G2307} of my^{G3450} Father^{G3962} which^{G3588} is in^{G1722} heaven.^{G3772}

Mat 7:22 Many^{G4183} will say^{G2046} to me^{G3427} in^{G1722} that^{G1565} day,^{G2250} Lord,^{G2962} Lord,^{G2962} have we not^{G3756} prophesied^{G4395} in thy^{G4674} name?^{G3686} and^{G2532} in thy^{G4674} name^{G3686} have cast out^{G1544} devils?^{G1140} and^{G2532} in thy^{G4674} name^{G3686} done^{G4160} many^{G4183} wonderful works?^{G1411}

Mat 7:23 And^{G2532} then^{G5119} will I profess^{G3670} unto them,^{G846} I never^{G3763} knew^{G1097} you:^{G5209} depart^{G672} from^{G575} me,^{G1700} ye that work^{G2038} iniquity.^{G458}

Are you listening? This is a scathing indictment of not only Paul’s epistles, and the preponderance of the “New Testament,” but also most Christian teaching. **ٱلْقُرْآن** just told us that Yahowsha’s name matters, as does Yahowah’s Torah. Further, the presence of miracles does not equate to the presence of Yah as Christian apologists claim. Countless Christians have

justified their faith by claiming to have witnessed inspired healings and character transformations in the name of “Jesus Christ,” unaware of the fact that the Ma‘aseyah Yahowsha‘ said that observing the Torah, not miracles, was the proper means to evaluate whether or not someone actually has a relationship with the Father.

Yahowsha‘ could not have made this message any clearer in His first and only public declaration before a large audience. He told us what we could rely upon and what we should not trust. He even said that a self-serving insider, someone pretending to be one of His sheep, would feign an alliance with Him so that he could more easily snatch souls away from אַיִן. One would have to be naïve not to see Paul and his letters in Yahowsha‘’s statement. And that means that the person Christians quote most often to justify their religion, and their animosity to the Torah, was a false prophet — someone not to be trusted.

Those familiar with this Mattanyah 7:21 passage, at least as it is presented in their English bibles, may have noticed that I moved the negation from “not all of those” to “will not enter.” Should you object to, or just question, this action, be aware of the following: Yahowah delivered His Teaching on the Mount in Aramaic, not Greek.

The oldest manuscript of this passage postdates Constantine, and thus was subject to considerable religious tampering. And since the Teaching on the Mount is unequivocal and unaccommodating throughout, in this context placing the negation within the phrase “will not enter the kingdom of heaven” is vastly more appropriate and consistent with the tone and content of this speech.

Before we move on, let’s see if we can learn something additional about Yahowah’s most important title by observing it in the language of revelation. The first letter of “*beryth* –

Covenant” is Beyt , which is contracted from *beyth*, the Hebrew word for “family and home.” This letter was drawn in the form of a tent and home. And, as such, it conveyed the idea of sheltering and protecting a family.

The second letter, Rosh , which was originally pronounced “Resh,” was depicted by drawing the head of a person. As does the word *re’sh* today, the Ancient-Hebrew character was symbolic of being the first, best, and foremost, as well as leadership and birth.

Turning to the third letter, we find a Yad , today’s Yowd, pictured by way of an arm and hand. It conveyed the ideas of authority and power, as well as engaging productively to accomplish something.

The final character in *beryth* is either a Theth  or Taw , as these letters were originally one. If Theth, the pictograph was of a woven container, which was used to communicate the idea of being surrounded and enclosed, as well as being transported from one place to another. And if Taw, the character was drawn as an upright pole with a horizontal support beam. It spoke of a doorway, of foundational support, and of a sign and a signature –particularly in its Paleo Hebrew form: .

Bringing all of these images together, the picture they paint of the “*beryth* – Covenant,” is of the first and foremost family being protected and sheltered in a home by the work, power, and authority of Yah, so that His household might rely upon the Words to which He affixed His signature and be transported to Heaven through the Doorway known as Passover.

The most sinister terms which lie at the heart of the Christian deception are both Pauline: “Gospel” and “Grace.”

So this would be a good time to expose and condemn them. Christian apologists almost universally say that “Gospel means ‘good news’” as if they were translating it from the pages of their “New Testament.” However, no such word is found there. And even if there were a Greek word, “gospel,” whose meaning was “good news,” why wasn’t it translated: “good news?” Or more to the point, since *euangelion* actually means “healing and beneficial message,” why didn’t Christians translate the Greek term which actually appears in the text accurately?

Christian dictionaries go so far as to say that “gospel is from go(d) meaning ‘good,’ and spell meaning ‘news.’” But “god” was never an Old English word for “good,” but instead for “god,” a transliteration of the Germanic “Gott,” an epithet for Odin. The Old English word for “good” was “gud.” And the Middle English “spell” is from the Old English “spellian,” which means “to foretell, to portend, and to relate.” As such, “gospel” does not mean “good news” and is therefore not a translation of *euangelion*.

Other dictionaries, suggest that gospel was “derived from an Anglo-Saxon word which meant ‘the story concerning God’” even though there is no etymological history of such a term in the annals of the Anglo-Saxons.

It is also insightful to know that according to *Merriam Webster’s Collegiate Dictionary*, the English word “spell,” came to us “from Old English by way of Middle English.” And “circa 1623 (which would be around the time the KJV was being popularized) a spell 1) was a spoken word or form of words which wereheld to have magic power, 2) was a state of enchantment, or 3) was used in the context of casting a spell.”

Webster's Twentieth Century Dictionary says: "The word 'god' is common to the Teutonic tongues.... It was applied to heathen deities and later, when the Teutonic peoples were converted to Christianity, the word was elevated to the Christian sense." Then, further affirming that "Gospel" conveyed the idea of being under "Gott's spell," *Merriam Webster* explains: "god is from Old English by way of Middle English and is akin to the Old High German got, which was derived before the 12th century CE." And gottin, therefore, was the Old High German word for "goddess."

Digging a little deeper in our quest to understand the religious origins of "gospel" circa 17th -century Europe when the religious connotation was first conceived, the *Encyclopedia Britannica* reports:

"God is the common Teutonic word for a personal object of religious worship...applied to all superhuman beings of the heathen mythologies. The word god, upon the conversion of the Teutonic races to Christianity, was adopted as the name of the one Supreme Being."

So like every Christian corruption of Yahowah's Word, man's religious term is drenched in paganism.

Moving on to *Charis*, no credible source disputes the fact that it is a transliteration of the name of the three Greek Graces known as the Charities (*Charites*). The English word "charity" is a direct transliteration. These pagan goddesses of charm, splendor, and beauty, were often depicted in mythology celebrating nature and rejoicing over fertility. Collectively, they make four appearances in Homer's *Iliad* and three in the *Odyssey*.

The *Charis* were the daughters of Dionysus and Aphrodite. And that is particularly troubling because Paul puts one of Dionysus' most famous quotes in Yahowsha's mouth during his conversion experience on the road to Damascus. ("Why is it so hard for you to kick against the Goad?") And as it would transpire, Paul's faith came to mirror the Dionysus cult (Bacchus in Roman mythology) which is one of the reasons why so many aspects of Pauline Christianity are pagan. (These troubling associations are detailed for your consideration in the — "Kataginosko –Convicted" chapter of *The Great Galatians Debate in Questioning Paul*.)

These "Graces" were associated with the underworld and with the Eleusinian Mysteries. Their naked form stands at the entrance of the Acropolis in Athens. Naked frescoes of the *Charites* adorn homes throughout Pompeii, Italy which means that they transcended the Greek religion and influenced Rome where they became known as the Gratia. Their appeal, beyond their beauty, gaiety, and sensual form, was that they held mysteries known only to religious initiates. Francis Bacon, as the founder of the Rosicrucians, would have loved them.

At issue here, and the reason that I bring this to your attention, is that Yahowah tells us in the Torah that the names of pagan gods and goddesses should not be memorialized in this way.

“Do not bring to mind (zakar –remember or recall, mention or memorialize) the name of other (‘acher –or different) gods (‘elohym); neither let them be heard coming out of your mouth.” (Exodus23:13)

Exo 23:13 And in all^{H3605} things that^{H834} I have said^{H559} unto^{H413} you be circumspect:^{H8104} and make no mention^{H2142 H3808} of the name^{H8034} of other^{H312} gods,^{H430} neither^{H3808} let it be heard^{H8085} out of^{H5921} thy mouth.^{H6310}

And: **“I will remove and reject the names of the Lords and false gods (ba’alym) out of your mouth, and they shall be brought to mind and memorialized (zakar –remembered, recalled, and mentioned) by their name no more.”** (Hosea 2:16-17)

Hos 2:16 And it shall be^{H1961} at that^{H1931} day,^{H3117} saith^{H5002} Yahuah,^{H3068} that thou shalt call^{H7121} me Ishi;^{H376} and shalt call^{H7121} me no^{H3808} more^{H5750} Baali.^{H1180}

Hos 2:17 For I will take away^{H5493 (H853)} the names^{H8034} of Baalim^{H1168} out of her mouth,^{H4480 H6310} and they shall no^{H3808} more^{H5750} be remembered^{H2142} by their name.^{H8034}

And yet, the name of the Greek goddesses, *Charis* –Charity, memorialized today under their Roman moniker *Gratia*– Grace, is the operative term of Galatians —one which puts Paul in opposition to the very Torah and **אֵלֵּיִם** which condemns the use of such names. Simply stated: the “Gospel of Grace” is pagan. It is literally “Gott’s spell of Gratia.”

In Pagan Rome, the three *Gratia*, or Graces, were goddesses of joy, beauty, charm, happiness, and feasts. As personifications of prosperity and well-being, and as the messengers for Aphrodite and Eros, the Gratia served as clever counterfeits for *euangelion* —Yahowsha’s healing and beneficial message. Therefore, those who conceived the religion of Christianity simply transliterated *Gratia*, and then based their faith on a new mantra called “the Gospel of Grace,” unashamed by the fact that their credo bore the name of pagan deities. This is deeply troubling. It is a scar, indeed a mortal wound to Paul’s epistles, and a deathblow to Christendom.

To be fair, in ancient languages it’s often difficult to determine if the name of a god or goddess became a word, or if an existing word later became a name. We know, for example, that Greek goddesses, like those in Babylon, Assyria, Egypt, and Rome, bore names which described their mythological natures and ambitions. Such is the case with the *Charites*. The *Charis* came to embody everything that the word *charis* has come to represent: “joy, favor, mercy, and acceptance, loving kindness and the gift of goodwill.” So, while we can’t be certain if the name Charis was based on the verb *chairo*, or whether the verb was based upon the name Charis, once Charis / Gratia became a name, it doesn’t matter, as saying it violates Yahowah’s instructions.

There are two Hebrew equivalents to the verb *charis* which are devoid of pagan baggage. Hen, sometimes vocalized *chen*, is used in its collective forms 193 times in the Torah, Prophets, and Psalms. Chen is derived from the verb *chanan*. As a noun, it means “to favor and to accept by providing an unearned gift,” which is why it is often translated “grace” in English bibles. To be *chanan* is “to be merciful, demonstrating unmerited favor,” and as such *chanan* is usually rendered “to be gracious” in Christian literature. The author of the eyewitness account of Yahowsha’s life, whom we know as —John,” was actually Yahowchanan, meaning “Yah is Merciful.”

Racham, which appears 77 times in the Torah, Prophets, and Psalms, means “merciful, loving, compassionate, and tenderly affectionate.” Its shorter form, *raham*, meaning “mercy,” makes 44 appearances, and the longer form, *rachuw*, which also means “merciful,” is scribed 13 times.

The bottom line is: if we are being asked to take the Greek manuscripts seriously, at the very least, the words contained therein should be rendered accurately. And to the extent that Yahowsha’s words have been translated accurately from Hebrew and Aramaic to Greek, and retained appropriately by scribes over the centuries, we are not at liberty to alter His testimony, at least not without consequence.

By augmenting and corrupting the Greek text, as has been universally done with the Galatians 1:6 passage we are going to consider next, we obfuscate the evidence thoughtful people require to evaluate its veracity.

Here we find that in Paul’s first letter, both words, “Grace” and “Gospel,” entered the religious lexicon. And it is interesting to note, that based upon what Paul wrote in the second sentence of his initial letter, it is apparent that the Galatians had wisely rejected his newly coined: “Gospel of Grace.”

The false apostle known to us today as Paul, wrote:

“I am amazed (thaumazo –I am astonished and surprised) that in this manner you quickly departed and were changed away from your calling and invitation in Charis – Charity /Gratia – Grace (charis) to another different beneficial message (euangelion –literally: healing and beneficial message; a compound of eu, meaning beneficial, healing, and prosperous and aggelos, meaning message and messenger [universally changed to “Gospel” in English translations]).” (Galatians 1:6)

Gal 1:6 I marvel^{G2296} that^{G3754} ye are so^{G3779} soon^{G5030} removed^{G3346} from^{G575} him that called^{G2564} you^{G5209} into^{G1722} the grace^{G5485} of Christ^{G5547} unto^{G1519} another^{G2087} gospel:^{G2098}

When you study Sha’uwl’s letters, it becomes immediately obvious that he never provided his audience with sufficient or appropriate Scripture references for them to understand, much less

trust, Yahowah's plan of salvation. His style was always to issue a wide range of original and unsupported precepts under the banner: "But I say..." This realization is important because in Galatians, Paul established the foundation of Christianity, which remains: salvation by faith through grace. He accomplished this by completely undermining the authority of the Torah. And that is particularly relevant considering that this passage contrasts Pauline Doctrine, marketed under the moniker "Grace," with an alternative message, which in this context could be none other than Yahowah's Torah— something most all Christian theologians openly acknowledge.

Also relevant, you may be surprised to learn that Paul actually called the Galatians to his "Gospel" of — Charis – Charity /Gratia –Grace." According to Parchment 46, the oldest witness to this letter (dated to the late first or early second century), Paul did not include any reference to the Ma'aseyah in this sentence, either by placeholder, or by name.

Sha'awl was therefore asking the faithful to believe his message, one directly associated with "Charis" – *Charity /Gratia –Grace*" as opposed to Yahowah's and Yahowsha's testimony. And never was this reality so obvious as it was in this passage, which is why Jerome, the author of the Roman Catholic Vulgate felt the need to add "Christi" to this verse without any textual support. Translated from the Latin, his errant rendering inappropriately associates "Grace" with "Christ."

"I wonder that you have been so quickly transferred, from him who called you into the Gratia of Christi, over to another, evangelium."

But this deception did not end with Jerome. Demonstrating that Francis Bacon's King James Version was a translation of the Roman Catholic Vulgate, and not the Greek text, it reads: *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."*

Then, proving religious myths die hard, the more modern paraphrase marketed under the deceptive title "New Living Translation," chose to replicate the erroneous presentation. Augmenting Paul's sentence, and turning it into a sermon, they published:

"I am shocked that you a returning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News..."

Removing "Christ" and "God" from this passage, as we must, based upon the oldest textual witnesses, we are left with Paul promoting his own "Gospel of Grace," a message which was entirely "different" than "another" the Galatians had not only heard, but had accepted as true. And since this epistle exists to mount a frontal assault on the veracity and viability of the Torah, the rival message to Paul's "Gospel of Grace" can be none other than Yahowah's Towrah.

While it is impossible to reconcile Paul's letters with Yahowah's Torah, as they are opposites, theologians will protest and say that *charis* can be found in the Septuagint, which is a Greek translation of portions of the Torah, Prophets, and Psalms. But there are issues with this justification.

First, there is no credible evidence to date a Septuagint manuscript to much before the first century CE. The infamous "72 Elders" letter from King Ptolemy, from which the translation gets its name, isn't remotely credible. Also, while there are a handful of LXX fragments emanating from the 1st century BCE, every one of the extant manuscripts from the 1st and 2nd century CE were not only scribed in codex form by those we would now refer to as Christians, they were found in collections of "New Testament" manuscripts. And thus, these scribes were influenced by Pauline Doctrine.

The oldest surviving relatively complete Septuagint translations were found in conjunction with the Codex Vaticanus and Codex Sinaiticus, both of which were the products of Roman Catholicism, and both date to the second half of the 4th century, long after Pauline Doctrine became the official religion of the land. Further, over a hundred years earlier, the accuracy and reliability of the Septuagint had declined to the point where Origen invested most of his life trying to recalibrate it with the Hebrew text. But unfortunately, nothing of Origen's Hexapla project remains. Therefore, to conclude that *charis* /*gratia* /grace must be okay because it's found in Greek translations of the Torah, Prophets, and Psalms is like saying that it's justified because it's also in the New Living Translation.

Charis only appears once in Yahowsha's voice, but even then, it is neither accurate nor credible. Yahowsha was speaking to Yahowchanan in Heaven, and based upon the rest of His Revelation, we know that He was speaking in Hebrew. Therefore, He would have said "*chesed* –mercy," not "charis – charity," much less "*gratia* –grace." And since we do not have a copy of this portion of Revelation dating prior to the time Constantine legitimized Paul's faith, there is no credible evidence to suggest that Yahowchanan changed *chesed* to *charis*.

This then brings us to the only other problematic placement of the pagan name —in the first chapter of Yahowchanan's eyewitness account. But even here, the oldest extant copy of the Disciple's introductory narrative dates to the late 2nd or early 3rd century. And it was professionally scribed in Alexandria, Egypt, where Pauline influences had long since permeated the profession and place. Therefore, while I'm convinced that Yahowchanan didn't use the term, I cannot prove it, nor can anyone disprove such a claim. And frankly, *charis* was not among the best words in the Greek lexicon to describe the Hebrew concept of — *chesed* –mercy." (For more on this, I invite you to read Questioning Paul, where this topic is covered in much greater detail.)

http://questioningpaul.com/Questioning_Paul-Galatians-00-Letter_to_the_Reader.Paul

At best, *charis / gratia / grace* is misleading. At worst, it attempts to associate one's salvation to faith in a very popular pagan goddess. So, while using the term to convey "mercy" is misleading, promoting salvation under the auspices of "you are saved through faith by Grace" is unquestionably deceitful, deadly, and damning.

Since Yahowah's descriptive term for "mercy" is *chesed*, let's consider its meaning in Ancient Hebrew. Here, the ch sound is from **ח** Chet, which, drawn in the form of a barrier, conveyed the idea of protecting by separating. The **ש** Shin was depicted using teeth. It spoke of language and nourishment. And the **ד** Dalet was a doorway. Therefore, *chesed* is the Doorway to protection provided by the Word of Yahuah. It is the means Yahowah uses to set us apart from the world and unto Him, the very doorway to life eternal in Heaven.

Now that we understand who Paul was opposing, let's see if we can ascertain what he was promoting. And for that, we must come to understand the consequence of replacing *euangelion* with "gospel" in the King James as well as in most all subsequent translations. The result is that Christians now believe that Paul's preaching was not only focused upon, but was also limited to, what have become known as the "Gospels" of "Matthew, Mark, Luke, and John." But there are a host of irresolvable problems with this theory.

First, Sha'awl never quoted a single line from any of them. He didn't even reference them. Worse, in Galatians we learn that Paul not only despised the three most important Disciples "Shim'own – Peter, Yahowchanan – John, and Ya'aqob – James — he openly condemned their witness. As such, the notion that Paul preached the message contained in their "Gospels" is ludicrous.

Second, the biographical accounts attributed to "Matthew, Mark, Luke, and John" were not called "Gospels." No such word existed at the time they were written. "Gospel" was a product of the 17th century.

Third, since Paul wrote Galatians around 50 CE, the evidence suggests that Mattanyah – Matthew's eyewitness account was still in its original Hebrew. And while it was cherished in Yaruwshalaym – Jerusalem, it wasn't widely distributed at this time, and thus would not have been known to the Galatians, or the Corinthians, Thessalonians, or Romans.

Moving on to Mark, Eusebius wrote: "Marcus, who had been Petra's interpreter, wrote down carefully... all that he remembered of Iesus' sayings and doings. For he had not heard Iesus or been one of his followers, but later, he was one of Petra's followers." Origen, Tertullian, and Clement concurred, writing at the end of the 2nd century that "Marcus compiled his account from Petra's speeches in Roma." As such, Paul's letter to the Galatians predates Mark's presentation of Peter's testimony by a decade.

Further, according to the book of Acts, Luke, its author, hadn't appeared on the scene by this time. Therefore, his historical portrayal would not be written for at least a decade following the time Galatians was penned. Also, based upon the enormous popularity of Yahowchanan – John's eyewitness account (evidenced by the sheer volume of extant pre-Constantine manuscripts), had his portrayal of Yahowsha's life been circulated by this time, Paul would have been compelled to reference it. And that is especially true in Asia Minor, because Yahowchanan had established himself in Ephesus.

Therefore, at the time this letter to the Galatians was written, Scripture existed solely of the Torah, Prophets, and Psalms. It still does. And that means that Paul's "Gospel of Grace," rather than being a summation of "Matthew, Mark, Luke, and John," was unassociated with them—even hostile to them.

As you shall discover if you read Questioning Paul in The Great Galatians Debate, the self-proclaimed apostle's "Gospel of Grace" was overtly opposed to the message Yahowsha affirmed and fulfilled.

Simply stated, neither "Gospel" nor "Grace" are Godly, appropriate, or reliable. The Old English moniker, "Gospel," like the use of the Greek goddess' name, *Charis*, known by the Latinized "*Gratia* – Grace," has caused millions to believe that the "Gospel of Grace" replaced the Torah, when according to God, the Torah is the source of His "*chesed* – gift of favor and mercy." No Torah, no "Mercy."

Therefore, you will not find "Gospel" or "Grace" in these pages — unless it is to expose and condemn the terms. Yahowah's actual designation is far superior and it has no demonic overtones.

Throughout this writing, the title "Church" is only used in a derogatory sense. So this is the perfect time to uncover another of Christianity's most ignoble myths. With "church," we discover that nothing remotely akin to it appears anywhere in Scripture.

The notion of a "church" began when Catholic clerics chose to replace the Greek word, *ekklesia*, meaning "called - out assembly," rather than translate it (replicating its meaning (which is required for words)) or transliterate it (replicating its pronunciation (which is permissible with titles)).

This counterfeit has served to hide the fact that the source, the meaning, and the purpose of the "*ekklesia* – called out" was delineated in the Torah, Prophets, and Psalms by way of the essential Hebrew title, *Miqra*, which means "Called -Out Assembly."

Yahowah used *Miqra* to describe the nature of the seven annual meetings He established with mankind, whereby we were invited to answer His summons to appear before Him, reading and reciting His Torah.

Simply stated: Yahowah's *Miqra'ey* (Called- Out Assembly Meetings) gave birth to Yahowsha's *Ekklesia* (Called-Out Assembly). Observing the Torah's presentation of "Mow'ed *Miqra'ey* – Called- Out Assembly Appointments to Meet " on "Pesach – Passover," "Matsah – Unleavened Bread," "Bikuwrym – First Fruits," "Shabuwa' – Seven Sabbaths," "Taruw'ah – Trumpets," "Kippurym – Reconciliations," and "Sukah – Shelters" represents the Way to enjoy eternal life as a child in our Heavenly Father's family.

Christian apologists, however, will protest that their "church" was derived from the Greek *kuriakon*. But that's absurd in the extreme. Why would someone translate a Greek word by replacing it with a different Greek word, especially one with an entirely divergent meaning?

It is as odd as replacing Torah with Tadpole. Worse, even if the Greek text said *kuriakon* rather than *ekklesia*, the case cannot be made that *kuriakon* sounds like church, further incriminating the religious men who justify this exchange. As such, all of the religious arguments that "church" is a transliteration of *kuriakon*, which is somehow a translation of *ekklesia*, fail the test of reason.

Should you be curious, *kuriakon*, or *kuriakos* as it is sometimes written, is based upon *kurios*, which means "lord and master, the one who rules by usurping freewill."

This of course is wholly unrelated to *ekklesia*, which literally means "to call out" —and thus serves as an invitation. And yet, since the Catholic Church needed a system whereby they could control and fleece the masses, subjecting them to their control, buildings were built and a religious institution was established under the moniker of: "the Church."

I find it interesting to note that a derivative of the Greek *kuriakon* was used by the false-prophet Paul in his first letter to the Corinthians (verse 11:20) to obfuscate the celebration of — *Pesach* – Passover,"

1Co 11:20 When ye^{G5216} come together^{G4905} therefore^{G3767} into^{G1909} one place,^{G846} *this* is^{G2076} not^{G3756} to eat^{G5315} the Lord's^{G2960} supper.^{G1173}

replacing it with the religious notion of "the Lord's Supper"— which has subsequently evolved to become the *Eucharist* and Communion.

Turning to Webster's International Dictionary, in the 1909 edition, their explanation begins: "Church, noun. [of Medieval origin. Chirche from the Anglo-Saxon circe...]."

They then describe church as —

1. a building;
2. a place of worship for any religion."

Since there is no connection of any kind between "*ekklesia* – called out" and a building or a place of worship, we must conclude that the religious corruption of the Greek word has

effectively hidden and then changed its original meaning. And in so doing, the Church severed Yah's overt linguistic association between *miqra'* and *ekklesia*, erasing the essential connection between Yahowah's Called- Out Assembly Meetings and Yahowsha's Called -Out Assembly, thereby separating billions of souls from their Creator, Father, and Savior.

While "church" isn't a translation of *ekklesia*, or even a transliteration of *kuriakon*, there is an unmistakable phonetic link to the Druid, and thus Anglo-Saxon and Germanic words *chirche* and *circe* — consistent with what we just discovered in Webster's Dictionary. The Oldest Druid temples were built as circles, a transliteration of *circe*, to represent their god, the sun.

Worse, most every encyclopedia of mythology reveals that *Circe* was a sun goddess, the daughter of Helios. And if that were not enough to make you want to scream, the "Savior" of the Druid religion (where the —Horned One is god) was named "Gesus," which was pronounced: "Jesus."

The best that can be said is that "Church," unlike the word it replaced, *ekklesia*, conveys no relevant spiritual message. Whereas *Ekklesia* is the Greek equivalent of the Hebrew *Miqra'*, telling us that Yahowsha's Called -Out Assembly is based upon the Torah's Called -Out Assembly Meetings. And since this is among the most essential concepts relative to our salvation, let's pause a moment and consider Yahowah's introduction to His *Miqra'ey*.

Not so coincidentally, this presentation is found in the heart of the Towrah, in a book named "*Qara'* -Called-Out," which was subsequently modified to "Leviticus" by religious clerics promoting their Greek Septuagint.

"And (wa) Yahowah spoke these words (dabar -communicated these statements) **to** ('*el* - as Almighty God to) **Moseh** (Moseh -from mashah, one who draws us out), **in order to** (*la*) **promise and say** ('*amar* -answer and declare), **'Please convey the Word** (dabar - scribed in the piel stem and imperative mood, Yahuah actually said: I want you to communicate this message under the auspices of freewill, knowing that My Word will achieve the desired result) **of The Everlasting on behalf of** ('*el*) **the Children** (beny) **of Yisra'el** (*Yisra'el* - from '*ysh* sarah and '*el*, individuals who engage and endure with The Almighty).

And so (wa) you should literally and completely convey ('*amar* -scribed in the qal stem and perfect conjugation which tells us that these instructions pertain to a relationship, that they should be literally interpreted, that they speak of actual events, promises which are whole and complete throughout time, saying) **to them that these Everlasting** ('*el*) **Appointed Meeting Times** (*mow'ed* - fixed assembly and betrothal appointments, festival feasts at a specific designated time and place which focus on the purpose assigned by the Authority) **of Yahowah, which are** ('*asher* - fortuitous blessings associated with the relationship and are) **Set-Apart** (qodesh - separating, cleansing, and purifying) **Invitations to be Called-Out and to Meet** (*miqra'ey* - an assembly to communicate a specific purpose; from *qara'*, to call out, to read, and recite, to meet, to greet, and to welcome), **to be near them** ('*eth* - and with them), **shall be**

continuously proclaimed by you (*qara'* –scribed using the qal stem and imperfect conjugation to say: you shall actually and always, genuinely throughout time, called out, read aloud, and recite this as invitations to meet) **as they are My Eternal Appointed Meeting Times** (*'eleh hem mow'ed* – they represent My fixed assembly and betrothal appointments, My festival feasts at My designated place and time and for the purpose which I assign).“ (*Qara'* / Called Out / Leviticus 23:1-2)

Lev 23:1 And Yahuah^{H3068} spake^{H1696} unto^{H413} Moses,^{H4872} saying,^{H559}

Lev 23:2 Speak^{H1696} unto^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} unto^{H413} them, *Concerning* the feasts^{H4150} of Yahauh,^{H3068} which^{H834 (H853)} ye shall proclaim^{H7121} *to be* holy^{H6944} convocations,^{H4744} *even* these^{H428} *are* my feasts.^{H4150}

In these two sentences, Yahowah used “*dabar* –communicated the Word,” and “*amar* – communicated by speaking “ twice each. His Word was designed to speak to us and communicate with us.

Yahowah also scribed “*Mow'ed* –Designated Meeting Times and Appointed Celebrations” twice so that we would know that these are His Festival Feasts, and that their purpose and timing are not arbitrary — nor is our participation in them. Unfortunately however, Christians have been indoctrinated to believe that these are “Jewish holidays” which do not apply to them, and that celebrating other occasions, like the pagan festivals of Christmas and Easter, are not only acceptable, but preferable. They protest: “Since God knows my heart it doesn’t actually matter what I say or do.” To them perhaps, but not to אַיִן, for if they knew Yah’s heart, they would never make such a foolish and antagonistic claim.

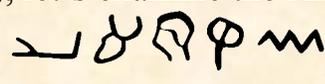
And speaking of Christian substitutions and counterfeits, Yahowah wrote His name in the midst of this message. He did not refer to Himself as “the Lord.” Of that, you can be certain.

The most important word within this passage is “*Miqra'ey* – Invitations to be Called-Out and to Meet .” While it was only scribed once, its root “*qara'* –to call out, to summon, to invite, to welcome, to meet, to encounter, to proclaim, to announce, to participate, to read, and to recite” was inserted before this title so that we would understand it. Moreover, *Miqra'ey*, which is the plural of *Miqra'*, was further defined by Qodesh, which affirms that these “Called-Out Invitations to Meet with Yahuah” are “Set-Apart” from common days unto Yah, and that they are “dedicated” to the process of “purifying and cleansing” us so that we can “encounter” אַיִן, personally “meeting with” Him.

The operative verb in this passage is therefore *qara'*, which was written in the qal relational stem, designating reality. As such, it tells us that we are to actually do all of the things described by the verb within this context: to call out to everyone, summoning and inviting them to participate, welcoming them and encouraging them to meet with and encounter אַיִן during

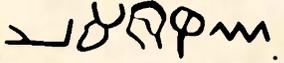
His Appointed Assembly Meetings, to proclaim and announce their existence, and to read and to recite Yahowah's Word to those who attend."

Further, *qara'* was scribed in the imperfect conjugation, which encourages us to do these things so often that they become ingrained within our very nature. It even promises that unfolding benefits and ongoing results throughout time await those who capitalize upon this opportunity.

Since "church" is a pagan replacement of *ekklesia*, and since *ekklesia* is a translation of *miqra'* (מִקְרָא מִקְרָא מִקְרָא מִקְרָא), let's examine the Ancient-Hebrew characters Yahowah used to originally convey its meaning: . Turning to the language the Towrah, itself, was scribed, we discover that today's letter Mem was originally called "Mah," which is the Hebrew word for "water." Drawn as waves upon the sea , this character conveyed all of the Scriptural symbolism associated with water being the source of life and the means to cleansing.

The second letter in *Miqra'* is a Qoph. It was conveyed by way of placing the sun on the horizon . It spoke of enlightenment and of time, of waiting expectantly, and of hope. As we now know, the Rosh was scribed to depict the head of a person . It communicated the ideas of first, best, and foremost, in addition to leadership, new beginnings, and rebirth. In its singular form, the final letter used to designate the title of Yahowah's "Called-Out Invitations to Meet God" is the first character in the Hebrew alphabet —Aleph. It was drawn in the form of a ram's head to convey strength, power, might, and authority . So, we shouldn't be surprised that 'al and 'el (both written the same way) represent the Hebrew words for "Almighty Yah."

And should we consider the plural form of *miqra'*, *miqra'ey*, as this title was deployed in this context, we discover that the Yowd, yesteryear's Yad, was pictographically represented by an arm and hand . It conveyed the ability and willingness to engage and do whatever was required to accomplish a task.

Therefore, the title Yahowah selected to describe His seven "*Miqra'ey* – Called-Out Assembly Meetings" pictorially communicated that these days are associated with the source of life, and that they are purifying and cleansing. They are also enlightening, as they provide the means to hope and expect that our days will be prolonged—enduring throughout time: . The *Miqra'ey* are foremost and come first, before anything else. They represent the best of days, new beginnings, and our spiritual rebirth. And these are The Almighty's times,

the very days where He personally uses His power and authority to engage and do what was required to save us.

And that, my friends, is a whole lot more meaningful and revealing than anything a “church” will ever communicate to you.

Yahowah has a vibrant and rich pallet of words, titles, and names He has chosen to deploy to communicate with us. The very least we should do is use them.

There is a promise in Revelation that I would like to leave you with.

Rev 3:7 And^{G2532} to the^{G3588} angel^{G32} of the^{G3588} church^{G1577} in^{G1722} Philadelphia^{G5359} write;^{G1125} These things^{G3592} saith^{G3004} he that is holy,^{G40} he that is true,^{G228} he that hath^{G2192} the^{G3588} key^{G2807} of David,^{G1138} he that openeth,^{G455} and^{G2532} no man^{G3762} shutteth;^{G2808} and^{G2532} shutteth,^{G2808} and^{G2532} no man^{G3762} openeth;^{G455}

Rev 3:8 I know^{G1492} thy^{G4675} works:^{G2041} behold,^{G2400} I have set^{G1325} before^{G1799} thee^{G4675} an open^{G455} door,^{G2374} and^{G2532} no man^{G3762} can^{G1410} shut^{G2808} it:^{G846} for^{G3754} thou hast^{G2192} a little^{G3398} strength,^{G1411} and^{G2532} hast **kept^{G5083} My^{G3450} word,^{G3056} and^{G2532} hast not^{G3756} denied^{G720} My^{G3450} name.^{G3686}**

Rev 3:9 Behold,^{G2400} I will make^{G1325} them^{G3588} of^{G1537} the^{G3588} synagogue^{G4864} of Satan,^{G4567} which say^{G3004} they^{G1438} are^{G1511} Jews,^{G2453} and^{G2532} are^{G1526} not,^{G3756} but^{G235} do lie;^{G5574} behold,^{G2400} I will make^{G4160} them^{G846} to^{G2443} come^{G2240} and^{G2532} worship^{G4352} before^{G1799} thy^{G4675} feet,^{G4228} and^{G2532} to know^{G1097} that^{G3754} I^{G1473} have loved^{G25} thee.^{G4571}

Rev 3:10 **Because^{G3754} thou hast kept^{G5083} the^{G3588} word^{G3056} of My^{G3450} patience,^{G5281} I also^{G2504} will keep^{G5083} thee^{G4571} from^{G1537} the^{G3588} hour^{G5610} of temptation,^{G3986} which shall^{G3195} come^{G2064} upon^{G1909} all^{G3650} the^{G3588} world,^{G3625} to try^{G3985} them^{G3588} that dwell^{G2730} upon^{G1909} the^{G3588} earth.^{G1093}**

Rev 3:11 Behold,^{G2400} I come^{G2064} quickly:^{G5035} hold that fast^{G2902} which^{G3739} thou hast,^{G2192} that^{G2443} no man^{G3367} take^{G2983} thy^{G4675} crown.^{G4735}

Rev 3:12 Him^{G846} that overcometh^{G3528} will I make^{G4160} a pillar^{G4769} in^{G1722} the^{G3588} temple^{G3485} of My^{G3450} Yahuah,^{G2316} and^{G2532} he shall go^{G1831} no^{G3364} more^{G2089} out:^{G1854} and^{G2532} I will write^{G1125} upon^{G1909} him^{G846} the^{G3588} name^{G3686} of My^{G3450} Yahuah,^{G2316} and^{G2532} the^{G3588} name^{G3686} of the^{G3588} city^{G4172} of My^{G3450} Yahuah,^{G2316} which is new^{G2537} Jerusalem,^{G2419} which^{G3739} cometh down^{G2597} out of^{G1537} heaven^{G3772} from^{G575} My^{G3450} Yahuah:^{G2316} and^{G2532} I will write upon him My^{G3450} new^{G2537} name.^{G3686}

Rev 3:13 He that hath^{G2192} an ear,^{G3775} let him hear^{G191} what^{G5101} the^{G3588} Spirit^{G4151} saith^{G3004} unto the^{G3588} churches.^{G1577}

Yahusha has promised to keep those who keep His Torah and love the Name of His Father out of the hour of temptation From [G3985](#); a putting to *proof* (by experiment [of good], *experience* [of evil], solicitation, discipline or provocation); by implication *adversity*: - temptation.

He is talking of His wrath with the seven seals and seven bowls. He will be testing those left, one more chance to turn to Him.

What has been presented is true and confirmed by Revelation. Those who love and observe the Torah including the Appointed times and His Name, will be loved and spared.

I hope you will take heed and learn to love the Name and start your own journey to Yahuah and to His son Yahusha. Time is indeed running out. Do your own homework. Do not wait to be led by another. Start studying on your own now, before it's too late and you lose the chance to choose.

Does it occur to anyone not investigating this with a sense of urgency that they are telling Yahuah, He is not important in their lives? The Creator of the Universe! The only one with our future in His hands! Do we really want to tell Him, He's less important than our mortal jobs or TV or sports or any other distraction we can think of doing? That someday, when we get around to it and at the very last thing on our list, we will make time for Him. Remember, we do not know what this day will bring as fatal accidents happen every day that no one expects. By then it will be too late and if we have not really observed and investigated what the Torah has to say and agree to the terms and conditions, that fatal accident will be eternal, not just mortal. No time left to warn our families and help them scrape off the slime of deception. It is tragic that so many will wait for a better time.

Names and titles of Jesus in the New Testament

From Wikipedia, the free encyclopedia



Latin inscription of [Philippians 2:10](#): "At the name of Jesus every knee should bow", [Church of the Gesù](#), Rome.

In Christianity, the two names Jesus and [Emmanuel](#) that refer to Jesus in the New Testament have [salvific](#) attributes. **After the [Crucifixion of Jesus](#) the [early Church](#) did not simply repeat his messages, but began to focus on him, proclaim him, and try to understand and explain his message: the proclaimer became the proclaimed.** (Something Yahusha never did. He always put the focus on The Father!)

Christians have attached theological significance to the [Holy Name of Jesus](#) The use of the name of Jesus in petitions is stressed in [John 16:23](#) when Jesus states: "If you ask the Father anything in my name he will give it you." There is widespread belief among Christians that the name Jesus is not merely a sequence of identifying symbols but includes intrinsic divine power. (wow, did you catch that? Yahusha said ask in His Name and the Father would give it to us? But did He really say that?)

Do your own research. Look at the words greyed out. These would not be in the earliest manuscripts. I also confirmed this by looking in the "The Complete Text of the Earliest NT Manuscripts by Philip W. Comfort and David P. Barnett. I would highly recommend you get this book for yourself.

This Scripture is in P5 an early 3rd century manuscript 200-300 CE from Oxyrhynchus, Egypt and P22 early 3rd century from Oxyrhynchus, Egypt

The English-Greek Reverse Interlinear New Testament Authorized English Version (1873) -

John 16:23

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε
οὐδὲν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν
αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου
δώσει ὑμῖν | AV 1873 NT RI

And in that day ye shall ask me nothing.
Verily, verily, I say unto you, Whatsoever ye
shall ask the Father in my name, he will
give *it* you. | AV 1873

John 16:23

| | |
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| <p>καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδὲν ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματι μου δώσει ὑμῖν KJV NT RI</p> | <p>And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. KJV 1900</p> |
|--|---|

The use of the name of Jesus in petitions is stressed in [John 16:23](#) when Jesus states: "If you ask the Father anything in my name he will give it you." Many Christian prayers thus conclude with the words: "Through Our Lord Jesus Christ". There is widespread belief among Christians that the name Jesus is not merely a sequence of identifying symbols but includes intrinsic divine power, and that where the name of Jesus is spoken or displayed the power of Jesus can be called upon.

Both of these versions witness the same fact. Yahusha said ask in the Father's Name. Still loving your KJV New Testament as inerrant? This is a copy edit pure and simple to prop up "jc" creator god and Pauline doctrine, and by removing this error, you have Yahusha being consistent with pointing us in the direction of Yahuah. This kills the religious slot machine mentality of "say Jesus' name, pull the lever and god has to deliver anything you ask for". We do not need an intermediary to speak to Yahuah. We are afforded salvation due to Yahusha's work so yes we come to The Father by the way of Yahusha's actions. It's two very different messages.

Jesus

See also: [Jesus \(name\)](#) and [Name of God in Christianity](#) (Here they come right out and say that Jesus is the name of god in Christianity. This is a perfect sentence of truth. That is the name of god in Christianity and why Christianity should be avoided like the plague. It is not the name of The Almighty Creator Everlasting. This is a different message than the Torah and what Yahusha spoke of. We must leave the lies of Babylon there when we come out and stop looking back. Remember Lot's wife!

By the time the [New Testament](#) was written, the [Septuagint](#) had already transliterated יֵשׁוּעַ [Yeshua`] into [Koine Greek](#) as closely as possible in the 3rd-century [BCE](#), the result being Ἰησοῦς [Iēsous]. Since Greek had no equivalent to the semitic letter שׁ *shin* [sh], it was replaced with a σ *sigma* [s], and a masculine singular ending [-s] was added in the nominative case, in order to allow the name to be inflected for case (nominative, accusative, etc.) in the grammar of the Greek language. The diphthongal [a] vowel of Masoretic [Yehoshua`] or [Yeshua`] would not have been present in Hebrew/Aramaic pronunciation during this period, and some scholars believe some dialects dropped the [pharyngeal](#) sound of the final letter אַ `ayin [ʾ], which in any case had no counterpart in ancient Greek. The Greek writings of [Philo of Alexandria](#)^[21] and [Josephus](#) frequently mention this name. It also occurs in the Greek New Testament at Acts 7:45 and Hebrews 4:8, referring to Joshua son of Nun.

KJV Act 7:45 Which^{G3739} also^{G2532} our^{G2257} fathers^{G3962} that came after^{G1237} brought in^{G1521} with^{G3326} **Jesus**^{G2424} into^{G1722} the^{G3588} possession^{G2697} of the^{G3588} Gentiles,^{G1484} whom^{G3739} God^{G2316} drave out^{G1856} before^{G575} the face^{G4383} of our^{G2257} fathers,^{G3962} unto^{G2193} the^{G3588} days^{G2250} of David;^{G1138}

Heb 4:8 For^{G1063} if^{G1487} **Jesus**^{G2424} had given them rest,^{G2664 G846} then would he not^{G3756(G302)} afterward^{G3326 G5023} have spoken^{G2980} of^{G4012} another^{G243} day.^{G2250}

Oops... KJV and others should have pointed readers to Joshua son of Nun. Not the made up Jesus. You can't use the excuse that since Jesus was the transliteration of Joshua-(which is wrong to begin with) because in Hebrew both Yahusha and Yahusha of Nun had the same name. Why? Because the KJV had no issue naming the book of Joshua- "Joshua" and not Jesus! This was just sloppy editing.

DARBY Bible Act 7:45 which also our fathers, receiving from their predecessors, brought in with **Joshua** when they entered into possession of *the lands of* the nations, whom God drove out from *the* face of our fathers, until the days of David;

Heb 4:8 For if **Jesus** had brought them into rest, he would not have spoken afterwards about another day. WOW, not consistent are they?

Youngs Litteral translation Act 7:45 which also our fathers having in succession received, did bring in with **Joshua**, into the possession of the nations whom God did drive out from the presence of our fathers, till the days of David,

Heb 4:8 for if **Joshua** had given them rest, He would not concerning another day have spoken after these things;



The [IHS monogram](#) with angels, in [Hostýn](#), Czech Republic.

Christians have attached theological significance to the name of Jesus from the [earliest days of Christianity](#). Devotions to and feasts for the [Holy Name of Jesus](#) exist both in [Eastern](#) and [Western Christianity](#). The devotions and veneration to the name Jesus also extend to the IHS monogram, derived from the [Greek](#) word IHOUS (*IΗΣΟΥΣ*) for Jesus.

Reverence for the name of Jesus is emphasized by [Saint Paul in Philippians 2:10](#) where he states: "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth".

Here we have Paul making up as he goes along, since there is no scripture based on it. It is prophecy in the fact that it is an anti-messiah that people do bow down today. But this is not a good thing for sure. I will prove that Paul is twisting this and Christians have lapped it up like candy.

If you look at a reference bible you will see that this verse is referenced back to 3 other verses- you would think as a witness to reliability. Except in this case one of the references is

back to Paul! You can not be a witness for yourself so Romans 14:11 will not be of any help in validating that this is correct.

Let's look at the other two: Isaiah 45:23 and Rev 5:13.

Isa 45:23 I have sworn^{H7650} by Myself, the word^{H1697} is gone out^{H3318} of my mouth^{H4480 H6310} in righteousness,^{H6666} and shall not^{H3808} return,^{H7725} **That^{H3588} unto Me every^{H3605} knee^{H1290} shall bow,^{H3766} every^{H3605} tongue^{H3956} shall swear.^{H7650}**

Hmmm who is talking here??.. sounds like Yah to me but let's check.

Isa 45:20 Assemble yourselves^{H6908} and come;^{H935} draw near^{H5066} together,^{H3162} ye *that are* escaped^{H6412} of the nations:^{H1471} they have no knowledge^{H3045 H3808} that set up^{H5375 (H853)} the wood^{H6086} of their graven image,^{H6459} and pray^{H6419} unto^{H413} a god^{H410} *that* cannot^{H3808} save.^{H3467}

Isa 45:21 Tell^{H5046} ye, and bring *them* near;^{H5066} yea,^{H637} let them take counsel^{H3289} together:^{H3162} who^{H4310} hath declared^{H8085} this^{H2063} from ancient time?^{H4480 H6924} *who* hath told^{H5046} it from that time?^{H4480 H227} *have* not^{H3808} I^{H589} YAHUAH?^{H3068} and *there is* no^{H369} God^{H430} else^{H5750} beside^{H4480 H1107} me; **a just^{H6662} God^{H410} and a Saviour;^{H3467} *there is* none^{H369} beside^{H2108} me.**

Isa 45:22 Look^{H6437} unto^{H413} me, and be ye saved,^{H3467} all^{H3605} the ends^{H657} of the earth:^{H776} for^{H3588} I^{H589} *am* God,^{H410} and *there is* none^{H369} else.^{H5750}

Isa 45:23 I have sworn^{H7650} by myself, the word^{H1697} is gone out^{H3318} of my mouth^{H4480 H6310} in righteousness,^{H6666} and shall not^{H3808} return,^{H7725} **That^{H3588} unto me every^{H3605} knee^{H1290} shall bow,^{H3766} every^{H3605} tongue^{H3956} shall swear.^{H7650}**

Isa 45:24 Surely,^{H389} shall *one* say,^{H559} in YAHUAH^{H3068} have I righteousness^{H6666} and strength:^{H5797} *even* to^{H5704} him shall *men* come;^{H935} and all^{H3605} that are incensed^{H2734} against him shall be ashamed.^{H954}

Isa 45:25 In YAHUAH^{H3068} shall all^{H3605} the seed^{H2233} of Israel^{H3478} be justified,^{H6663} and shall glory.^{H1984}

Yah is speaking of judging Babylon. Look at the context which presents who will be bowing down. In fact, it is "she" which will bow down, addressing Babylon.

The verse reads: "By Me (ba) I have promised (shaba' - sworn an oath) that He, the Word (dabar) of righteousness and vindication (tsadaqah) shall go out (yasa') from (min) My mouth (peh) and He shall not change anything, including His direction, or mislead (suwb). Indeed (ky), to Me (la - concerning Me) every (kol) knee (berek) she shall kneel down in reverence (kara' - she shall bend) and (wa) every tongue (kol lashown) she shall swear an oath (shaba' - she will make a promise)." (Yasha'Yahuw 45.23)

Kara' is the Hebrew word for "leg" so as a verb, it speaks of our legs either helping us stand next to Yah or bending at the knee being judged by Yah. But again, you have to set this affirmation in the context of the entire 45th and especially 46th chapter to understand its intended audience.

Isaiah 45:21

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| <p>הַגִּידוּ וְהִגִּישׁוּ אִף יוֹעֲצוּ יַחְדָּו מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם מֵאִזְ הַגִּידָה הַלּוֹא אֲנִי יְהוָה וְאִין־עוֹד אֱלֹהִים מִבְּלַעֲדֵי אֶל־צַדִּיק וּמוֹשִׁיעַ אֵין זוֹלָתִי: </p> | <p>Declare and present <i>your case</i>, also let them consult together! Who made this known from former times, declared it from of old ? <i>Was it not I, Yahweh ? And there is no other god besides me; a righteous God besides me, and no savior besides me. </i></p> |
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EHRIOTLEB |

Isaiah 45:21

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| <p>הַגִּידוּ וְהִגִּישׁוּ אִף יוֹעֲצוּ יַחְדָּו מִי הַשְּׁמִיעַ זֹאת מִקֶּדֶם מֵאִזְ הַגִּידָה הַלּוֹא אֲנִי יְהוָה וְאִין־עוֹד אֱלֹהִים מִבְּלַעֲדֵי אֶל־צַדִּיק וּמוֹשִׁיעַ אֵין זוֹלָתִי: </p> | <p>Tell ye, and bring <i>them</i> near; Yea, let them take counsel together: Who hath declared this from ancient time? <i>who</i> hath told it from that time? <i>Have not I the Lord ? and there is no God else beside me; A just God and a Saviour; there is none beside me. </i></p> |
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KJV OT RI |

KJV 1900

Not only is Paul an idiot and does not know Tanakh but do you see how purposely the bibles of today actually perpetuate this lie by trying to prop up his poisonous propaganda!! They knew full well that in Isaiah 45:23, it is Yahuah talking, yet to the person who does not check it out and gets fed only NT garbage from Paul every Sunday and Sabbath, they think that they are talking about Yahusha at best and Jesus at worst!!!

For the umpteenth time Yahuah plainly says: There is no other Almighty besides Him! There is no other Savior besides Him! He is IT! If He is not good enough for us then we are left with the horned druid and Greek goddess horse of Jesus that has no power! He is an idol carved out on a block of wood and held up to be bowed down to. Be very very aware, Yahuah is aware! Read the whole chapter of Isaiah 45 and you will not make this mistake again.

Let's see if REV 5:13 is any better for confirming bowing down to Yahusha.

Rev 5:13 And^{G2532} every^{G3956} creature^{G2938} which^{G3739} is^{G2076} in^{G1722} heaven,^{G3772} and^{G2532} on^{G1722} the^{G3588} earth,^{G1093} and^{G2532} under^{G5270} the^{G3588} earth,^{G1093} and^{G2532} such as^{G3739} are^{G2076} in^{G1909} the^{G3588} sea,^{G2281} and^{G2532} all^{G3956} that^{G3588} are in^{G1722} them,^{G846} heard^{G191} I saying,^{G3004} Blessing,^{G2129} and^{G2532} honour,^{G5092} and^{G2532} glory,^{G1391} and^{G2532} power,^{G2904} *be* unto him that sitteth^{G2521} upon^{G1909} the^{G3588} throne,^{G2362} and^{G2532} unto the^{G3588} Lamb^{G721} for ever and ever.^{G1519 G165 G165}

Again this is praise and blessing to Yahuah who is sitting on the throne and Yahusha- but I see no bowing down. This verse should not be used to prop up Paul's lies of the Righteous bowing down to Jesus, when all Yahuah ever said was is that we should stand up and walk to Him and stand with Him. That is not on the ground with your hiney in the air mooning The Almighty. Anytime anyone tried to do that He always told them to get up! Only shatan wants to lord over men and have them bow down to him, not Yahuah!

Christ

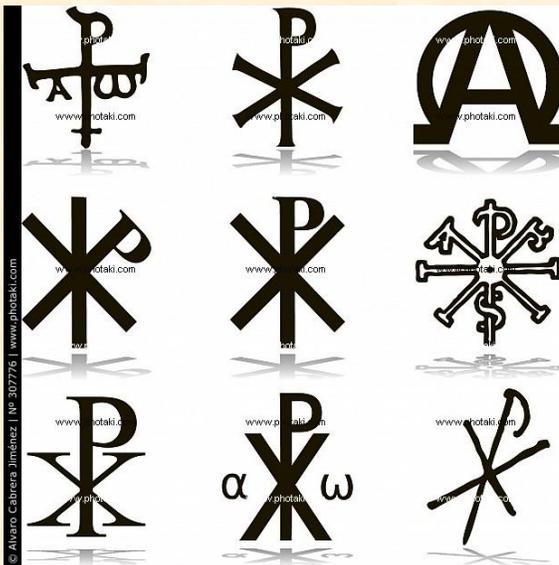


 Mosaic of [Christ Pantocrator](#) with the [Christogram IC XC](#).

Christ has **now become a name, one part of the name "Jesus Christ"**, but originally it was a title (the Messiah) and not a name; however its use in "Christ Jesus" is a title.

Symbols for representing Christ (i.e. [Christograms](#)) were developed by early Christians, e.g. the [Chi Rho](#) symbol formed by superimposing the first two Greek letters in Christ ([Greek](#) : "Χριστός"), [chi](#) = ch and [rho](#) =

r, to produce  .



Lord



The [Chi Rho](#) circled with the Prayer: "Lord Jesus Christ, Son of God, have mercy on me".

[Pauline writings](#) further established the various theological consequences of the Lord/Kyrios concept among early Christians, and emphasized the attributes of Jesus as not only referring to his eschatological victory, but to him as the "divine image" ([Greek](#) εἰκών *eikōn*) in whose face the glory of God shines forth. In [Romans 10:9-13](#) Paul emphasized the [salvific](#) value of the title, and stated that confessing by mouth (*homologeō*) the belief that Jesus is Lord (*Kyriōn Iesoun*) signifies one's salvation.

I challenge you to find this in the Torah as a way to show you're saved.

The use of the *Kyrios title* for Jesus is central to the development of New Testament [Christology](#), for the early Christians placed it at the center of their understanding and from that center attempted to understand the other issues related to [the Christian mysteries](#). The question of the deity of Christ in the New Testament is inherently related to the Kyrios title of Jesus used in the early Christian writings and its implications for the absolute lordship of Jesus. In early Christian belief, the concept of Kyrios included the [Pre-existence of Christ](#) for they believed that if Christ is one with God, he must have been united with God from the very beginning.

The title, even in the Greek form, continues to be widely used in Christian [liturgy](#), e.g. in the [Kyrie eleison](#), [Christe eleison](#) combination (i.e. *Lord have mercy, Christ have mercy*), where Jesus is referred to as Lord in one case, and as [Christ](#) immediately thereafter.

'Grace', a mistranslated word and misunderstood concept

The word *charis*, often translated 'grace' is quite heavily used in the New Testament. For many Christians and denominations, particular understandings of 'grace' shape their understanding of Christianity. Even though it means different things to different Christians, 'grace' (*charis*) is commonly heavily used and an important theological and emotional term. It is therefore, in my view, immensely important to accurately understand the meaning of the Greek word *charis* as it was understood by the original writers and readers of the New Testament. A multitude of sins, eisegesis, and bad theology, can be built on a misunderstanding of this word.

Amongst Classics scholars there is no debate as to what this word means. Surviving documents from the ancient world contain hundreds of passages that give us great clarity about their understanding of *charis* and the role this word and its concepts played in their society. *Charis* was the key-word in what

scholars call "the reciprocity system". This system operated according to time-delay exchanges where goods were given and then at a later time goods of relatively equal value were returned to the giver. These goods could be tangible (money, material goods) or intangible (public acclaim, authority). An obligation existed to repay favors owed, they were not 'free' in the sense we would understand it - it is just like when a bank gives you a loan the money is not 'free'. (It is due to this reciprocal nature of the transactions that scholars label it the Reciprocity System.) Essentially the system was an informal system of economics. The word *charis* itself is best translated with the English "favor" in the sense of talking about favors given and favors repaid. Greek makes no linguistic distinction between the first favor given and the second favor to repay it, calling each a *charis*. Greek also uses *charis* to refer to a positive attitude toward someone - we would speak in English of this as "regarding them favorably" or "having their favor".

Of course, a century or more ago, such information simply wasn't available. People interpreting *charis* in the Bible had to use what information they had and try to make some sense of it. Reformation Christianity is famous for seeing *charis* as being "free grace" and being the opposite of human effort. These concepts have heavily influenced many Christians' understandings of 'grace' today, but have nothing to do with the actual meaning of *charis* in Greek. The translation 'grace' is not a good one, it is not 'free', and it isn't the opposite of human effort.

These historical misinterpretations of 'grace' have led to correspondingly incorrect interpretations of passages that use *charis*. Romans 4, for example, contrasts the Reciprocity System to a Contractual system (a rather subtle contrast) which has historically been exegeted as the difference between human effort and reliance on 'grace'. Similarly Ephesians 2:8, due to the ambiguity in Greek about givers and receivers of favors clarifies that God is the giver of the favor and we the receiver, and yet this has historically been exegeted as speaking about lack of human effort. Who was the author of the confusion in Romans and Ephesians; Paul and this is another major misconception spewed out to people for their "new and better covenant" and religion.

Unfortunately, nothing endures and propagates quite like **bad theology**. At certain points in history, theologians have constructed theologies based on certain incorrect understandings of 'grace' and these theologies remain influential today and taught as biblical even when scholarship regarding the meaning of these words has long moved on. Mistaken ideas about *charis* continue to influence many Christians who are convinced that 'grace' means salvation is in no way by human effort.

POSTED BY ANDREW AT FRIDAY, FEBRUARY 29, 2008

<http://theogeek.blogspot.com/2008/02/grace-mistranslated-word-and.html>

The Council of Trent

The Sixth Session

*The canons and decrees of the sacred
and oecumenical Council of Trent,*
Trans. J. Waterworth (London: Dolman, 1848), 30-53.

[Hanover Historical Texts Project](#)

Scanned by Hanover College students in 1995.

[Page 30]

Celebrated on the thirteenth day of the month of January, 1547.

DECREE ON JUSTIFICATION

Proem.

Whereas there is, at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated touching Justification; the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,--the most reverend lords, Giammaria del Monte, bishop of Palaestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priest, cardinals of the holy Roman Church, and legates apostolic a latere, presiding therein, in the name of our most holy father and lord in Christ, Paul III., by the providence of God, Pope,--purposes, unto the praise and glory of Almighty God, the tranquillising of the Church, and the salvation of souls, to expound to all the faithful of Christ the true and sound doctrine touching the said Justification; which (doctrine) **the SUN of justice, Christ Jesus, the author and finisher of our faith**, taught, which the apostles transmitted, and which the Catholic Church, the Holy Ghost reminding her thereof, has always retained; most strictly forbidding that any henceforth presume to believe, preach, or teach, otherwise than as by this present decree is defined and declared.

CHAPTER I.

On the Inability of Nature and of the Law to justify man.

The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary [Page 31] that each one recognise and confess, that, whereas all men had lost their innocence in the prevarication of Adam--having become unclean, and, **as the apostle says, (Paul-I thought JC was the author of the faith? Paul was not an apostle. He was alive when Yahusha preached. He could have been called by Him then. There are strict guidelines to be an apostle which was layed out in Acts. You had to be with Yahusha the full three and half years before His resurrection and you had to have witnessed Him afterward. Paul fails on both of these! Not to be left out however, he does qualify perfectly for a false prophet and wolf in sheeps clothing.)** by nature children of wrath, as (this Synod) has set forth in the decree on original sin,--they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, **but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, (was this due to a faulty Torah or stiff necked people who exercised their free will to not accept**

the terms and conditions? The 12 apostles were saved or liberated-Jews don't forget, since we know they each have a pillar named after them in the New Jerusalem, notice 12 apostles not 13!) or to arise, therefrom; although free will, attenuated as it was in its powers, and bent down, was by no means extinguished in them.

CHAPTER VIII.

In what manner it is to be understood, that the impious is justified by faith, and gratuitously.

And whereas **the Apostle saith**, that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please God, and to come unto the fellowship of His sons: but we are therefore said to be justified freely, because that none of those things which precede justification-whether faith or works-merit the grace itself of justification. For, if it be a grace, it is not now by works, otherwise, as the same **Apostle says**, grace is no more grace. **I thought Peter was suppose to have been the first Pope but all I'm seeing is quotes from Paul. Speaking of this grace thing, Paul despised Yacob-or Jacob or as King James changed his name to Jame- the brother of Yahusha. Here is what James or Yacob said about grace.**

Jas 1:21 Wherefore^{G1352} lay apart^{G659} all^{G3956} filthiness^{G4507} and^{G2532} superfluity^{G4050} of naughtiness,^{G2549} and receive^{G1209} with^{G1722} meekness^{G4240} the^{G3588} engrafted^{G1721} word,^{G3056} which is able^{G1410} to save^{G4982} your^{G5216} souls.^{G5590}

Jas 1:22 But^{G1161} be^{G1096} ye doers^{G4163} of the word,^{G3056} and^{G2532} not^{G3361} hearers^{G202} only,^{G3440} deceiving^{G3884} your own selves.^{G1438}

Jas 1:23 For^{G3754} if any^{G1536} be^{G2076} a hearer^{G202} of the word,^{G3056} and^{G2532} not^{G3756} a doer,^{G4163} he^{G3778} is like unto^{G1503} a man^{G435} beholding^{G2657} his^{G846} natural^{G1078} face^{G4383} in^{G1722} a glass:^{G2072}

Jas 1:24 For^{G1063} he beholdeth^{G2657} himself,^{G1438} and^{G2532} goeth his way,^{G565} and^{G2532} straightway^{G2112} forgetteth^{G1950} what manner of man^{G3697} he was.^{G2258}

Jas 1:25 But^{G1161} whoso looketh^{G3879} into^{G1519} the perfect^{G5046} Torah^{G3551} of^{G3588} liberty,^{G1657} and^{G2532} continueth^{G3887} therein, he^{G3778} being^{G1096} not^{G3756} a forgetful^{G1953} hearer,^{G202} but^{G235} a doer^{G4163} of the work,^{G2041} this man^{G3778} shall be^{G2071} blessed^{G3107} in^{G1722} his^{G848} deed.^{G4162}

as 2:14 What^{G5101} doth it profit,^{G3786} my^{G3450} brethren,^{G80} though^{G1437} a man^{G5100} say^{G3004} he hath^{G2192} faith,^{G4102} and^{G1161} have^{G2192} not^{G3361} works?^{G2041} (G3361) can^{G1410} faith^{G4102} save^{G4982} him?^{G846}

Jas 2:15 (G1161) If^{G1437} a brother^{G80} or^{G2228} sister^{G79} be^{G5225} naked,^{G1131} and^{G2532} destitute^{G5600} G3007 of daily^{G2184} food,^{G5160}

Jas 2:16 And^{G1161} one^{G5100} of^{G1537} you^{G5216} say^{G2036} unto them,^{G846} Depart^{G5217} in^{G1722} peace,^{G1515} be ye warmed^{G2328} and^{G2532} filled;^{G5526} notwithstanding^{G1161} ye give^{G1325} them^{G846} not^{G3361} those things which are needful^{G2006} to the^{G3588} body;^{G4983} what^{G5101} doth it profit?^{G3786}

Jas 2:17 Even^{G2532} so^{G3779} faith,^{G4102} if^{G1437} it hath^{G2192} not^{G3361} works,^{G2041} is^{G2076} dead,^{G3498} being alone.^{G2596} G1438

Jas 2:18 Yea,^{G235} a man^{G5100} may say,^{G2046} Thou^{G4771} hast^{G2192} faith,^{G4102} and I^{G2504} have^{G2192} works:^{G2041} shew^{G1166} me^{G3427} thy^{G4675} faith^{G4102} without^{G5565} thy^{G4675} works,^{G2041} and I^{G2504} will shew^{G1166} thee^{G4671} my^{G3450} faith^{G4102} by^{G1537} my^{G3450} works.^{G2041}

Jas 2:19 Thou^{G4771} believest^{G4100} that^{G3754} there is^{G2076} one^{G1520} God;^{G2316} thou doest^{G4160} well:^{G2573} the^{G3588} devils^{G1140} also^{G2532} believe,^{G4100} and^{G2532} tremble.^{G5425}

Jas 2:20 But^{G1161} wilt^{G2309} thou know,^{G1097} O^{G5599} vain^{G2756} man,^{G444} that^{G3754} faith^{G4102} without^{G5565} works^{G2041} is^{G2076} dead?^{G3498}

Who do you suppose knows what Yahusha said better? His brother who was with Him the whole time or someone who had a demonic possession on the way to Damascus? Yahusha and Yahuah said there is no private interpretation that was given to just one man, yet Paul said he got a private tutoring session with Yahusha for 3 years in the desert.

As we go futher look and see just how much the protestant church has embraced the catholic theology. Grace, Paul... So what was the reformation all about? Nothing really changed but pomp and circumstance. Just like in America we change Republican for Democrat. It's all the same-just a different name.

CHAPTER IX.

Against the vain confidence of Heretics.

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his confidence and certainty of the remission of his sins, and rests on that alone; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. But neither [Page 37] is this to be asserted,-that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are effected by this faith alone: as though whoso has not this belief, doubts of the promises of God, and of the efficacy of the death and resurrection of Christ. For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God. Call me a heretic as well as David because we know beyond a shadow of a doubt that with the Tanakh tucked firmly under our arms, Yahuah has reached down with His to call us His own children.

Psa 1:1 Blessed^{H835} is the man^{H376} that^{H834} walketh^{H1980} not^{H3808} in the counsel^{H6098} of the ungodly,^{H7563} nor^{H3808} standeth^{H5975} in the way^{H1870} of sinners,^{H2400} nor^{H3808} sitteth^{H3427} in the seat^{H4186} of the scornful.^{H3887}

Psa 1:2 But^{H3588} His delight^{H518} is in Torah^{H2656} of Yahuah;^{H3068} and in His Torah^{H8451} doth he meditate^{H1897} day^{H3119} and night.^{H3915}

Psa 1:3 And he shall be^{H1961} like a tree^{H6086} planted^{H8362} by^{H5921} the rivers^{H6388} of water,^{H4325} that^{H834} bringeth forth^{H5414} his fruit^{H6529} in his season;^{H6256} his leaf^{H5929} also shall not^{H3808} wither,^{H5034} and whatsoever^{H3605} he doeth^{H6213} shall prosper.^{H6743}

Psa 1:4 The ungodly^{H7563} are not^{H3808} so:^{H3651} but^{H3588 H518} are like the chaff^{H4671} which^{H834} the wind^{H7307} driveth away.^{H5086}

Psa 1:5 Therefore^{H5921 H3651} the ungodly^{H7563} shall not^{H3808} stand^{H6965} in the judgment,^{H4941} nor sinners^{H2400} in the congregation^{H5712} of the righteous.^{H6662} (That is because they are bowed down in front of Yah begging for mercy. The rest of us are standing!)

Psa 1:6 For^{H3588} the LORD^{H3068} knoweth^{H3045} the way^{H1870} of the righteous:^{H6662} but the way^{H1870} of the ungodly^{H7563} shall perish.^{H6}

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CHAPTER XIII.

On the gift of Perseverance.

So also as regards the gift of perseverance, of which it is written, He that shall persevere to the end, he shall be saved:-which gift cannot be derived from any other but Him, who is able to establish him who standeth that he stand perseveringly, and to restore him who falleth:-let no one herein promise himself any thing as certain with an absolute certainty; though all ought to place and repose a most firm hope in God's help. For God, unless men be themselves wanting to His grace, as he has begun the good work, so will he perfect it, working (in them) to will and to accomplish. Nevertheless, let those who think themselves to stand, take heed lest they fall, and, with fear and trembling work out their salvation, in labours, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity: for, knowing that they are born again unto a hope of glory, but not as yet unto glory, they ought to fear for the combat which yet remains with the flesh, with the world, with the devil, wherein they cannot be victorious, unless they be with God's grace, **obedient to the Apostle, who says:** We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live.

ON JUSTIFICATION

CANON VI.-If any one saith, that it is not in man's power to make his ways evil, but that the works that are evil God worketh as well as those that are good, not permissively only, but properly, and of Himself, in such wise that the treason of Judas is no less **His own proper work than the vocation of Paul;** let him be anathema.

HAHAHA; sorry for this outburst but really Paul and Judas are both the same, traitors of Yahuah and Yahusha. Why do you suppose they called out Paul as being the good or opposite of Judas? Because it is only his message they follow. Just like Christianity today. It would be easier to take a gun out of the hands of NRA members than try and tear Christians away from Paul. For the most part all they have been taught revolves around his letters, a non witness - a non apostle and a liar. But Catholics and Protestants revere him the same. That should give "bible believing Christians" pause.

CANON XVIII.-If any one saith, that the commandments of God are, even for one that is justified and constituted in grace, impossible to keep; let him be anathema

CANON XIX.-If any one saith, that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments nowise appertain to Christians; let him be anathema.

CANON XX.-If any one saith, that the man who is justified and how perfect soever, is not bound to observe the commandments of God and of the Church, but only to believe; as if indeed the Gospel were a bare and absolute

promise of eternal life, without the condition of observing the commandments ; let him be anathema. So why don't they call on Yahuah and keep the Sabbath and the Appointed Feats? All Catholics are now officially "anathema" or banished and exiled from the church LOL. The Pope will have to return those cute red shoes and fish hat!

<http://history.hanover.edu/texts/trent/ct06.html>

Scholars and The Name Jesus .

Secular Scholars

Encyclopedia Americana: "Jesus Christ — ...Although Matthew (1:21) interprets the name originally Joshua, that is, 'Yahweh is salvation,' and finds it especially appropriate for Jesus of Nazareth, it was a common one at the time." (Vol. 16, p. 41) **Wow ! So why do people preach Jesus?!!**

Encyclopaedia Britannica (15th ed.): "Jesus Christ—. . .The same is true of the name Jesus. In the Septuagint it is the customary Greek form for the common Hebrew name Joshua; i.e., 'Yahweh helps.' " Vol. 10. P. 149.

Following is a extract from the *Oxford English Dictionary* under "Jesus": Had the Savior's Name been transliterated into Greek and Latin, the true and proper form would have been preserved.

Here they set it straight on Yahuah-or close

Webster's Collegiate Dictionary:

"Jehovah — False reading of the Hebrew YAHWEH." ("Jehovah," *Webster's New Collegiate Dictionary*, 1973 ed.)

Encyclopedia Americana:

"Jehovah — erroneous form of the name of the God of Israel." (*Encyclopedia Americana*, vol. 16., 1972 ed.)

Encyclopedia Britannica:

"The Masoretes who from the 6th to the 10th century worked to reproduce the original text of the Hebrew Bible replaced the vowels of the name YHWH with the vowel signs of Adonai or Elohim. Thus the artificial name Jehovah came into being." ("Yahweh," *The New Encyclopedia Britannica*, vol. 12, 1993 ed.)

The Jewish Encyclopedia:

"Jehovah — a mispronunciation of the Hebrew YaHWeH the name of God. The pronunciation of Jehovah is grammatically impossible." ("Jehovah," *The Jewish Encyclopedia*, vol. 7, 1904 ed.)

The New Jewish Encyclopedia:

"It is clear that the word Jehovah is an artificial composite." ("Jehovah," *The New Jewish Encyclopedia*, 1962 ed.)

The Encyclopedia Judaica: According to the *Encyclopedia Judaica*, p. 680, vol. 7, "the true pronunciation of the tetragrammaton, YHWH, was never lost. The name was pronounced

Yahweh. It was regularly pronounced this way at least until 586 B.C., as is clear from the Lachish Letters written shortly before this date."

Encyclopedia Judaica, pg. 680, The Macmillan Co., New York, 1971. "The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced 'Yahweh.' "

From a study of the origin of letters that make up the word "Jesus" in our English Bibles, we can see that the name of the Savior underwent considerable change as it was brought from one language to another. There is no reason to have to transliterate His name since His Hebrew name is pronounceable in English. The decision was and still is based in part on bigotry.

The name of the Son of Yahuah has been given a Latinized hybrid name that never existed in Hebrew and **did not exist in English until 500 years ago.** Yahuah's name has been changed to Jehovah or covered up completely.

I hope I have provided enough proof to spur you on your own quest of the real way to Salvation. I trust that Yahuah will instill in you a sense of urgency for you and your children to get this information sorted out now!

Do not wait for someone else to sort this out for you. You are quite capable of doing this yourself. It is time for me to look up words and start to get a feel for what Yahuah is saying, but He is with me every step of the way. That is how we observe Torah. You read it. Look up the words. Think about it. Think about how different it is than what you read in the KJV. How does this change what you "believed" in. As they say "Just Do It" 😊 It gets easier and more exciting every time you find something. I just found today, the issue on John 16:23! I thought I was just "proof reading"!

This study will never be finished. I love that! Yahuah will allow us to learn more and more.

To answer the question of Part 13- Is the way to salvation through a specific name is yes -You must start by finding who is offering the salvation and that is Yahuah, and No it does not stop there. It must continue with finding the path and learning the terms and conditions being led on the path and then accepting and observing

those conditions-the Torah and Appointed Feast times. So we can't just call on a name and be saved. We must walk the path and have a real relationship with Yah and in doing so the byproduct is salvation.

The single most important thing Yahuah has done for us is to reveal His Torah. And likewise, the single most important thing we can do for our children is to share the Torah with them. For without the Torah, there is no Covenant, and thus no means to form a relationship with Yahuah. Without the Torah, there is no path to Yahuah, no plan of salvation, as the Called-Out Assembly Meetings would be unknown. Without the Torah we would not know how we came to be or what is expected of us. Without the Torah, we would have no hope of knowing Yahuah.

Want proof?

Let's see what DAUD (DUDE) Yah's beloved had to say about the Torah. This is the longest Psalm and one I hope you will really dig into as a starting point while translating verses for yourself. Psalm 119. Its an acrostic which means each chapter starts with the first letter of the Hebrew alphabet and its all about the Torah! I will only help with Yahs name and where Torah should be. The rest I leave to you.

Psa 119:1 ALEPH (A). Blessed^{H835} *are* the undefiled^{H8549} in the way,^{H1870} who walk^{H1980} in the Torah^{H8451} of Yahuah.^{H3068}

Psa 119:2 Blessed^{H835} *are* they that keep^{H5341} his testimonies,^{H5713} *and that* seek^{H1875} him with the whole^{H3605} heart.^{H3820}

Psa 119:3 They also^{H637} do^{H6466} no^{H3808} iniquity:^{H5766} they walk^{H1980} in his ways.^{H1870}

Psa 119:4 Thou^{H859} hast commanded^{H6680} *us* to keep^{H8104} thy precepts^{H6490} diligently.^{H3966}

Psa 119:5 O that^{H305} my ways^{H1870} were directed^{H3559} to keep^{H8104} thy statutes!^{H2706}

Psa 119:6 Then^{H227} shall I not^{H3808} be ashamed,^{H954} when I have respect^{H5027} unto^{H413} all^{H3605} thy commandments.^{H4687}

Psa 119:7 I will praise^{H3034} thee with uprightness^{H3476} of heart,^{H3824} when I shall have learned^{H3925} thy righteous^{H6664} judgments.^{H4941}

Psa 119:8 I will keep^{H8104} (H853) thy statutes:^{H2706} O forsake^{H5800} me not^{H408} utterly.^{H5704}
^{H3966}

Psa 119:9 BETH (B). Wherewithal^{H4100} shall a young man^{H5288} cleanse^{H2135} (H853) his way?^{H734} by taking heed^{H8104} *thereto* according to thy word.^{H1697}

Psa 119:10 With my whole^{H3605} heart^{H3820} have I sought^{H1875} thee: O let me not^{H408} wander^{H7686} from thy commandments.^{H4480 H4687}

Psa 119:11 Thy word^{H565} have I hid^{H6845} in mine heart,^{H3820} that^{H4616} I might not^{H3808} sin^{H2398} against thee.

Psa 119:12 Blessed^{H1288} *art* thou,^{H859} Yahuah:^{H3068} teach^{H3925} me thy statutes.^{H2706}

Psa 119:13 With my lips^{H8193} have I declared^{H5608} all^{H3605} the judgments^{H4941} of thy mouth.^{H6310}

Psa 119:14 I have rejoiced^{H7797} in the way^{H1870} of thy testimonies,^{H5715} as^{H5921} *much as* in all^{H3605} riches.^{H1952}

Psa 119:15 I will meditate^{H7878} in thy precepts,^{H6490} and have respect^{H5027} unto thy ways.^{H734}

Psa 119:16 I will delight myself^{H8173} in thy statutes:^{H2708} I will not^{H3808} forget^{H7911} thy word.^{H1697}

Psa 119:17 GIMEL (G). Deal bountifully^{H1580} with^{H5921} thy servant,^{H5650} *that* I may live,^{H2421} and keep^{H8104} thy word.^{H1697}

Psa 119:18 Open^{H1540} thou mine eyes,^{H5869} *that I may behold*^{H5027} wondrous things^{H6381} out of thy Torah.^{H4480 H8451}

Psa 119:19 I^{H595} *am* a stranger^{H1616} in the earth:^{H776} hide^{H5641} not^{H408} thy commandments^{H4687} from^{H4480} me.

Psa 119:20 My soul^{H5315} breaketh^{H1638} for the longing^{H8375} *that it hath* unto^{H413} thy judgments^{H4941} at all^{H3605} times.^{H6256}

Psa 119:21 Thou hast rebuked^{H1605} the proud^{H2086} *that are* cursed,^{H779} which do err^{H7686} from thy commandments.^{H4480 H4687}

Psa 119:22 Remove^{H1556} from^{H4480 H5921} me reproach^{H2781} and contempt;^{H937} for^{H3588} I have kept^{H5341} thy testimonies.^{H5713}

Psa 119:23 Princes^{H8269} also^{H1571} did sit^{H3427} *and* speak^{H1696} against me: *but* thy servant^{H5650} did meditate^{H7878} in thy statutes.^{H2706}

Psa 119:24 Thy testimonies^{H5713} also^{H1571} *are* my delight^{H8191} *and* my counsellors.^{H376 H6098}

Psa 119:25 DALETH (D). My soul^{H5315} cleaveth^{H1692} unto the dust:^{H6083} quicken^{H2421} thou me according to thy word.^{H1697}

Psa 119:26 I have declared^{H5608} my ways,^{H1870} and thou heardest^{H6030} me: teach^{H3925} me thy statutes.^{H2706}

Psa 119:27 Make me to understand^{H995} the way^{H1870} of thy precepts:^{H6490} so shall I talk^{H7878} of thy wondrous works.^{H6381}

Psa 119:28 My soul^{H5315} melteth^{H1811} for heaviness:^{H4480 H8424} strengthen^{H6965} thou me according unto thy word.^{H1697}

Psa 119:29 Remove^{H5493} from^{H4480} me *the way*^{H1870} of lying:^{H8267} *and* grant me thy Torah^{H8451} graciously.^{H2603}

Psa 119:30 I have chosen^{H977} the way^{H1870} of truth:^{H530} thy judgments^{H4941} have I laid^{H7737} *before me*.

Psa 119:31 I have stuck^{H1692} unto thy testimonies:^{H5715} O Yahuah,^{H3068} put me not^{H408} to shame.^{H954}

Psa 119:32 I will run^{H7323} the way^{H1870} of thy commandments,^{H4687} when^{H3588} thou shalt enlarge^{H7337} my heart.^{H3820}

Psa 119:33 HE (H). Teach^{H3384} me, O Yahuah,^{H3068} the way^{H1870} of thy statutes;^{H2706} and I shall keep^{H5341} it *unto* the end.^{H6118}

Psa 119:34 Give me understanding,^{H995} and I shall keep^{H5341} thy Torah;^{H8451} yea, I shall observe^{H8104} it with *my* whole^{H3605} heart.^{H3820}

Psa 119:35 Make me to go^{H1869} in the path^{H5410} of thy commandments;^{H4687} for^{H3588} therein do I delight.^{H2654}

Psa 119:36 Incline^{H5186} my heart^{H3820} unto^{H413} thy testimonies,^{H5715} and not^{H408} to^{H413} covetousness.^{H1215}

Psa 119:37 Turn away^{H5674} mine eyes^{H5869} from beholding^{H4480 H7200} vanity;^{H7723} *and* quicken^{H2421} thou me in thy way.^{H1870}

Psa 119:38 Stablish^{H6965} thy word^{H565} unto thy servant,^{H5650} who^{H834} *is devoted* to thy fear.^{H3374}

Psa 119:39 Turn away^{H5674} my reproach^{H2781} which^{H834} I fear:^{H3025} for^{H3588} thy judgments^{H4941} *are* good.^{H2896}

Psa 119:40 Behold,^{H2009} I have longed^{H8373} after thy precepts:^{H6490} quicken^{H2421} me in thy righteousness.^{H6666}

Psa 119:41 VAU (W). Let thy mercies^{H2617} come^{H935} also unto me, O Yahuah,^{H3068} *even* thy salvation,^{H8668} according to thy word.^{H565}

Psa 119:42 So shall I have wherewith^{H1697} to answer^{H6030} him that reproacheth^{H2778} me: for^{H3588} I trust^{H982} in thy word.^{H1697}

Psa 119:43 And take^{H5337} not^{H408} the word^{H1697} of truth^{H571} utterly^{H5704 H3966} out of my mouth;^{H4480 H6310} for^{H3588} I have hoped^{H3176} in thy judgments.^{H4941}

Psa 119:44 So shall I keep^{H8104} thy Torah^{H8451} continually^{H8548} for ever^{H5769} and ever.^{H5703}

Psa 119:45 *And I will walk*^{H1980} *at liberty*:^{H7342} for^{H3588} I seek^{H1875} thy precepts.^{H6490}

Psa 119:46 I will speak^{H1696} of thy testimonies^{H5713} also before^{H5048} kings,^{H4428} *and will* not^{H3808} be ashamed.^{H954}

Psa 119:47 And I will delight myself^{H8173} in thy commandments,^{H4687} which^{H834} I have loved.^{H157}

Psa 119:48 My hands^{H3709} also will I lift up^{H5375} unto^{H413} thy commandments,^{H4687} which^{H834} I have loved;^{H157} and I will meditate^{H7878} in thy statutes.^{H2706}

Psa 119:49 ZAIN (Z). Remember^{H2142} the word^{H1697} unto thy servant,^{H5650} upon^{H5921} which^{H834} thou hast caused me to hope.^{H3176}

Psa 119:50 This^{H2063} *is* my comfort^{H5165} in my affliction:^{H6040} for^{H3588} thy word^{H565} hath quickened^{H2421} me.

Psa 119:51 The proud^{H2086} have had me greatly^{H5704 H3966} in derision:^{H3887} *yet* have I not^{H3808} declined^{H5186} from thy Torah.^{H4480 H8451}

Psa 119:52 I remembered^{H2142} thy judgments^{H4941} of old,^{H4480 H5769} O Yahuah;^{H3068} and have comforted myself.^{H5162}

Psa 119:53 Horror^{H2152} hath taken hold upon^{H270} me because of the wicked^{H4480 H7563} that forsake^{H5800} thy Torah.^{H8451}

Psa 119:54 Thy statutes^{H2706} have been^{H1961} my songs^{H2158} in the house^{H1004} of my pilgrimage.^{H4033}

Psa 119:55 I have remembered^{H2142} thy name,^{H8034} O Yahuah,^{H3068} in the night,^{H3915} and have kept^{H8104} thy Torah.^{H8451}

Psa 119:56 This^{H2063} I had,^{H1961} because^{H3588} I kept^{H5341} thy precepts.^{H6490}

Psa 119:57 CHETH (). *Thou art* my portion,^{H2506} O Yahuah;^{H3068} I have said^{H559} that I would keep^{H8104} thy words.^{H1697}

Psa 119:58 I intreated^{H2470} thy favour^{H6440} with *my* whole^{H3605} heart:^{H3820} be merciful^{H2603} unto me according to thy word.^{H565}

Psa 119:59 I thought^{H2803} on my ways,^{H1870} and turned^{H7725} my feet^{H7272} unto^{H413} thy testimonies.^{H5713}

Psa 119:60 I made haste,^{H2363} and delayed^{H4102} not^{H3808} to keep^{H8104} thy commandments.^{H4687}

Psa 119:61 The bands^{H2256} of the wicked^{H7563} have robbed^{H5749} me: *but* I have not^{H3808} forgotten^{H7911} thy Torah.^{H8451}

Psa 119:62 At midnight^{H2676 H3915} I will rise^{H6965} to give thanks^{H3034} unto thee because of^{H5921} thy righteous^{H6664} judgments.^{H4941}

Psa 119:63 I^{H589} *am* a companion^{H2270} of all^{H3605} *them* that^{H834} fear^{H3372} thee, and of them that keep^{H8104} thy precepts.^{H6490}

Psa 119:64 The earth,^{H776} O Yahuah,^{H3068} is full^{H4390} of thy mercy:^{H2617} teach^{H3925} me thy statutes.^{H2706}

Psa 119:65 TETH (TH). Thou hast dealt^{H6213} well^{H2896} with^{H5973} thy servant,^{H5650} O Yahuah,^{H3068} according unto thy word.^{H1697}

Psa 119:66 Teach^{H3925} me good^{H2898} judgment^{H2940} and knowledge:^{H1847} for^{H3588} I have believed^{H539} thy commandments.^{H4687}

Psa 119:67 Before^{H2962} I^{H589} was afflicted^{H6031} I went astray:^{H7683} but now^{H6258} have I kept^{H8104} thy word.^{H565}

Psa 119:68 Thou^{H859} *art* good,^{H2896} and doest good;^{H2895} teach^{H3925} me thy statutes.^{H2706}

Psa 119:69 The proud^{H2086} have forged^{H2950} a lie^{H8267} against^{H5921} me: *but* I^{H589} will keep^{H5341} thy precepts^{H6490} with *my* whole^{H3605} heart.^{H3820}

Psa 119:70 Their heart^{H3820} is as fat^{H2954} as grease;^{H2459} *but* I^{H589} delight^{H8173} in thy Torah.^{H8451}

Psa 119:71 *It is* good^{H2896} for me that^{H3588} I have been afflicted;^{H6031} that^{H4616} I might learn^{H3925} thy statutes.^{H2706}

Psa 119:72 The Torah^{H8451} of thy mouth^{H6310} is better^{H2896} unto me than thousands^{H4480} of gold^{H2091} and silver.^{H3701}

Psa 119:73 YOD (Y). Thy hands^{H3027} have made^{H6213} me and fashioned^{H3559} me: give me understanding,^{H995} that I may learn^{H3925} thy commandments.^{H4687}

Psa 119:74 They that fear^{H3373} thee will be glad^{H8055} when they see^{H7200} me; because^{H3588} I have hoped^{H3176} in thy word.^{H1697}

Psa 119:75 I know,^{H3045} O Yahuah,^{H3068} that^{H3588} thy judgments^{H4941} *are* right,^{H6664} and *that* thou in faithfulness^{H530} hast afflicted^{H6031} me.

Psa 119:76 Let, I pray thee,^{H4994} thy merciful kindness^{H2617} be^{H1961} for my comfort,^{H5162} according to thy word^{H565} unto thy servant.^{H5650}

Psa 119:77 Let thy tender mercies^{H7356} come^{H935} unto me, that I may live:^{H2421} for^{H3588} thy law^{H8451} *is* my delight.^{H8191}

Psa 119:78 Let the proud^{H2086} be ashamed;^{H954} for^{H3588} they dealt perversely^{H5791} with me without a cause:^{H8267} *but* I^{H589} will meditate^{H7878} in thy precepts.^{H6490}

Psa 119:79 Let those that fear^{H3373} thee turn^{H7725} unto me, and those that have known^{H3045} thy testimonies.^{H5713}

Psa 119:80 Let my heart^{H3820} be^{H1961} sound^{H8549} in thy statutes;^{H2706} that^{H4616} I be not^{H3808} ashamed.^{H954}

Psa 119:81 CAPH (QUF). My soul^{H5315} fainteth^{H3615} for thy salvation:^{H8668} *but* I hope^{H3176} in thy word.^{H1697}

Psa 119:82 Mine eyes^{H5869} fail^{H3615} for thy word,^{H565} saying,^{H559} When^{H4970} wilt thou comfort^{H5162} me?

Psa 119:83 For^{H3588} I am become^{H1961} like a bottle^{H4997} in the smoke;^{H7008} *yet* do I not^{H3808} forget^{H7911} thy statutes.^{H2706}

Psa 119:84 How many^{H4100} *are* the days^{H3117} of thy servant?^{H5650} when^{H4970} wilt thou execute^{H6213} judgment^{H4941} on them that persecute^{H7291} me?

Psa 119:85 The proud^{H2086} have digged^{H3738} pits^{H7882} for me, which^{H834} *are* not^{H3808} after thy Torah.^{H8451}

Psa 119:86 All^{H3605} thy commandments^{H4687} *are* faithful:^{H530} they persecute^{H7291} me wrongfully;^{H8267} help^{H5826} thou me.

Psa 119:87 They had almost^{H4592} consumed^{H3615} me upon earth;^{H776} *but* I^{H589} forsook^{H5800} not^{H3808} thy precepts.^{H6490}

Psa 119:88 Quicken^{H2421} me after thy lovingkindness;^{H2617} so shall I keep^{H8104} the testimony^{H5715} of thy mouth.^{H6310}

Psa 119:89 LAMED (L). **Forever,**^{H5769} O Yahuah,^{H3068} thy word^{H1697} **is settled**^{H5324} in **heaven.**^{H8064}

Psa 119:90 Thy faithfulness^{H530} *is* unto all generations:^{H1755} ^{H1755} thou hast established^{H3559} the earth,^{H776} and it abideth.^{H5975}

Psa 119:91 They continue^{H5975} this day^{H3117} according to thine ordinances:^{H4941} for^{H3588} all^{H3605} *are* thy servants.^{H5650}

Psa 119:92 **Unless**^{H3884} thy Torah^{H8451} ***had been*** my delights,^{H8191} **I should then**^{H227} have perished^{H6} in mine affliction.^{H6040}

Psa 119:93 I will never^{H5769 H3808} forget^{H7911} thy precepts:^{H6490} for^{H3588} with them thou hast quickened^{H2421} me.

Psa 119:94 I^{H589} *am* thine, save^{H3467} me; for^{H3588} I have sought^{H1875} thy precepts.^{H6490}

Psa 119:95 The wicked^{H7563} have waited^{H6960} for me to destroy^{H6} me: *but* I will consider^{H995} thy testimonies.^{H5713}

Psa 119:96 I have seen^{H7200} an end^{H7093} of all^{H3605} perfection:^{H8502} *but* thy commandment^{H4687} *is* exceeding^{H3966} broad.^{H7342}

Psa 119:97 MEM (M). O how^{H4100} love^{H157} I thy Torah!^{H8451} it^{H1931} *is* my meditation^{H7881} all^{H3605} the day.^{H3117}

Psa 119:98 Thou through thy commandments^{H4687} hast made me wiser^{H2449} than mine enemies:^{H4480 H341} for^{H3588} they^{H1931} *are* ever^{H5769} with me.

Psa 119:99 I have more understanding^{H7919} than all^{H4480 H3605} my teachers:^{H3925} for^{H3588} thy testimonies^{H5715} *are* my meditation.^{H7881}

Psa 119:100 I understand^{H995} more than the ancients,^{H4480 H2205} because^{H3588} I keep^{H5341} thy precepts.^{H6490}

Psa 119:101 I have refrained^{H3607} my feet^{H7272} from every^{H4480 H3605} evil^{H7451} way,^{H734} that^{H4616} I might keep^{H8104} thy word.^{H1697}

Psa 119:102 I have not^{H3808} departed^{H5493} from thy judgments:^{H4480 H4941} for^{H3588} thou^{H859} hast taught^{H3384} me.

Psa 119:103 How^{H4100} sweet are^{H4452} thy words^{H565} unto my taste!^{H2441} *yea, sweeter* than honey^{H4480 H1706} to my mouth!^{H6310}

Psa 119:104 Through thy precepts^{H4480 H6490} I get understanding:^{H995} therefore^{H5921 H3651} I hate^{H8130} every^{H3605} false^{H8267} way.^{H734}

Psa 119:105 NUN (N). Thy word^{H1697} *is* a lamp^{H5216} unto my feet,^{H7272} and a light^{H216} unto my path.^{H5410}

Psa 119:106 I have sworn,^{H7650} and I will perform^{H6965} *it*, that I will keep^{H8104} thy righteous^{H6664} judgments.^{H4941}

Psa 119:107 I am afflicted^{H6031} very much:^{H5704 H3966} quicken^{H2421} me, O Yahuah,^{H3068} according unto thy word.^{H1697}

Psa 119:108 Accept,^{H7521} I beseech thee,^{H4994} the freewill offerings^{H5071} of my mouth,^{H6310} O Yahuah,^{H3068} and teach^{H3925} me thy judgments.^{H4941}

Psa 119:109 My soul^{H5315} *is* continually^{H8548} in my hand:^{H3709} yet do I not^{H3808} forget^{H7911} thy Torah.^{H8451}

Psa 119:110 The wicked^{H7563} have laid^{H5414} a snare^{H6341} for me: yet I erred^{H8582} not^{H3808} from thy precepts.^{H4480 H6490}

Psa 119:111 Thy testimonies^{H5715} have I taken as an heritage^{H5157} for ever:^{H5769} for^{H3588} they^{H1992} *are* the rejoicing^{H8342} of my heart.^{H3820}

Psa 119:112 I have inclined^{H5186} mine heart^{H3820} to perform^{H6213} thy statutes^{H2706} always,^{H5769} *even unto* the end.^{H6118}

Psa 119:113 SAMECH (S). I hate^{H8130} *vain* thoughts:^{H5588} but thy Torah^{H8451} do I love.^{H157}

Psa 119:114 Thou^{H859} *art* my hiding place^{H5643} and my shield:^{H4043} I hope^{H3176} in thy word.^{H1697}

Psa 119:115 Depart^{H5493} from^{H4480} me, ye evildoers:^{H7489} for I will keep^{H5341} the commandments^{H4687} of my Everlasting.^{H430}

Psa 119:116 Uphold^{H5564} me according unto thy word,^{H565} that I may live:^{H2421} and let me not^{H408} be ashamed^{H954} of my hope.^{H4480 H7664}

Psa 119:117 Hold thou me up,^{H5582} and I shall be safe:^{H3467} and I will have respect^{H8159} unto thy statutes^{H2706} continually.^{H8548}

Psa 119:118 Thou hast trodden down^{H5541} all^{H3605} them that err^{H7686} from thy statutes:^{H4480 H2706} for^{H3588} their deceit^{H8649} *is* falsehood.^{H8267}

Psa 119:119 Thou puttest away^{H7673} all^{H3605} the wicked^{H7563} of the earth^{H776} *like* dross:^{H5509} therefore^{H3651} I love^{H157} thy testimonies.^{H5713}

Psa 119:120 My flesh^{H1320} trembleth^{H5568} for fear^{H4480 H6343} of thee; and I am afraid^{H3372} of thy judgments.^{H4480 H4941}

Psa 119:121 AIN (I). I have done^{H6213} judgment^{H4941} and justice:^{H6664} leave^{H5117} me not^{H1077} to mine oppressors.^{H6231}

Psa 119:122 Be surety^{H6148} for thy servant^{H5650} for good:^{H2896} let not^{H408} the proud^{H2086} oppress^{H6231} me.

Psa 119:123 Mine eyes^{H5869} fail^{H3615} for thy salvation,^{H3444} and for the word^{H565} of thy righteousness.^{H6664}

Psa 119:124 Deal^{H6213} with^{H5973} thy servant^{H5650} according unto thy mercy,^{H2617} and teach^{H3925} me thy statutes.^{H2706}

Psa 119:125 I^{H589} *am* thy servant;^{H5650} give me understanding,^{H995} that I may know^{H3045} thy testimonies.^{H5713}

Psa 119:126 *It is time*^{H6256} for *thee*, Yahuah,^{H3068} to work:^{H6213} *for* they have made void^{H6565} thy Torah.^{H8451}

Psa 119:127 Therefore^{H5921 H3651} I love^{H157} thy commandments^{H4687} above gold;^{H4480 H2091} yea, above fine gold.^{H4480 H6337}

Psa 119:128 Therefore^{H5921 H3651} I esteem all^{H3605} *thy* precepts^{H6490} *concerning* all^{H3605} *things to be right*;^{H3474} *and* I hate^{H8130} every^{H3605} false^{H8267} way.^{H734}

Psa 119:129 PE (P). Thy testimonies^{H5715} *are* wonderful:^{H6382} therefore^{H5921 H3651} doth my soul^{H5315} keep^{H5341} them.

Psa 119:130 The entrance^{H6608} of thy words^{H1697} giveth light;^{H215} it giveth understanding^{H995} unto the simple.^{H6612}

Psa 119:131 I opened^{H6473} my mouth,^{H6310} and panted:^{H7602} for^{H3588} I longed^{H2968} for thy commandments.^{H4687}

Psa 119:132 Look^{H6437} thou upon^{H413} me, and be merciful^{H2603} unto me, *as thou usest to do*^{H4941} *unto those that love*^{H157} *thy name*.^{H8034}

Psa 119:133 Order^{H3559} my steps^{H6471} in thy word:^{H565} and let not^{H408} any^{H3605} iniquity^{H205} have dominion^{H7980} over me.

Psa 119:134 Deliver^{H6299} me from the oppression^{H4480 H6233} of man:^{H120} so will I keep^{H8104} thy precepts.^{H6490}

Psa 119:135 Make thy face^{H6440} to shine^{H215} upon thy servant;^{H5650} and teach^{H3925} me^(H853) thy statutes.^{H2706}

Psa 119:136 Rivers^{H6388} of waters^{H4325} run down^{H3381} mine eyes,^{H5869} because^{H5921} they keep^{H8104} not^{H3808} thy Torah.^{H8451}

Psa 119:137 TZADDI (). Righteous^{H6662} *art* thou,^{H859} O Yahuah,^{H3068} and upright^{H3477} *are* thy judgments.^{H4941}

Psa 119:138 Thy testimonies^{H5713} *that* thou hast commanded^{H6680} *are* righteous^{H6664} and very^{H3966} faithful.^{H530}

Psa 119:139 My zeal^{H7068} hath consumed^{H6789} me, because^{H3588} mine enemies^{H6862} have forgotten^{H7911} thy words.^{H1697}

Psa 119:140 Thy word^{H565} *is* very^{H3966} pure:^{H6884} therefore thy servant^{H5650} loveth^{H157} it.

Psa 119:141 I^{H595} *am* small^{H6810} and despised:^{H959} *yet* do not^{H3808} I forget^{H7911} thy precepts.^{H6490}

Psa 119:142 Thy righteousness^{H6666} *is* an everlasting^{H5769} righteousness,^{H6664} and thy law^{H8451} *is* the truth.^{H571}

Psa 119:143 Trouble^{H6862} and anguish^{H4689} have taken hold on^{H4672} me: *yet* thy commandments^{H4687} *are* my delights.^{H8191}

Psa 119:144 The righteousness^{H6664} of thy testimonies^{H5715} *is* everlasting:^{H5769} give me understanding,^{H995} and I shall live.^{H2421}

Psa 119:145 KOPH(). I cried^{H7121} with *my* whole^{H3605} heart;^{H3820} hear^{H6030} me, O Yahuah:^{H3068} I will keep^{H5341} thy statutes.^{H2706}

Psa 119:146 I cried^{H7121} unto thee; save^{H3467} me, and I shall keep^{H8104} thy testimonies.^{H5713}

Psa 119:147 I prevented^{H6923} the dawning^{H5399} of the morning, and cried:^{H7768} I hoped^{H3176} in thy word.^{H1697}

Psa 119:148 Mine eyes^{H5869} prevent^{H6923} the *night* watches,^{H821} that I might meditate^{H7878} in thy word.^{H565}

Psa 119:149 Hear^{H8085} my voice^{H6963} according unto thy lovingkindness:^{H2617} O Yahuah,^{H3068} quicken^{H2421} me according to thy judgment.^{H4941}

Psa 119:150 They draw nigh^{H7126} that follow after^{H7291} mischief:^{H2154} they are far^{H7368} from thy Torah.^{H4480 H8451}

Psa 119:151 Thou^{H859} *art* near,^{H7138} O Yahuah;^{H3068} and all^{H3605} thy commandments^{H4687} *are* truth.^{H571}

Psa 119:152 Concerning thy testimonies,^{H4480 H5713} I have known^{H3045} of old^{H6924} that^{H3588} thou hast founded^{H3245} them for ever.^{H5769}

Psa 119:153 RESH (R). Consider^{H7200} mine affliction,^{H6040} and deliver^{H2502} me: for^{H3588} I do not^{H3808} forget^{H7911} thy Torah.^{H8451}

Psa 119:154 Plead^{H7378} my cause,^{H7379} and deliver^{H1350} me: quicken^{H2421} me according to thy word.^{H565}

Psa 119:155 Salvation^{H3444} is far^{H7350} from the wicked:^{H4480} ^{H7563} for^{H3588} they seek^{H1875} not^{H3808} thy statutes.^{H2706}

Psa 119:156 Great^{H7227} *are* thy tender mercies,^{H7356} O Yahuah:^{H3068} quicken^{H2421} me according to thy judgments.^{H4941}

Psa 119:157 Many^{H7227} *are* my persecutors^{H7291} and mine enemies;^{H6862} *yet* do I not^{H3808} decline^{H5186} from thy testimonies.^{H4480} ^{H5715}

Psa 119:158 I beheld^{H7200} the transgressors,^{H898} and was grieved;^{H6962} because^{H834} they kept^{H8104} not^{H3808} thy word.^{H565}

Psa 119:159 Consider^{H7200} how^{H3588} I love^{H157} thy precepts:^{H6490} quicken^{H2421} me, O Yahuah,^{H3068} according to thy lovingkindness.^{H2617}

Psa 119:160 Thy word^{H1697} *is* true^{H571} *from* the beginning:^{H7218} and every one^{H3605} of thy righteous^{H6664} judgments^{H4941} *endureth* for ever.^{H5769}

Psa 119:161 SCHIN (SH). Princes^{H8269} have persecuted^{H7291} me without a cause:^{H2600} but my heart^{H3820} standeth in awe^{H6342} of thy word.^{H4480} ^{H1697}

Psa 119:162 I^{H595} rejoice^{H7797} at^{H5921} thy word,^{H565} as one that findeth^{H4672} great^{H7227} spoil.^{H7998}

Psa 119:163 I hate^{H8130} and abhor^{H8581} lying:^{H8267} *but* thy law^{H8451} do I love.^{H157}

Psa 119:164 Seven^{H7651} times a day^{H3117} do I praise^{H1984} thee because of^{H5921} thy righteous^{H6664} judgments.^{H4941}

Psa 119:165 Great^{H7227} peace^{H7965} have they which love^{H157} thy law:^{H8451} and nothing^{H369} shall offend^{H4383} them.

Psa 119:166 Yahuah,^{H3068} I have hoped^{H7663} for thy salvation,^{H3444} and done^{H6213} thy commandments.^{H4687}

Psa 119:167 My soul^{H5315} hath kept^{H8104} thy testimonies;^{H5713} and I love^{H157} them exceedingly.^{H3966}

Psa 119:168 I have kept^{H8104} thy precepts^{H6490} and thy testimonies:^{H5713} for^{H3588} all^{H3605} my ways^{H1870} *are* before^{H5048} thee.

Psa 119:169 TAU (T). Let my cry^{H7440} come near^{H7126} before^{H6440} thee, O Yahuah:^{H3068} give me understanding^{H995} according to thy word.^{H1697}

Psa 119:170 Let my supplication^{H8467} come^{H935} before^{H6440} thee: deliver^{H5337} me according to thy word.^{H565}

Psa 119:171 My lips^{H8193} shall utter^{H5042} praise,^{H8416} when^{H3588} thou hast taught^{H3925} me thy statutes.^{H2706}

Psa 119:172 My tongue^{H3956} shall speak^{H6030} of thy word:^{H565} for^{H3588} all^{H3605} thy commandments^{H4687} *are* righteousness.^{H6664}

Psa 119:173 Let^{H1961} thine hand^{H3027} help^{H5826} me; for^{H3588} I have chosen^{H977} thy precepts.^{H6490}

Psa 119:174 I have longed^{H8373} for thy salvation,^{H3444} O Yahuah;^{H3068} and thy Torah^{H8451} is my delight.^{H8191}

Psa 119:175 Let my soul^{H5315} live,^{H2421} and it shall praise^{H1984} thee; and let thy judgments^{H4941} help^{H5826} me.

Psa 119:176 I have gone astray^{H8582} like a lost^{H6} sheep;^{H7716} seek^{H1245} thy servant;^{H5650} for^{H3588} I do not^{H3808} forget^{H7911} thy commandments.^{H4687}