

Name YHUH To Claim Yahuah

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

Part 13F

Is The Way To Salvation
Through A Specific Name?

Name Him To Claim Him- Part 13

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Name Him To Claim Him- Part 13

Is The Way
To
Salvation
Through
A Specific
Name?

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Proverbs 30:4

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

★ ★ ★ ★ ★ ★ ★ ★ ★ ★



*Our personal study on why
we 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 13F will be looking at the study by Craig Winn which we have gleaned from his insights before on other topics. We will give a few thoughts (in comic sans as always) from this next lengthy teaching. The author takes words and gives all the meanings of the Hebrew-Greek words in detail, including grammar explanations. It will make things very clear what אלהים has said about this topic from a wide range view. While he is comfortable using 'God', we are not and will put in its place, Yahuah or "Everlasting" or Almighty, since that is the meaning of Yahuah's name. He also has a different take on the pronunciation of Yahuah and that is fine. We will let that stand. We pick up in the PDF on page 178.



An Introduction to God Volume 2 Shem – His Name By Craig Winn

Throughout the Torah, the Doorway to Life is synonymous with Passover. It is where we must all begin our journey if we seek to live with אֱלֹהִים. It is the first of seven steps in the path to life.

“For then this is the Torah and the Prophets: enter, starting with and experiencing the first step in the path by the way of the narrow and specific doorway, because the way is wide, it is crafted to be broad, expansive, and unreliable, and the route is broad which leads away, and which deceives and influences someone to go astray to the point of destruction and perishing, needlessly destroying themselves, squandering their lives. And the vast preponderance of people are those experiencing this path. The doorway is narrow, exacting and specific, and the path goes against the crowd, which leads to life. And few discover and experience it.” (Mattanyah/Yah's Gift /Matthew 7:12-14)

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

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

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

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

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

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

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

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

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

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

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

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

This is the time spoken of in the final declaration found in
Yirmayahuw/ Jeremiah 31:34:

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

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

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

Advising us, therefore, not to succumb to religious myths, such as the “New Testament,” Yahowsha’ warned all who would listen about Paul, the founder of Christianity, author of most of the “New Testament,” and the most fitting candidate for this dire prophecy.

“You must be alert, and you should carefully examine, prosecute, and turn away (prosechete –you should pay close attention, watch out for, and beware of, guarding yourself) from false prophets who come to you from within dressed in sheep’s clothing, yet they actually are wolves who are exceptionally self-promoting and self-serving (harpax – vicious carnivorous thieves who secretly and deliberately rob, extort, and snatch away).”

(Mattanyah/ Yah’s Gift / Matthew 7:15)

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

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

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

“Indeed as a result, you will know with certainty, recognize, and understand (epiginosko –have complete and accurate knowledge based upon a thorough examination of the evidence regarding)them from their fruit, from their results and harvests.” (Mattanyah/Yah’s Gift / Matthew 7:20)

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

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

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

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

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

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

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


Are you listening? This is a scathing indictment of not only Paul's epistles, and the preponderance of the "New Testament," but also most Christian teaching. **אֲנִי** just told us that Yahowsha's name matters, as does Yahowah's Torah. Further, the presence of miracles does not equate to the presence of Yah as Christian apologists claim. Countless Christians have justified their faith by claiming to have witnessed inspired healings and character transformations in the name of "Jesus Christ," unaware of the fact that the Ma'aseyah Yahowsha' **said that observing the Torah, not miracles**, was the proper means to evaluate whether or not someone actually has a relationship with the Father.


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


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



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

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

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

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

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

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

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

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

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

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

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

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

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

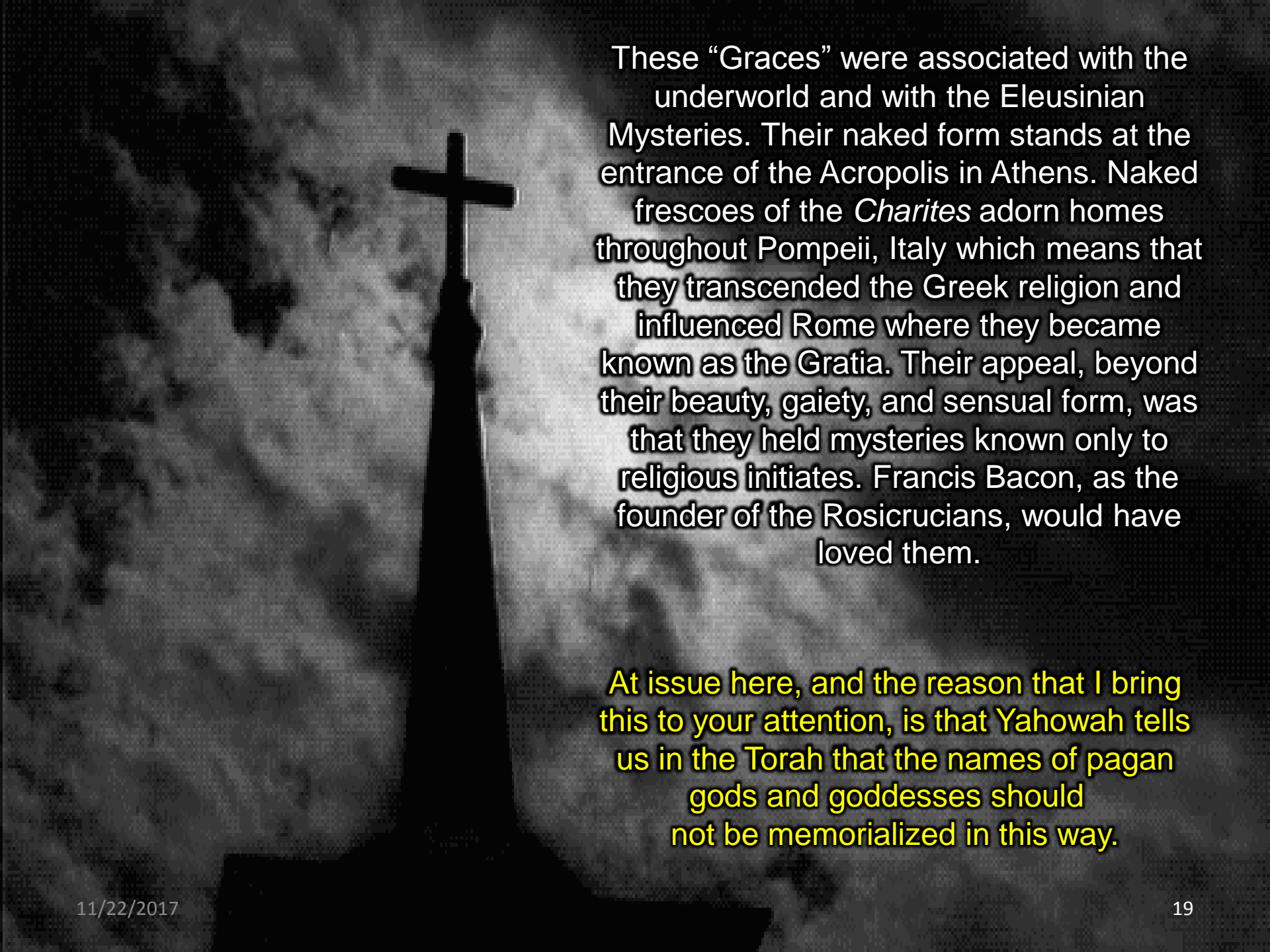
Digging a little deeper in our quest to understand the religious origins of “gospel” circa 17th -century Europe when the religious connotation was first conceived, the *Encyclopedia Britannica* reports:

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

By augmenting and corrupting the Greek text, as has been universally done with the Galatians 1:6 passage we are going to consider next, we obfuscate the evidence thoughtful people require to evaluate its veracity. Here we find that in Paul’s first letter, both words, “Grace” and “Gospel,” entered the religious lexicon. And it is interesting to note, that based upon what Paul wrote in the second sentence of his initial letter, it is apparent that the Galatians had wisely rejected his newly coined: “Gospel of Grace.” The false apostle known to us today as Paul, wrote:

“I am amazed (thaumazo –I am astonished and surprised) that in this manner you quickly departed and were changed away from your calling and invitation in Charis – Charity /Gratia –Grace (charis) to another different beneficial message (euangelion –literally: healing and beneficial message; a compound of eu, meaning beneficial, healing, and prosperous and aggelos, meaning message and messenger [universally changed to “Gospel” in English translations]).” (Galatians 1:6)

Gal 1:6 I marvel^{G2296} that^{G3754} ye are so^{G3779} soon^{G5030} removed^{G3346} from^{G575} him that called^{G2564} you^{G5209} into^{G1722} the grace^{G5485} of Christ^{G5547} unto^{G1519} another^{G2087} gospel:^{G2098}

When you study Sha‘uwl’s letters, it becomes immediately obvious that he never provided his audience with sufficient or appropriate Scripture references for them to understand, much less trust, Yahowah’s plan of salvation. His style was always to issue a wide range of original and unsupported precepts under the banner: “But I say....” This realization is important because in Galatians, Paul established the foundation of Christianity, which remains: salvation by faith through grace. He accomplished this by completely undermining the authority of the Torah. And that is particularly relevant considering that this passage contrasts Pauline Doctrine, marketed under the moniker “Grace,” with an alternative message, which in this context could be none other than Yahowah’s Torah— something most all Christian theologians openly acknowledge.

Also relevant, you may be surprised to learn that Paul actually called the Galatians to his “Gospel” of — Charis – Charity /Gratia –Grace.” According to Parchment 46, the oldest witness to this letter (dated to the late first or early second century), Paul did not include any reference to the Ma’aseyah in this sentence, either by placeholder, or by name.

Sha’uwl was therefore asking the faithful to believe his message, one directly associated with “Charis” – *Charity /Gratia –Grace*” as opposed to Yahowah’s and Yahowsha’s testimony. And never was this reality so obvious as it was in this passage, which is why Jerome, the author of the Roman Catholic Vulgate felt the need to add “Christi” to this verse without any textual support. Translated from the Latin, his errant rendering inappropriately associates “Grace” with “Christ.”

*“I wonder that you have been so quickly transferred, from him who called you into the *Gratia* of *Christi*, over to another, *evangelium*.”*

But this deception did not end with Jerome. Demonstrating that Francis Bacon’s King James Version was a translation of the Roman Catholic Vulgate, and not the Greek text, it reads:

“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel.”

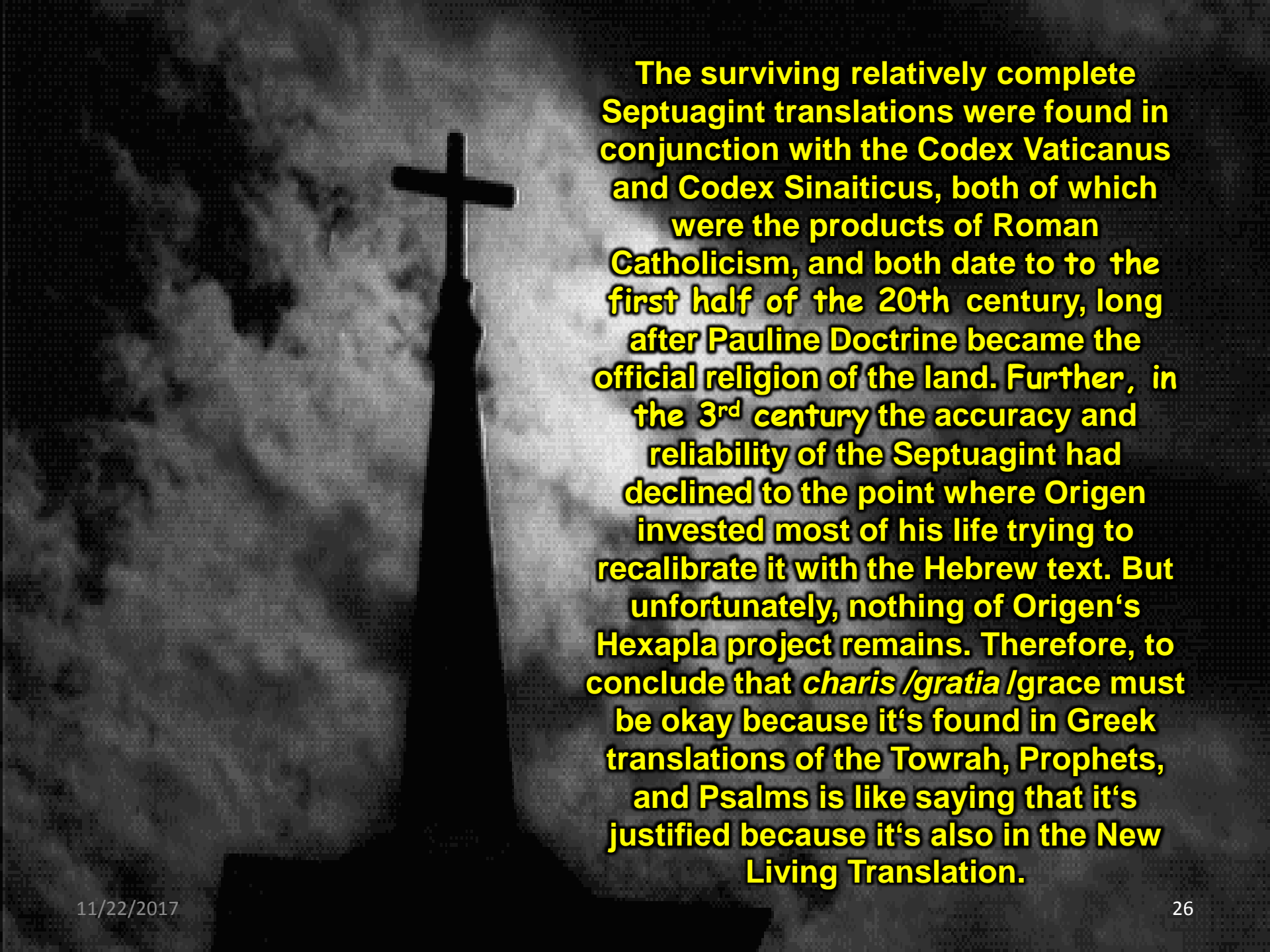
Then, proving religious myths die hard, the more modern paraphrase marketed under the deceptive title “New Living Translation,” chose to replicate the erroneous presentation. Augmenting Paul’s sentence, and turning it into a sermon, they published:

“I am shocked that you a returning away so soon from God, who called you to himself through the loving mercy of Christ. You are following a different way that pretends to be the Good News...”

Removing “Christ” and “God” from this passage, as we must, based upon the oldest textual witnesses, we are left with Paul promoting his own “Gospel of Grace,” a message which was entirely “different” than “another” the Galatians had not only heard, but had accepted as true. And since this epistle exists to mount a frontal assault on the veracity and viability of the Torah, the rival message to Paul’s “Gospel of Grace” can be none other than Yahowah’s Towrah.

While it is impossible to reconcile Paul’s letters with Yahowah’s Torah, as they are opposites, theologians will protest and say that *charis* can be found in the Septuagint, which is a Greek translation of portions of the Torah, Prophets, and Psalms. But there are issues with this justification.

First, there is no credible evidence to date a Septuagint manuscript to much before the first century CE. The infamous “72 Elders” letter from King Ptolemy, from which the translation gets its name, isn’t remotely credible. Also, while there are a handful of LXX fragments emanating from the 1st century BCE, every one of the extant manuscripts from the 1st and 2nd century CE were not only scribed in codex form by those we would now refer to as Christians, they were found in collections of “New Testament” manuscripts. And thus, these scribes were influenced by Pauline Doctrine.






The surviving relatively complete Septuagint translations were found in conjunction with the Codex Vaticanus and Codex Sinaiticus, both of which were the products of Roman Catholicism, and both date to to the first half of the 20th century, long after Pauline Doctrine became the official religion of the land. Further, in the 3rd century the accuracy and reliability of the Septuagint had declined to the point where Origen invested most of his life trying to recalibrate it with the Hebrew text. But unfortunately, nothing of Origen's Hexapla project remains. Therefore, to conclude that *charis /gratia /*grace must be okay because it's found in Greek translations of the Towrah, Prophets, and Psalms is like saying that it's justified because it's also in the New Living Translation.

Charis only appears once in Yahowsha's voice, but even then, it is neither accurate nor credible. Yahowsha' was speaking to Yahowchanan in Heaven, and based upon the rest of His Revelation, we know that He was speaking in Hebrew. Therefore, He would have said "*chesed*—mercy," not "*charis* —charity," much less "*gratia* —grace." And since we do not have a copy of this portion of Revelation dating prior to the time Constantine legitimized Paul's faith, there is no credible evidence to suggest that Yahowchanan changed *chesed* to *charis*.

This then brings us to the only other problematic placement of the pagan name —in the first chapter of Yahowchanan's eyewitness account. But even here, the oldest extant copy of the Disciple's introductory narrative dates to the late 2nd or early 3rd century. And it was professionally scribed in Alexandria, Egypt, where Pauline influences had long since permeated the profession and place. Therefore, while I'm convinced that Yahowchanan didn't use the term, I cannot prove it, nor can anyone disprove such a claim. And frankly, *charis* was not among the best words in the Greek lexicon to describe the Hebrew concept of — *chesed* — mercy." (For more on this, I invite you to read *Questioning Paul* , where this topic is covered in much greater detail.)

At best, *charis* / *gratia* / grace is misleading. At worst, it attempts to associate one's salvation to faith in a very popular pagan goddess. So, while using the term to convey "mercy" is misleading, promoting salvation under the auspices of "you are saved through faith by Grace" is unquestionably deceitful, deadly, and damning.

Since Yahowah's descriptive term for "mercy" is *chesed*, let's consider its meaning in Ancient Hebrew. Here, the ch sound is from  Chet, which, drawn in the form of a barrier, conveyed the idea of protecting by separating. The  Shin was depicted using teeth. It spoke of language and nourishment. And the  Dalet was a doorway. Therefore, *chesed* is the Doorway to protection provided by the Word of Yahuah. It is the means Yahowah uses to set us apart from the world and unto Him, the very doorway to life eternal in Heaven.

Now that we understand who Paul was opposing, let's see if we can ascertain what he was promoting. And for that, we must come to understand the consequence of replacing *euangelion* with "gospel" in the King James as well as in most all subsequent translations. The result is that Christians now believe that Paul's preaching was not only focused upon, but was also limited to, what have become known as the "Gospels" of "Matthew, Mark, Luke, and John." But there are a host of irresolvable problems with this theory.

First, Sha'awl never quoted a single line from any of them. He didn't even reference them. Worse, in Galatians we learn that Paul not only despised the three most important Disciples "Shim'own – Peter, Yahowchanan – John, and Ya'aqob – James — he openly condemned their witness. As such, the notion that Paul preached the message contained in their "Gospels" is ludicrous.

Second, the biographical accounts tributed to “Matthew, Mark, Luke, and John” were not called “Gospels.” No such word existed at the time they were written. “Gospel” was a product of the 17th century.

Third, since Paul wrote Galatians around 50 CE, the evidence suggests that Mattanyah –Matthew’s eyewitness account was still in its original Hebrew. And while it was cherished in Yaruwshalaym – Jerusalem, it wasn’t widely distributed at this time, and thus would not have been known to the Galatians, or the Corinthians, Thessalonians, or Romans.

Moving on to Mark, Eusebius wrote: “Marcus, who had been Petra’s interpreter, wrote down carefully...all that he remembered of Iesous’ sayings and doings. For he had not heard Iesous or been one of his followers, but later, he was one of Petra’s followers.” Origen, Tertullian, and Clement concurred, writing at the end of the 2nd century that “Marcus compiled his account from Petra’s speeches in Roma.” As such, Paul’s letter to the Galatians predates Mark’s presentation of Peter’s testimony by a decade.

Further, according to the book of Acts, Luke, its author, hadn’t appeared on the scene by this time. Therefore, his historical portrayal would not be written for at least a decade following the time Galatians was penned. Also, based upon the enormous popularity of Yahowchanan – John’s eyewitness account (evidenced by the sheer volume of extant pre-Constantine manuscripts), had his portrayal of Yahowsha’s life been circulated by this time, Paul would have been compelled to reference it. And that is especially true in Asia Minor, because Yahowchanan had established himself in Ephesus.

Therefore, at the time this letter to the Galatians was written, Scripture existed solely of the Torah, Prophets, and Psalms. It still does. And that means that Paul's "Gospel of Grace," rather than being a summation of "Matthew, Mark, Luke, and John," was unassociated with them— even hostile to them.

As you shall discover if you read Questioning Paul in The Great Galatians Debate, the self-proclaimed apostle's "Gospel of Grace" was overtly opposed to the message Yahowsha' affirmed and fulfilled.

Throughout this writing, the title "Church" is only used in a derogatory sense. So this is the perfect time to uncover another of Christianity's most ignoble myths. With "church," we discover that nothing remotely akin to it appears anywhere in Scripture.

The notion of a "church" began when Catholic clerics chose to replace the Greek word, *ekklesia*, meaning "called - out assembly," rather than translate it (replicating its meaning (which is required for words)) or transliterate it (replicating its pronunciation (which is permissible with titles)).

This counterfeit has served to hide the fact that the source, the meaning, and the purpose of the “*ekklesia* – called out” was delineated in the Torah, Prophets, and Psalms by way of the essential Hebrew title, *Miqra*’, which means “Called -Out Assembly.”

Yahowah used *Miqra*’ to describe the nature of the seven annual meetings He established with mankind, whereby we were invited to answer His summons to appear before Him, reading and reciting His Torah.

Simply stated: Yahowah’s *Miqra*’ey (Called- Out Assembly Meetings) gave birth to Yahowsha’s *Ekklesia* (Called-Out Assembly). Observing the Torah’s presentation of “*Mow’ed Miqra*’ey – Called- Out Assembly Appointments to Meet “ on “Pesach –Passover,” “Matsah – Unleavened Bread,” “*Bikwrym* – First Fruits,” “*Shabuwa*’ – Seven Sabbaths, “ “*Taruw’ah* – Trumpets,” “*Kippurym* – Reconciliations,” and “*Sukah* – Shelters” represents the Way to enjoy eternal life as a child in our Heavenly Father’s family.

Christian apologists, however, will protest that their “church” was derived from the Greek *kuriakon*. But that’s absurd in the extreme. Why would someone translate a Greek word by replacing it with a different Greek word, especially one with an entirely divergent meaning?

It is as odd as replacing Torah with Tadpole. Worse, even if the Greek text said *kuriakon* rather than *ekklesia*, the case cannot be made that *kuriakon* sounds like church, further incriminating the religious men who justify this exchange. As such, all of the religious arguments that “church” is a transliteration of *kuriakon*, which is somehow a translation of *ekklesia*, fail the test of reason. Should you be curious, *kuriakon*, or *kuriakos* as it is sometimes written, is based upon *kurios*, which means “lord and master, the one who rules by usurping freewill.”

This of course is wholly unrelated to *ekklesia*, which literally means “to call out” —and thus serves as an invitation. And yet, since the Catholic Church needed a system whereby they could control and fleece the masses, subjecting them to their control, buildings were built and a religious institution was established under the moniker of: “the Church.” I find it interesting to note that a derivative of the Greek *kuriakon* was used by the false-prophet Paul in his first letter to the Corinthians (verse 11:20) to obfuscate the celebration of — *Pesach* – *Passover*,

1Co 11:20 When ye^{G5216} come together^{G4905} therefore^{G3767} into^{G1909} one place,^{G846}
this is^{G2076} not^{G3756} to eat^{G5315} the Lord's^{G2960} supper.^{G1173}

replacing it with the religious notion of “the Lord’s Supper”— which has subsequently evolved to become the *Eucharist* and *Communion*

Turning to Webster's International Dictionary, in the 1909 edition, their explanation begins: "Church, noun. [of Medieval origin. Chirche from the Anglo-Saxon circe...]."

They then describe church as —

1. a building;
2. a place of worship for any religion."

Since there is no connection of any kind between "*ekklesia* — called out" and a building or a place of worship, we must conclude that the religious corruption of the Greek word has effectively hidden and then changed its original meaning. And in so doing, the Church severed Yah's overt linguistic association between *miqra'* and *ekklesia*, erasing the essential connection between Yahowah's Called- Out Assembly Meetings and Yahowsha's Called -Out Assembly, thereby separating billions of souls from their Creator, Father, and Savior.

While "church" isn't a translation of *ekklesia*, or even a transliteration of *kuriakon*, there is an unmistakable phonetic link to the Druid, and thus Anglo-Saxon and Germanic words *chirche* and *circe* — consistent with what we just discovered in Webster's Dictionary. The Oldest Druid temples were built as circles, a transliteration of *circe*, to represent their god, the sun.

Worse, most every encyclopedia of mythology reveals that *Circe* was a sun goddess, the daughter of Helios. And if that were not enough to make you want to scream, the "Savior" of the Druid religion (where the —Horned One is god) was named "Gesus," which was pronounced: "Jesus."

The best that can be said is that “Church,” unlike the word it replaced, *ekklesia*, conveys no relevant spiritual message. Whereas *Ekklesia* is the Greek equivalent of the Hebrew *Miqra’*, telling us that Yahowsha’s Called –Out Assembly is based upon the Torah’s Called –Out Assembly Meetings. And since this is among the most essential concepts relative to our salvation, let’s pause a moment and consider Yahowah’s introduction to His *Miqra’ey*.

Not so coincidently, this presentation is found in the heart of the Towrah, in a book named “*Qara’* –Called-Out,” which was subsequently modified to “Leviticus” by religious clerics promoting their Greek Septuagint.

Lev 23:1 And Yahuah^{H3068} spake^{H1696} unto^{H413} Moses,^{H4872} saying,^{H559}

Lev 23:2 Speak^{H1696} unto^{H413} the children^{H1121} of Israel,^{H3478} and say^{H559} to^{H413} them, *Concerning* the feasts^{H4150} of Yahauh,^{H3068} which^{H834} A strong covenant mark ^(H853) ye shall proclaim^{H7121} *to be* holy^{H6944} convocations,^{H4744} *even* these^{H428} *are* My feasts.^{H4150}

“And (wa) Yahowah spoke these words (dabar –communicated these statements) to (‘el – as Almighty God to) **Moseh** (Moseh –from mashah, one who draws us out), **in order to (la) promise and say** (‘amar –answer and declare), **‘Please convey the Word** (dabar – scribed in the piel stem and imperative mood, Yahuah actually said: I want you to communicate this message under the auspices of freewill, knowing that My Word will achieve the desired result) **of The Everlasting on behalf of (‘el) the Children** (beny) **of Yisra‘el** (*Yisra‘el* – from ‘ysh sarah and ‘el, individuals who engage and endure with The Almighty).

And so (wa) you should literally and completely convey (‘amar –scribed in the qal stem and perfect conjugation which tells us that these instructions pertain to a relationship, that they should be literally interpreted, that they speak of actual events, promises which are whole and complete throughout time, saying) **to them that these Everlasting (‘el) Appointed Meeting Times** (*mow’ed* – fixed assembly and betrothal appointments, festival feasts at a specific designated time and place which focus on the purpose assigned by the Authority) **of Yahowah ,which are** (‘asher – fortuitous blessings associated with the relationship and are) **Set-Apart** (qodesh – separating, cleansing, and purifying) **Invitations to be Called-Out and to Meet** (*miqra’ey* – an assembly to communicate a specific purpose; from *qara’*, to call out, to read, and recite, to meet, to greet, and to welcome), **to be near them** (‘eth – and with them), **shall be continuously proclaimed by you** (*qara’* –scribed using the qal stem and imperfect conjugation to say: you shall actually and always, genuinely throughout time, called out, read aloud, and recite this as invitations to meet) **as they are My Eternal Appointed Meeting Times** (‘eleh *hem mow’ed* – they represent My fixed assembly and betrothal appointments, My festival feasts at My designated place and time and for the purpose which I assign).“”

(*Qara’*/ Called Out / Leviticus 23:1-2)

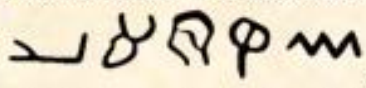

In these two sentences, Yahowah used “*dabar* –communicated the Word,” and “‘*amar* – communicated by speaking “ twice each. His Word was designed to speak to us and communicate with us.




Yahowah also scribed “*Mow’ed* –Designated Meeting Times and Appointed Celebrations” twice so that we would know that these are His Festival Feasts, and that their purpose and timing are not arbitrary — nor is our participation in them. Unfortunately however, Christians have been indoctrinated to believe that these are “Jewish holidays” which do not apply to them, and that celebrating other occasions, like the pagan festivals of Christmas and Easter, are not only acceptable, but preferable. They protest: “Since God knows my heart it doesn’t actually matter what I say or do.” To them perhaps, but not to אֱלֹהִים, for if they knew Yah’s heart, they would never make such a foolish and antagonistic claim. And speaking of Christian substitutions and counterfeits, Yahowah wrote His name in the midst of this message. He did not refer to Himself as “the Lord.” Of that, you can be certain.


The most important word within this passage is “*Miqra’ey* – Invitations to be Called-Out and to Meet .” While it was only scribed once, its root “*qara’* –to call out, to summon, to invite, to welcome, to meet, to encounter, to proclaim, to announce, to participate, to read, and to recite” was inserted before this title so that we would understand it. Moreover, *Miqra’ey*, which is the plural of *Miqra’*, was further defined by Qodesh, which affirms that these “Called-Out Invitations to Meet with Yahuah” are “Set-Apart” from common days unto Yah, and that they are “dedicated” to the process of “purifying and cleansing” us so that we can “encounter” אֱלֹהִים, personally “meeting with” Him.

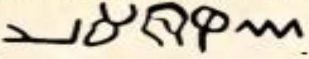
The operative verb in this passage is therefore *qara'*, which was written in the qal relational stem, designating reality. As such, it tells us that we are to actually do all of the things described by the verb within this context: to call out to everyone, summoning and inviting them to participate, welcoming them and encouraging them to meet with and encounter אָמַן during His Appointed Assembly Meetings, to proclaim and announce their existence, and to read and to recite Yahowah's Word to those who attend."

Further, *qara'* was scribed in the imperfect conjugation, which encourages us to do these things so often that they become ingrained within our very nature. It even promises that unfolding benefits and ongoing results throughout time await those who capitalize upon this opportunity.

Since "church" is a pagan replacement of *ekklesia*, and since *ekklesia* is a translation of *miqra'* (מִקְרָא), let's examine the Ancient-Hebrew characters Yahowah used to originally convey its meaning: . Turning to the language the Towrah, itself, was scribed, we discover that today's letter Mem was originally called "Mah," which is the Hebrew word for "water." Drawn as waves upon the sea , this character conveyed all of the Scriptural symbolism associated with water being the source of life and the means to cleansing.

The second letter in Miqra'is a Qoph. It was conveyed by way of placing the sun on the horizon . It spoke of enlightenment and of time, of waiting expectantly, and of hope. As we now know, the Rosh was scribed to depict the head of a person . It communicated the ideas of first, best, and foremost, in addition to leadership, new beginnings, and rebirth. In its singular form, the final letter used to designate the title of Yahowah's "Called-Out Invitations to Meet God" is the first character in the Hebrew alphabet —Aleph. It was drawn in the form of a ram's head to convey strength, power, might, and authority . So, we shouldn't be surprised that 'al and 'el (both written the same way) represent the Hebrew words for "Almighty Yah."

And should we consider the plural form of miqra', miqra'ey, as this title was deployed in this context, we discover that the Yowd, yesteryear's Yad, was pictographically represented by an arm and hand . It conveyed the ability and willingness to engage and do whatever was required to accomplish a task.

Therefore, the title Yahowah selected to describe His seven "Miqra'ey – Called-Out Assembly Meetings" pictorially communicated that these days are associated with the source of life, and that they are purifying and cleansing. They are also enlightening, as they provide the means to hope and expect that our days will be prolonged—enduring throughout time: . The Miqra'ey are foremost and come first, before anything else. They represent the best of days, new beginnings, and our spiritual rebirth. And these are The Almighty's times, the very days where He personally uses His power and authority to engage and do what was required to save us.

And that, my friends, is a whole lot more meaningful and revealing than anything a "church" will ever communicate to you.

Yahowah has a vibrant and rich pallet of words, titles, and names He has chosen to deploy to communicate with us. The very least we should do is use them.

There is a promise in Revelation that we would like to remind you of.

Rev 3:7 And^{G2532} to the^{G3588} angel^{G32} of the^{G3588} church^{G1577} in^{G1722} Philadelphia^{G5359} write;^{G1125} These things^{G3592} saith^{G3004} he that is holy,^{G40} he that is true,^{G228} he that hath^{G2192} the^{G3588} key^{G2807} of David,^{G1138} he that openeth,^{G455} and^{G2532} no man^{G3762} shutteth;^{G2808} and^{G2532} shutteth,^{G2808} and^{G2532} no man^{G3762} openeth;^{G455}

Rev 3:8 I know^{G1492} thy^{G4675} works:^{G2041} behold,^{G2400} I have set^{G1325} before^{G1799} thee^{G4675} an open^{G455} door,^{G2374} and^{G2532} no man^{G3762} can^{G1410} shut^{G2808} it:^{G846} for^{G3754} thou hast^{G2192} a little^{G3398} strength,^{G1411} and^{G2532} hast kept^{G5083} My^{G3450} word,^{G3056} and^{G2532} hast not^{G3756} denied^{G720} My^{G3450} name.^{G3686}

Rev 3:9 Behold,^{G2400} I will make^{G1325} them^{G3588} of^{G1537} the^{G3588} synagogue^{G4864} of Satan,^{G4567} which say^{G3004} they^{G1438} are^{G1511} Jews,^{G2453} and^{G2532} are^{G1526} not,^{G3756} but^{G235} do lie;^{G5574} behold,^{G2400} I will make^{G4160} them^{G846} to^{G2443} come^{G2240} and^{G2532} worship^{G4352} before^{G1799} thy^{G4675} feet,^{G4228} and^{G2532} to know^{G1097} that^{G3754} I^{G1473} have loved^{G25} thee.^{G4571}

Rev 3:10 Because^{G3754} thou hast kept^{G5083} the^{G3588} word^{G3056} of My^{G3450} patience,^{G5281} I also^{G2504} will keep^{G5083} thee^{G4571} from^{G1537} the^{G3588} hour^{G5610} of temptation,^{G3986} which shall^{G3195} come^{G2064} upon^{G1909} all^{G3650} the^{G3588} world,^{G3625} to try^{G3985} them^{G3588} that dwell^{G2730} upon^{G1909} the^{G3588} earth.^{G1093}

Rev 3:11 Behold,^{G2400} I come^{G2064} quickly:^{G5035} hold that fast^{G2902} which^{G3739} thou hast,^{G2192} that^{G2443} no man^{G3367} take^{G2983} thy^{G4675} crown.^{G4735}

Rev 3:12 Him^{G846} that overcometh^{G3528} will I make^{G4160} a pillar^{G4769} in^{G1722} the^{G3588} temple^{G3485} of My^{G3450} Yahuah,^{G2316} and^{G2532} he shall go^{G1831} no^{G3364} more^{G2089} out:^{G1854} and^{G2532} I will write^{G1125} upon^{G1909} him^{G846} the^{G3588} name^{G3686} of My^{G3450} Yahuah,^{G2316} and^{G2532} the^{G3588} name^{G3686} of the^{G3588} city^{G4172} of My^{G3450} Yahuah,^{G2316} *which is new*^{G2537} Jerusalem,^{G2419} which^{G3739} cometh down^{G2597} out of^{G1537} heaven^{G3772} from^{G575} My^{G3450} Yahuah:^{G2316} and^{G2532} *I will write upon him My*^{G3450} new^{G2537} name.^{G3686}
Rev 3:13 He that hath^{G2192} an ear,^{G3775} let him hear^{G191} what^{G5101} the^{G3588} Spirit^{G4151} saith^{G3004} unto the^{G3588} churches.^{G1577}

Yahusha has promised to keep those who keep His Torah and love the Name of His Father out of the hour of temptation From G3985; a putting to ***proof*** (by experiment [of good], ***experience*** [of evil], solicitation, discipline or provocation); by implication ***adversity***: - temptation.

He is talking of His wrath with the seven seals and seven bowls. He will be testing those left, one more chance to turn to Him.

What has been presented is true and confirmed by Revelation. Those who love and observe the Torah including the Appointed times and His Name, will be loved and spared.

We hope you will take heed and learn to love the Name and start your own journey to Yahuah and to His son Yahusha. Time is indeed running out. Do your own homework. Do not wait to be led by another. Start studying on your own now, before it's too late and you lose the chance to choose.

Does it occur to anyone not investigating this with a sense of urgency that they are telling Yahuah, He is not important in their lives? The Creator of the Universe! The only one with our future in His hands! Do we really want to tell Him, He's less important than our mortal jobs or TV or sports or any other distraction we can think of doing? That someday, when we get around to it and at the very last thing on our list, we will make time for Him. Remember, we do not know what this day will bring as fatal accidents happen every day that no one expects. By then it will be too late and if we have not really observed and investigated what the Torah has to say and agree to the terms and conditions, that fatal accident will be eternal, not just mortal. No time left to warn our families and help them scrape off the slime of deception. It is tragic that so many will wait for a better time.

Names and titles of Jesus in the New Testament from Wikipedia



Latin inscription of [Philippians 2:10](#): "*At the name of Jesus every knee should bow*", [Church of the Gesù](#), Rome

In Christianity, the two names Jesus and Emmanuel that refer to Jesus in the New Testament have salvific attributes. **After the Crucifixion of Jesus the early Church did not simply repeat his messages, but began to focus on him, proclaim him, and try to understand and explain his message: the proclaimer became the proclaimed.** (Something Yahusha never did. He always put the focus on The Father!)

Christians have attached theological significance to the Holy Name of Jesus The use of the name of Jesus in petitions is stressed in John 16:23 when Jesus states: "If you ask the Father anything in my name he will give it you." There is widespread belief among Christians that the name Jesus is not merely a sequence of identifying symbols but includes intrinsic divine power. (wow, did you catch that? Yahusha said ask in His Name and the Father would give it to us? But did He really say that?)

Do your own research. In the earliest manuscripts it has a different reading. I also confirmed this by looking in the "The Complete Text of the Earliest NT Manuscripts by Philip W. Comfort and David P. Barnett. I would highly recommend you get this book for yourself.

This Scripture is in P5 an early 3rd century manuscript 200-300 CE from Oxyrhynchus, Egypt and P22 early 3rd century from Oxyrhynchus, Egypt.

John 16:23

καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε And on that day you will ask me nothing.
οὐδὲν· ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε Truly, truly I say to you, whatever you ask the
τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. Father in my name, he will give you. | LEB
| LEB NT RI

The use of the name of Jesus in petitions is stressed in [John 16:23](#) when Jesus states: "If you ask the Father anything in my name he will give it you." Many Christian prayers thus conclude with the words: "Through Our Lord Jesus Christ". **There is widespread belief among Christians that the name Jesus is not merely a sequence of identifying symbols but includes intrinsic divine power, and that where the name of Jesus is spoken or displayed the power of Jesus can be called upon.**

John 16:23 is written out of sequence. Yahusha said, ask me nothing, ask the Father and He will give to you in union with or in regards to my name. Very different. Still loving your KJV New Testament as inerrant? This is a copy edit pure and simple to prop up "jc" creator god and Pauline doctrine, and by removing this error, you have Yahusha being consistent with pointing us in the direction to pray to Yahuah not himself. This kills the religious slot machine mentality of "say Jesus' name, pull the lever and god has to deliver anything you ask for". We do not need an intermediary to speak to Yahuah. We are afforded salvation due to Yahusha's work, so yes we come to The Father by the way of Yahusha's actions. It's two very different messages.

From Andrew Gabriel Roth's AENT Page 284 Footnote 156 regarding verse 23
 "Yahusha did not come as a substitute "God" to replace the Father YHWH, as many have been misled into believing. Yahusha is here affirming the original Faith according to the Word of YHWH as given in the Torah and the Prophets. We have been directed by Mashiyach to ask YHWH "in" the name of Yahusha, which addresses the essential element of faith in Mashiyach, but also calls us to live according the example Yahusha provided. As we approach YHWH in the name of Yahusha, we accept the redemption YHWH provides thorough Mashiyach. Mainstream Christianity does not regard the true nature of Mashiyach, but teaches that it does not matter whether you pray to Father, Son or Holy Spirit as "they are all the same"; but that is purely paganism.

John 16:25

Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. | LEB NT RI

"I have said these things to you in figurative sayings. An hour is coming when I will speak to you in figurative sayings no longer, but I will tell you plainly about the Father. | LEB

John 16:26

ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· | LEB NT RI

On that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf. | LEB

John 16:27

αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον. | LEB NT RI

For the Father himself loves you, because you have loved me and have believed that I came from God. | LEB

Jesus

See also: Jesus (name) and Name of God in Christianity (Here they come right out and say that Jesus is the name of God in Christianity. This is a perfect sentence of truth. That is the name of God in Christianity and why Christianity should be avoided like the plague. It is not the name of The Almighty Creator Everlasting. This is a different message than the Torah and what Yahusha spoke of. We must leave the lies of Babylon there when we come out and stop looking back. Remember Lot's wife!

The Translators hell bent on shoving Jesus down the peoples throat, made a terrible error that is still made today! Both of these passages are speaking of the Yahusha son of Nun but the KJV calls him Jesus!

KJV Act 7:45 Which^{G3739} also^{G2532} our^{G2257} fathers^{G3962} that came after^{G1237} brought in^{G1521} with^{G3326} **Jesus**^{G2424} into^{G1722} the^{G3588} possession^{G2697} of the^{G3588} Gentiles,^{G1484} whom^{G3739} God^{G2316} drove out^{G1856} before^{G575} the face^{G4383} of our^{G2257} fathers,^{G3962} unto^{G2193} the^{G3588} days^{G2250} of David;^{G1138}

Heb 4:8 For^{G1063} if^{G1487} **Jesus**^{G2424} had given them rest,^{G2664 G846} then would he not^{G3756(G302)} afterward^{G3326 G5023} have spoken^{G2980} of^{G4012} another^{G243} day.^{G2250}

You can't use the excuse that since Jesus was the transliteration of Joshua-(which is wrong to begin with) because in Hebrew both Yahusha and Yahusha of Nun had the same name. Why? Because the KJV had no issue naming the book of Joshua-"Joshua" and not Jesus! This was just sloppy editing.

Acts 7:45 With Jesus - This should have been rendered "with Joshua." Jesus is the Greek mode of writing the name "Joshua." But the Hebrew name should by all means have been retained here, as also in Heb 4:8. – Barnes Commentary

DARBY Bible Act 7:45 which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession of *the lands of* the nations, whom God drove out from *the* face of our fathers, until the days of David;

Heb 4:8 For if Jesus had brought them into rest, he would not have spoken afterwards about another day.
WOW, not consistent are they?

Youngs Litteral translation Act 7:45 which also our fathers having in succession received, did bring in with Joshua, into the possession of the nations whom God did drive out from the presence of our fathers, till the days of David,
Heb 4:8 for if Joshua had given them rest, He would not concerning another day have spoken after these things;

Heb 4:8 It is truly surprising that our translators should have rendered the **Ἰησοῦς** of the text Jesus, and not Joshua, who is most clearly intended. They must have known that the **יהושע** Yehoshua of the Hebrew, which we write Joshua, is everywhere rendered **Ἰησοῦς**, Jesus, by the Septuagint; and it is their reading which the apostle follows. It is true the Septuagint generally write **Ἰησοῦς Ναυη**, or **Υἱος Ναυη**, Jesus Nave, or Jesus, son of Nave, for it is thus they translate **יהושע בן נון** Yehoshua ben Nun, Joshua the son of Nun; and this is sufficient to distinguish it from Jesus, son of David. But as Joshua, the captain general of Israel, is above intended, **the word should have been written Joshua, and not Jesus**. One MS., merely to prevent the wrong application of the name, has **Ἰησοῦς ὁ τοῦ Ναυη**, Jesus the son of Nave. Theodoret has the same in his comment, and one Syriac version has it in the text. It is Joshua in Coverdale's Testament, 1535; in Tindal's 1548; in that edited by Edmund Becke, 1549; in Richard Cardmarden's, Rouen, 1565; several modern translators, Wesley, Macknight, Wakefield, etc., read Joshua, as does our own in the margin. **What a pity it had not been in the text, as all the smaller Bibles have no marginal readings, and many simple people are bewildered with the expression.** - Adam Clarke

The IHS monogram with angels, in Hostýn, Czech Republic.

Christians have attached theological significance to the name of Jesus from the earliest days of Christianity. Devotions to and feasts for the Holy Name of Jesus exist both in Eastern and Western Christianity. The devotions and venerations to the name Jesus also extend to the IHS monogram, derived from the Greek word IHOUS (ΙΗΣΟΥΣ) for Jesus.

Reverence for the name of Jesus is emphasized by Saint Paul in Philippians 2:10 where he states: "That in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth".



Here we have Paul making up as he goes along, since there is no scripture based on it. It is prophecy in the fact that it is an anti-messiah that people do bow down today. But this is not a good thing for sure. I will prove that Paul is twisting this and Christians have lapped it up like candy.

If you look at a reference bible you will see that this verse is referenced back to 3 other verses- you would think as a witness to reliability. Except in this case one of the references is back to Paul! You can not be a witness for yourself so Romans 14:11 will not be of any help in validating that this is correct.

Let's look at the other two: Isaiah 45:23 and Rev 5:13.

Isa 45:23 I have sworn^{H7650} by Myself, the word^{H1697} is gone out^{H3318} of My mouth^{H4480}
^{H6310} in righteousness,^{H6666} and shall not^{H3808} return,^{H7725} **That^{H3588} unto Me**
every^{H3605} knee^{H1290} shall bow,^{H3766} every^{H3605} tongue^{H3956} shall swear.^{H7650}

Hmmm who is talking here??.. sounds like Yah to us but let's check.

Isa 45:20 Assemble yourselves^{H6908} and come;^{H935} draw near^{H5066} together,^{H3162} ye *that are* escaped^{H6412} of
the nations:^{H1471} they have no knowledge^{H3045} ^{H3808} that set up^{H5375} as a strong covenant mark (^{H853}) the
wood^{H6086} of their graven image,^{H6459} and pray^{H6419} unto^{H413} a god^{H410} *that* cannot^{H3808} save.^{H3467}

Isa 45:21 Tell^{H5046} ye, and bring *them* near;^{H5066} yea,^{H637} let them take counsel^{H3289} together:^{H3162} who^{H4310}
hath declared^{H8085} this^{H2063} from ancient time?^{H4480} ^{H6924} *who* hath told^{H5046} it from that time?^{H4480} ^{H227}
have not^{H3808} I^{H589} YAHUAH?^{H3068} and *there is* no^{H369} God^{H430} else^{H5750} beside^{H4480} ^{H1107} me; **a**
just^{H6662} Eternal^{H410} and a Saviour;^{H3467} *there is* none^{H369} beside^{H2108} me.

Isa 45:22 Look^{H6437} unto^{H413} me, and be ye saved,^{H3467} all^{H3605} the ends^{H657} of the earth:^{H776} for^{H3588} I^{H589} *am*
Eternal,^{H410} and *there is* none^{H369} else.^{H5750}

Isa 45:23 I have sworn^{H7650} by myself, the word^{H1697} is gone out^{H3318} of my mouth^{H4480} ^{H6310} in
righteousness,^{H6666} and shall not^{H3808} return,^{H7725} **That^{H3588} unto me every^{H3605} knee^{H1290}**
shall bow,^{H3766} every^{H3605} tongue^{H3956} shall swear.^{H7650}

Isa 45:24 Surely,^{H389} shall *one* say,^{H559} **in YAHUAH^{H3068}** have I righteousness^{H6666} and strength:^{H5797} ***even***
to^{H5704} him shall *men* come;^{H935} and all^{H3605} that are incensed^{H2734} against him shall be ashamed.^{H954}

Isa 45:25 **In YAHUAH^{H3068}** shall all^{H3605} the seed^{H2233} of Israel^{H3478} be justified,^{H6663} and shall glory.^{H1984}

Yahuah is speaking of judging Babylon. Look at the context which presents who will be bowing down. In fact, it is "she" which will bow down, addressing Babylon.

The verse reads: "**By Me** (ba) **I have promised** (shaba' - sworn an oath) **that He, the Word** (dabar) **of righteousness and vindication** (tsadaqah) **shall go out** (yasa') **from** (min) **My mouth** (peh) **and He shall not change anything, including His direction, or mislead** (suwb). **Indeed** (ky), **to Me** (la - concerning Me) **every** (kol) **knee** (berek) **she shall kneel down in reverence** (kara' - she shall bend) **and** (wa) **every tongue** (kol lashown) **she shall swear an oath** (shaba' - she will make a promise)." (Yasha'Yahuw 45.23)

Kra' is the Hebrew word for "bend" so as a verb, it speaks of our legs either helping us stand next to Yahuah or bending at the knee being judged by Yahuah. But again, you have to set this affirmation in the context of the entire 45th and especially 46th chapter to understand its intended audience.

Isaiah 45:17

יִשְׂרָאֵל נִשְׁע בִּיהוָה תְּשׁוּעַת עוֹלָמִים
לֹא-תִבְשׁוּ וְלֹא-תִכְלְמוּ עַד-עוֹלָמֵי עַד:

LEB OT RI

Israel is saved by Yahweh with everlasting salvation; you shall not be ashamed, and you shall not be humiliated to all eternity. |

LEB

Isaiah 45:21

הִגִּידוּ וְהַגִּישׁוּ אִף יוֹעֲצוּ יַחֲדוּ מִי הַשְׁמִיעַ
זֹאת מִקֶּדֶם מֶאֱז הִגִּידָה הֲלֹא אֲנִי יְהוָה
וְאִין-עוֹד אֱלֹהִים מִבְּלַעַדִּי אֶל-צִדִּיק

LEB OT RI

וּמוֹשִׁיעַ אִין זֹלָתִי:

Declare and present your case, also let them consult together! Who made this known from former times, declared it from of old?

Was it not I, Yahweh? And there is no other god besides me, a righteous God besides me, and no savior besides me. |

LEB

Not only is Paul an idiot and does not know Tanakh but do you see how purposely the bibles of today actually perpetuate this lie by trying to prop up his poisonous propaganda!! They knew full well that in Isaiah 45:23, it is **Yahuah talking**, yet to the person who does not check it out and gets fed only NT garbage from Paul every Sunday and Sabbath, they think that they are talking about Yahusha at best and Jesus at worst!!!

For the umpteenth time Yahuah plainly says: **There is no other Almighty besides Him! There is no other Savior besides Him! He is IT!** If He is not good enough for us then we are left with the horned druid and Greek goddess horse of Jesus that has no power! He is an idol carved out on a block of wood and held up to be bowed down to. Be very very aware, Yahuah is aware! Read the whole chapter of Isaiah 45 and you will not make this mistake again.

Let's see if REV 5:13 is any better for confirming bowing down to Yahusha.

Rev 5:13 And ^{G2532} every ^{G3956} creature ^{G2938} which ^{G3739} is ^{G2076} in ^{G1722} heaven, ^{G3772} and ^{G2532} on ^{G1722} the ^{G3588} earth, ^{G1093} and ^{G2532} under ^{G5270} the ^{G3588} earth, ^{G1093} and ^{G2532} such as ^{G3739} are ^{G2076} in ^{G1909} the ^{G3588} sea, ^{G2281} and ^{G2532} all ^{G3956} that ^{G3588} are in ^{G1722} them, ^{G846} heard ^{G191} I saying, ^{G3004} Blessing, ^{G2129} and ^{G2532} honour, ^{G5092} and ^{G2532} glory, ^{G1391} and ^{G2532} power, ^{G2904} be unto him that sitteth ^{G2521} upon ^{G1909} the ^{G3588} throne, ^{G2362} and ^{G2532} unto the ^{G3588} Lamb ^{G721} for ever and ever. ^{G1519} ^{G165} ^{G165}

Again this is praise and blessing to Yahuah who is sitting on the throne and Yahusha- but I see no bowing down. This verse should not be used to prop up Paul's lies of the Righteous bowing down to Jesus, when all Yahuah ever said was is that we should stand up and walk to Him and stand with Him. That is not on the ground with your hiney in the air mooning The Almighty. Anytime anyone tried to do that He always told them to get up! Only shatan wants to lord over men and have them bow down to him, not Yahuah!




Christ

Mosaic of Christ Pantocrator with the Christogram IC XC.

Christ has **now become a name, one part of the name "Jesus Christ"**, but originally it was a title (the Messiah) and not a name; however its use in "Christ Jesus" is a title.

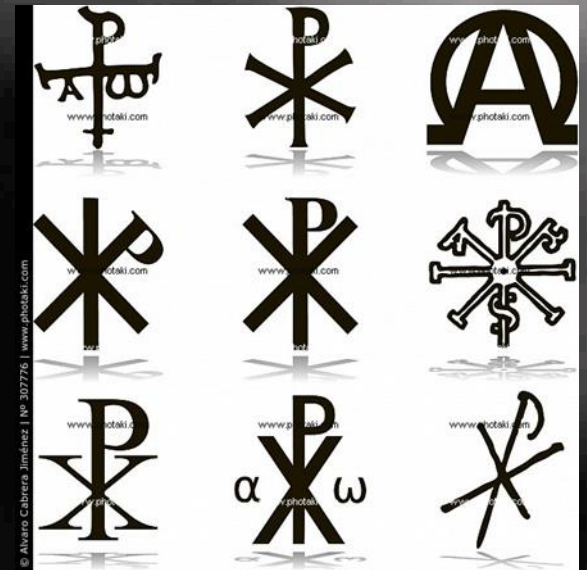
Symbols for representing Christ (i.e. Christograms) were developed by early Christians, e.g. the Chi Rho symbol formed by superimposing the first two Greek

letters in Christ (Greek : "Χριστός"), chi = ch and rho = r, to produce  .

Lord



The Chi Rho circled with the Prayer: "*Lord Jesus Christ, Son of God, have mercy on me*".

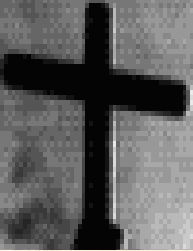


Pauline writings further established the various theological consequences of the Lord/Kyrios concept among early Christians, and emphasized the attributes of Jesus as not only referring to his eschatological victory, but to him as the "divine image" (Greek εἰκών *eikōn*) in whose face the glory of God shines forth. In Romans 10:9-13 Paul emphasized the salvific value of the title, and stated that confessing by mouth (*homologeō*) the belief that Jesus is Lord (*Kyriōn Iesou*) signifies one's salvation.

I challenge you to find this in the Torah as a way to show you're saved.

The use of the *Kyrios* title for Jesus is central to the development of New Testament Christology, for the early Christians placed it at the center of their understanding and from that center attempted to understand the other issues related to the Christian mysteries. The question of the deity of Christ in the New Testament is inherently related to the *Kyrios* title of Jesus used in the early Christian writings and its implications for the absolute lordship of Jesus. In early Christian belief, the concept of *Kyrios* included the Pre-existence of Christ for they believed that if Christ is one with God, he must have been united with God from the very beginning.

The title, even in the Greek form, continues to be widely used in Christian liturgy, e.g. in the Kyrie eleison, Christe eleison combination (i.e. *Lord have mercy, Christ have mercy*), where Jesus is referred to as Lord in one case, and as Christ immediately thereafter.



The Council of Trent

The Sixth Session

*The canons and decrees of the sacred
and oecumenical Council of Trent,*

Trans. J. Waterworth (London: Dolman, 1848), 30-53.

[Hanover Historical Texts Project](#)

Scanned by Hanover College students in 1995.

[Page 30]

Celebrated on the thirteenth day of the month of January, 1547.

DECREE ON JUSTIFICATION

Proem.

Whereas there is, at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated touching Justification; the sacred and holy, oecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost,--the most reverend lords, Giammaria del Monte, bishop of Palaestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priest, cardinals of the holy Roman Church, and legates apostolic a latere, presiding therein, in the name of our most holy father and lord in Christ, Paul III., by the providence of God, Pope,--purposes, unto the praise and glory of Almighty God, the tranquillising of the Church, and the salvation of souls, to expound to all the faithful of Christ the true and sound doctrine touching the said Justification; which (doctrine) **the SUN of justice, Christ Jesus, the author and finisher of our faith**, taught, which the apostles transmitted, and which the Catholic Church, the Holy Ghost reminding her thereof, has always retained; most strictly forbidding that any henceforth presume to believe, preach, or teach, otherwise than as by this present decree is defined and declared.

CHAPTER I.

On the Inability of Nature and of the Law to justify man.

The holy Synod declares first, that, for the correct and sound understanding of the doctrine of Justification, it is necessary [Page 31] that each one recognise and confess, that, whereas all men had lost their innocence in the prevarication of Adam-having become unclean, and, **as the apostle says, (Paul-I thought JC was the author of the faith? Paul was not an apostle. He was alive when Yahusha preached. He could have been called by Him then. There are strict guidelines to be an apostle which was layed out in Acts. You had to be with Yahusha the full three and half years before His resurrection and you had to have witnessed Him afterward. Paul fails on both of these! Not to be left out however, he does qualify perfectly for a false prophet and wolf in sheeps clothing.)** by nature children of wrath, as (this Synod) has set forth in the decree on original sin,-they were so far the servants of sin, and under the power of the devil and of death, that not the Gentiles only by the force of nature, **but not even the Jews by the very letter itself of the law of Moses, were able to be liberated, (was this due to a faulty Torah or stiff necked people who exercised their free will to not accept the terms and conditions? The 12 apostles were saved or liberated-Jews don't forget,**

since we know they each have a pillar named after them in the New Jerusalem, notice 12 apostles not 13!) or to arise, therefrom; although free will, attenuated as it was in its powers, and bent down, was by no means extinguished in them.

CHAPTER VIII.

In what manner it is to be understood, that the impious is justified by faith, and gratuitously.

And whereas **the Apostle saith,** that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please God, and to come unto the fellowship of His sons: but we are therefore said to be justified freely, because that none of those things which precede justification-whether faith or works-merit the grace itself of justification. For, if it be a grace, it is not now by works, otherwise, as the same **Apostle says,** grace is no more grace. **I thought Peter was supposed to have been the first Pope but all I'm seeing is quotes from Paul. Speaking of this grace thing, Paul despised Yacob-or Jacob or as King James changed his name to James- the brother of Yahusha. Here is what James or Yacob said about grace.**

Jas 1:21 Wherefore^{G1352} lay apart^{G659} all^{G3956} filthiness^{G4507} and^{G2532} superfluity^{G4050} of naughtiness,^{G2549} and **receive^{G1209}** **with^{G1722} meekness^{G4240} the^{G3588} engrafted^{G1721} word,^{G3056}** which is able^{G1410} to save^{G4982} your^{G5216} souls.^{G5590}

Jas 1:22 But^{G1161} be^{G1096} ye doers^{G4163} of the word,^{G3056} and^{G2532} not^{G3361} hearers^{G202} only,^{G3440} deceiving^{G3884} your own selves.^{G1438}

Jas 1:23 For^{G3754} if any^{G1536} be^{G2076} a hearer^{G202} of the word,^{G3056} and^{G2532} not^{G3756} a doer,^{G4163} he^{G3778} is like unto^{G1503} a man^{G435} beholding^{G2657} his^{G846} natural^{G1078} face^{G4383} in^{G1722} a glass:^{G2072}

Jas 1:24 For^{G1063} he beholdeth^{G2657} himself,^{G1438} and^{G2532} goes his way,^{G565} and^{G2532} straightway^{G2112} forgetteth^{G1950} what manner of man^{G3697} he was.^{G2258}

Jas 1:25 But^{G1161} whoso looketh^{G3879} into^{G1519} the perfect^{G5046} Torah^{G3551} of^{G3588} liberty,^{G1657} and^{G2532} continueth^{G3887} therein, he^{G3778} being^{G1096} not^{G3756} a forgetful^{G1953} hearer,^{G202} but^{G235} a doer^{G4163} of the work,^{G2041} this man^{G3778} shall be^{G2071} blessed^{G3107} in^{G1722} his^{G848} deed.^{G4162}

Jas 2:14 What^{G5101} doth it profit,^{G3786} my^{G3450} brethren,^{G80} though^{G1437} a man^{G5100} say^{G3004} he hath^{G2192} faith,^{G4102} and^{G1161} have^{G2192} not^{G3361} works?^{G2041} (G3361) **can^{G1410} faith^{G4102} save^{G4982} him?**^{G846}

Jas 2:15 (G1161) If^{G1437} a brother^{G80} or^{G2228} sister^{G79} be^{G5225} naked,^{G1131} and^{G2532} destitute^{G5600} G3007 of daily^{G2184} food,^{G5160}

Jas 2:16 And^{G1161} one^{G5100} of^{G1537} you^{G5216} say^{G2036} unto them,^{G846} Depart^{G5217} in^{G1722} peace,^{G1515} be ye warmed^{G2328} and^{G2532} filled;^{G5526} notwithstanding^{G1161} ye give^{G1325} them^{G846} not^{G3361} those things which are needful^{G2006} to the^{G3588} body;^{G4983} what^{G5101} doth it profit?^{G3786}

Jas 2:17 **Even^{G2532} so^{G3779} faith,^{G4102} if^{G1437} it hath^{G2192} not^{G3361} works,^{G2041} is^{G2076} dead,^{G3498} being alone.**^{G2596} ^{G1438}

Jas 2:18 Yea,^{G235} a man^{G5100} may say,^{G2046} Thou^{G4771} hast^{G2192} faith,^{G4102} and I^{G2504} have^{G2192} works:^{G2041} shew^{G1166} me^{G3427} thy^{G4675} faith^{G4102} without^{G5565} thy^{G4675} works,^{G2041} and I^{G2504} will shew^{G1166} thee^{G4671} my^{G3450} faith^{G4102} by^{G1537} my^{G3450} works.^{G2041}

Jas 2:19 Thou^{G4771} believest^{G4100} that^{G3754} **there is^{G2076} one^{G1520} Eternal;^{G2316}** **thou doest^{G4160} well:^{G2573} the^{G3588} devils^{G1140} also^{G2532} believe,^{G4100}** **and^{G2532} tremble.**^{G5425}

Jas 2:20 But^{G1161} wilt^{G2309} thou know,^{G1097} O^{G5599} vain^{G2756} man,^{G444} that^{G3754} faith^{G4102} without^{G5565} works^{G2041} is^{G2076} dead?^{G3498}

Who do you suppose knows what Yahusha said better? His brother who was with Him the whole time or someone who had a demonic possession on the way to Damascus? Yahusha and Yahuah said there is no private interpretation that was given to just one man, yet Paul said he got a private tutoring session with Yahusha for 3 years in the desert.

As we go further look and see just how much the protestant church has embraced the catholic theology. Grace, Paul... So what was the reformation all about? Nothing really changed but pomp and circumstance. Just like in America we change Republican for Democrat. It's all the same-just a different name.

CHAPTER IX.

Against the vain confidence of Heretics.

But, although it is necessary to believe that sins neither are remitted, nor ever were remitted save gratuitously by the mercy of God for Christ's sake; yet is it not to be said, that sins are forgiven, or have been forgiven, to any one who boasts of his confidence and certainty of the remission of his sins, and rests on that alone; seeing that it may exist, yea does in our day exist, amongst heretics and schismatics; and with great vehemence is this vain confidence, and one alien from all godliness, preached up in opposition to the Catholic Church. But neither [Page 37] is this to be asserted, -that they who are truly justified must needs, without any doubting whatever, settle within themselves that they are justified, and that no one is absolved from sins and justified, but he that believes for certain that he is absolved and justified; and that absolution and justification are effected by this faith alone: as though whoso has not this belief, doubts of the promises of God, and of the efficacy of the death and resurrection of Christ. For even as no pious person ought to doubt of the mercy of God, of the merit of Christ, and of the virtue and efficacy of the sacraments, even so each one, when he regards himself, and his own weakness and indisposition, may have fear and apprehension touching his own grace; seeing that no one can know with a certainty of faith, which cannot be subject to error, that he has obtained the grace of God. Call me a heretic as well as David because we know beyond a shadow of a doubt that with the Tanakh tucked firmly under our arms, Yahuah has reached down with His to call us His own children.

Psa 1:1 Blessed^{H835} is the man^{H376} that^{H834} walks^{H1980} not^{H3808} in the counsel^{H6098} of the unrighteous,^{H7563} nor^{H3808} stands^{H5975} in the way^{H1870} of sinners,^{H2400} nor^{H3808} sits^{H3427} in the seat^{H4186} of the scornful.^{H3887}

Psa 1:2 But^{H3588} His delight^{H2656} is in Torah^{H8451} of Yahuah;^{H3068} and in His Torah^{H8451} does he meditate^{H1897} day^{H3119} and night.^{H3915}

Psa 1:3 And he shall be^{H1961} like a tree^{H6086} planted^{H8362} by^{H5921} the rivers^{H6388} of water,^{H4325} that^{H834} brings forth^{H5414} his fruit^{H6529} in his season;^{H6256} his leaf^{H5929} also shall not^{H3808} wither;^{H5034} and whatsoever^{H3605} he does^{H6213} shall prosper.^{H6743}

Psa 1:4 The unrighteous^{H7563} are not^{H3808} so:^{H3651} but^{H3588} are like the chaff^{H4671} which^{H834} the wind^{H7307} drives away.^{H5086}

Psa 1:5 Therefore^{H5921} the unrighteous^{H7563} shall not^{H3808} stand^{H6965} in the judgment,^{H4941} nor sinners^{H2400} in the congregation^{H5712} of the righteous.^{H6662} (That is because they are bowed down in front of Yah begging for mercy. The rest of us are standing!)

Psa 1:6 For^{H3588} Yahuah^{H3068} knows^{H3045} the way^{H1870} of the righteous:^{H6662} but the way^{H1870} of the unrighteous^{H7563} shall perish.^{H6}

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CHAPTER XIII. On the gift of Perseverance.

So also as regards the gift of perseverance, of which it is written, He that shall persevere to the end, he shall be saved:—which gift cannot be derived from any other but Him, who is able to establish him who standeth that he stand perseveringly, and to restore him who falleth:—let no one herein promise himself any thing as certain with an absolute certainty; though all ought to place and repose a most firm hope in God's help. For God, unless men be themselves wanting to His grace, as he has begun the good work, so will he perfect it, working (in them) to will and to accomplish. Nevertheless, let those who think themselves to stand, take heed lest they fall, and, with fear and trembling work out their salvation, in labours, in watchings, in almsdeeds, in prayers and oblations, in fastings and chastity: for, knowing that they are born again unto a hope of glory, but not as yet unto glory, they ought to fear for the combat which yet remains with the flesh, with the world, with the devil, wherein they cannot be victorious, unless they be with God's grace, **obedient to the Apostle, who says**; We are debtors, not to the flesh, to live according to the flesh; for if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live.

ON JUSTIFICATION

CANON VI.-If any one saith, that it is not in man's power to make his ways evil, but that the works that are evil God worketh as well as those that are good, not permissively only, but properly, and of Himself, in such wise that the treason of Judas is no less **His own proper work than the vocation of Paul**; let him be anathema.

HAHAHA; sorry for this outburst but really Paul and Judas are both the same, traitors of Yahuah and Yahusha. Why do you suppose they called out Paul as being the good or opposite of Judas? Because it is only his message they follow. Just like Christianity today. It would be easier to take a gun out of the hands of NRA members than try and tear Christians away from Paul. For the most part all they have been taught revolves around his letters, a non witness - a non apostle and a liar. But Catholics and Protestants revere him the same. That should give "bible believing Christians" pause.

CANON XVIII.-If any one saith, that the commandments of God are, even for one that is justified and constituted in grace, impossible to keep; let him be anathema

CANON XIX.-If any one saith, that nothing besides faith is commanded in the Gospel; that other things are indifferent, neither commanded nor prohibited, but free; or, that the ten commandments nowise appertain to Christians; let him be anathema.

CANON XX.-If any one saith, that the man who is justified and how perfect soever, is not bound to observe the commandments of God and of the Church, but only to believe; as if indeed the Gospel were a bare and absolute promise of eternal life, without the condition of observing the commandments; let him be anathema. **So why don't they call on Yahuah and keep the Sabbath and the Appointed Feats? All Catholics are now officially "anathema" or banished and exiled from the church LOL. The Pope will have to return those cute red shoes and fish hat!**

<http://history.hanover.edu/texts/trent/ct06.html>

Scholars and The Name Jesus .

Secular Scholars

Encyclopedia Americana: “Jesus Christ — ...Although Matthew (1:21) interprets the name originally Joshua, that is, ‘Yahweh is salvation,’ and finds it especially appropriate for Jesus of Nazareth, it was a common one at the time.” (Vol. 16, p. 41) **Wow ! So why do people preach Jesus?!!**

Encyclopaedia Britannica (15th ed.): “Jesus Christ—. . .The same is true of the name Jesus. In the Septuagint it is the customary Greek form for the common Hebrew name Joshua; i.e., ‘Yahweh helps.’ “ Vol. 10. P. 149.

Following is a extract from the *Oxford English Dictionary* under “Jesus”: Had the Savior’s Name been transliterated into Greek and Latin, the true and proper form would have been preserved.

From a study of the origin of letters that make up the word "Jesus" in our English Bibles, we can see that the name of the Savior underwent considerable change as it was brought from one language to another. There is no reason to have to transliterate His name since His Hebrew name is pronounceable in English. The decision was and still is based in part on bigotry.

What about Acts 4:10-13?

Act 4:10 Be^{G2077} it known^{G1110} to you^{G5213} all,^{G3956} and^{G2532} to all^{G3956} the^{G3588} people^{G2992} of Israel,^{G2474} that^{G3754} by^{G1722} the^{G3588} authority^{G3686} of Jesus Yahusha^{G2424} Christ Anointed^{G5547} of Nazareth,^{G3480} whom^{G3739} you^{G5210} crucified,^{G4717} whom^{G3739} Yahuah^{G2316} raised^{G1453} from^{G1537} the dead,^{G3498} *even* by^{G1722} him^{G5129} does this man^{G3778} stand^{G3936} here before^{G1799} you^{G5216} whole.^{G5199}

Act 4:11 This^{G3778} is^{G2076} the^{G3588} stone^{G3037} which was set at nought^{G1848} of^{G5259} you^{G5216} builders,^{G3618} which is become^{G1096} the^{G1519} head^{G2776} of the corner.^{G1137} (Psams 118:22)

Act 4:12 Neither^{G2532} ^{G3756} is^{G2076} there salvation^{G4991} in^{G1722} any^{G3762} other:^{G243} for^{G1063} there is^{G2076} none^{G3777} other^{G2087} name (Yahuah)^{G3686} under^{G5259} heaven^{G3772} given^{G1325} among^{G1722} men,^{G444} whereby^{G1722} ^{G3739} we^{G2248} must^{G1163} be saved.^{G4982}

Act 4:13 Now^{G1161} when they saw^{G2334} the^{G3588} boldness^{G3954} of Peter^{G4074} and^{G2532} John,^{G2491} and^{G2532} perceived^{G2638} that^{G3754} they were^{G1526} unlearned^{G62} and^{G2532} ignorant^{G2399} men,^{G444} they marvelled;^{G2296} and^{G5037} they took knowledge^{G1921} of them,^{G846} that^{G3754} they had been^{G2258} with^{G4862} Jesus Yahusha.^{G2424}

The Aramaic reads:

Acts 4:12 : And there is not salvation by another man. for there is not another name under heaven which is given to men by which it is proper to have life.

Obviously Acts 4:12 is pointing to Isaiah 45:21-22!

Isa 45:21 Tell^{H5046} ye, and bring *them* near;^{H5066} yea,^{H637} let them take counsel^{H3289} together:^{H3162} who^{H4310} has declared^{H8085} this^{H2063} from ancient time?^{H4480} ^{H6924} *who* hath told^{H5046} it from that time?^{H4480} ^{H227} *have* not^{H3808} I^{H589} YAHUAH?^{H3068} and *there is* no^{H369} Eternal^{H430} else^{H5750} beside^{H4480} ^{H1107} Me; **a just^{H6662} Eternal^{H410} and a Saviour;**^{H3467} ***there is none***^{H369} **beside**^{H2108} **Me.**

Isa 45:22 Look^{H6437} to^{H413} Me, and be you saved,^{H3467} all^{H3605} the ends^{H657} of the earth:^{H776} for^{H3588} I^{H589} *am* Eternal,^{H410} and *there is none*^{H369} else.^{H5750}

From Andrew Gaberial Roths AENT notes 43-44 on page 312 we find:

“In other words, no human can claim the title of Mashiyach, and only the true Mashiyach can assume the name of YHWH in whom there is total power. The only man who was pierced with the Spirit of Yahuah inside him (Zech 12:10) is the one who was conceived by the Ruach Ha Kodesh. Without these vital qualifications other candidates must to be considered. The ONE name under heaven is יהוה; Yahusha’s name points to YHWH. Not only did the Greek-based Christianity choose to replace the authority of the name YHWH with that of the “the son”, but it also imparted a division within deity and coined a Grecianized name, thereby making void the word of YHWH, and the office of Mashiyach that is sealed according to the name of YHWH.

“Life-Giver” in Aramic is how we would render “savior” in English. John 5:26 reveals that the Father YHWH gives life from His Qnoma (occurrence of His one nature) to the son, who is Mashiyach. Yahusha in turn, gives that Life to those who are drawn to him. Yahusha would be powerless to give eternal life without his Father YHWH first providing it to him, but it still falls to the son and no other man to pass that gift on to the rest of us. Yahusha decries the Pharisees on this issue, pointing out that according to Scripture, Life comes from Machiyach, but they wont come to him as Ha Mashiyach for that Life! This a radically different perspective from those who call on “the name Jesus” as a substitute for this YHWH-ordained precious gift of salvation because without One (Yahuah) , the other (Yahusha) can not perform his function.”

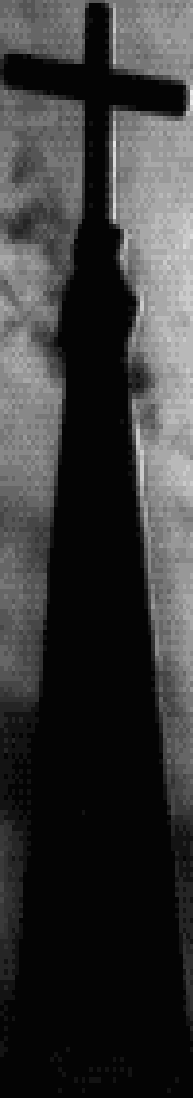
We hope we have provided enough proof to spur you on your own quest of the real way to Salvation. I trust that Yahuah will instill in you a sense of urgency for you and your children to get this information sorted out now!

Do not wait for someone else to sort this out for you. You are quite capable of doing this yourself. It took time for me to look up words and start to get a feel for what Yahuah is saying, but He is with me every step of the way. That is how we observe Torah. You read it. Look up the words. Think about it. Think about how different it is than what you read in the KJV. How does this change what you "believe" in. As they say "Just Do It" 😊 It gets easier and more exciting every time you find something. I just found today, the issue on John 16:23! I thought I was just "proof reading"!

This study will never be finished. I love that! Yahuah will allow us to learn more and more.

To answer the question of Part 13- Is the way to salvation through a specific name is yes -You must start by finding who is offering the salvation and that is Yahuah, and No it does not stop there. It must continue with finding the path and learning the terms and conditions being led on the path and then accepting and observing those conditions-the Torah and Appointed Feast times. So we can't just call on a name and be saved. We must walk the path and have a real relationship with Yah and in doing so the byproduct is salvation.

The single most important thing Yahuah has done for us is to reveal His Torah. And likewise, the single most important thing we can do for our children is to share the Torah with them. For without the Torah, there is no Covenant, and thus no means to form a relationship with Yahuah. Without the Torah, there is no path to Yahuah, no plan of salvation, as the Called-Out Assembly Meetings would be unknown. Without the Torah we would not know how we came to be or what is expected of us. Without the Torah, we would have no hope of knowing Yahuah.



Want proof? Let's see what DAUD
(DUDE) Yah's beloved had to say
about the Torah. This is the longest
Psalm and one I hope you will really
dig into as a starting point while
translating verses for yourself.

Psalm 119. Its an acrostic which
means each chapter starts with the
first letter of the Hebrew alphabet
and its all about the Torah! We will
only help with Yahs name and where
Torah should be. The rest we leave
to you. We have left it in the PDF
for you to work on at your leisure.

This is the conclusion of Part 13 and we hope that you have been given enough information to spur you to investigate yourself, what path you are on and if that path will take you where you want to go.

