

Name YHUH To Claim Yahuah

"Jew" or Gentile Who Are The Scriptures Talking To?

Part 12

HELPING OTHERS
TO LEARN, LOVE
AND USE THE
NAME OF THE
CREATOR OF THE
UNIVERSE

Name Him To Claim Him- Part 12

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Name Him To Claim Him – Part 12

Jew/Gentile

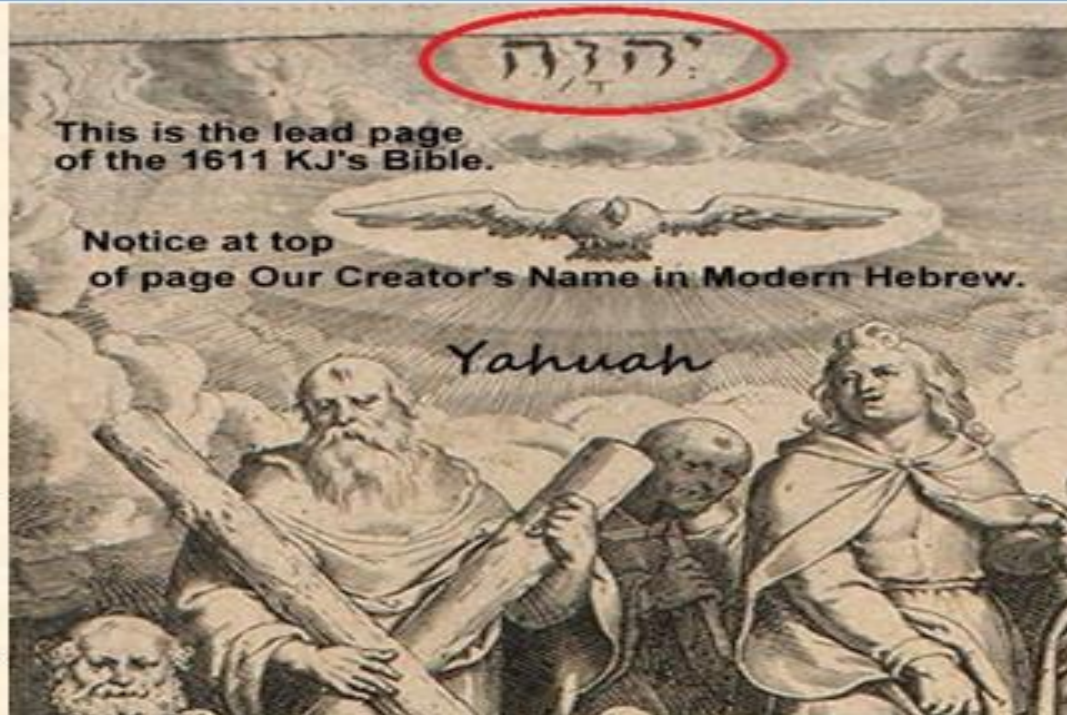
Who Are
The
Scriptures
Talking to?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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.*

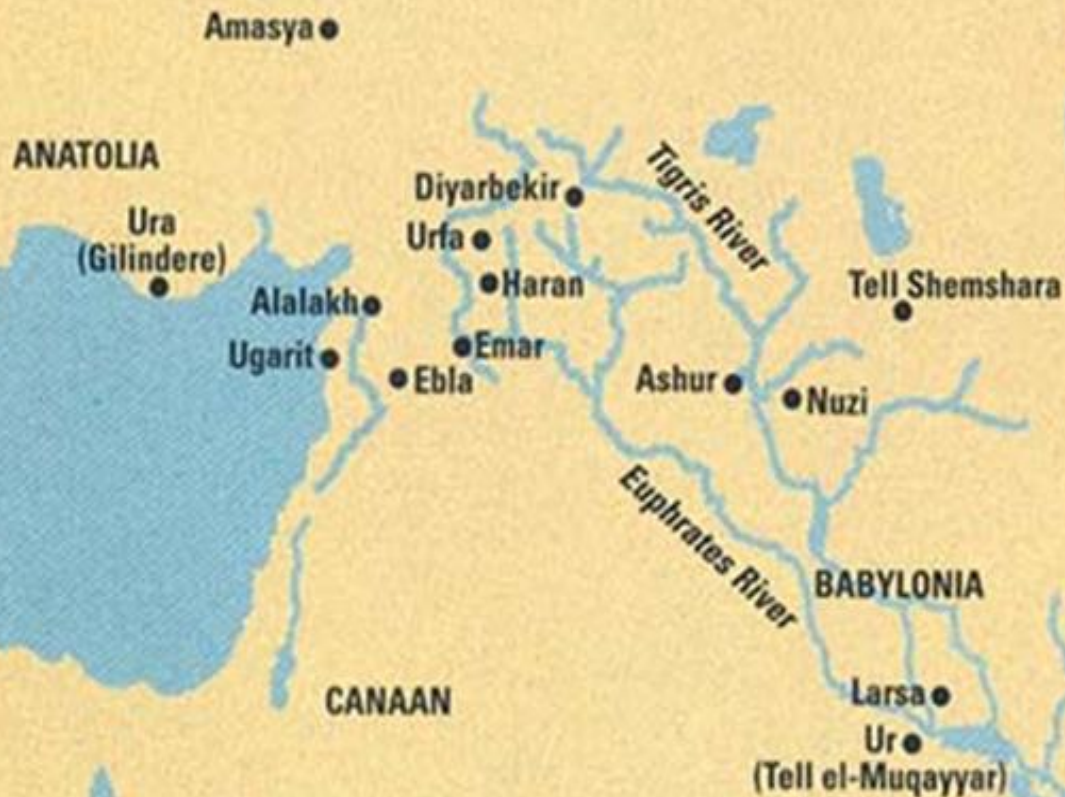
In Part 12A we want to look at dispelling the notion that Yahuah is only talking to the "Jews" or "the church". Both sides of this coin are incorrect.



Gen 12:8 And he removed^{H6275} from thence^{H4480 H8033} to a mountain^{H2022} on the east^{H4480 H6924} of Bethel,^{H1008} and pitched^{H5186} his tent,^{H168} *having* Bethel^{H1008} on the west,^{H4480 H3220} and Hai^{H5857} on the east:^{H4480 H6924} and there^{H8033} he built^{H1129} an altar^{H4196} to אֵלֶּלֶךְ,^{H3068} and called^{H7121} upon the name^{H8034} of אֵלֶּלֶךְ.^{H3068}

Gen 13:4 Unto^{H413} the place^{H4725} of the altar,^{H4196} which^{H834} he had made^{H6213} there^{H8033} at the first:^{H7223} and there^{H8033} Abram^{H87} called^{H7121} on the name^{H8034} of אֵלֶּלֶךְ.^{H3068}

We want to discuss the Jew/Gentile issue which might be creeping into some of your minds in regards to Abram, but you have to remember there were no "Jews" at this time and Abram was from UR. He would have been considered a "Gentile".



אֱלֹהִים had yet to choose "His Nation". He was calling "His People" one by one. אֱלֹהִים is only looking for people who love Him, not our bloodline.

So people knew the name of אֱלֹהִים. It was no secret.

In Exodus how did יהוה answer Moshe, when he asked in whose name shall I say sent me?

Exo 3:13 And Moses said to The Everlasting, Behold, *when* I come to the children of Israel, and shall say unto them, The Everlasting of your fathers has sent me to you; and they shall say to me, What *is* His name? what shall I say to them?

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

Exo 3:15 And The Eternal^{H430} said^{H559} moreover^{H5750} to^{H413} Moses,^{H4872} This^{H3541} shall you say^{H559} to^{H413} the children^{H1121} of Israel,^{H3478} אֶלֹהֵי^{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} has sent^{H7971} me to^{H413} you: this^{H2088} is My name^{H8034} forever,^{H5769} and this^{H2088} is My memorial^{H2143} to all generations.^{H1755 H1755}

Exo 3:16 Go,^{H1980} and gather^{H622 (H853)} the elders^{H2205} of Israel^{H3478} together, and say^{H559} unto^{H413} them, אֶלֹהֵי^{H3068} Almighty^{H430} of your fathers,^{H1} the Almighty^{H430} of Abraham,^{H85} of Isaac,^{H3327} and of Jacob,^{H3290} appeared^{H7200} to^{H413} me, saying,^{H559} I have surely visited^{H6485 H6485} you, and *seen* that which is done^{H6213} to you in Egypt:^{H4714}

This is pretty plain. His name was still the same name that Abraham, Isaac and Jacob knew Him by and it is a Memorial unto all generations. It's the same name that is in Genesis Chapter 2-Pre-Flood. Not for some but for all, forever.

But we have a curious dilemma with this scripture, three chapters later we will hear אֱלֹהִים apparently say (and most widely preached to counter the personal name) that Abraham, Isaac and Jacob did not know him by אֱלֹהִים . We know for a fact they did know Him by the name יְהוָה. Look at ([Genesis 15:6-8](#)) ([Genesis 26:2](#) [Genesis 26:24](#)) ([28:13](#)), and the 2nd chapter of Genesis. How can this be? Let's look at it closely and we will find some big time editing!

Exo 6:2 And The Everlasting^{H430} spake^{H1696} to^{H413} Moses,^{H4872} and said^{H559} to^{H413} him, I^{H589}
am ~~אני~~:^{H3068}

Exo 6:3 And I appeared^{H7200} to^{H413} Abraham,^{H85} to^{H413} Isaac,^{H3327} and to^{H413} Jacob,^{H3290} by *the*
name of The^{H410} Almighty,^{H7706} but by My Name^{H8034} ~~אני~~^{H3068} was I not^{H3808} known^{H3045}
to them.

The way this is presented, this appears that it should have been a question- not a statement. "And by My Name Yahuah was I not known to them"?

Notice the light colored italics "the name of". That means it was not in the manuscript so it should be discarded as it is pointing to a lie. "The Almighty" is not a name-it's a title. This was an easy one to spot. So we kept looking. We will be looking at 4 different English versions. All say that "the name of", "not" and "to them" is not in the original manuscript. Nor will we find "by". These are clearly a scribal or even a Bacon copy edit.

Let us break this down using the Logos tool you can buy on line. It's not cheap, but if you are serious about translating it's a great investment. You can get most resources in the printed form but can be more expensive and won't link for a quick summary but if the internet goes down then books will be our only option, so we use both. We would not get anything but the starter version in Logos and then add the books and tools you need if you want to invest in this tool. Bible works is cheaper and just for looking at the Hebrew would be a better option.

Now this "but" is the wah in front of the word shem or name(in English) can be translated as "and".

Exodus 6:3

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב
בְּאֵל שְׁדֵי יְהוָה וְשִׁמִּי יְהוָה לֹא נֹדַעְתִּי לָהֶם:
And I appeared to Abraham, to Isaac, and to
Jacob as God Shaddai, but by my name
Yahweh I was not known to them. | LEB
LEB OT RI

So, we have: **And** (el-We think this was a copy edit as well, but others would translate "god") **The Almighty** (Shaddi) the power to complete promises of blessing and prosperity and **Powerful**. **And** by My Name Yahuah, was I not known to them?

We think what אֵלֹהִים is saying is that He was known, His reputation of being powerful, violent and a destroyer. H7703. We are sure they were still talking about the flood around the campfire!

Taken into context, He tells Moshe to tell the Elders of Israel that He is more than powerful enough to take care of Pharaoh! He is the Almighty that caused the flood! He is the Almighty that destroyed Sodom and Gomorrah! He would bring Pharaoh to his knees and אֵלֹהִים would cause much destruction and loss of life in the process.

Further, there was no punctuation used when the original Scriptures were written other than perhaps a dot in the middle of the line to show the sentence ended. Like this • If you read this as a question then there is no contradiction with the Scriptures in Exodus 3:15. It appears that the HalleluYah Scriptures agree, as well as those below, support our theory even if most get Yah's name wrong:

(ISV) I appeared to Abraham, to Isaac, and to Jacob as ~~G~~od Almighty, and did I not, reveal to them my name, 'LORD' אֲנִי ?

אֲנִי continues to ask the questions, didn't I do this and didn't I do that, therefore my name is אֲנִי and I will bring you out of bondage and I will redeem you and I will take you for My People and I will be your Almighty and you will know that I, אֲנִי is the one that is accomplishing this. He had to make a distinction between the Egyptian pagan gods and Himself. Of course He would want them to know His Name so that He alone will get the credit for these mighty wonders!

Exo 6:4 And I have also^{H1571} established^{H6965} as a strong covenant mark^(H853) My covenant^{H1285} with^{H854} them, to give^{H5414} them as a strong covenant mark^(H853) the land^{H776} of Canaan,^{H3667} as a strong covenant mark (H853) the land^{H776} of their pilgrimage,^{H4033} wherein^{H834} they were strangers.^{H1481}

Exo 6:5 And I^{H589} have also^{H1571} heard^{H8085} as a strong covenant mark (H853) the groaning^{H5009} of the children^{H1121} of Israel,^{H3478} whom^{H834} as a strong covenant mark (H853) the Egyptians^{H4714} keep in bondage;^{H5647} and I have remembered^{H2142} as a strong covenant mark (H853) My covenant.^{H1285}

Exo 6:6 Wherefore^{H3651} say^{H559} unto the children^{H1121} of Israel,^{H3478} I^{H589} *am* אףאז,^{H3068} and I will bring you out^{H3318} as a strong covenant mark (H853) from under^{H4480} ^{H8478} the burdens^{H5450} of the Egyptians,^{H4714} and I will rid^{H5337} you out of their bondage,^{H4480} ^{H5656} and I will redeem^{H1350} you with a stretched out^{H5186} arm,^{H2220} and with great^{H1419} judgments:^{H8201}

Exo 6:7 And I will take^{H3947} you to Me for a people,^{H5971} and I will be^{H1961} to you The Almighty:^{H430} and you shall know^{H3045} that^{H3588} I^{H589} *am* אףאז^{H3068} your Almighty,^{H430} which brings you out^{H3318} (H853) from under^{H4480} ^{H8478} the burdens^{H5450} of the Egyptians.^{H4714}

442 was true to His word and did bring the people out. Any Israelite as well as non-Israelite that wanted to go. And why did He say He wanted to do this? So that they would know it was specifically Yahuah that did it. Not a piece of wood or a golden calf or any elohim. Yahuah and Yahuah alone. Another reason is Yahuah wanted them to be His people! Here is the simple answer to our question. Yahuah is always speaking to His people, meaning those who answered His call and agreed to His terms and conditions. Anyone who wanted to be a part of the Exodus was invited! We are still being invited. He hears our groaning! But we have to be willing to be under and adhere to the covenant Yahuah made and acknowledge Yahuah for who He is and what He has done. There is no new covenant or a renewed covenant - yet.

Commentary by ROBERT JAMIESON CHAPTER 6 Exd 6:1-13. RENEWAL OF THE PROMISE (we are correcting Jehovah with Yahuah and God with Eternal)

but by my name, &c.--rather, interrogatively, by My name Yahuah was I not known to them? Am not I, the Almighty Eternal, who pledged My honor for the fulfilment of the covenant, also the self-existent Eternal who lives to accomplish it? Rest assured, therefore, that I shall bring it to pass. This passage has occasioned much discussion; and it has been thought by many to intimate that as the name Yahuah was not known to the patriarchs, at least in the full bearing or practical experience of it, the honor of the disclosure was reserved to Moses, who was the first sent with a message in the name of Yahuah, and enabled to attest it by a series of public miracles.

We think Noah and Abraham had lots of practical experience with the public miracles of Yahuah from floods to fire and brimstone, so this does not hold water for those that "intimate" this. Yahuah appears approximately 160 times in the book of Genesis. Furthermore, Yahuah is used between Genesis chapters 12-50 (which deal mainly with the families of Abraham, Isaac, and Jacob) more than 100 times. So we don't really buy this. Yahuah is saying, look, trust Me! Your ancestors knew Me and trusted me. We offer one more opinion that we also agree with. We are changing God to Yahuah.

Exodus 6:3 - was G's name Yahweh known before the time of Moses?

This verse has often been taken to mean that Moses was the first person to whom Yahuah revealed his covenant name Yahweh (YHVH, translated as 'The LORD' in most English Bibles). The Hebrew reads:

- vâ'êrâ' 'el-'abrahâm 'el-yitschâq v'el-va'âqôb b'êl shaddây ûsh'mîy YHVH lô' nôwda'tîv lâhem
- *"and-I-appeared to-Abraham to-Isaac and-to-Jacob as-El Shaddai and-my-name YHVH not I-was-known to-them"*

The first main verb is vâ'êrâ', the Niphal imperfect (consecutive) first person singular form for râ'âh, suggesting *appeared to*, or *was seen by*. This verb normally has to do with the external appearance of something, that which strikes the eye or other senses. Imperfect consecutive indicates a completed action.

The second main verb, nôwda'tîv, is the Niphal first person singular perfect form of yâda', suggesting one of *I made myself known*, *I was made known*, *I was known*, *I was perceived*, or *I was instructed*. It has more to do with comprehension and understanding than appearance. The use of the perfect again indicates a completed action. The Niphal here can be either passive or reflexive.

The prefix *û-* before *sh'mîy* (my name) can be translated as *and*, *but*, or similar conjunctions in English, and in many cases is not needed in translation - for example many Hebrew sentences start with *û-* or *y^e-*, whereas in modern English this is much less common.

As rendered by most major translations, the statement is viewed as contrasting two different ways of referring to G - El Shaddai (G Almighty), and Yahuah, the personal and usually covenant-related name for Yahuah. Although the contrast is clear, the exact sense is not. Hence two translations of the sentence are possible:

- a. I appeared to Abraham, Isaac and Jacob as El Shaddai, and by my name Yahweh I was not known to them.
- b. I appeared to Abraham, Isaac and Jacob as El Shaddai, and by my name Yahweh was I not known to them?

The first suggests that Moses was the first person to whom Yahuah revealed himself under this name, whereas the second does not - rather it suggests that Moses was being reminded of a fact that should have been clear to him. A quick review of some translations shows variation here - as a few examples, the New International, American Standard and Good News Versions choose the first, while the Authorized and King James 21st Century Versions choose the second. So both variations are encountered.

However, neither of these alternatives do justice to the verse construction. In both cases it is assumed that the prefix *b^e* before "El Shaddai" also applies to "my name". However, the prefix is not present, and it would be most unusual for it to be implied but absent. Hence, a third alternative for the sentence is:

- c. I appeared to Abraham, Isaac and Jacob as El Shaddai. My name is Yahweh. Did I not make myself known to them?

In which the one verse is broken into several portions, each progressing the idea in small steps. In terms of practical outworking there is little difference between this translation and (b) above: however it is more faithful to the language construction. In terms of sentence construction the final sentence lô' nôwda'tîv lâhem is then entirely regular, with the verb first.

It is clear that the most natural reading of these passages is that the Old Testament figures before the time of Moses knew Yahuah by his name. Thus, whilst major translations of Exodus 6:3 vary between choices (a) and (b) above, consideration of these passages suggests that the second interpretation is more helpful. Linguistic considerations lead to case (c), which in practical terms is the same as (b). The most frequent and routine use amongst the patriarchs of Yahuah is by Abraham. Although less is known of Isaac's life, he is reported as using the divine name until his old age, whereas Jacob seems only to have used it in his youth, in the years leading up to his return to Canaan. As time progressed, he increasingly uses the more generic term 'el or 'êl shaddây in reference to Yahuah, and his children (and in particular Joseph as the main focus of the narrative) seem to have followed this lead. Joseph and his brothers are not indicated to have used the name Yahuah - perhaps of relevance here is that Yahuah in later books is occasionally referred to as "Eternal of Abraham, Isaac and Jacob...", but not "Eternal of Joseph".

There are a few uses in the early chapters of Exodus, before 6:3. Moses was told to say to the elders of Israel concerning his task, "Yahuah, the 'eternal of your fathers... has sent me to you". To Pharaoh he says, "...let us take a three-day journey into the desert to offer sacrifices to Yahuah our 'eternal", and a little later, "This is what Yahuah, the eternal of Israel, says...", to which Pharaoh retorts, "Who is Yahuah that I should obey him?". So, Yahuah's revelation of his name to Moses did not provoke comment either from him, or from the elders of Israel after his return to Egypt. Since Moses questioned virtually everything else Yahuah told him about which he was in the least uncertain, a natural conclusion is that this particular fact was not new to him. Had Yahuah informed him of a new name about which he had formerly known nothing, it would be surprising had he not questioned further. In fact he did not do this, but accepted the link with the patriarchs without question. Similarly the elders of Israel seemingly had no difficulty accepting the assertion that Moses had been sent to them by Yahuah.

There is more proof (actually 13 proofs) that show beyond any shadow of a doubt that after the Exodus the people knew the name of **אֱלֹהִים**. Please read Exodus 15:1-19. The people were so happy they composed a song to **אֱלֹהִים** and used His personal name at least 13 times, giving Him praise and praise alone. If only they had kept singing that song! Scripture tells us we will be learning that song in the future.

Psa 96:5 For^{H3588} all^{H3605} the gods^{H430} of the nations^{H5971} **are idols:**^{H457} but **אֱלֹהִים**^{H3068} made^{H6213} the heavens.^{H8064}

H457 Eliyl means: empty, vain, good for nothing, weakness, |worthless, of physicians, a shepherd, a divination of false gods.

** From Barnes Commentary on this verse:

"The word here rendered "idols" is translated by the Septuagint, δαιμόνια daimonia, "**demons.**" So the Latin Vulgate "daemonia." The Hebrew word - אֱלִיִּל 'eliyl - means properly "of nothing, nought, empty, vain."

(Brenton) For all the gods of the heathen are devils: but Yahuah made the heavens.

(DRB) For all the gods of the Gentiles are devils: but Yahuah made the heavens.

Here we see the stretch in translations. These idols were nothing, not alive and worthless. Devilish demons are things that are animated.

Young's Translation got that part right but not Yah's name:

- For all the gods of the peoples *are* nought, And Jehovah made the heavens

Isa 42:8 I^{H589} *am* אף־אֵל^{H3068} that^{H1931} is My name:^{H8034} and My honor and reputation^{H3519} will I not^{H3808} give^{H5414} to another,^{H312} neither my praise^{H8416} to graven images.^{H6456}

Psa 83:18 That *men* may know^{H3045} that^{H3588} You,^{H859} whose name^{H8034} alone^{H905} is אף־אֵל^{H3068}, *art* the most high^{H5945} over^{H5921} all^{H3605} the earth.^{H776}

Joh 12:28 Father,^{G3962} do honor to^{G1392} Your^{G4675} name.^{G3686} Then^{G3767} came^{G2064} there a voice^{G5456} from^{G1537} heaven,^{G3772} saying, I have both^{G2532} honored and celebrate^{G1392} it, and^{G2532} will honor and celebrate^{G1392} it again.^{G3825}

Rev 16:9 And^{G2532} men^{G444} were scorched^{G2739} with great^{G3173} heat,^{G2738} and^{G2532} blasphemed^{G987} the^{G3588} name^{G3686} of The Almighty,^{G2316} which has^{G2192} power^{G1849} over^{G1909} these^{G5025} plagues:^{G4127} and^{G2532} they repented^{G3340} not^{G3756} to give^{G1325} him^{G846} honor and praise.^{G1391}

To recap so far, we hope we have proven that אֱלֹהִים The Creator of all,

1. Was the first to tell us what His name was (in Genesis)
2. Was the first to tell us to use it, so that no one would be confused as to who the praise should be directed to for all we are given.
3. Was the one who keeps telling us till the end of Revelation, that His name is important to Him as well as to knowing the path back to Him!
4. Has preserved it so that in this time of the end we may not be deceived by satan's devices to cause us to stumble.
5. The Tetragrammaton is NOT Evil, It is from The Creator of all, and there is no evil in Him.
6. That evil is still among us and we must listen to the advice of Yahuah, through the Torah to be able to find our way home.
7. That evil corrupted and covered over His name and reputation since Cain and we have been influenced by Greek thoughts and customs.
8. The proof of His truth is set in stone (archeological proof) and in ancient manuscripts.

We find it interesting that our brothers and sisters who have a hard time understanding that calling on the specific name of ʾΙϥϥ is important, but they have no trouble pronouncing eternal death and hell to those who will not call on the specific Greek/Latin/English composite name of a cartoonish hippie posed as His son.

Mat 28:19 Go^{G4198} you therefore,^{G3767} and teach^{G3100} all^{G3956} nations,^{G1484}
baptizing^{G907} them^{G846} in^{G1519} the^{G3588} name^{G3686} of the^{G3588} Father,^{G3962}
and^{G2532} of the^{G3588} Son,^{G5207} and^{G2532} of the^{G3588} Set apart^{G40} Spirit.^{G4151}

The name of The Father **יהוה** did not changed. His Son being with Him from the beginning of time would also know His Name. There is concern that this verse was not actually said by Yahusha but added in for the church. Even if it was, Christians use it, but to do it properly they would have to know the name of the Father, not a title that fits any man made idol.

We will leave this section with scriptures from the book of Malachi, or The Messenger of Yah.

יהוה מלאכי (abbreviated from **יהוה** מלאכי "the messenger of Jehovah;" whence LXX. Μαλαχίας, Vulg. *Malachias*; comp. **יהוה** for **יהוה**), [*Malachi*], pr. n. of the last of the prophets (of the Old Test. Mal. 1:1).

Because of the development of themes in the book of Malachi, most scholars assign it to a position between Haggai and Zechariah, slightly before Nehemiah came to Jerusalem in **445 BCE**. In context אַיִן is berating the Priests for what they were teaching and what they were not doing. It is very timely and should be looked at today as a warning of what displeases אַיִן. There is nothing new under the sun.

Mal 1:6 A son honors *his* father, and a servant his master: if then I *be* a father, where *is* My honor? and if I *be* a master, where *is* My reverence? Says אַיִן of hosts to you, O priests, **that despise My name**. And ye say, Wherein have we despised Your name?

Mal 1:11 For from the rising of the sun even unto the going down of the same **My name shall be great among the Gentiles**; and in every place **incense shall be** offered to My name, and a pure offering: for My name *shall be* great among the heathen, says אַיִן of hosts.

Mal 2:1 And now, O ye priests, this instruction *is* for you.

Mal 2:2 If you will not hear, and if you will not lay *it* to heart, **to give honor to My Name**, says אַיִן of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because you do not lay *it* to heart.

Mal 2:3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your solemn feasts; and *one* shall take you away with it.

Mal 2:4 And you shall know that I have sent this judgement to you, that My covenant might be with Levi, says אַיִן of hosts.

Mal 2:8 But you are departed out of the way; you have caused many to stumble at the Torah.

You have corrupted the covenant of Levi, says **אֲנִי** of hosts.

Mal 2:9 Therefore have I also made you contemptible and base before all the people, according as you have not kept My ways, but have been partial in the Torah.

Mal 2:10 Have we not all one father? have not one **אֲנִי** created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

Mal 3:13 Your words have been stout against Me, says **אֲנִי**. Yet you say, What have we spoken *so much* against You?

Mal 3:14 You have said, It *is* vain to serve **אֲנִי**: and what profit *is it* that we have kept His ordinance, and that we have walked mournfully before **אֲנִי** of hosts?

Mal 3:15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt **אֲנִי** are even delivered.

Mal 3:16 Then they that had reverent awe of **אֲנִי** spoke often one to another: and **אֲנִי** hearkened, and heard *it*, and a book of remembrance was written before Him for them that revered **אֲנִי**, and that thought upon His name.

Mal 3:17 And they shall be mine, says **אֲנִי** of hosts, in that day when I make up My jewels; and I will spare them, as a man spares his own son that serves him.

Mal 3:18 Then shall you return, and discern between the righteous and the wicked, between him that serves **אֲנִי** and him that serves Him not.

Mal 4:1 For, behold, the day comes, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that comes shall burn them up, says **יהוה** of hosts, that it shall leave them neither root nor branch.

Mal 4:2 **But to you that Revere My name** shall the Sun of righteousness arise with healing in his wings; and you shall go forth, and grow up as calves of the stall.

Mal 4:3 And you shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, says **יהוה** of hosts.

Mal 4:4 **Remember you the Torah of Moses My servant, which I instructed to him in Horeb for all Israel, *with* the statutes and judgments.**

Mal 4:5 Behold, I will send you EliYahu the prophet before the coming of the great and dreadful day of **יהוה**:

Mal 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We do apologize up front for the lengthy set up getting to our point by point answers to this section but we think it prudent to lay a Scriptural framework first or there will be misunderstandings that will detract from the answers. We will keep repeating, the only opinion that matters is Yahuah's so we always want to check in with Him first. The scriptures provided show us who the Covenant was with and who Yahuah wants in His Covenant today- which will lead to better understanding of the importance of the instruction about The Fathers Name as well as His Son.

Point #1 To answer the objection straight away that the Covenant was made and the Commandments were given to the "Jews" and not to "Christians", please note that Yahusha stated in Mathew (MattithYahu) 5:17 **Think not that I am come to destroy the Torah, or the prophets: I am not come to destroy, but to fulfill.** An interesting word study is G4137 in English translated "fulfill". The full meanings of that word even in Greek has been lost and watered down.

Thayer Concordance:

1) to make full, to fill up, i.e. to fill to the full

1a) to cause to abound, to furnish or supply liberally

1a1) I abound, I am liberally supplied

2) to render full, i.e. to complete

2a) to fill to the top: so that nothing shall be wanting to full measure, fill to the brim

2b) to consummate: a number

2b1) to make complete in every particular, to render perfect

2b2) to carry through to the end, to accomplish, carry out, (some undertaking)

2c) to carry into effect, bring to realization, realize

2c1) of matters of duty: to perform, execute

2c2) of sayings, promises, prophecies, to bring to pass, ratify, accomplish

2c3) to fulfill, i.e. to cause Yah's will (as made known in the law) to be obeyed as it should be, and Yah's promises (given through the prophets) to receive fulfillment

Yahusha was simply stating that he came (at that time) to fulfill prophecy (not all mind you-there is more for Him and Yahuah to fulfill when they return) to bring a fuller meaning to the Torah than what the Pharisees were teaching. Getting the leaven out that was causing the people to stumble. He was setting straight the errors being taught. He would not come to contradict what The Fathers Words were from the beginning. That would make Yahusha and Yahuah liars.

Yahusha made this point during His Ministry. He spoke what The Father was telling Him, not of His own accord, and they were in complete agreement. Always has been, always will be. As a side note, one never "fulfills" a "law" or "commandment", or better, instructions. You either disobey or listen and act upon. You can make it more understandable or correct the understanding of the application, but you do not fulfill instructions such as the Torah. It's a living breathing document. Prophecy is the only thing that can be fulfilled.

Point #2 Adam-Seth-Enoch-Methushelah-Lemek-Noah-Shem-Abraham were not "Jews" or even Israelites. So to say the "Old" Testament or Original Covenant was only for the "Jews" is a grave error and a really great job of propaganda. It was promised that Abraham's son Isaac would produce a Covenant family in which Yahuah could use to bring His beloved Son into the world to redeem us and Pay in full- full fill if you will, the payment owed for the sin debt of His People only. Who are His People? The ones who repented and wanted to be joined to Him- by accepting the terms and conditions of the covenant, laid out in The Torah, and be a part of His family. He started a line that would move right on down through Ya'acob that would give us the 12 tribes, of which only one Yahuda would be considered "Jews" if you pronounced it wrong (no J in Hebrew). But Yahuah did not start there.

Proof Text: *Genesis 12:2-3* And I will make of thee a great nation, and I will bless you, and make your name great; and you shalt be a blessing: ³ And I will bless them that bless you, and curse him that curses you: and in you shall **all families of the earth be blessed.**

When Abraham made the covenant with Yahuah, he was told to be circumcised to have an outward mark of who was agreeing to "cutting" this deal. Notice again, not just Abraham's blood relations agreed to go into covenant with Yahuah. Just like today, we have a choice to follow in to a covenant agreement and serve The One True Almighty Yahuah or not. It is not based on nationality.

Proof Text:

Gen 17:1 And when Abram was ninety years old and nine, יְהוָה appeared to Abram, and said to him, I *am* the Everlasting; walk before Me, and be you perfect.

Gen 17:2 And I will make My covenant between Me and you, and will multiply you exceedingly.

Gen 17:3 And Abram fell on his face: and Yah talked with him, saying,

Gen 17:4 As for Me, behold, My covenant *is* with you, and you shall be a father of many nations.

Gen 17:5 Neither shall your name any more be called Abram, but your name shall be Abraham; for a father of many nations have I made you.

Gen 17:6 And I will make you exceeding fruitful, and I will make nations of you, and kings shall come out of you.

Gen 17:7 And I will establish My covenant between Me and you and your seed after you in their generations for an everlasting covenant, to be an Almighty to you, and to your seed after you.

Gen 17:8 And I will give to you, and to your seed after you, the land wherein you are a stranger, all the land of Canaan, for an everlasting possession; and I will be their Almighty.

Gen 17:9 And יהוה said unto Abraham, you shall keep My covenant therefore, you, and your seed after you in their generations.

Gen 17:10 This *is* My covenant, which you shall keep, between Me and you and your seed after you; **Every man child among you shall be circumcised.**

Gen 17:11 And you shall circumcise the flesh of your foreskin; **and it shall be a token of the covenant betwixt Me and you.**

Gen 17:12 **And he that is eight days old shall be circumcised among you,** every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of your seed.

Gen 17:13 He that is born in your house, and he that is bought with your money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant.

Gen 17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he has broken My covenant.

Do you know why Yahuah wanted the babies to be circumcised on the 8th day after birth?

Biblical Accuracy and Circumcision on the 8th Day

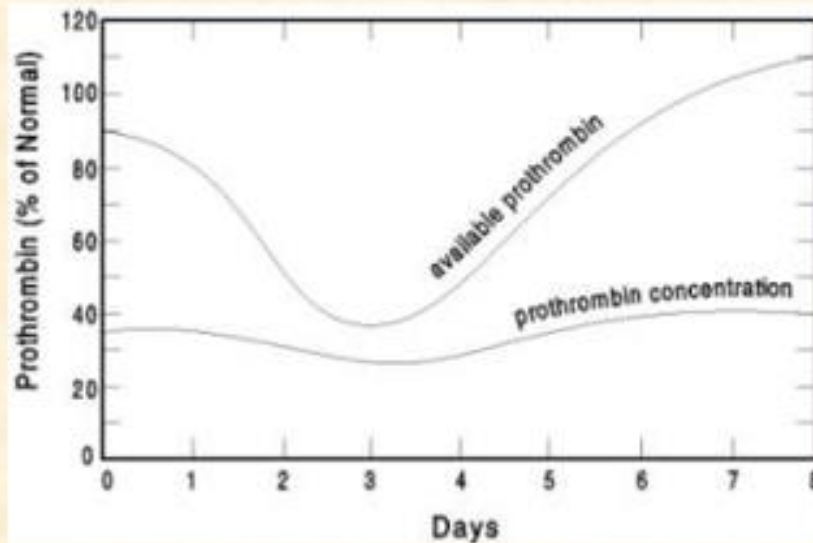
by Bert Thompson, Ph.D.

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In Genesis 17:12, God specifically directed Abraham to circumcise newborn males on the **eighth** day. Why the **eighth** day? In 1935, professor H. Dam proposed the name “vitamin K” for the factor in foods that helped prevent hemorrhaging in baby chicks. We now know vitamin K is responsible for the production (by the liver) of the element known as prothrombin. If vitamin K is deficient, there will be a prothrombin deficiency and hemorrhaging may occur. Oddly, it is only on the fifth through the seventh days of the newborn male’s life that vitamin K (produced by bacteria in the intestinal tract) is present in adequate quantities. Vitamin K, coupled with prothrombin, causes blood coagulation, which is important in any surgical procedure. Holt and McIntosh, in their classic work, *Holt Pediatrics*, observed that a newborn infant has “peculiar susceptibility to bleeding between the second and fifth days of life.... Hemorrhages at this time, though often inconsequential, are sometimes extensive; they may produce serious damage to internal organs, especially to the brain, and cause death from shock and exsanguination” (1953, pp. 125-126). Obviously, then, if vitamin K is not produced in sufficient quantities until days five through seven, it would be wise to postpone any surgery until some time after that. But why did God specify day **eight**?

<http://apologeticspress.org/apcontent.aspx?category=13&article=1118>

On the eighth day, the amount of prothrombin present actually is elevated **above one-hundred percent of normal**—and is the only day in the male's life in which this will be the case under normal conditions. If surgery is to be performed, day eight is the perfect day to do it. Vitamin K and prothrombin levels are at their peak. The chart below, patterned after one published by S.I. McMillen, M.D., in his book, *None of These Diseases*, portrays this in graphic form.



Dr. McMillen observed:

We should commend the many hundreds of workers who labored at great expense over a number of years to discover that the safest day to perform circumcision is the eighth. Yet, as we congratulate medical science for this recent finding, we can almost hear the leaves of the Bible rustling. They would like to remind us that four thousand years ago, when God **initiated** circumcision with Abraham....

Abraham did not pick the eighth day after many centuries of trial-and-error experiments. Neither he nor any of his company from the ancient city of Ur in the Chaldees ever had been circumcised. It was a day picked by the Creator of vitamin K (1984, p. 93).

Moses' information, as recorded in Genesis 17:12, not only was scientifically accurate, but was years ahead of its time.

REFERENCES

Holt, L.E. and R. McIntosh (1953), *Holt Pediatrics* (New York: Appleton-Century-Crofts), twelfth edition.
 McMillen, S.I. (1984), *None of These Diseases* (Old Tappan, NJ: Revell).

Yahuah always has a good reason when He asks us to specifically do something. We need to really work on listening and being ready to respond to His requests. As we see above it is good for us! Something else that Yahuah always tells us.

We would also like to point out that in the Scriptures below Moshe (Moses) was talking to the people who were brought out of captivity from Mitsrayim (Egypt).

This was a mixed people. Contrary to the popular teaching, these were not just "Jews". These instructions apply to anyone who loves Yahuah The Almighty Father, no matter what ethnic group you come from. All Praise to Him for that!

Exo 12:19 Seven^{H7651} days^{H3117} shall there be no^{H3808} leaven^{H7603} found^{H4672} in your houses:^{H1004} for^{H3588} whosoever^{H3605} eats^{H398} that which is leavened,^{H2557} even that^{H1931} soul^{H5315} shall be cut off^{H3772} from the congregation^{H4480} ^{H5712} of Israel,^{H3478} whether he be a stranger,^{H1616} or born^{H249} in the land.^{H776}

Exo 12:37 And the children^{H1121} of Israel^{H3478} journeyed^{H5265} from Rameses^{H4480} ^{H7486} to Succoth,^{H5523} about six^{H8337} hundred^{H3967} thousand^{H505} on foot^{H7273} *that were* men,^{H1397} beside^{H905} children.^{H4480} ^{H2945}

Exo 12:38 And a mixed^{H6154} multitude^{H7227} went up^{H5927} also^{H1571} with^{H854} them; and flocks,^{H6629} and herds,^{H1241} *even* very^{H3966} much^{H3515} cattle.^{H4735}

^{H6154} Ereb- meaning as mixed, interwoven, knitted material, mixture, mixture of people, mixed company, strangers, alien,

We would like to start off with Scripture from Deuteronomy that addresses some of the issues raised. It is very prudent to hear from The Almighty Himself before we address a subject. We will be showing the "Hebrew" breakdown of the words for clearer meanings. "laws" and "commandment" will be changed to what they should be as we have previously discussed.

Deuteronomy (Debarim) Chapter 4:1-40 5:1-11

Deu 4:1 Now^{H6258} therefore hearken,^{H8085} O Israel,^{H3478} unto^{H413} the statutes^{H2706} and to^{H413} the judgments,^{H4941} which^{H834} I^{H595} teach^{H3925} you, for to do^{H6213} *them*, that^{H4616} you may live,^{H2421} and go in^{H935} and possess^{H3423 (H853)} the land^{H776} which^{H834} יהוה^{H3068} Everlasting^{H430} of your fathers^{H1} gives^{H5414} you.

Deu 4:2 Ye shall not^{H3808} add^{H3254} to^{H5921} the word^{H1697} which^{H834} I^{H595} appoint^{H6680} you, neither^{H3808} shall ye diminish^{H1639} *ought* from^{H4480} it, that you may keep^{H8104} (H853) the mitzwah – terms and conditions^{H4687} of יהוה^{H3068} your Everlasting^{H430} which^{H834} I^{H595} appoint^{H6680} you.

Deu 4:3 Your eyes^{H5869} have seen^{H7200 (H853)} what^{H834} יהוה^{H3068} did^{H6213} because of Baalpeor:^{H1187} for^{H3588} all^{H3605} the men^{H376} that^{H834} followed^{H1980 H310} Baalpeor,^{H1187} יהוה^{H3068} thy Almighty^{H430} has destroyed^{H8045} them from among^{H4480 H7130} you.

Deu 4:4 But you^{H859} that did cleave^{H1695} to יהוה^{H3068} your Almighty^{H430} *are* alive^{H2416} every one^{H3605} of you this day.^{H3117}

Deu 4:5 Behold, I have taught you statutes and judgments, even as my Almighty appointed me, that you should do so in the land whither you go to possess it.

Deu 4:6 Keep therefore and do *them*; for this is your wisdom and your understanding in the sight of the nations, which shall hear (H853) all these statutes, and say, Surely this great nation is a wise and understanding people.

Deu 4:7 For what nation is there so great, who has Everlasting so nigh to them, as our Almighty is in all things that we call upon him for?

Deu 4:8 And what nation is there so great, that has statutes and judgments so righteous as all this Torah, which I have set before you this day?

Deu 4:9 Only take heed to yourself, and keep your soul diligently, lest you forget (H853) the things which your eyes have seen, and lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons;

Deu 4:10 Specially the day that you stood before your Almighty in Horeb, when said to me, Gather Me the people together, and I will make them hear My words, that they may learn to revere me all the days that they shall live upon the earth, and that they may teach their children.

Deu 4:11 And you came near^{H7126} and stood^{H5975} under^{H8478} the mountain;^{H2022} and the mountain^{H2022} burned^{H1197} with fire^{H784} to^{H5704} the midst^{H3820} of heaven,^{H8064} with darkness,^{H2822} clouds,^{H6051} and thick darkness.^{H6205}

Deu 4:12 And ^{H3068}spake^{H1696} to^{H413} you out of the midst^{H4480 H8432} of the fire:^{H784} you^{H859} heard^{H8085} the voice^{H6963} of the words,^{H1697} but saw^{H7200} no^{H369} similitude;^{H8544} only^{H2108} *you heard* a voice.^{H6963}

Deu 4:13 And he declared^{H5046} to you^(H853) His covenant,^{H1285} which^{H834} He appointed^{H6680} you to perform,^{H6213} *even* ten^{H6235} instructions;^{H1697} and He wrote^{H3789} them upon^{H5921} two^{H8147} tables^{H3871} of stone.^{H68}

Deu 4:14 And ^{H3068}appointed^{H6680} me at that^{H1931} time^{H6256} to teach^{H3925} you statutes^{H2706} and judgments,^{H4941} that you might do^{H6213} them in the land^{H776} whither^{H834 H8033} you^{H859} go over^{H5674} to possess^{H3423} it.

Deu 4:15 Take you therefore good heed^{H8104 H3966} to yourselves;^{H5315} for^{H3588} you saw^{H7200} no^{H3808} manner^{H3605} of similitude^{H8544} on the day^{H3117} *that* ^{H3068}spake^{H1696} to^{H413} you in Horeb^{H2722} out of the midst^{H4480 H8432} of the fire:^{H784}

Deu 4:16 Lest^{H6435} you corrupt^{H7843} *yourselves*, and make^{H6213} you a graven image,^{H6459} the similitude^{H8544} of any^{H3605} figure,^{H5566} the likeness^{H8403} of male^{H2145} or^{H176} female,^{H5347}

Deu 4:17 The likeness^{H8403} of any^{H3605} beast^{H929} that^{H834} *is* on the earth,^{H776} the likeness^{H8403} of any^{H3605} winged^{H3671} fowl^{H6833} that^{H834} flies^{H5774} in the air,^{H8064}

Deu 4:18 The likeness^{H8403} of any thing^{H3605} that creeps^{H7430} on the ground,^{H127} the likeness^{H8403} of any^{H3605} fish^{H1710} that^{H834} *is* in the waters^{H4325} beneath^{H4480 H8478} the earth:^{H776}

Deu 4:19 And lest^{H6435} you lift up^{H5375} your eyes^{H5869} to heaven,^{H8064} and when you see^{H7200 (H853)} the sun,^{H8121} and the moon,^{H3394} and the stars,^{H3556} *even* all^{H3605} the host^{H6635} of heaven,^{H8064} should be driven^{H5080} to worship^{H7812} them, and serve^{H5647} them, which^{H834} יהוה^{H3068} thy Everlasting^{H430} has divided^{H2505 (H853)} to all^{H3605} nations^{H5971} under^{H8478} the whole^{H3605} heaven.^{H8064}

Deu 4:20 But יהוה^{H3068} has taken^{H3947} you, and brought you forth^{H3318 (H853)} out of the iron^{H1270} furnace,^{H4480 H3564} *even* out of Egypt,^{H4480 H4714} to be^{H1961} to Him a people^{H5971} of inheritance,^{H5159} as *you are* this^{H2088} day.^{H3117}

Deu 4:21 Furthermore יהוה^{H3068} was angry^{H599} with me for your sakes,^{H5921 H1697} and swore^{H7650} that I should not^{H1115} go over^{H5674 (H853)} Jordan,^{H3383} and that I should not^{H1115} go in^{H935} to^{H413} that good^{H2896} land,^{H776} which^{H834} יהוה^{H3068} your Almighty^{H430} gives^{H5414} you *for* an inheritance:^{H5159}

Deu 4:22 But^{H3588} I^{H595} must die^{H4191} in this^{H2063} land,^{H776} I must not^{H369} go over^{H5674 (H853)} Jordan:^{H3383} but you^{H559} shall go over,^{H5674} and possess^{H3423 (H853)} that^{H2063} good^{H2896} land.^{H776}

Deu 4:23 Take heed^{H8104} to yourselves, lest^{H6435} you forget^{H7911 (H853)} the covenant^{H1285} of יהוה^{H3068} your Almighty,^{H430} which^{H834} He made^{H3772} with^{H5973} you, and make^{H6213} you a graven image,^{H6459} *or* the likeness^{H8544} of any^{H3605} *thing*, which^{H834} יהוה^{H3068} your Almighty^{H430} has commissioned^{H6680} you.

Deu 4:24 For^{H3588} יהוה^{H3068} your Everlasting^{H430} is a consuming^{H398} fire,^{H784} even a jealous^{H7067} Almighty.^{H410}

Deu 4:25 When^{H3588} you shall beget^{H3205} children,^{H1121} and children's^{H1121} children,^{H1121} and you shall have remained long^{H3462} in the land,^{H776} and shall corrupt^{H7843} yourselves, and make^{H6213} a graven image,^{H6459} or the likeness^{H8544} of any^{H3605} thing, and shall do^{H6213} evil^{H7451} in the sight^{H5869} of יהוה^{H3068} thy Almighty,^{H430} to provoke Him to anger:^{H3707}

Deu 4:26 I call^{H5749} (H853) heaven^{H8064} and earth^{H776} to witness^{H5749} against you this day,^{H3117} that^{H3588} you shall soon^{H4118} utterly perish^{H6 H6} from off^{H4480 H5921} the land^{H776} whereunto^{H834 H8033} you^{H859} go over^{H5674} (H853) Jordan^{H3383} to possess^{H3423} it; you shall not^{H3808} prolong^{H748} your days^{H3117} upon^{H5921} it, but^{H3588} shall utterly be destroyed.^{H8045 H8045}

Deu 4:27 And יהוה^{H3068} shall scatter^{H6327} you among the nations,^{H5971} and you shall be left^{H7604} few^{H4962} in number^{H4557} among the heathen,^{H1471} whither^{H834 H8033} יהוה^{H3068} shall lead^{H5090} you.

Deu 4:28 And there^{H8033} you shall serve^{H5647} gods,^{H430} the work^{H4639} of men's^{H120} hands,^{H3027} wood^{H6086} and stone,^{H68} which^{H834} neither^{H3808} see,^{H7200} nor^{H3808} hear,^{H8085} nor^{H3808} eat,^{H398} nor^{H3808} smell.^{H7306}

Deu 4:29 But if from there^{H4480 H8033} you shall seek^{H1245} (H853) יהוה^{H3068} your Almighty,^{H430} you shall find^{H4672} him, if^{H3588} you seek^{H1875} Him with all^{H3605} your heart^{H3824} and with all^{H3605} your soul.^{H5315}

Deu 4:30 When you are in tribulation,^{H6862} and all^{H3605} these^{H428} things^{H1697} are come^{H4672} upon you, *even in the latter*^{H319} **days**,^{H3117} if you turn^{H7725} to^{H5704} יהוה^{H3068} your Everlasting,^{H430} and shalt be obedient^{H8085} to His voice;^{H6963}

Deu 4:31 (For^{H3588} יהוה^{H3068} your Almighty^{H430} is a merciful^{H7349} Almighty;)^{H410} He will not^{H3808} forsake^{H7503} you, neither^{H3808} destroy^{H7843} you, nor^{H3808} forget^{H7911} (H853) the covenant^{H1285} of your fathers^{H1} which^{H834} he swore^{H7650} to them.

Deu 4:32 For^{H3588} ask^{H7592} now^{H4994} of the days^{H3117} that are past,^{H7223} which^{H834} were^{H1961} before^{H6440} you, since^{H4480} the day^{H3117} that^{H834} Yah^{H430} created^{H1254} man^{H120} upon^{H5921} the earth,^{H776} and *ask* from the one side^{H4480} ^{H7097} of heaven^{H8064} to^{H5704} the other,^{H7097} (H8064) whether there has been^{H1961} *any such thing* as this^{H2088} great^{H1419} thing^{H1697} *is*, or^{H176} has been heard^{H8085} like it?^{H3644}

Deu 4:33 Did *ever* people^{H5971} hear^{H8085} the voice^{H6963} of The Almighty^{H430} speaking^{H1696} out of the midst^{H4480} ^{H8432} of the fire,^{H784} as^{H834} you^{H859} have heard,^{H8085} and live?^{H2421}

Deu 4:34 Or^{H176} has The Almighty^{H430} assayed^{H5254} to go^{H935} *and* take^{H3947} Him a nation^{H1471} from the midst^{H4480} ^{H7130} of *another* nation,^{H1471} by temptations,^{H4531} by signs,^{H226} and by wonders,^{H4159} and by war,^{H4421} and by a mighty^{H2389} hand,^{H3027} and by a stretched out^{H5186} arm,^{H2220} and by great^{H1419} terrors,^{H4172} according to all^{H3605} that^{H834} יהוה^{H3068} your Almighty^{H430} did^{H6213} for you in Egypt^{H4714} before your eyes?^{H5869}

Deu 4:35 To you^{H859} it was showed,^{H7200} that your mightest know^{H3045} that^{H3588} יהוה^{H3068} He^{H1931} is The Almighty;^{H430} *there is none*^{H369} else^{H5750} beside^{H4480 H905} Him.

Deu 4:36 Out of^{H4480} heaven^{H8064} He made you to hear^{H8085 (H853)} His voice,^{H6963} that He might instruct^{H3256} you: and upon^{H5921} earth^{H776} He showed^{H7200} you^(H853) His great^{H1419} fire;^{H784} and you heard^{H8085} His words^{H1697} out of the midst^{H4480 H8432} of the fire.^{H784}

Deu 4:37 And because^{H8478 H3588} He loved^{H157 (H853)} your fathers,^{H1} therefore He chose^{H977} their seed^{H2233} after^{H310} them, and brought you out^{H3318} in His sight^{H6440} with His mighty^{H1419} power^{H3581} out of Egypt;^{H4480 H4714}

Deu 4:38 To drive out^{H3423} nations^{H1471} from before^{H4480 H6440} you greater^{H1419} and mightier^{H6099} than^{H4480} you *art*, to bring you in,^{H935} to give^{H5414} you^(H853) their land^{H776} *for* an inheritance,^{H5159} as *it is* this^{H2088} day.^{H3117}

Deu 4:39 Know^{H3045} therefore this day,^{H3117} and consider^{H7725} *it* in^{H413} your heart,^{H3824} that^{H3588} יהוה^{H3068} He^{H1931} is Everlasting^{H430} in heaven^{H8064} above,^{H4480 H4605} and upon^{H5921} the earth^{H776} beneath:^{H4480} *there is none*^{H369} else.^{H5750}

Deu 4:40 You shall keep^{H8104} therefore^(H853) His statutes,^{H2706} and his Instructions,^{H4687} which^{H834} I^{H595} appoint^{H6680} you this day,^{H3117} that^{H834} it may go well^{H3190} with you, and with your children^{H1121} after^{H310} you, and that^{H4616} you may prolong^{H748} thy days^{H3117} upon^{H5921} the earth,^{H127} which^{H834} יהוה^{H3068} your Almighty^{H430} gives^{H5414} you, forever.^{H3605}

Deu 5:7 You shalt have^{H1961} none^{H3808} other^{H312} gods^{H430} before^{H5921} Me.^{H6440}

Deu 5:8 You shall not^{H3808} make^{H6213} you any graven image,^{H6459} or any^{H3605} likeness^{H8544} of any thing that^{H834} is in heaven^{H8064} above,^{H4480} or that^{H834} is in the earth^{H776} beneath,^{H4480} or that^{H834} is in the waters^{H4325} beneath^{H4480} the earth:^{H776}

Deu 5:9 You shall not^{H3808} bow down yourself^{H7812} to them, nor^{H3808} serve^{H5647} them: for^{H3588} I^{H595} יהוה^{H3068} thy Almighty^{H430} am a jealous^{H7067} eternal,^{H410} visiting^{H6485} the iniquity^{H5771} of the fathers^{H1} upon^{H5921} the children^{H1121} to^{H5921} the third^{H8029} and fourth^{H7256} generation of them that hate^{H8130} Me,

Deu 5:10 And showing^{H6213} mercy^{H2607} to thousands^{H505} of them that love^{H157} Me and keep^{H8104} My Mitswah-terms and conditions,^{H4687}

Deu 5:11 You shall not^{H3808} cause to bring^{H5375 (H853)} the name^{H8034} of יהוה^{H3068} your Almighty^{H430} to nothingness, worthless, meaningless lying destruction^{H7723} for^{H3588} יהוה^{H3068} will not^{H3808} hold him guiltless^{H5352 (H853)} that^{H834} causes to bring^{H5375 (H853)} His name^{H8034} to nothingness, worthless, meaningless, lying, destruction.^{H7723}

Rev 22:11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is set apart, let him be set apart still.

Rev 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Rev 22:13 I am Alpha and Omega, the beginning and the end, the first and the last.

Rev 22:14 **Blessed are they that do His terms and conditions mitzwah**, that they may have right to the tree of life, and may enter in through the gates into the city.

Rev 22:15 **For outside are** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

**** For outside what?? The Torah! In a broad stoke He named all those that have broken the Covenant! Outside where? The gates of the new city. That is not anywhere we want to find ourselves.**

Rev 14:12 Here is the patience of the saints: here are they that keep the Terms and conditions Mitzwah of Yahuah, and the trust of Yahusha.

To Sum up the points we have proven with just a few witnesses from the Torah and the Revelation:

1. Yahusha did not come to abolish His Fathers Covenant or Torah Matt 5:17
2. Yahuah did not make a Covenant with just the "Jewish" people Gen 2:2-3
3. Yahuah did not exclude anyone from the blessings of following His Torah- It is our free will to reject the covenant and in doing so reject the covering of Yahusha's payment for our sin debt. Gen 17:10-14
4. The covenant instructions are perpetual- or in Yahuah's word- Forever Gen 17-12:14, Deu 4:40, Rev 22:14
5. Observing the Instructions gives you the right to the tree of life. It is what separates the righteous from the unrighteous. Rev 22:14-15, Rev 14:12
6. The Torah is the Standard by which Yahuah runs the universe. From Genesis to Revelation and beyond. It's not a "Jewish" thing it's Yahuah's Word!
7. Yahusha being Yahuah's Word means Yahusha is the embodiment of the Torah, which we know is true since He was perfect. If you reject the Torah-You're rejecting Yahusha! You can only get to Yahuah through Yahusha (the Torah). Yahusha made that clear.

Jhn 14:6 Yahusha said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. In the Tanakh, (Torah, Prophets and Psalms) the Torah is also called the Way, The Truth and the path to life.

The Clergy have always known The name- Documentary Hypothesis

Martin Luther made a profound comment concerning this issue. "They [the Jews] now allege the name Yehovah to be unpronounceable; they do not know what they are talking about... **If it can be written with pen and ink, why should it not be spoken, which is much better than being written with pen and ink.**"

There cannot be any doubt that early on the spiritual leaders knew that there is a personal name, the four letters Yod-Hay-Waw-Hay. In fact there was developed what is called The 'Documentary Hypotheses'. This is the theory that Moshe did not write all of the Torah. Among other things, they broke up the books by the "J" and "E" documents. They looked at the verses where Yahuah was called by just "E"lohim and the "J" where it was "Yahwist" or the Tetragrammaton! This is not new information. Major studies and discussions were held and theological Universities offered classes on this for years! So to say, wow, my pastor does not know Hebrew which explains why he doesn't know the name, is a bit weak. The simple fact remains, in the very earliest writings, known as the J or Yahwist manuscripts, the Name of Yahuah is used exclusively. So then, how did these pagan words come to be accepted as suitable substitutes for the name of Yahuah?

More History

In the Hebrew manuscripts, the religious scholars conclude there are three major texts of Scripture; the oldest and the original being the Yahwistic works, which use the Name of יהוה exclusively. These works are referred to as the "J" (for Jehovah) writings because they contain only the Name of יהוה **without the pagan titles of El, Elohim or Adonai**. In these first manuscripts, everyone knew instantly the Name of the Creator of all things, because the minds of those who read it were not confused by reading titles of pagan Gods (Elohim).

The next text of the Scriptures, incorporated the use of pagan titles, which were adopted from the Canaanites after the children of Israel entered the promised land, even though יהוה had strictly warned them to stay away from the God worship of the people they would come in contact with (Deuteronomy 7:1-5). In direct violation of יהוה's instruction not to worship gods (Elohim) the Scriptures became polluted with the pagan titles of elohim, adonai, god and lord-all which can be traced back to shatan.

Now we want to be very clear. We do not think for an instant that Moshe did not write the Torah as will be presented by the scholars of this Hypothesis. What we do think is that they have found out that what Moshe wrote was tampered with! They don't however want to admit this as they were bent on finding a way to discredit Yahuah's Word. We are bent on finding who corrupted Yah's word!

We have not edited out their theory but just keep in mind We don't agree with all of this.

We are going to leave a big chunk of this in the PDA

The Encyclopedia Brittanica, Volume 2, page 194:
BIBLICAL SOURCE

Scholars have been able to identify certain sources and to arrange them chronologically in order of composition.

The means by which the basic sources of the Pentateuch (first five books of the Bible) were distinguished and their chronology established provided the first clear picture of Israel's literary and religious development. The names by which these sources are now known, in chronological order, are: the Yahwist, or J, source, so called because it employed as the Almighty's name a Hebrew word transliterated into English as YHWH (called J from the German: JHVH) and spoken as Yahweh; the Elohist, or E, source, distinguished by its reference to the Lord as Elohim; the Deuteronomist, or D, source, marked by distinctive vocabulary and style; and the Priestly code, or P, source, which contains detailed ritual instructions.

Our main concern will focus on the J and E sources.

The Encyclopedia Judaica, Volume 13, page 234,

...The distinction between J and E is based primarily on the different usage of the divine name in these sources: YHWH in J and *Elohim* ("God") in E. P is the Priestly Source and D the Deuteronomic. **The different usage of the divine name is not only a matter of form but relates to the type of attitude taken to the history of the religion of Israel. According to J, YHWH, the Lord of Israel, was worshipped as early as the time of Enosh (Gen. 4:26), while according to E, YHWH, i.e., the true name of the G of Israel, was first revealed to Moses at the burning bush (Ex. 3:6ff.).**

...J notes a religious continuity beginning with the time of Enosh and continuing through the period of the Patriarchs to Moses. In contrast, E and P, while admitting that the G who was revealed to the Patriarchs is the G who was revealed to Moses, maintain that the Patriarchs did not know Him by His true name, and there is doubtless theological significances to this lack of knowledge. Furthermore, P, which places great emphasis on the religious chasm between the period of the Patriarchs and that of Moses, does not consider the possibility of legitimate worship of God (sacrifices) before the revelation in the time of Moses.

J and E Sources. This difference between J and E is most evident in Genesis, where it is based on an explicit criterion: YHWH in J as opposed to *Elohim* in E...

According to the documentary hypothesis, the literary sources in the Pentateuch known as the Elohist and the Priestly Document never use the name Yahweh for G until it is revealed to Moses (Ex. 3:13; 6:2-3); but the Yahwist source uses it from Genesis 2:4 on, thus implying that it was at least as old as Abraham. If the name is really so old, then Exodus 6:2-3 must be understood as meaning that from the time of Moses on, Yahweh was to be the personal name of the G who brought the people of Israel into existence by bringing them out of Egypt and established them as a nation by His covenant with them at Sinai.

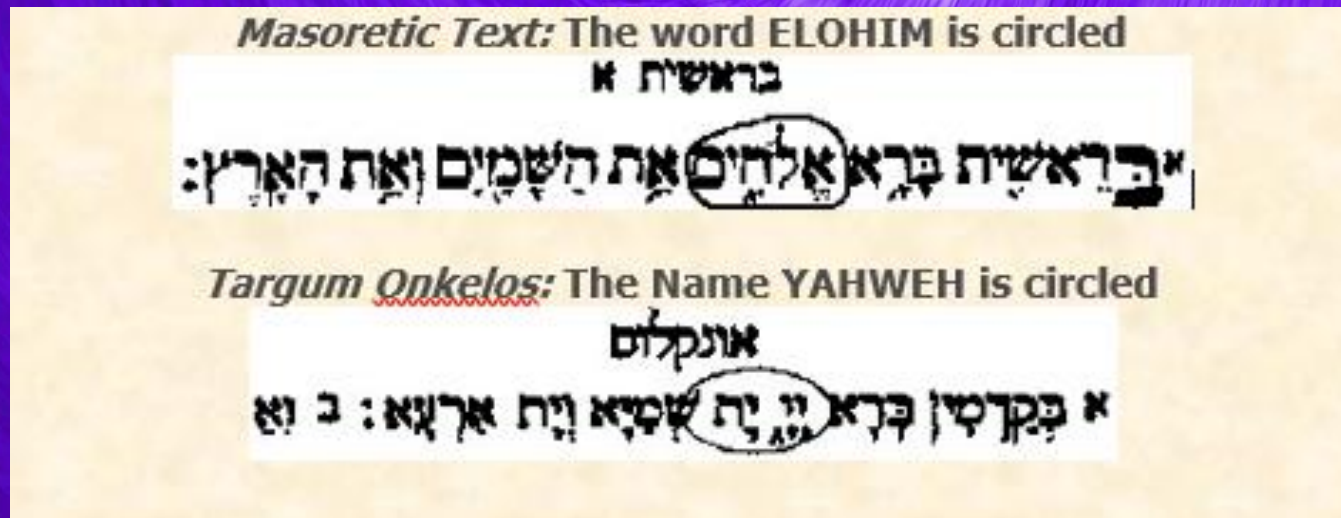
...The Yahwist narrative (see Pentateuch) traces the worship of Yahweh far back beyond the period of Moses and affirms that in the time of Enosh, the grandson of Adam, men first began to invoke the name of Yahweh (Gen. 4:26). **This narrator's consistent use of the name from the story of Creation onward represents a theological attempt to view the whole of human history in the light of the covenant faith *and to demonstrate that Yahweh is not just the God of Israel but of all mankind (Enosh means "man").***

...Although the name was given new currency in Mosaic circles, the J account (Gen. 4:26) may preserve a dim recollection that it was known in the pre-Mosaic period....

...However, the latest Pentateuchal tradition, the priestly writing (P), gives a completely different view in Exod. This conjecture is confirmed by a third Pentateuchal tradition, E, which avoids using Yahweh in the book of Genesis...

Knowing the time in which the blinded scribes began to replace יהוה's Name with titles of gods and Lords, and then reading the rebuke given to them by the Prophet Yeremiyah (Chapter 23) for making יהוה's people forget His great Name, we see the pieces of a historical puzzle falling into place, after rejecting and hiding יהוה's Name, it's obvious that the next step was to reject and deny יהוה's great instructions

The translation of the Scriptures from Hebrew to Aramaic, the Targums are known for their literal adherence to the original Hebrew Scriptures which used the Name יהוה. The Chumash with Targum Onkelos and Rashi's Commentary, shows us that in Genesis 1:1, where Elohim is used in the Masoretic text, the Targum Onkelos uses the Aramaic abbreviation for יהוה.



The E (Elohist) Source

The E or Elohist source is derived from the word elohim, god, the use of which is characteristic of this source. Please remember, the J (Yahwist) source is the oldest source, meaning the Elohist source came after the Yahwist source.

Or in other words the title "eloheim" a pagan Canaanite title for god was inserted into the text as a title for Yahuah, after the book of Moshe was written.

The Interpreter's Dictionary, Volume 2, page 94

ELOHIST, The author or compiler of the E source of the Pentateuch (see E), which is commonly associated with the N kingdom and dated to the eighth century b.c.

The Anchor Bible, Proverbs-Ecclesiastes, Volume 18, page xxxi,

The fact that the E document in the Pentateuch shows evidences of origin in North Israel after the division of the kingdom at Solomon's death, but follows the outline of the Judean J document which it later was used to supplement, indicates that both stem from a common source before the kingdom split in two.

Do you grasp the significance of this? This says that both the Yahwist and the Elohist sources stem from a common source before the kingdom split in two. This actually means they used the same work, however, while one retained יהוה's Name in the Scriptures, the other replaced יהוה's Name with the title Elohim—a Canaanite god. Given what we learned about the Samaritans and how the Southern Jews wanted to make them out to be pagan worshipers, it would not be a hard stretch to think that the Southern scribes wanted be sure no one thought that the North and South worshiped the same Almighty and created the separation by using Elohim for the “Northern” work.

The Interpreter's Dictionary of the Bible, Volume 4 page 923:

YAHWEH—The vocalization of the four consonants of the Israylite name for the Creator, which scholars believe to approximate the original pronunciation.

The Wycliffe Bible Encyclopedia, page 690:

The Name par excellence for the Creator of Israel is *Yahweh*, found 6,823 times in the OT. Through Israel's deliverance from bondage in Egypt, adoption as a nation, and guidance to the Promised Land, the Redeemer-Creator is especially known by this name.

The Hebrew-Aramaic-English Dictionary, by Marcus Jastrow, Volume 1, page 576,

“proves that the abbreviation in the Targum Onkelos is that of יהוה's Name

”m. (abbrev. of the Tetragrammaton) Targ. Ps. 1, 2 (ed. Lag. יהוה); a. fr.—Y. Snh. X, 28^a top; a. fr. (interch. in eds. with יה). ”

The book *The Meaning of the Qumran Scrolls for the Bible* page 164

Actually this practice was much earlier, for one of the frequent discrepancies between the Massoretic text and the presumed Hebrew *Vorlage* of the Septuagint is whether to read in a given passage Yahweh alone, or Yahweh Adonai. **This inconsistency was occasioned by the fact that originally Yahweh did stand alone**, but that Adonai tended to be introduced alongside the Tetragrammaton by way of making explicit the surrogate. This was not understood by the Massoretes, however, who felt compelled to vocalize both words. Neither was it understood by the scribes of the Qumran Scrolls, nor even by still earlier translators of the LXX. **That Yahweh originally stood alone in most passages is supported by the fact that, in Hebrew poetry, the double designation of the Deity usually adds excessive length to the poetic stich.**

Let's review what that evil Satanist bragged about:

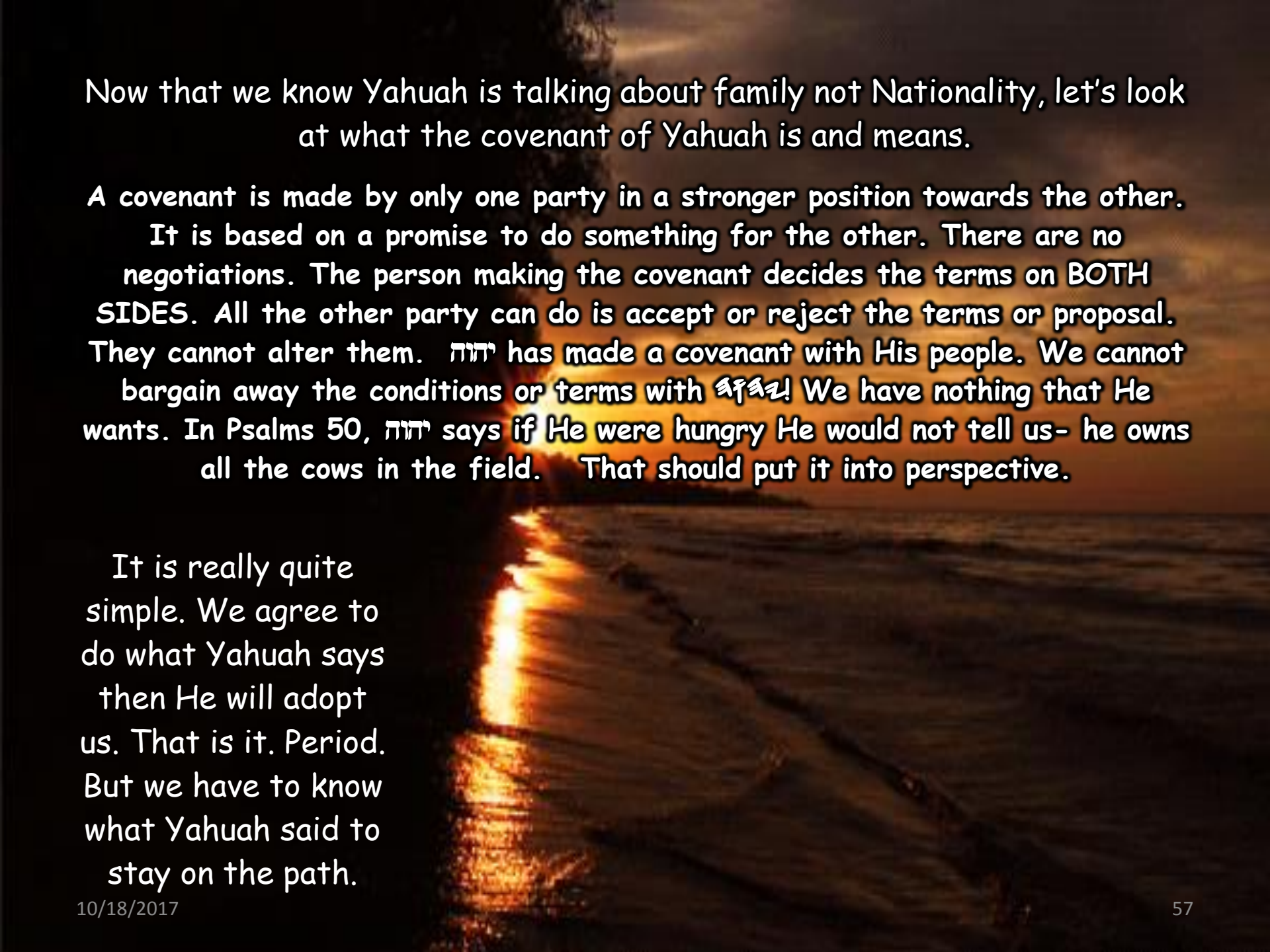
Every scholar must be aware that there are two distinct styles— two schools, so to speak—plainly traceable in the Hebrew scriptures: the Elohistic and the Jehovistic. The portions belonging to these respectively are so blended together, so completely mixed up by later hands, that often all external characteristics are lost. Yet it is known that the two schools were antagonistic.

— Helena Petrovna Blavatsky; *The Secret Doctrine*

As you can see by this quote of Hell-N-A Blavatsky, they admit there are two lines, one of shatan and one of Yahuah, so has the scriptures been tainted to take away יהוה's name off our lips? Which house do you serve? The Gentile Christian pagan side clearly has to ask itself this. You are either under the covenant with יהוה or you are promoting another 'gospel' and god. You can't have it both ways.

It's important to remember that none of the Apostles were teaching from Revelation. It was the Torah and teaching of יהוה's name (that had been covered up), the corrections of the Talmud or oral vs written law and the fact that the prophecy from the Torah of the Messiah had indeed come has also been altered.

We know when we first came to Yahuah and started to read the Tanakh, what struck us was how many times Yah said things on the line of 'and you will do this forever' or 'this will be a sign between Me and you forever'. Well, that made me take a deeper look at a lot of things. Forever to Yah is a lot longer than forever is to me. Quite clearly most Christians don't even consider this at all when it comes to His covenant.

A sunset over a body of water with a path leading towards the horizon. The sun is low on the horizon, creating a bright orange glow that reflects on the water. A path, possibly a boardwalk or a road, leads from the foreground towards the horizon, disappearing into the distance. The sky is a mix of orange, yellow, and dark blue, with some clouds visible. The water is dark, with the reflection of the sun being the most prominent feature.

Now that we know Yahuah is talking about family not Nationality, let's look at what the covenant of Yahuah is and means.

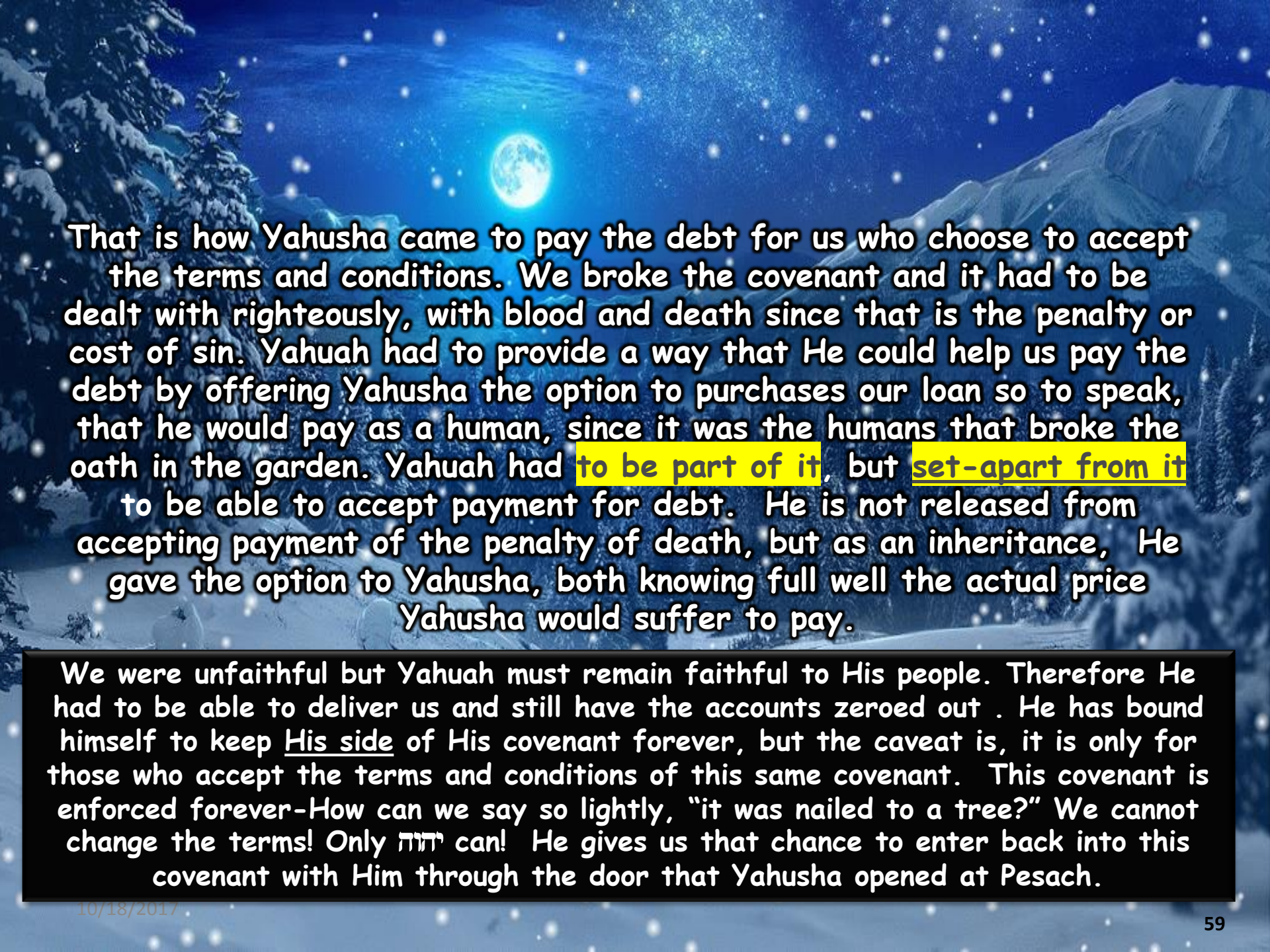
A covenant is made by only one party in a stronger position towards the other.

It is based on a promise to do something for the other. There are no negotiations. The person making the covenant decides the terms on BOTH SIDES. All the other party can do is accept or reject the terms or proposal. They cannot alter them. יהוה has made a covenant with His people. We cannot bargain away the conditions or terms with אף אב! We have nothing that He wants. In Psalms 50, יהוה says if He were hungry He would not tell us- he owns all the cows in the field. That should put it into perspective.

It is really quite simple. We agree to do what Yahuah says then He will adopt us. That is it. Period. But we have to know what Yahuah said to stay on the path.

We have nothing to offer apart from that which He does not already have, except our love and reverence for His Torah and walking in the path that He laid out. Think how awesome this is! That is why He calls it a marriage. He proposes a covenant relationship with us and He makes promises to us, all of which begin with "I Will". He promises to benefit us, and then he says these are the terms, you are entirely free to accept or reject- or even break the covenant after having accepted it, but He always says there will be a serious penalty, if having accepted you walk away from it. Here is the amazing part. He is bound to always keep the covenant. He can never break a Covenant.

The reason He cannot break it is because He has sworn an oath to keep it. And it was a blood oath. Now when an oath is sworn, it has to be to a higher power than yourself so that if you break it you would be punished. Who is higher than יהוה? There is no one or nothing-He is perfect. So there is no one for Him to swear by except Him Self. He alone will bear the punishment of a broken covenant with us.

A serene winter night scene with a full moon glowing in a dark blue sky filled with falling snow. Snow-covered evergreen trees are on the left, and a snow-capped mountain range is on the right. The ground is covered in a thick layer of snow.

That is how Yahusha came to pay the debt for us who choose to accept the terms and conditions. We broke the covenant and it had to be dealt with righteously, with blood and death since that is the penalty or cost of sin. Yahuah had to provide a way that He could help us pay the debt by offering Yahusha the option to purchase our loan so to speak, that he would pay as a human, since it was the humans that broke the oath in the garden. Yahuah had **to be part of it**, but **set-apart from it** to be able to accept payment for debt. He is not released from accepting payment of the penalty of death, but as an inheritance, He gave the option to Yahusha, both knowing full well the actual price Yahusha would suffer to pay.

We were unfaithful but Yahuah must remain faithful to His people. Therefore He had to be able to deliver us and still have the accounts zeroed out. He has bound himself to keep His side of His covenant forever, but the caveat is, it is only for those who accept the terms and conditions of this same covenant. This covenant is enforced forever—How can we say so lightly, “it was nailed to a tree?” We cannot change the terms! Only יְהוָה can! He gives us that chance to enter back into this covenant with Him through the door that Yahusha opened at Pesach.

One aspect that has always bothered us was, why did people have to sacrifice perfect and innocent animals. 𐤀𐤓𐤁𐤏 will try every avenue to make us aware of just how grievous it is to sin, which, by definition is, being Torah-less. The Torah is righteous; to not observe His instructions is being unrighteous. All it did however was to cause mass slaughtering. It became the get out of jail free card. Of course Yahuah does not waste anything and it was also to feed a feast to His children. But this is not what Yahuah wants.

Catholics still have people pay for sins and are pardoned. Recently a high level Muslim cleric, raped, beat, and killed HIS OWN 5 year old daughter, because he 'thought' she had lost her virginity! He spent 6 months in jail and paid \$50,000 to his own family in what is aptly called 'Blood Money'. This is not righteous behavior! 𐤀𐤓𐤁𐤏 wanted to show how serious it is and what a great personal price HE had to pay, to help us understand the principal of the Covenant and how awesome 𐤀𐤓𐤁𐤏 is, however it is totally misunderstood.

𐤀𐤓𐤁𐤏 is innocent of any guilt or sin, perfect and unblemished. He set the terms. He has to be the one to judge that the debt was paid in full, for us breaking the covenant. And if we are to survive He had to have a plan that would cancel our eternal death. Yahusha, accepting us as his inheritance from Yahuah, was then on the hook to pay our debt. He had to die an innocent man, convicted of crimes he never committed, because he was representing us in our likeness. He also proved it was possible to be completely Torah observant in a flesh suit.

Noah's covenant: This was made with the entire human race and animals. He promised He would not destroy humans and animals with a flood and put a reminder in the sky to remind HIMSELF of that Covenant, also that there would always be seasons as long as the earth is here.

Abraham covenant: Abraham was not a Hebrew. אֱלֹהִים repeated this covenant with his sons and grandsons. It was a national and international covenant.

The first promise was that he would have uncountable descendants and a promise of a specific land that would be theirs forever. He promised that through Abraham and Sons, he would bless all the families of the earth that did not curse them. But if you did curse Abraham's family, יְהוָה would curse you. Now in order to become part of this family, the men needed to bear an outward sign of this covenant. And that was circumcision. That is the men's action of 'cutting' the deal with אֱלֹהִים and to take on His mark upon their bodies forever. It was not just for "Jews". Every male that lived in Abraham's camp no matter the nationality was circumcised and this was a covenant sign forever. This is not a sign you are now saved or a "Jew"! This is a sign that you have entered into the covenant with יְהוָה and want to be a part of His family. Being a part of that family He has expectations of the men leading by example, setting up their houses to live by אֱלֹהִים's rules. You will see in Scripture, that if you are a male and not circumcised, you should not take part of the Pasach meal. The promises and blessings are not for you. But the consequences are.

Gen 17: 9-14, Gen 21:4, Gen 34:15-24, Éxodos 12:44-48, Lev 12:3, Deu 10: 11-22 , Deu 30, Joshua 5 :1-12, Jeremiah 4:1-5, Jeremiah 9:25

Yahusha was circumcised, not just because he is Hebrew, but because he had to be in covenant with אֱלֹהִים as a human. Granted he was 8 days old, but none the less this had to be. It was not a skipped step, nor was it so unimportant that the Besorah writers failed to draw attention to it. Just like his baptism. He is our example of what we should be doing. We should not be picking and choosing whatever suits us. He could not have paid our debt had he not been in covenant with אֱלֹהִים. It's not about Nationality. It is about Family! We also want to point out that Abraham had many children from women that would not be considered 'Hebrew' today, another point that this is not a nationality mark. Luke 1:59 , Acts 21:21

Think for a moment the price that was paid during Nazi Germany. A circumcised male could not hide his Covenant with אֱלֹהִים, as they made them drop their trousers to check. And many of them died for having this mark. This should be very sobering.

We must add here that no matter who comes along later with a seemingly different message about this subject, just as with His Name, יהוה is our first and last authority on any subject and Yahusha and clearly His brother Ya'acob, (James) the Authority on earth for the followers after Yahusha resurrected were all in agreement about the mark of circumcision, three witnesses.

Moses's Covenant: There were strangers or Gentiles that left Egypt in the Exodus and they were accepted as long as they agreed to אלהים's instructions, they were included in the Covenant. This covenant is not national either. This covenant lasts forever as well. Just check out Revelation 23:13-14.

This covenant is really an extension of the Abrahamic covenant as יהוה was now giving them the land He had promised Abraham. So it's not a new covenant, it is a covenant that אלהים was now prepared to fulfill some of the promises with this particular set of people. It is interesting that the promise will always be that the land יהוה gave them is theirs forever. However, whether they could keep possession of it, depended on their behavior toward the covenant they agreed to. He promised to bless them in all ways, but they had to keep His Instructions.

Now if you look at the way Rambam broke down Yah's Instructions, he came up with 613 laws. This is CRAZY! However think about this. How many Federal Laws do you agree to live under everyday as an American? Add to that, how many State Laws do you agree to live under everyday as an American? Add to that, how many local city/county laws do you agree to live under as an American? Add to that, how many laws or instructions have you agreed to live under at your job as an American. Add to that, how many promises you make to live under to your spouse? HUNDREDS OF THOUSANDS! That changes every day; we collectively have the audacity to thumb our noses and say "I could not possibly live under the major 10 of The Almighty Most Highs Instructions and His terms and condtions! Who does He think He is? It's Impossible! I must be free of the Law! How terrible! How legalistic!

Really, why aren't more people screaming their heads off at the Government? It's a little hypocritical don't you think? Yahusha and Daud say the Torah is a delight and not a burden to just name two.

We do know that the added laws the Pharisees tried to strangle the people with are not אלהים's instructions. Yahusha brought a number of them to light. But we think we must really look carefully at what is written and then base our lives around the Torah that is there to teach us how to be righteous in אלהים's sight. Our opinion is unimportant. It is His opinion of what is important to Him that we need to focus on. If Yahusha said they were light and not a burden, WE TRUST HIM and because we live in the Torah we know without a doubt he was telling the truth! 😊

Deuteronomy 28:1-14 is אלהים's promise of blessings and 15-68 what the consequences would be if we do not keep our side of this covenant that was given in Exodus 34- the 10 Words.

Here is the most important thing. We have agreed to do what Yahuah has asked.

When 𐤃𐤃𐤁𐤁 allows the consequences to happen to His children for breaking our word, (being out of His protection) it is only to bring us to a point of coming back to Him so we can live with Him. He cannot be where there is unrighteousness! For us to remember the promise we made, knowing that the consequences 𐤃𐤃𐤁 has for breaking that promise is always just and right, and to repent and get back into step with Him. He knows the consequences are dire. Remember Yah cannot live with unrighteousness. So by default if you do not choose to live righteously with Him you will cease to exist or if you choose to outright hate Him and lead others astray then you will be in an abyss separated eternally from Him which is unthinkable. Everything we know has Yah in it. To be in a place without anything Yah created is too mind-blowing to think about. He knows what it is like and He tries desperately to get us to turn around and walk towards Him. He does not want anyone to end up there.

When we are completely depraved like our society is now, He must separate from us. But the Covenant is still in force for those who actively engage with Him in a relationship.

Davidic Covenant- There will always be a throne of David and always a line from David who would rule. This is also international as David and Solomon ruled over 'gentiles' as well. Most importantly Yahusha is our King and being grafted onto the vine He will rule all peoples and will last forever.

Now in Jeremiah 31:31 there is much debate about what the word Chodash means. Is it New or RE-Newed?

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}

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} to them, saith^{H5002} Yahuah:^{H3068}

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 Eternal One,^{H430} and they^{H1992} shall be^{H1961} my people.^{H5971}

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 to^{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}

Jer 31:35 Thus^{H3541} saith^{H559} Yahuah,^{H3068} which giveth^{H5414} the sun^{H8121} for a light^{H216} by day,^{H3119} *and* the ordinances^{H2708} of the moon^{H3394} and of the stars^{H3556} for a light^{H216} by night,^{H3915} which divideth^{H7280} the sea^{H3220} when the waves^{H1530} thereof roar;^{H1993} Yahuah^{H3068} of hosts^{H6635} *is* his name:^{H8034}

Jer 31:36 If^{H518} those^{H428} ordinances^{H2706} depart^{H4185} from before^{H4480 H6440} me, saith^{H5002} Yahuah,^{H3068} *then* the seed^{H2233} of Israel^{H3478} also^{H1571} shall cease^{H7673} from being^{H4480 H1961} a nation^{H1471} before^{H6440} me for ever.^{H3605 H3117}

Jer 31:37 Thus^{H3541} saith^{H559} Yahuah;^{H3068} If^{H518} heaven^{H8064} above^{H4480 H4605} can be measured,^{H4058} and the foundations^{H4146} of the earth^{H776} searched out^{H2713} beneath,^{H4295} I^{H589} will also^{H1571} cast off^{H3988} all^{H3605} the seed^{H2233} of Israel^{H3478} for^{H5921} all^{H3605} that^{H834} they have done,^{H6213} saith^{H5002} Yahuah.^{H3068} **Jer 31:38** Behold,^{H2009} the days^{H3117} come,^{H935} saith^{H5002} Yahuah,^{H3068} that the city^{H5892} shall be built^{H1129} to Yahuah^{H3068} from the tower^{H4480 H4026} of Hananeel^{H2606} to the gate^{H8179} of the corner.^{H6438}

Jer 31:39 And the measuring^{H4060} line^{H6957} shall yet^{H5750} go forth^{H3318} over against^{H5048} it upon^{H5921} the hill^{H1389} Gareb,^{H1619} and shall compass about^{H5437} to Goath.^{H1601}

Jer 31:40 And the whole^{H3605} valley^{H6010} of the dead bodies,^{H6297} and of the ashes,^{H1880} and all^{H3605} the fields^{H8309} to^{H5704} the brook^{H5158} of Kidron,^{H6939} to^{H5704} the corner^{H6438} of the horse^{H5483} gate^{H8179} toward the east,^{H4217} *shall be* set apart^{H6944} to Yahuah,^{H3068} it shall not^{H3808} be plucked up,^{H5428} nor^{H3808} thrown down^{H2040} any more^{H5750} forever.^{H5769}

We hear it preached all the time, we have a renewed covenant. Do any of us think that any of this chapter has happened yet? We cannot pull out verse 31 and say that this was the only thing that was fulfilled in 32AD or even 2017 so we can call the Eyewitness Accounts a New Testament, with a New Message and forget the Torah! We want you to really pay attention to what אףאז is saying and what He is **not saying. Who is He talking to? He is talking to the over-comers of the House and Families of Israel who have not died of the sword.**

31:1 Yahuah, will I be the Eternal of all the families of Israel, and they shall be My people. The people [which were] left of the sword found favor in the wilderness; [even] Israel, when I went to cause him to rest.

So right here, we know this is not "The Church" of Gentile persuasion. These are covenant family member who have changed their citizen status to be Israel. It is all of us that He has scattered amongst the Nations that LOVE HIM. Jer 31:8-12 We will finally be able to rest! He is gathering His FAMILY. Not Nationality! But this is AFTER the Big Trouble!

It is after this that He still **does not do away with the covenant!** He makes a new TYPE of covenant that He writes it in our Hearts - NOT IN STONE.. What is it? His Torah! There are some aspects of it that are now not needed and have been fulfilled. However the moral values never changes! It's perfect; It's right ruling.

At that point in time, we won't have to guess what the Scribes and Pharisees have changed! It will be OUR NATURE to follow it. To do otherwise will be against our natural tendencies! We will not have to be taught Torah- It will be instinct. Oh Happy Day! He is saying the covenant still stands, but I'm making it easier for them. They don't have to LEARN it, They will KNOW it, because we already know and Love HIM! We certainly will not have to know the curses as we will never be Torah-less.

But **this [shall be] the covenant that I will make with the house of Israel;** After those days, says Yahuah, **I will put My Torah in their inward parts,** and write it in their hearts; and will be their Almighty, **and they shall be My people.**

And they shall teach no more every man his neighbor, and every man his brother, saying, Know Yahuah: for they shall all know Me, from the least of them to the greatest of them, says Yahuah: **for I will forgive their iniquity, and I will remember their sin no more.**

This most certainly has not happened yet! We are still trying to learn from the Scriptures and with the Ruach Ha Qodesh. Yah knows it's messed up now. This is a most amazing promise He has made, but it is not yet fulfilled. So if Yahuah is going to put the Torah in our hearts then, why would anyone preach that the Torah is no longer valid? It is a sign you are one of Yah's People! It is how Yahuah can forgive us! For אָפָאֵל to say He will remember our sin no more means we won't be sinning in the future. He forgives the past sins because they were purchased by His Son and we have been washed clean. We are made perfect again. He set it up that way from the beginning.

That is why אָפָאֵל alone walked through the pieces of meat and not Abraham. He promised to never destroy everyone again, but He knew we would fail. So He made a covenant where He offered us everything awesome and if we failed He had a way to pay the price, and to wipe the debt clean, IF we would return to His covenant and Torah and start fresh in a loving relationship with Him. He is offering forgiveness and offering Righteousness for anyone who wants it. He does not demand it. You don't have to live eternally with Him and His family. He tells you what not wanting to live with Him will be like as well. He is very honest with us.

He can't forgive until we repent, just like you can't really forgive someone who keeps on hurting you. They don't mean it when they just say they are sorry-or pay some stupid sin fee. Repent means you have stopped doing that thing; that you have turned over that new leaf and really understand why, what you did was not right and never ever deep down want to do it again! It is as awful to you, as to whom you have wronged. And what we refuse to understand fully is that when we sin it is against אֱלֹהִים first and then to the other person involved. David understood this. You must show you are trustworthy again to restore the relationship. We have to hate sin as much as אֱלֹהִים!

We should not be consumed with being "Saved". We must be driven to want to know Yah and be in such a close personal relationship with Him. We should be finding out how to live with Him. The by- product of this is salvation! But He does not want a bunch of people around Him who only just wanted to be saved! That's not loving Yah. That is self- preservation. You don't get saved and then have a relationship. You have a relationship and because of that, you are preserved.

We would like to pose some questions here.

1. If Yahuah is not a respecter of persons, then why would He set up 2 different covenants-One 'Jewish' and One Gentile?
2. If he was going to let the 'gentiles' off the hook because they "believed" in Yahusha, or worse yet "jesus" a pagan deity to shatan, and not under the same covenant as His chosen people, then:
 - A. What do you do with the Hebrews that believed in Yahusha and were martyred -namely His disciples and their converts?
3. What is the logic that Yahuah was so upset with his '**chosen people**' for not keeping His instructions, that He then turns around and adopts or graphs in His second choice people and tells them they don't have to keep the Covenant? That is not even good parenting! To punish your own child for breaking house rules and quite severely, only to let your adopted child come in and flaunt in front of you and your child, saying these house rules to do not apply to me!

Are we not in the same family? Are we not going to be living with the same Almighty Father? We the 'gentiles' changed our citizenship and then are adopted in **with them** ! We had to **conform** and **learn** the house rules. What do Christians think? Because Yah is merciful, they can stay Gentiles and can do whatever we want and have a Greek toga house party! That is shatan's family! Do what thou wilt.

By the way that **אֱלֹהִים** deals with Himself regarding His own rules about a covenant He made, should tell us that he is very serious about righteous living and The Torah tells us how to go about living that way.

Of course there are some rules that do not apply to ANYONE anymore. Yahusha did fulfill the sacrificial laws! There is no-one else or anything else worthy to do that. Check out Revelation Chapter 5.

Making treks to the Temple or Priestly offerings (Tithe) are also not valid. There are no more temples until Yahusha comes back after the Great tribulation.

But the rest we should look at and apply as much as we can. They were important to our Ab Father then, and they are important to Him now.

We challenge you to look at all the ones He says are forever. If anyone knows the true meaning of forever it is Him. He does not lie. We must look at them and do our best to understand them to show Him that what He says matters to us! That we trust, when He asks us to walk His path, that it is in our best interest. He is a loving Father trying to get us home safely and He has the birds eye view, seeing all the obstacles in our paths and leads us accordingly.

Who were the Scriptures talking to? Anyone who wants to be in a covenant relationship, with all blessings that come, with loving אֱלֹהִים, it's that simple. It's for natural born Hebrews and Adopted Covenant family members who have engaged and actively changed their citizenship to become part of Israel/Yahuda. There is no new or renewed covenant-yet. It's family and house rules which is and always will be Torah. It is also a warning and preview to those that do not choose to want to be with Yahuah. That is how fair אֱלֹהִים is!

Everyone chooses one side or the other. No one sits on the fence. By not choosing to choose, the choice you made was not for אֱלֹהִים and that is your choice. You fall into the other camp by default. It's not about dos and don'ts. It's for anyone who wants it.

It's about learning how to live in the most awesome family ever conceived. Living with the kind of Father who would conceive of a plan of freewill with consequences and Brother who was willing to become mortal to protect and provide us a way home, to the most unbelievable future we can't even imagine.

Mal 2:10 Have we not all one father? has not one אֱלֹהִים created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

We want to make a point crystal clear. When we read "the wicked" in scriptures, the ones who clearly are not pleasing Yah, what goes through your head as to who these folks are? The gang members, illuminati, politician, popes, priests, and pedophiles (oops sorry for the redundancy there), and all the typical stereo types of an evil doer? Do you ever put yourself in that category with them? We are all in that category. We are all guilty. However, The Torah shows us how Yahuah brilliantly found a way to save us from the penalty, which as He told Adam and Chuah in the garden, was eternal death.

Yahuah and Yahusha have held up their part of the bargain so far and there is more for them to do. We also have a part in this. If you wanted that debt paid for you, then you have to agree to the terms and conditions that will allow you to live with Yah and Yahusha forever. It's simple- Just do what Yahuah says. Period. No groaning, no rationalizations, no wiggling to find loop holes. Just do it. He means what He says. If we do this He will protect us forever.

We have never spent a day of our lives separated from what Yahuah has created which means we have never spent a day of our lives separated from Yah. Can you imagine the horror of where sheol is? Yahusha does know this horror and must love us more than we can fathom to have done this for us.

Is this starting to make sense? His universe is based upon perfection or it would not exist and it would breakdown. We see how easy it has been with us on earth where nothing has been left uncorrupted. We are in a state of perpetual decay. Morally and physically.

Being absolutely just and fair and perfect, Yahuah will determine, by our individual decision, enacting on our free will, whether we choose to agree to the covenant, and have Yahusha pay for our debt, or to not agree to Yahuah's perfect plan to save us and thus we must be judged by the Torah without that protection. If it's not Yahuah's perfect plan, (The Torah) it will not achieve all the necessary elements that will provide a not guilty verdict. That is why it's so important.

From the few scriptures we have seen so far we know that without the protection of Yahuah's plan, we cannot be found "not guilty". Yahuah is not being harsh. He has done all the hard work, but it must be perfect. Is it too much to ask that we listen to His voice and find the path home?

It took 48 pages (in the PDF) to say something really simple. The Scriptures are talking to those who want to listen, observe, research, investigate and decide to make their future with Yahuah. The path home is not decided by race, color or gender. It's only based on, with Yah or without Yah. Forever more or never more. And the one of the first steps is to know His name.

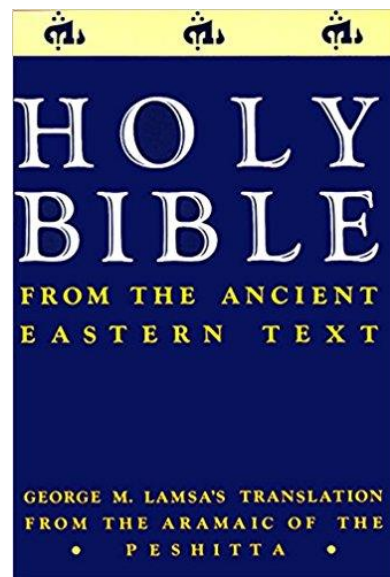
We trust that if you want to find the way, then this and other presentations will help inspire you, to read the Tanakh and find out more about our Amazing Father, 耶和华 and His plan to get us home!

Next time in Part 13 we will be looking at the question: Is the way to Salvation through a specific name?





THE HEBREW ROOT



RESOURCES

