

Name Him To Claim Him-Part 4

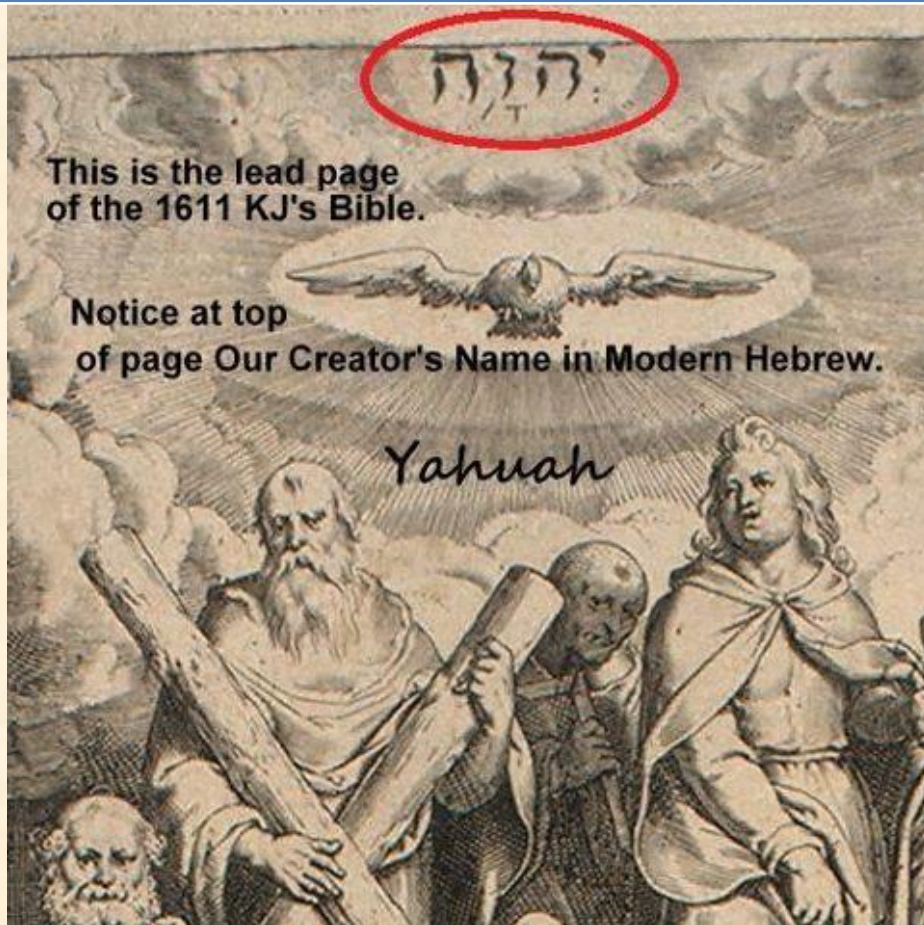
The Hebrew Roots

Scared Name

Messianic
Movements

Anyone using YHWH

Are They Cults?



This is the lead page
of the 1611 KJ's Bible.

Notice at top
of page Our Creator's Name in Modern Hebrew.

Yahuah

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Proverbs 30:4

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

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

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

Items of Discussion

- Part 1 The Only Opinion That Matters Is Yahuah's
- Part 2 YHWH-The Name -The Cover UP
- Part 3 The Tetragrammaton-Wicked or Set apart-Which Came First?
- Part 4 **The Hebrew Roots/Scared Name/Messianic Movement**
- Part 5 The Kabala/Freemasons and the KJV
- Part 6 The Initial Breaking of The 3rd Commandment
- Part 7 OT Scriptures on the Importance of Yahuah's Name
- Part 8 Historical Names In The OT/NT
- Part 9 Archeological Evidence for OT Names
- Part 10 De-Greecing The Names and Hebrew Thought
- Part 11 The Manuscripts
- Part 12 Jew/Gentile.. Who are the Scriptures Talking To?
- Part 13 Can We Be Saved In the Name of Jesus or other Pronunciations of Yahusha?
- Part 14 Truth Seeking Spirit No Matter Where The Truth Leads
- Part 15 Resources

Part 4

The Hebrew Roots/Sacred Name/Messianic Movements Are They A Cult?

From this point on, I won't leave "the Lord" or "God" in the verses I provide. The verses will still have the Strong's numbers so you can look them up, but by now, we have proven that hwhy was *supposed* to be there, so I am going to return it back. As for "God", with the reasoning from Part 3, I will use The Almighty or The Everlasting.

As I pointed out at the start, I am not personally affiliated with any of these groups. Just like in the Christian faith, there are thousands of denominations whose beliefs are similar, but do not agree on all aspects. One thing I do know for sure is, just because people call on אֱלֹהִים's name does not make them demonic! As we will see, a new title meant to demean us besides "Judaizes" and "legalists" is now "literalists". We do make people uncomfortable because we take Yahusha at His word when he said:

Matt 5:16-20

"Let your light so shine before men, so that they see your good works and praise your Father who is in the heavens. Do not think that I have come to destroy the Torah or the Prophets. I did not come to destroy but to make fuller! For truly I say to you till the heavens and earth pass away, one yod or one tittle shall by no means pass from the Torah till **all be done.** Whoever, then breaks one of these least commands, and teaches men so, shall be called least in the reign of the heaven. But whoever does and teaches them, he shall be called great in the reign of the heaven. For I say to you unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter into the reign of heaven."

Some of you may now have a problem. If you are following doctrine that says

- No works
- The law was nailed to the cross
- Teach others there is a "better covenant"
- Teach others there is a "renewed covenant"

אִתָּךְ and the Torah that Yahusha was teaching from has not changed, Heaven and Earth at this writing, are still here, right? So why do we teach that there is something better than what Yahusha was teaching? People cannot say Yahuah and Yahusha are liars and then claim that they follow them or worse yet expect to be saved by them. Kind of nervy, don't you think? But I bet like most of us, you really never really thought about it this way.

You have to realize, Christians have a different "gospel" than what Yahusha was teaching. You must realize He did not have a "New Testament" under His arm nor had one to give to the apostles when He sent them out! The very title of the portion of the book that most preachers preach from is "The *NEW* Testament". If they are not using the same book as Yahusha, then the message cannot be the same and it's not! Yahusha said the Torah, Prophets and Psalms are the Scriptures. The "New" Testament says the Torah is no longer in effect! Who are you following? Who has authority over Yahusha and Yahuah to say the Torah is useless?

This is sobering for some of you, I know, and should shake you to your core! This is not someone's opinion. This is a quote from *our messiah!* He of course knew what shatan would do to try and keep as many people out of the family as possible, and He told us it would be by counterfeit and strong delusion. In this part 4, you will see how strongly deluded some are, and how they reject Yahuah with passion and want others to do so as well.

How do you know what righteousness is? It is the teaching of Torah. Not the 613 oral laws! Yahusha spent a lot of time making clear, that we need to follow what was *written* and not follow what they were verbally teaching. The only means, by which you enter into the reign of heaven per, Yahusha, is by what He did and so we must *understand the meaning of* what He did. You do that by understanding, observing and answering the invitation to Passover (Pesach), Matzah (unleavened bread) and finally BaKurim (First Fruits), not Easter! You find out why in the Torah. By taking our sins upon Himself-(Passover-Pesach), He was able to cleanse us from leaven or sin (Unleavened bread-Matzah) and to be deemed acceptable and rescued and presented to the Father as the First Born (First Fruits-Bakurim). Then 49 days later at Shabua (Pentecost in Greek or Feasts of Weeks) the Ruach Ha Qodesh (The Set Apart Spirit) comes into our life and continues to guide us as

we keep learning. To keep being clean, we must learn the way of what is acceptable behavior in order to live in Yahuah's perfect world. The Torah is the only place that teaches that, in the Hebrew, where there can be no misunderstanding if the words are translated properly, that is. In Yah's world to come, it will have the Torah as its guidelines for judgments. We are told He will write the Torah within our hearts! It's not going away folks! It is the very essence of Yahuah. If you disown the Torah, Yahuah must disown you. It's that simple.

Here is some interesting information on the "jot and tittle". Both *jot* and *tittle* refer to tiny quantities. *It has passed into English via William Tyndale's translation of the New Testament in 1526. It appears there in Matthew 5:18:*

One iott or one tittle of the lawe shall not scape.

A *jot* is the name of the least letter of an alphabet or the smallest part of a piece of writing. It is the Anglicized version of the Greek *iota* - the smallest letter of the Greek alphabet, which corresponds to the Roman 'i'. This, in turn, was derived from the Hebrew word *Yod*, or *yodh*, which is the smallest letter of the square Hebrew alphabet. A *tittle*, rather appropriately for a word which sounds like a combination of *tiny* and *little*, is smaller still. The "tittle" is the small decorative spur or point on the upper edge of the yodh, you can see this tiny letter with a slightly visible decorative mark.



I hear a lot of preachers use Jeremiah or Yahrmiyahu (Meaning Yah Exalts) 31:31-2 to say that the New Testament is now the *Renewed Covenant*. This occurs even in the communities that call on the name of Yahuah, because they also use the New Testament as Scripture. No matter what side of the "name" coin you are on, we will point out the errors of doctrine with Scripture. Here are the verses.

Jer 31:31 **Behold,** ^{H2009} **the days** ^{H3117} **come,** ^{H935} saith ^{H5002} אַיָּאז, ^{H3068} **that I will make** ^{H3772} **a new** ^{H2319} **covenant** **(treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage)** ^{H1285} **with** ^{H854} **the house** ^{H1004} **of Israel,** ^{H3478} **and with** ^{H854} **the house** ^{H1004} **of Judah:** ^{H3063}

Jer 31:32 **Not** ^{H3808} **according to the covenant** **(treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage)** ^{H1285} **that** ^{H834} **I**

made^{H3772} with^{H854} their fathers^{H1} in the day^{H3117} *that* I took^{H2388} them by the hand^{H3027} to bring^{H3318} them out of the land^{H4480} ^{H776} of Egypt; ^{H4714} which^{H834} (H853) My covenant^{H1285} they^{H1992} brake,^{H6565} although I^{H595} was an husband^{H1166} unto them, saith^{H5002} **אֲנִי**:^{H3068}

Some people are forever taking verses out of context to suit their own agenda. Let us look at who, what, where, when, and why. We can do that by reading this in context!

Jer 31:6 For^{H3588} there shall be^{H3426} a day,^{H3117} *that* the watchmen^{H5341} upon the mount^{H2022} Ephraim^{H669} shall cry,^{H7121} Arise^{H6965} ye, and let us go up^{H5927} to Zion^{H6726} unto^{H413} **אֲנִי**^{H3068} our Everlasting Almighty.^{H430}

Jer 31:7 For^{H3588} thus^{H3541} saith^{H559} **אֲנִי**;^{H3068} Sing^{H7442} with gladness^{H8057} for Jacob,^{H3290} and shout^{H6670} among the chief^{H7218} of the nations:^{H1471} publish^{H8085} ye, praise^{H1984} ye, and say,^{H559} O **אֲנִי**,^{H3068} save^{H3467} (H853) thy people,^{H5971} (H853) the remnant^{H7611} of Israel.^{H3478}

Jer 31:8 Behold,^{H2009} I will bring^{H935} them from the north^{H6828} country,^{H4480} ^{H776} and gather^{H6908} them from the coasts^{H4480} ^{H3411} of the earth,^{H776} *and* with them the blind^{H5787} and the lame,^{H6455} the woman with child^{H2029} and her that travaileth with child^{H3205} together:^{H3162} a great^{H1419} company^{H6951} shall return^{H7725} thither.^{H2008}

Jer 31:9 They shall come^{H935} with weeping,^{H1065} and with supplications^{H8469} will I lead^{H2986} them: I will cause them to walk^{H1980} by^{H413} the rivers^{H5158} of waters^{H4325} in a straight^{H3477} way,^{H1870} wherein they shall not^{H3808} stumble:^{H3782} for^{H3588} I am^{H1961} a father^{H1} to Israel,^{H3478} and Ephraim^{H669} is my firstborn.^{H1060}

Jer 31:10 Hear^{H8085} the word^{H1697} of **אֲנִי**,^{H3068} O ye nations,^{H1471} and declare^{H5046} *it* in the isles^{H339} afar off,^{H4480} ^{H4801} and say,^{H559} He that scattered^{H2219} Israel^{H3478} will gather^{H6908} him, and keep^{H8104} him, as a shepherd^{H7462} *doth* his flock.^{H5739}

Jer 31:11 For^{H3588} **אֲנִי**^{H3068} hath redeemed^{H6299} (H853) Jacob,^{H3290} and ransomed^{H1350} him from the hand^{H4480} ^{H3027} of *him that was* stronger^{H2389} than^{H4480} he.

Jer 31:12 Therefore they shall come^{H935} and sing^{H7442} in the height^{H4791} of Zion,^{H6726} and shall flow together^{H5102} to^{H413} the goodness^{H2898} of **אֲנִי**,^{H3068} for^{H5921} wheat,^{H1715} and for^{H5921} wine,^{H8492} and for^{H5921} oil,^{H3323} and for^{H5921} the young^{H1121} of the flock^{H6629} and of the herd:^{H1241} and their soul^{H5315} shall be^{H1961} as a watered^{H7302} garden;^{H1588} and they shall not^{H3808} sorrow^{H1669} any more^{H3254} at all.

Jer 31:13 Then^{H227} shall the virgin^{H1330} rejoice^{H8055} in the dance,^{H4234} both young men^{H970} and old^{H2205} together:^{H3162} for I will turn^{H2015} their mourning^{H60} into

joy,^{H8342} and will comfort^{H5162} them, and make them rejoice^{H8055} from their sorrow.^{H4480 H3015}

Jer 31:14 And I will satiate^{H7301} the soul^{H5315} of the priests^{H3548} with fatness,^{H1880} and my people^{H5971} shall be satisfied with^{H7646 (H853)} my goodness,^{H2898} saith^{H5002} אָיָאֵ. ^{H3068}

Jer 31:15 Thus^{H3541} saith^{H559} אָיָאֵ; ^{H3068} A voice^{H6963} was heard^{H8085} in Ramah,^{H7414} lamentation,^{H5092} and bitter^{H8563} weeping;^{H1065} Rahel^{H7354} weeping^{H1058} for^{H5921} her children^{H1121} refused^{H3985} to be comforted^{H5162} for^{H5921} her children,^{H1121} because^{H3588} they *were* not.^{H369}

Jer 31:16 Thus^{H3541} saith^{H559} אָיָאֵ; ^{H3068} Refrain^{H4513} thy voice^{H6963} from weeping,^{H4480} ^{H1065} and thine eyes^{H5869} from tears:^{H4480 H1832} for^{H3588} thy work^{H6468} shall be^{H3426} rewarded,^{H7939} saith^{H5002} אָיָאֵ; ^{H3068} and they shall come again^{H7725} from the land^{H4480 H776} of the enemy.^{H341}

Jer 31:17 And there is^{H3426} hope^{H8615} in thine end,^{H319} saith^{H5002} אָיָאֵ, ^{H3068} that thy children^{H1121} shall come again^{H7725} to their own border.^{H1366}

Jer 31:31 **Behold,** ^{H2009} **the days** ^{H3117} **come,** ^{H935} saith^{H5002} אָיָאֵ, ^{H3068} that I will make^{H3772} a new^{H2319} **covenant (treaty, alliance, constitution, agreement, pledge, alliance of friendship-marriage)** ^{H1285} with^{H854} **the house** ^{H1004} of Israel,^{H3478} and with^{H854} **the house** ^{H1004} of Judah:^{H3063}

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

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

Jer 31:34 And they shall teach^{H3925} no^{H3808} more^{H5750} every man^{H376 (H853)} his neighbour,^{H7453} and every man^{H376 (H853)} his brother,^{H251} saying,^{H559} Know^{H3045 (H853)} אָיָאֵ: ^{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} אָיָאֵ: ^{H3068} for^{H3588} I will forgive^{H5545} their iniquity,^{H5771} and I will remember^{H2142} their sin^{H2403} no^{H3808} more.^{H5750}

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

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

Jer 31:37 Thus^{H3541} saith^{H559} אֲנִי^{H3068}; If^{H518} heaven^{H8064} above^{H4480 H4605} can be measured,^{H4058} and the foundations^{H4146} of the earth^{H776} searched out^{H2713} beneath,^{H4295} I^{H589} will also^{H1571} cast off^{H3988} all^{H3605} the seed^{H2233} of Israel^{H3478} for^{H5921} all^{H3605} that^{H834} they have done,^{H6213} saith^{H5002} אֲנִי^{H3068}.

Jer 31:38 Behold,^{H2009} the days^{H3117} come,^{H935} saith^{H5002} אֲנִי^{H3068}, that the city^{H5892} shall be built^{H1129} to אֲנִי^{H3068} from the tower^{H4480 H4026} of Hananeel^{H2606} unto the gate^{H8179} of the corner.^{H6438}

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

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

So let's answer our questions, now that we have the full text.

Who: is He talking to? It's the House of Israel and House of Yaacob from all corners of the earth, the Remnant.

What: is happening for there to be a renewed covenant? There will be a watchman on the wall calling the people to come back to meet with Yahuah. Everyone will know the Name Yahuah and that He is the Almighty.

Where: This will happen when we are all gathered back to Zion.

When: In the last days, At the End, and a city will be built to Yahuah that will never be thrown down, Forever!

Exactly what is the new covenant? Instead of writing *the Torah* on paper or on stone it will be written on our hearts and will be a part of our very fiber! The Torah won't be new! How we learn it or know it will be different!

None of this has happened yet!

People are still rejecting the Torah!

There is no renewed covenant or New Testament
that replaces the Original Covenant or Torah--now or ever!

- We have not yet been called back to Zion
- We do not have to Torah written upon our heart (or I would not have to do this study)
- Yahuah has not officially forgiven us. He is still looking on our sins
- Not everyone knows Yahuah, so we are still teaching one another

Repeat! We do not have a "New Testament" or "Renewed Covenant".

We have Eyewitness accounts of Yahusha's life as He taught the Torah and fulfilled Passover, Unleavened Bread, First Fruits and Feast of Weeks-*His words* which do not conflict with Torah are Scripture-since most of the time He is quoting The Tanak.

We have The Revelation of Yahusha from an Eyewitness-Which does not conflict with the Prophets and Psalms. It is Scripture. However only up to Chapter 18 can be verified before Constantine.

The Eyewitness accounts, if they are not quoting Yahusha, are simply letters expressing their opinion's or commentaries from the eyewitnesses and others. They are not Scripture.

They do not trump or nullify The Torah

Proverbs : 6:23 For the **commandment** is a lamp; and the **Torah** is light; and reproofs of instruction are the way of life.

Psa 19:7 The TORAH^{H8451} of אֱלֹהִים^{H3068} is perfect,^{H8549} converting^{H7725} the soul:^{H5315} the testimony^{H5715} of אֱלֹהִים^{H3068} is sure,^{H539} making wise^{H2449} the simple.^{H6612}

Understand, The Torah is *Perfect*, thus there is no need for any other Scriptures to save us! H8549 also means *complete*! Yes, the Eyewitness Accounts are awesome to read and it is precious to hear Yahusha's voice! He was quoting Torah. It is awesome we get to see some prophecies fulfilled and we are introduced to Him, but it is the same message as in the Torah. Yahusha is in the Torah. I weigh

and balance what I read in the eyewitness accounts against the Torah. If it is not in conflict, then it is good and beneficial. If not, then it becomes suspect. Yahusha warned us to look out for false witnesses. I think we should heed what He had to say. Yahuah said the same thing in the Tanak. Shatan keeps repeating his counterfeiting lies because they work so well. Dab of truth, twist a scripture here, lie a little there and wrap it up with sweet words and you get people dazed and confused.

Torah is whole, sound, entire, complete and finished. I think that says it all.

Strong's H8549 - <i>tamiym</i>	
תָּמִיִּם	
Transliteration	Pronunciation
<i>tamiym</i>	tä·mēm' (Key)
Part of Speech	Root Word (Etymology)
adjective	From תָּמַם (H8552)
TWOT Reference	
2522d	
Outline of Biblical Usage	
1) complete, whole, entire, sound a) complete, whole, entire b) whole, sound, healthful c) complete, entire (of time) d) sound, wholesome, unimpaired, innocent, having integrity e) what is complete or entirely in accord with truth and fact (neuter adj/subst)	
Authorized Version (KJV) Translation Count – Total: 91	
AV – without blemish 44, perfect 18, upright 8, without spot 6, uprightly 4, whole 4, sincerely 2, complete 1, full 1, misc 3	

Strong's H8552 - <i>tamam</i>	
תָּמַם	
Transliteration	Pronunciation
<i>tamam</i>	tä·mam' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
2522	
Outline of Biblical Usage	
1) to be complete, be finished, be at an end a) (Qal) 1) to be finished, be completed a) completely, wholly, entirely (as auxiliary with verb) 2) to be finished, come to an end, cease 3) to be complete (of number) 4) to be consumed, be exhausted, be spent 5) to be finished, be consumed, be destroyed 6) to be complete, be sound, be unimpaired, be upright (ethically) 7) to complete, finish 8) to be completely crossed over b) (Niphal) to be consumed c) (Hiphil) 1) to finish, complete, perfect 2) to finish, cease doing, leave off doing 3) to complete, sum up, make whole 4) to destroy (uncleanness) 5) to make sound d) (Hithpael) to deal in integrity, act uprightly	
Authorized Version (KJV) Translation Count – Total: 64	
AV – consume 26, end 9, finished 4, clean 3, upright 3, spent 3, perfect 2, done 2, failed 2, accomplish 2, misc 8	

The Torah will not pass away at all, it will still be on our hearts! Not all the prophecies are completed. When they have been then that will be the time it's written within us as a natural way of life. Thus prophecy will be permanently fulfilled.

This upsets a lot of people and terms like "Judaize" and "legalism" get thrown about. "The law" or "Commandments" are not "Jewish" laws. They are not even "Laws". They are instructions and a way for those in Yah's fold to hear Yahusha, The Sheppard's Voice.

You live in your country and hopefully do not break the law of the land. Are you accused of being caught up in "Legalism", of course not, you also don't have a choice whether to comply or not. This is completely opposite of Torah. You can reject it. Just don't expect the benefits that come with accepting it. That's fair!

If we choose to follow the instructions of The Father's wisdom thru Torah and trust that He is telling us the truth that this is the way home, how is that being "legalistic"? No one is forcing us to choose eternal life! We can choose to live this life with no strings and then that will be our end. It could not be fairer!

Those that scream foul- "this is not fair" are those that want to live like the devil, spit in the eye of Yahuah and then be granted a free pass to Eternity! Every household has terms and agreements. This is no different. If people do not love Yahuah now, why in the world would they want to spend eternity with Him? He does not change! Understand this! If you don't love Him, He does not want to spend eternity with you!

Isa 5:20 Woe^{H1945} unto them that call^{H559} evil^{H7451} good,^{H2896} and good^{H2896} evil,^{H7451} that put^{H7760} darkness^{H2822} for light,^{H216} and light^{H216} for darkness,^{H2822} that put^{H7760} bitter^{H4751} for sweet,^{H4966} and sweet^{H4966} for bitter!^{H4751}

The Torah is a lamp under our feet! It is not Darkness!

The Scriptures say that those who do not follow the instructions of the Torah are rebellious. Hmmm ever think about that? What is being rebellious? H4784 MaRah מרה - defying, being openly defiant of His authority, implying hostility, including not observing what you have been asked to do. But who are we rebelling from? The giver of the Torah, Yahuah ! And that is ok. Just don't expect Him to give you the "perks" of being a part of His family! You will soon see the tone of the criticisms against us that observe the Torah in this presentation by one who is clearly rebelling against The Almighty and the sad thing is he doesn't even realize it.

It's not entirely our fault for being misled, but it will be our fault if after we learn the truth, we ignore it. The KJV has misled millions in regards to the word

TORAH! It uses words like *commandment* and *law*. Torah means instructions and is a guide to teach us. Again, I would stress using a KJV that has the Strong's numbers in them so you can look up a word's meanings to see if there is a discrepancy with what you think it means. Then keep looking in other sources as well.

And just in case you still don't think it is important, let's look at the back of the book.

Revelation 22:11-12

"He who does wrong, let him do more wrong. He who is filthy, let him be more filthy. **He who is righteous, let him be more righteous. He who is set apart, let him be more set apart.** And see, I am coming speedily and My reward is with Me to give to each according to **his work**. I am the Aleph and the Tau, the beginning and the end, the first and the last.

Yahusha is saying pick your side! But you will be judged by who you served, based on the Torah. The only measure of righteousness we have is Torah- That is what Yahusha used. Hebrew is an action language. We must be about The Father's Business just like Yahusha was doing The Father's **Work**, calling out the Pharisees and scribes and teaching the people about the way home.

Now you will never see Torah in the KJV but it is *supposed* to be there! It is another word that has been covered over 219 times as Law. Let us do a word search for "law".

Strong's #	Hb/Gk Word	Pronunciation	English Equivalent
Old Testament (Hebrew) for "law"			
H1881	<i>dath</i>	däth	law , decree, commandment, manner, commission
H1882	<i>dath (Aramaic)</i>	däth	law , decree
H2524	<i>cham</i>	khäm	father in law
H2545	<i>chamowth</i>	kham·öth'	mother in law
H2706	<i>choq</i>	khöke	statute, ordinance, decree, due, law , portion, bounds, custom, appointed, commandments, misc
H2710	<i>chaqaq</i>	khä·kak'	lawgiver, governor, decree, to grave, portray, law , printed, set, note, appoint

H2859	<i>chathan</i>	khä·than'	law, affinity, marriages
H2860	<i>chathan</i>	khä·thän'	law, bridegroom, husband
H2994	<i>Yëbemeth</i>	yev·ä'·meth	brother's wife, sister in law
H3618	<i>kallah</i>	kal·lä'	daughter in law, bride, spouse
H4687	<i>mitsvah</i>	mits·vä'	commandments, precept, commanded, law, ordinances
H4941	<i>mishpat</i>	mish·pät'	judgment, manner, right, cause, ordinance, lawful, order, worthy, fashion, custom, discretion, law, measure, sentence, misc
H8451	<i>towrah</i>	tō·rä'	law

New Testament (Greek) for "law"

G60	<i>agoraios</i>	ä-go-rī-os	baser sort, law
G458	<i>anomia</i>	ä-no-mē'-ä	iniquity, unrighteousness, transgress the law, transgression of the law
G459	<i>anomos</i>	ä'-no-mos	without law, transgressor, wicked, lawless, unlawful
G460	<i>anomōs</i>	ä-no'-mōs	without law
G1772	<i>ennomos</i>	e'n-no-mos	lawful, under law
G2917	<i>krima</i>	krē'-mä	judgment, damnation, condemnation, be condemned, go to law, avenge
G2919	<i>krinō</i>	krē'-nō	judge, determine, condemn, go to law, call in question, esteem, misc
G3544	<i>nomikos</i>	no-mē-ko's	lawyer, about the law
G3547	<i>nomodidaskalos</i>	no-mo-dē-dä'-skä- los	doctor of the law, teacher of the law
G3548	<i>nomothesia</i>	no-mo-the-sē'-ä	giving of the law
G3549	<i>nomotheteō</i>	no-mo-the-te'-ō	receive the law, establish
G3551	<i>nomos</i>	no'-mos	law
G3565	<i>nymphē</i>	nū'm-fā	bride, daughter in law
G3891	<i>paranomeō</i>	pä-rä-no-me'-ō	contrary to the law
G3994	<i>penthera</i>	pen-the-rä'	mother in law, wife's mother
G3995	<i>pentheros</i>	pen-the-ro's	father in law

Strong's H8451 - *towrah*

תּוֹרָה

Transliteration	Pronunciation
<i>towrah</i>	tō-rā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	From יָרָה (H3384)
TWOT Reference	
910d	

Outline of Biblical Usage

- 1) law, direction, instruction
 - a) instruction, direction (human or divine)
 - 1) body of prophetic teaching
 - 2) instruction in Messianic age
 - 3) body of priestly direction or instruction
 - 4) body of legal directives
 - b) law
 - 1) law of the burnt offering
 - 2) of special law, codes of law
 - c) custom, manner
 - d) the Deuteronomic or Mosaic Law

Authorized Version (KJV) Translation Count – Total: 219

AV – law 219

Gesenius's Lexicon (Help)

תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach).
 —(1) *instruction, doctrine*, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.
 (2) *law*.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws*; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

Strong's H8452 - *towrah*

תּוֹרָה

Transliteration	Pronunciation
<i>towrah</i>	tō-rā' (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Probably from יָרָה (H8448)
TWOT Reference	
910d	

Outline of Biblical Usage

- 1) custom, manner, mode, law (of man)

Authorized Version (KJV) Translation Count – Total: 1

AV – manner 1

Gesenius's Lexicon (Help)

תּוֹרָה f. (from the root יָרָה Hiph. No. 4. to teach).
 —(1) *instruction, doctrine*, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.
 (2) *law*.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. *the law of sacrifice*, Leviticus 6:7; 7:7; or collect. *laws*; סֵפֶר הַתּוֹרָה the book of the law, Josh. 1:8; 8:34; 2 Ki. 22:8, 11; Neh. 8:3; plur. תּוֹרוֹת laws, Exod. 18:20; Lev. 26:46.

Strong's H3384 - *arah*

אָרָה

Transliteration	Pronunciation
<i>arah</i>	yä·rä' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
910	

Outline of Biblical Usage

- 1) to throw, shoot, cast, pour
 - a) (Qal)
 - 1) to throw, cast
 - 2) to cast, lay, set
 - 3) to shoot arrows
 - 4) to throw water, rain
 - b) (Niphal) to be shot
 - c) (Hiphil)
 - 1) to throw, cast
 - 2) to shoot
 - 3) to point out, show
 - 4) to direct, teach, instruct
 - 5) to throw water, rain

Authorized Version (KJV) Translation Count – Total: 84

AV – teach 42, shoot 18, archers 5, cast 5, teacher 4, rain 2, laid 1, direct 1, inform 1, instructed 1, shewed 1, shooters 1, through 1, watered 1

אָרָה inf. אָרָה, אָרָה, and אָרָה 2 Chron. 26:15, imp. אָרָה, fut. אָרָה [1 pers. pl. with suff. אָרָה].

(1) to cast, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. אָרָה an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι ἄστυ, for to lay the foundations of a city; Syr. **ܐܘܪܐ** to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar אָרָה אָשֶׁר אָרָה which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare אָרָה, Hos. 6:3. Hence part. אָרָה the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. אָרָה Ex. 19:13.

HIPIIL הִאָרָה, fut. אָרָה, with Vav convers. אָרָה. (1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. אָרָה 2 Ki. 13:17. Part. אָרָה an archer, 1 Sam. 31:3. Written by an Aramaism in the manner of verbs אָרָה, 2 Sam. 11:24, אָרָה הַמִּוֹרְאִים "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. אָרָה i. q. אָרָה "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like אָרָה אָרָה), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, אָרָה אָרָה אָרָה "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:26.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνῶ, ἀραγαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by אָרָה of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by אָרָה (prop. to teach or conform to something) 2 Ch. 6:27; or אָרָה (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Law is not a good translation for Torah. The root is foundational pointing in a direction, teaching, and instruction. Being from אָיָאָ, that is why the Scriptures are so adamant from King David or Duud (pronounced Dude) in the Psalms how, true, righteous and awesome they are. It's why as our Heavenly Father, אָיָאָ cannot tolerate our not following them, because it is the only thing that will keep us out of danger and shatan's clutches and thus separated from Yah! It grieves Him. He cannot be where rebellion and unrighteousness is. Yah does not want to be separated from us! Oh what a big meanie He is! How horrible is the one who created us to want to keep us from harm and show us the way to eternal life!

It's very important to know the difference between Torah H8451 and Mitsvah H4687 and Mishpat H4941, which can be from אָיָאָ or man.

We won't look at all 219 verses, but you should. Blue Letter Bible is an awesome free reference, just put in H8451 and you can get this information on line.

This one is often overlooked. Gentiles never want to think the Torah is for them!

Num 15:16 One^{H259} law **TORAH** ^{H8451} and one^{H259} manner^{H4941} shall be^{H1961} for you, **and for the stranger^{H1616} that sojourneth^{H1481} with^{H854} you.**

Let that sink in. Yahuah said *we all can benefit from the same instructions* because He created the people of Israel as well as the ones that were not of the same blood. DUH! Why is this so hard to comprehend? We allow men to write hundreds of thousands of laws, taking away basic rights and that is A.O.K. But if Yah our Father gives us instructions, people go ballistic! They just can't hang with a "god" like that! These same people make house rules for their kids to follow! What hypocrisy!

Num 29-30

29 For him who makes a mistake there is one Torah 8451, both for him who is native among the children of Yisrael *and for the stranger who sojourns in their midst.* 30 "But the being who acts defiantly, *whether he is a native or a stranger,* he reviles אַיָּאָז, and that being, shall be cut off from among his people. 31 because he has despised the Word of אַיָּאָז, and has broken His Command, that being shall certainly be cut off, his wickedness is upon him."

Deu 4:8 And what^{H4310} nation^{H1471} *is there so* great,^{H1419} that^{H834} hath statutes^{H2706} and judgments^{H4941} *so* righteous^{H6662} as all^{H3605} this^{H2063} **TORAH**,^{H8451} which^{H834} I^{H595} set^{H5414} before^{H6440} you this day?^{H3117}

Deu 27:26 Cursed^{H779} *be* he that^{H834} confirmeth^{H6965} not^{H3808} *all*(^{H853}) the words^{H1697} of this^{H2063} **TORAH**^{H8451} to do^{H6213} them. And all^{H3605} the people^{H5971} shall say,^{H559} Amen.^{H543}

Deu 28:58 If^{H518} thou wilt not^{H3808} observe^{H8104} to do^{H6213} (^{H853}) all^{H3605} the words^{H1697} of this^{H2063} **TORAH**^{H8451} that are written^{H3789} in this^{H2088} book,^{H5612} that thou mayest fear^{H3372} (^{H853}) this^{H2088} glorious^{H3513} and fearful^{H3372} name,^{H8034} (^{H853}) אַיָּאָז^{H3068} **THY** Almighty;^{H430}

Deu 28:61 Also^{H1571} every^{H3605} sickness,^{H2483} and every^{H3605} plague,^{H4347} which^{H834} *is* not^{H3808} written^{H3789} in the book^{H5612} of this^{H2063} **TORAH**,^{H8451} them will אַיָּאָז^{H3068} bring^{H5927} upon^{H5921} thee, until^{H5704} thou be destroyed.^{H8045}

Deu 29:9 Keep^{H8104} therefore(^{H853}) the words^{H1697} of this^{H2063} covenant,^{H1285} and do^{H6213} them, that^{H4616} ye may prosper^{H7919} (^{H853}) in all^{H3605} that^{H834} ye do.^{H6213}

Deu 29:10 Ye^{H859} stand^{H5324} this day^{H3117} all^{H3605} of you before^{H6440} אַיָּאָז^{H3068} your Eternal Almighty;^{H430} your captains^{H7218} of your tribes,^{H7626} your elders,^{H2205} and your officers,^{H7860} *with* all^{H3605} the men^{H376} of Israel,^{H3478}

Deu 29:11 Your little ones,^{H2945} your wives,^{H802} *and thy stranger*^{H1616} that^{H834} *is* in^{H7130} thy camp,^{H4264} from the hewer^{H4480} ^{H2404} of thy wood^{H6086} unto^{H5704} the drawer^{H7579} of thy water:^{H4325}

Deu 29:12 That thou shouldest enter^{H5674} into covenant^{H1285} with אַיָּאָז^{H3068} thy Almighty,^{H430} and into his oath,^{H423} which^{H834} אַיָּאָז^{H3068} thy Almighty^{H430} maketh^{H3772} with^{H5973} thee this day:^{H3117}

Deu 29:13 That^{H4616} he may establish^{H6965} thee to day^{H3117} for a people^{H5971} unto himself, and *that* he^{H1931} may be^{H1961} unto thee a Almighty,^{H430} as^{H834} he hath said^{H1696} unto thee, and as^{H834} he hath sworn^{H7650} unto thy fathers,^{H1} to Abraham,^{H85} to Isaac,^{H3327} and to Jacob.^{H3290}

Deu 29:14 Neither^{H3808} with^{H854} you only^{H905} do I^{H595} make^{H3772} (H853) this^{H2063} covenant^{H1285} and this^{H2063} oath;^{H423}

Deu 29:15 But^{H3588} with^{H854} *him* that^{H834} standeth^{H5975} here^{H6311} with^{H5973} us this day^{H3117} before^{H6440} אֲנִי^{H3068} our Almighty,^{H430} **and also with^{H854} *him* that^{H834} is not^{H369} here^{H6311} with^{H5973} us this day:^{H3117} (WOW!)**

Deu 29:16 (For^{H3588} ye^{H859} know^{H3045} (H853) how^{H834} we have dwelt^{H3427} in the land^{H776} of Egypt;^{H4714} and how^{H834} we came^{H5674} through^{H7130} the nations^{H1471} which^{H834} ye passed by;^{H5674}

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

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

Deu 29:19 And it come to pass,^{H1961} when he heareth^{H8085} (H853) the words^{H1697} of this^{H2063} curse,^{H423} **that he bless himself^{H1288} in his heart,^{H3824} saying,^{H559} I shall have^{H1961} peace,^{H7965} **though^{H3588} I walk^{H1980} in the imagination^{H8307} of mine heart,^{H3820} **to^{H4616} add^{H5595} drunkenness^{H7302} to^{H854} thirst:^{H6771}******

Deu 29:20 אֲנִי^{H3068} will^{H14} not^{H3808} spare^{H5545} him, but^{H3588} then^{H227} the anger^{H639} of אֲנִי^{H3068} and his jealousy^{H7068} shall smoke^{H6225} against that^{H1931} man,^{H376} and all^{H3605} the curses^{H423} that are written^{H3789} in this^{H2088} book^{H5612} shall lie^{H7257} upon him, and אֲנִי^{H3068} shall blot out^{H4229} (H853) his name^{H8034} from under^{H4480} H8478 heaven.^{H8064}

Deu 29:21 And אֲנִי^{H3068} shall separate^{H914} him unto evil^{H7451} out of all^{H4480} H3605 the tribes^{H7626} of Israel,^{H3478} according to all^{H3605} the curses^{H423} of the covenant^{H1285} that are written^{H3789} in this^{H2088} book^{H5612} of the **TORAH:**^{H8451}

Deu 29:22 So that the generation^{H1755} to come^{H314} of your children^{H1121} that^{H834} shall rise up^{H6965} after^{H4480} H310 you, and the stranger^{H5237} that^{H834} shall come^{H935} from a

far^{H7350} land,^{H4480 H776} shall say,^{H559} when they see^{H7200 (H853)} the plagues^{H4347} of that^{H1931} land,^{H776} and the sicknesses^{H8463} which^{H834} אַיָּאֵז^{H3068} hath laid^{H2470} upon it;

Deu 29:23 *And that* the whole^{H3605} land^{H776} thereof *is* brimstone,^{H1614} and salt,^{H4417} *and* burning,^{H8316} *that* it is not^{H3808} sown,^{H2232} nor^{H3808} beareth,^{H6779} nor^{H3808} any^{H3605} grass^{H6212} groweth^{H5927} therein, like the overthrow^{H4114} of Sodom,^{H5467} and Gomorrah,^{H6017} Admah,^{H126} and Zeboim,^{H6636} which^{H834} אַיָּאֵז^{H3068} overthrew^{H2015} in his anger,^{H639} and in his wrath:^{H2534}

Deu 29:24 Even all^{H3605} nations^{H1471} shall say,^{H559} Wherefore^{H5921 H4100} hath אַיָּאֵז^{H3068} done^{H6213} thus^{H3602} unto this^{H2063} land?^{H776} what^{H4100} *meaneth* the heat^{H2750} of this^{H2088} great^{H1419} anger?^{H639}

Deu 29:25 Then men shall say,^{H559} **Because**^{H5921 H834} **they have forsaken**^{H5800 (H853)} **the covenant**^{H1285} **of אַיָּאֵז**^{H3068} **Everlasting**^{H430} **of their fathers,**^{H1} which^{H834} he made^{H3772} with^{H5973} them when he brought them forth^{H3318 (H853)} out of the land^{H4480 H776} of Egypt:^{H4714}

Deu 29:26 For they went^{H1980} and **served**^{H5647} **other**^{H312} **gods,**^{H430} and worshipped^{H7812} them, gods^{H430} whom^{H834} they knew^{H3045} not,^{H3808} and *whom* he had not^{H3808} given^{H2505} unto them:

Deu 29:27 And the anger^{H639} of אַיָּאֵז^{H3068} was kindled^{H2734} against this^{H1931} land,^{H776} to bring^{H935} upon^{H5921} it^(H853) all^{H3605} the curses^{H7045} that are written^{H3789} in this^{H2088} book:^{H5612}

Deu 29:28 And אַיָּאֵז^{H3068} rooted them out^{H5428} of^{H4480 H5921} their land^{H127} in anger,^{H639} and in wrath,^{H2534} and in great^{H1419} indignation,^{H7110} and cast^{H7993} them into^{H413} another^{H312} land,^{H776} as it is this^{H2088} day.^{H3117}

Deu 29:29 The secret^{H5641} things belong unto אַיָּאֵז^{H3068} our Almighty:^{H430} but those things which are revealed^{H1540} belong unto us and to our children^{H1121} for ever,^{H5704} H5769 that we may do^{H6213 (H853)} all^{H3605} the words^{H1697} of this^{H2063} **law**^{H8451} **TORAH.**^{H8451}

Deu 31:12 Gather the people together,^{H6950 (H853) H5971} men,^{H376} and women,^{H802} and children,^{H2945} **and thy stranger**^{H1616} **that**^{H834} **is within thy gates,**^{H8179} that^{H4616} they may hear,^{H8085} and that^{H4616} they may learn,^{H3925} and fear^{H3372 (H853)} אַיָּאֵז^{H3068} your Almighty,^{H430} and observe^{H8104} to do^{H6213 (H853)} all^{H3605} the words^{H1697} of this^{H2063} **TORAH:**^{H8451}

Jos 1:7 Only^{H7535} **be thou strong**^{H2388} **and very**^{H3966} **courageous,**^{H553} that thou mayest observe^{H8104} to do^{H6213} according to all^{H3605} the Torah,^{H8451}

which^{H834} Moses^{H4872} my servant^{H5650} commanded^{H6680} thee: turn^{H5493} not^{H408} from^{H4480} it to the right hand^{H3225} or to the left,^{H8040} that^{H4616} thou mayest prosper^{H7919} whithersoever^{H3605 H834} thou goest.^{H1980}

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

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

Jos 22:5 But^{H7535} take diligent^{H3966} heed^{H8104} to do^{H6213 (H853)} the commandment^{H4687} and the **TORAH**,^{H8451} which^{H834} Moses^{H4872} the servant^{H5650} of **אֱלֹהִים**^{H3068} charged^{H6680} you, to love^{H157 (H853)} **אֱלֹהִים**^{H3068} your Almighty,^{H430} and to walk^{H1980} in all^{H3605} his ways,^{H1870} and to keep^{H8104} his commandments,^{H4687} and to cleave^{H1692} unto him, and to serve^{H5647} him with all^{H3605} your heart^{H3824} and with all^{H3605} your soul.^{H5315}

1Ki 2:3 And keep^{H8104 (H853)} the charge^{H4931} of **אֱלֹהִים**^{H3068} thy Almighty,^{H430} to walk^{H1980} in his ways,^{H1870} to keep^{H8104} his statutes,^{H2708} and his commandments,^{H4687} and his judgments,^{H4941} and his testimonies,^{H5715} as it is written^{H3789} in^(H853) the **TORAH**^{H8451} of Moses,^{H4872} that^{H4616} thou mayest prosper^{H7919} in all^{H3605} that^{H834} thou doest,^{H6213} and whithersoever^{H3605 H834 H8033} thou turnest^{H6437} thyself:

2Ki 17:37 And the statutes,^{H2706} and the ordinances,^{H4941} and the law **TORAH**,^{H8451} and the commandment,^{H4687} which^{H834} he wrote^{H3789} for you, ye shall observe^{H8104} to do^{H6213} for evermore;^{H3605 H3117} and ye shall not^{H3808} fear^{H3372} other^{H312} gods.^{H430}

1Ch 22:12 Only^{H389} **אֱלֹהִים**^{H3068} give^{H5414} thee wisdom^{H7922} and understanding,^{H998} and give thee charge^{H6680} concerning^{H5921} Israel,^{H3478} that thou mayest keep^{H8104 (H853)} the **TORAH**^{H8451} of **אֱלֹהִים**^{H3068} thy Almighty.^{H430}

2Ch 15:3 Now for a long season^{H7227 H3117} Israel^{H3478} hath been without^{H3808} the true^{H571} Almighty,^{H430} and without^{H3808} a teaching^{H3384} priest,^{H3548} and without^{H3808} **TORAH**.^{H8451}

2Ch 17:9 And they taught^{H3925} in Judah,^{H3063} and *had* the book^{H5612} of the **TORAH**^{H8451} of אַיָּאֵל^{H3068} with^{H5973} them, and went about^{H5437} throughout all^{H3605} the cities^{H5892} of Judah,^{H3063} and taught^{H3925} the people.^{H5971}

Neh 9:13 Thou camest down^{H3381} also upon^{H5921} mount^{H2022} Sinai,^{H5514} and spakest^{H1696} with^{H5973} them from heaven,^{H4480 H8064} and gavest^{H5414} them right^{H3477} judgments,^{H4941} and true^{H571} **TORAH**,^{H8451} good^{H2896} statutes^{H2706} and commandments:^{H4687}

Neh 9:14 And madest known^{H3045} unto them **thy holy**^{H6944} **sabbath**,^{H7676} and commandedst^{H6680} them precepts,^{H4687} statutes,^{H2706} and **TORAH**,^{H8451} by the hand^{H3027} of Moses^{H4872} thy servant:^{H5650}

Psa 19:7 The **TORAH**^{H8451} of אַיָּאֵל^{H3068} is perfect,^{H8549} **converting**^{H7725} **the soul**:^{H5315} the testimony^{H5715} of אַיָּאֵל^{H3068} is sure,^{H539} making wise^{H2449} the simple.^{H6612}

Psa 37:31 The law^{H8451} of his Almighty^{H430} is in his heart,^{H3820} none^{H3808} of his steps^{H838} shall slide.^{H4571}

Psa 40:8 I delight^{H2654} to do^{H6213} thy will,^{H7522} O my Almighty:^{H430} yea, thy **TORAH**^{H8451} is within^{H8432} my heart.^{H4578}

Psa 78:5 For he established^{H6965} a testimony^{H5715} in Jacob,^{H3290} and appointed^{H7760} a law^{H8451} in Israel,^{H3478} which^{H834} he commanded^{H6680 (H853)} our fathers,^{H1} that they should make them known^{H3045} to their children:^{H1121}

Psa 78:10 They kept^{H8104} not^{H3808} the covenant^{H1285} of Almighty,^{H430} and refused^{H3985} to walk^{H1980} in His **TORAH**;^{H8451}

Psa 89:30 If^{H518} his children^{H1121} forsake^{H5800} My **TORAH**,^{H8451} and walk^{H1980} not^{H3808} in My judgments;^{H4941}

Psa 94:12 Blessed^{H835} is the man^{H1397} whom^{H834} thou chastenest,^{H3256} O אַיָּאֵל,^{H3050} and teachest^{H3925} him out of thy **TORAH**;^{H4480 H8451}

Psa 105:45 That^{H5668} they might observe^{H8104} his statutes,^{H2706} and keep^{H5341} His **TORAH**.^{H8451} Praise^{H1984} ye אַיָּאֵל.^{H3050}

Psa 119:153 RESH. Consider^{H7200} mine affliction,^{H6040} and deliver^{H2502} me: for^{H3588} I do not^{H3808} forget^{H7911} thy **TORAH**.^{H8451}

Psa 119:163 I hate^{H8130} and abhor^{H8581} lying:^{H8267} *but* thy **TORAH** ^{H8451} do I love.^{H157}

Isa 2:3 And many^{H7227} people^{H5971} shall go^{H1980} and say,^{H559} Come^{H1980} ye, and let us go up^{H5927} to^{H413} the mountain^{H2022} of **אֲיָאֵל**,^{H3068} to^{H413} the house^{H1004} of the Almighty^{H430} of Jacob;^{H3290} and he will teach^{H3384} us of his ways,^{H4480 H1870} and we will walk^{H1980} in his paths:^{H734} for^{H3588} out of Zion^{H4480 H6726} shall go forth^{H3318} the law,^{H8451} and the word^{H1697} of **אֲיָאֵל**^{H3068} from Jerusalem.^{H4480 H3389}

Isa 5:24 Therefore^{H3651} as the fire^{H784} devoureth^{H398} the stubble,^{H7179} and the flame^{H3852} consumeth^{H7503} the chaff,^{H2842} so their root^{H8328} shall be^{H1961} as rottenness,^{H4716} and their blossom^{H6525} shall go up^{H5927} as dust:^{H80} because^{H3588} they have cast away^{H3988} (H853) the **TORAH** ^{H8451} of **אֲיָאֵל**^{H3068} of hosts,^{H6635} and despised^{H5006} the word^{H565} of the Holy One^{H6918} of Israel.^{H3478}

Isa 8:16 Bind up^{H6887} the testimony,^{H8584} seal^{H2856} the **TORAH** ^{H8451} among My disciples.^{H3928}

Isa 8:20 To the **TORAH** ^{H8451} and to the testimony:^{H8584} if^{H518} they speak^{H559} not^{H3808} according to this^{H2088} word,^{H1697} *it is* because^{H834} *there is* no^{H369} light^{H7837} in them.

Isa 24:5 The earth^{H776} also is defiled^{H2610} under^{H8478} the inhabitants^{H3427} thereof; because^{H3588} they have transgressed^{H5674} the **TORAH**,^{H8451} changed^{H2498} the ordinance,^{H2706} broken^{H6565} the everlasting^{H5769} covenant.^{H1285}

Isa 30:9 That^{H3588} this^{H1931} *is* a rebellious^{H4805} people,^{H5971} lying^{H3586} children,^{H1121} children^{H1121} *that* will^{H14} not^{H3808} hear^{H8085} the **TORAH** ^{H8451} of **אֲיָאֵל**:^{H3068}

Isa 42:4 He shall not^{H3808} fail^{H3543} nor^{H3808} be discouraged,^{H7533} till^{H5704} he have set^{H7760} judgment^{H4941} in the earth:^{H776} and the isles^{H339} shall wait^{H3176} for His **TORAH** .^{H8451}

Isa 42:21 **אֲיָאֵל**^{H3068} is well pleased^{H2654} for his righteousness' sake;^{H4616 H6664} he will magnify^{H1431} the **TORAH** ,^{H8451} and make *it* honourable.^{H142}

Isa 51:4 Hearken^{H7181} unto^{H413} me, my people;^{H5971} and give ear^{H238} unto^{H413} me, O my nation:^{H3816} for^{H3588} a **TORAH** ^{H8451} shall proceed^{H3318} from^{H4480 H854} me, and I will make my judgment^{H4941} to rest^{H7280} for a light^{H216} of the people.^{H5971}

Isa 51:7 Hearken^{H8085} unto^{H413} me, ye that know^{H3045} righteousness,^{H6664} the people^{H5971} in whose heart^{H3820} *is* My **TORAH** ;^{H8451} fear^{H3372} ye not^{H408} the reproach^{H2781} of men,^{H582} neither^{H408} be ye afraid^{H2865} of their revilings.^{H4480 H1421}

Jer 2:8 The priests^{H3548} said^{H559} not,^{H3808} Where^{H346} is **אִיִּי**?^{H3068} and they that handle^{H8610} the **TORAH** ^{H8451} knew^{H3045} me not:^{H3808} the pastors^{H7462} also transgressed^{H6586} against me, and the prophets^{H5030} prophesied^{H5012} by Baal THE LORD,^{H1168} and walked^{H1980} after^{H310} *things that do not*^{H3808} profit.^{H3276}

Jer 6:19 Hear,^{H8085} O earth:^{H776} behold,^{H2009} I^{H595} will bring^{H935} evil^{H7451} upon^{H413} this^{H2088} people,^{H5971} *even* the fruit^{H6529} of their thoughts,^{H4284} because^{H3588} they have not^{H3808} hearkened^{H7181} unto^{H5921} my words,^{H1697} nor to My **TORAH** ,^{H8451} **but rejected**^{H3988} **it.**

Jer 8:8 How^{H349} do ye say,^{H559} We^{H587} *are* wise,^{H2450} and the **TORAH** ^{H8451} of **אִיִּי**^{H3068} *is* with^{H854} us? Lo,^{H2009} certainly^{H403} in vain^{H8267} made^{H6213} he *it*; the pen^{H5842} of the scribes^{H5608} *is* in vain.^{H8267}

Hos 8:1 Set the trumpet^{H7782} to^{H413} thy mouth.^{H2441} *He shall come* as an eagle^{H5404} against^{H5921} the house^{H1004} of **אִיִּי**,^{H3068} because^{H3282} they have transgressed^{H5674} my covenant,^{H1285} and trespassed^{H6586} against^{H5921} My **TORAH**.^{H8451}

Hos 8:12 I have written^{H3789} to him the great things^{H7230} of My **TORAH**,^{H8451} **but they were counted**^{H2803} **as**^{H3644} **a strange thing.**^{H2114}

Amo 2:4 Thus^{H3541} saith^{H559} **אִיִּי**,^{H3068} For^{H5921} three^{H7969} transgressions^{H6588} of Judah,^{H3063} and for^{H5921} four,^{H702} I will not^{H3808} turn away^{H7725} *the punishment* thereof; because^{H5921} they have despised^{H3988} (H853) the **TORAH** ^{H8451} of **אִיִּי**,^{H3068} and have not^{H3808} kept^{H8104} his commandments,^{H2706} and their lies^{H3577} caused them to err,^{H8582} after^{H310} the which^{H834} their fathers^{H1} have walked:^{H1980}

Mic 4:2 And many^{H7227} nations^{H1471} shall come,^{H1980} and say,^{H559} Come,^{H1980} and let us go up^{H5927} to^{H413} the mountain^{H2022} of **אִיִּי**,^{H3068} and to^{H413} the house^{H1004} of the Almighty^{H430} of Jacob;^{H3290} and he will teach^{H3384} us of his ways,^{H4480} ^{H1870} and we will walk^{H1980} in his paths:^{H734} for^{H3588} the **TORAH** ^{H8451} shall go forth^{H3318} of Zion,^{H4480} ^{H6726} and the word^{H1697} of **אִיִּי**^{H3068} from Jerusalem.^{H4480} ^{H3389}

Hab 1:4 Therefore^{H5921} ^{H3651} the **TORAH** ^{H8451} is slacked,^{H6313} and judgment^{H4941} doth never^{H3808} ^{H5331} go forth:^{H3318} for^{H3588} the wicked^{H7563} doth compass about^{H3803} (H853) the righteous;^{H6662} therefore^{H5921} ^{H3651} wrong^{H6127} judgment^{H4941} proceedeth.^{H3318}

Zep 3:4 Her prophets^{H5030} *are* light^{H6348} *and* treacherous^{H900} persons:^{H376} her priests^{H3548} have polluted^{H2490} the sanctuary,^{H6944} they have done violence^{H2554} to the **TORAH** .^{H8451}

Hag 2:11 Thus^{H3541} saith^{H559} **אִיִּי**^{H3068} of hosts;^{H6635} Ask^{H7592} now^{H4994} (H853) the priests^{H3548} *concerning* the **TORAH** ,^{H8451} saying,^{H559}

Zec 7:12 Yea, they made^{H7760} their hearts^{H3820} *as* an adamant stone,^{H8068} lest they should hear^{H4480 H8085} the^(H853) **TORAH**,^{H8451} and the words^{H1697} which^{H834} **אֲנִי**^{H3068} of hosts^{H6635} hath sent^{H7971} in his spirit^{H7307} by^{H3027} the former^{H7223} prophets:^{H5030} therefore came^{H1961} a great^{H1419} wrath^{H7110} from^{H4480 H854} **אֲנִי**^{H3068} of hosts.^{H6635}

Mal 2:5 My covenant^{H1285} was^{H1961} with^{H854} him of life^{H2416} and peace;^{H7965} and I gave^{H5414} them to him *for* the fear^{H4172} wherewith he feared^{H3372} me, and was afraid^{H2865} before^{H4480 H6440} My name.^{H8034}

Mal 2:6 The **TORAH**^{H8451} of truth^{H571} was^{H1961} in his mouth,^{H6310} and iniquity^{H5766} was not^{H3808} found^{H4672} in his lips:^{H8193} he walked^{H1980} with^{H854} me in peace^{H7965} and equity,^{H4334} and did turn many away^{H7725 H7227} from iniquity.^{H4480 H5771}

Mal 2:7 For^{H3588} the priest's^{H3548} lips^{H8193} should keep^{H8104} knowledge,^{H1847} and they should seek^{H1245} the **TORAH**^{H8451} at his mouth:^{H4480 H6310} for^{H3588} he^{H1931} *is* the messenger^{H4397} of **אֲנִי**^{H3068} of hosts.^{H6635}

Mal 2:8 But ye^{H859} are departed^{H5493} out of^{H4480} the way;^{H1870} ye have caused many to stumble^{H3782 H7227} at the **TORAH**;^{H8451} ye have corrupted^{H7843} the covenant^{H1285} of Levi,^{H3878} saith^{H559} **אֲנִי**^{H3068} of hosts.^{H6635}

Mal 2:9 Therefore have I^{H589} also^{H1571} made^{H5414} you contemptible^{H959} and base^{H8217} before all^{H3605} the people,^{H5971} according as^{H6310 H834} ye have not^{H369} kept^{H8104 (H853)} my ways,^{H1870} but have been partial^{H5375 H6440} in the **TORAH**.^{H8451}

Mal 4:4 Remember^{H2142} ye the **TORAH**^{H8451} of Moses^{H4872} my servant,^{H5650} which^{H834} I commanded unto^{H6680} him in Horeb^{H2722} for^{H5921} all^{H3605} Israel,^{H3478} *with* the statutes^{H2706} and judgments.^{H4941}

After reading these, I am sure that some of you are shocked to see some very familiar verses, but you have never heard the word *Torah* read in church. Did you notice all the times Yah called it *His Torah*? Not the Jew's Torah. Not Moshe's Torah. It is His!. Do you see the pattern? Shatan does not want you to really know what is being said here. Another cover-up of the gravest importance! Without the Torah we are lost. Without knowing Yahuah's Name we are not adopted, do you

smell the rat yet? I hope your blood is starting to boil from all these lies we have been told and in turn all the lies we have told to our children!!

I hope if nothing else you can help others ease up a bit on the labels of "legalist", "Judaizer", "literalist" or "Cults" when referring to the people that are trying to understand what observing Torah means and what the true Torah is, instead of the "lying pens of the scribes".

The flippant term "Cult" that gets thrown around, I hope you can see just from the mini word search we did above, that it is really blasphemy against Yahuah to say that anyone trying to live by the word of אִתְּךָ, which is The Torah, is in a "cult". I would have to say there is a BIG difference between Cult and Remnant.

Let's look at some issues people have used to debate and warn others about "the sacred namers". Mr. Cocherell's site has quite a few listed, so I will address these. Some of the issues will be addressed in the other parts of this presentation so I will not address those here to prevent repetition.

Among those who profess to know the exact personal names of God the Father and Jesus Christ, there is much conflict as to the exact characters used to depict the name, the exact vowels used for these symbols, and the exact pronunciation of these characters and vowels.

Here is a partial list of the names that the various groups say are the correct personal names of God. Can you pick the right one?

Yahowah	YAHO	Yahowah-rapha
Yaho-Hoshu-wah Yah		Yahowah-ra-ah
Y.H.W.H	Yahowah-tsidkenu	Yahweh
Yahowah-shalom	Yahveh	Yahowah-sabaoth
Yahvehshua	Yahowah-yireth	Yahshua
Y.H.V.H	Yeshua	Yahowah-nissi
Yasha	Yehovih	Yeshuwa

In addition, the following are absolutely not the original names of God the Father or his Son the Messiah: Adonai, Jesus, Christ, Jehovah, Iesous, Iesus, Christos, God, Gott,

Kuros, Theos, and Yod. Perhaps his personal name is not even in the long list above. If your salvation depended on your choosing the right name, which one would you choose? The simple fact is that we do not know the exact pronunciation of their names.

The first misconception is our salvation is through knowing the Torah, not some *sacred name sinner's prayer*. You cannot mix erroneous Christian doctrine with the teaching of Yahuah. You will know Your Father's name, because by becoming His child, He will adopt you. If you think you are "saved" just because you have switched Yahuah for "the lord" or Yahusha for Jesus and do not follow His instructions, you still aren't getting it. As we have discussed before, Yahuah has never said improper pronunciation irritates Him, He said *not using it infuriates* Him. It is clear that anyone using the argument above has not researched where any of the pagan titles came from that are clearly not acceptable to be used for Yahuah or Yahusha. Any group claiming to know the "exact" pronunciation of יהוה, needs to humble themselves. We all do the best we can and it will be Yahuah that makes our speech perfect when this mess is over.

According to The Jewish Encyclopedia:

"The correct pronunciation of the JHWH was known by members of the Babylonian Academy as late as 1000 A.D. It is believed the name is derived from the Hebrew verb 'to be' (havah). It is for this reason some Sacred Names advocates insist the pronunciation of the JHWH should be Yahvah. Many Sacred Names people are troubled over the various forms of the Sacred Name, but the majority have chosen Yahweh and in faith believe this is the name because scholars predominantly agree in this choice. So, until a better form is learned from the Hebrew grammar and Hebrew authorities, most will continue teaching the Sacred Name as Yahweh".

"One fact is certain, sacred name advocates are not in agreement themselves as to the correct pronunciation of the Name. Some contend for Yahweh, others for Yahveh or for Yahvah or for Yaheveh. None of the selected forms such as Jehovah, Yehovah, Yahweh, Yahveh, Yahwe, Yahvah, Yahaveh, and Yahaweh are really demonstrated to be on a sound basis. What is significant is that the YHWH has no true vowel points in modern Hebrew. Its vowel points are those of Adonai.

While he is correct, there is not a universal confirmation of the English transliteration of the pronunciation of יהוה, is this a problem? Have we ever once come across a Scripture where Yah says "You better pronounce it right or else!" Remember He can be quite detailed, think about His instructions on how to build the ark.

Question: If correct pronunciation of His name was the utmost requirement in Yah's mind when He said to proclaim His name, then why did He choose Moshe to teach the Torah and Yah's name to the people again?

A stutterer and or someone having a thick tongue would be the last person you would ask if pronunciation was the most important aspect, learning Yah's name. We must look at Yah's perspective, not shatan's distractions! He knew what shatan would do to hide His name! There is no "V" in Hebrew so YHVH is as bad as Jehovah, and easy to figure out this is not correct. I'm not being critical, just logical. We need to throw out the options where the letters and sounds themselves are not in the original Hebrew language or a very late addition. If there is no way Yahusha's family could pronounce it, we should feel good about taking them off the list as a possible choice.

We are all struggling with uncovering what has been buried. Masoretic vowel points, added letters, merging of dialects and shatan's priority of making sure the name stays buried are pretty big obstacles! What *is* agreed on by all is that the four letters יהוה is The Most High's Personal Name. No one disputes this. If you look Mr. Cocherell's list above we know that most all will agree that YAH is the correct pronunciation for YH- or Yod Hay. This is also how יהוה spells His Name 43 times per the Analytical Concordance by Robert Young: See Below

ANALYTICAL CONCORDANCE TO THE HOLY BIBLE

BY

ROBERT YOUNG, LL.D.

AUTHOR OF 'A NEW TRANSLATION OF THE BIBLE,' 'NEW CONCORDANCE TO THE GREEK NEW TESTAMENT,' 'DICTIONARY AND CONCORDANCE OF BIBLE WORDS AND SYNONYMS,' 'CONCISE CONCORDANCE TO EIGHT THOUSAND CHANGES OF THE REVISED TESTAMENT,' AND NUMEROUS OTHER WORKS IN BIBLICAL AND ORIENTAL LITERATURE

CONTAINING ABOUT 311,000 REFERENCES, SUBDIVIDED UNDER THE HEBREW AND GREEK ORIGINAL WITH THE LITERAL MEANING AND PRONUNCIATION OF EACH; ALSO INDEX LEXICONS TO THE OLD AND NEW TESTAMENTS, BEING A GUIDE TO PARALLEL PASSAGES; AND A COMPLETE LIST OF SCRIPTURE PROPER NAMES

TO WHICH IS ADDED

A SKETCH OF EXPLORATION IN BIBLE LANDS

By THOMAS NICOL, D.D.

PROFESSOR OF DIVINITY AND BIBLICAL CRITICISM AT ABERDEEN UNIVERSITY

7. *Jah*, (a contraction of *Jehovah*), יהוה *yah*.

Exod₁₅. 2 LORD (is) my strength and song, and he is
17. 16 For he said, Because the LORD hath sworn
Psa. 77. 11 I will remember the works of the LORD
89. 8 who (is) a strong LORD like unto thee? or
94. 7 The LORD shall not see, neither shall the
94. 12 the man whom thou chastenest, O LORD
102. 18 and the people . . shall praise the LORD
104. 35 Bless thou the LORD, O my soul. Praise
105. 45 and keep his laws. Praise ye the LORD
106. 1 give thanks unto the LORD; for (he is)
106. 48 the people say, Amen. Praise ye the LORD
111. 1 Praise ye the LORD. I will praise . . in the
112. 1 Praise ye the LORD. Blessed (is) the man
113. 1 Praise ye the LORD. Praise, O ye servants
113. 9 (be) a joyful mother . . Praise ye the LORD
115. 17 The dead praise not the LORD, neither any
115. 18 we will bless the LORD . . Praise the LORD
116. 1 I love the LORD, because he hath heard
116. 19 In the courts of the LORD'S house, in the
118. 5 called upon the LORD in distress: the LORD
118. 14 The LORD (is) my strength and song, and
118. 17 live, and declare the works of the LORD
118. 18 The LORD hath chastened me sore: but
118. 19 go in to them, (and) I will praise the LORD
122. 4 the tribes go up, the tribes of the LORD
130. 3 If thou, LORD, shouldest mark iniquities
135. 1 Praise ye the LORD. Praise ye the name
135. 3 Praise the LORD . . sing praises unto his na.
135. 4 the LORD hath chosen Jacob unto himself
135. 21 dwelleth at Jerusalem. Praise ye the LORD
146. 1 Praise ye the LORD . . O my soul
146. 10 unto all generations. Praise ye the LORD
147. 1 Praise ye the LORD: for (it is) good to sing
147. 20 have not known them. Praise ye the LORD
148. 1 Praise ye the LORD . . from the heavens
148. 14 people near unto him. Praise ye the LORD
149. 1 Praise ye the LORD. Sing . . a new song
149. 9 this honour have all . . Praise ye the LORD

150. 1 Praise ye the LORD. Praise God in his sa.
150. 6 breath praise the LORD. Praise ye the L.
Isa. 12. 2 LORD Jehovah (is) my strength and (my)
26. 4 LORD Jehovah (is) everlasting strength
38. 11 I shall not see the LORD, (even) the LORD

The critics would read these Scriptures with Lord and God, which are pagan titles.

The only thing that matters is what יהוה thinks. Do you think He is pleased with those calling Him a Canaanite deity with ties to shatan and a generic term, or someone calling Him by a name He calls Himself? It is not about what *we* are comfortable with, if we serve Him, we must serve Him as He asks us to.

Isa 45:9 Woe^{H1945} unto him that striveth^{H7378} with^{H854} his Maker!^{H3335} *Let* the potsherd^{H2789} *strive* with^{H854} the potsherds^{H2789} of the earth.^{H127} Shall the clay^{H2563} say^{H559} to him that fashioneth^{H3335} it, What^{H4100} makest^{H6213} thou? or thy work,^{H6467} He hath no^{H369} hands?^{H3027}

As to the fuller name pronunciation, at least we are trying. I look at it more like a dialect. Someone in Australia is going to pronounce the vowels a little differently than someone from the Bronx or down in Louisiana. We are calling on His Name the best we can. We are not calling Him a pagan title, so we are fulfilling His request. In doing so and restoring the Prophets and other important folks from Scripture who have part of His name in their own name brings a better understanding of who they were. Just like Yahusha is salvation from Yah!

By calling on any of the above pronunciations, we are making an effort to the best of our knowledge and ability, so far, to pronounce the 4 letters Y-H-W-H. I don't think it is logical that because we can all pronounce god and lord the same way, that it trumps the commandment of calling on His Personal Name. He does not ask for perfection, He asks for observance. Observance to Him determines our salvation and our perfection, because it shows we love Him, so He can love us back, and in doing that He allows the Set Apart Spirit to teach and show us more things about the Torah and Yahuah. Only He can make us perfect- if we come to Him on His terms.

Deu 7:9 Know^{H3045} therefore that^{H3588} אֱלֹהִים^{H3068} thy Almighty,^{H430} he^{H1931} is the Almighty,^{H430} the faithful^{H539} Everlasting,^{H410} which keepeth^{H8104} covenant^{H1285} and mercy^{H2617} with them that love^{H157} him and keep^{H8104} His code of wisdom^{H4687} to a thousand^{H505} generations;^{H1755}

The widely accepted pronunciation which I do not adhere to is Yahweh. To be fair however, here is some evidence to support this theory.

PRESERVATION AND PRONUNCIATION OF HIS NAME

The Encyclopedia Judaica vol.7 pp.679 , “the true pronunciation of the Name YHWH was never lost. Comparisons with transliterations of the name into other alphabets from very ancient times confirm that the name was pronounced very much like "Yahweh" Most modern Bibles acknowledge the pronunciation was "Yahweh" (N.K.J., R.S.V., R.E.B.)

Prof. Anson F, Rainey, professor of Semitic linguistics at Tel Aviv University confirms that Yahweh is the correct pronunciation. London Papryi, xlvi, 446-483

The Biblical Archeological Review, Sept.-Oct. 1994 confirms that from the evidence of the Hebrew language the Greek transliteration is correct. Therefore we have assurance in knowing that Yahweh is the correct form and pronunciation of the Name.

I will present my case for the pronunciation of Yahuah-(Yah-OO-AH) in Part 13.

So even though I do not agree with all the doctrines or pronunciations of these groups, I will not be a stumbling block to them by raising my voice against their efforts in following אֱלֹהִים's loving instructions.

"The much quoted statement from the Encyclopedia Judaica, that the pronunciation of the YHWH was never lost is predicated upon the idea that a few of the early Greek writers of the Christian Church testify to a pronunciation very nearly like Yahweh. What Sacred Names writers fail to mention, with respect to the statement in the Encyclopedia Judaica, is that the preservation of the proper pronunciation of the YHWH is limited to the first syllable, Yah, only" (Volume 12, page 118). See also Encyclopedia Judaica, Vol. 1, article 'God, Names of.'

As I stated above this is partly correct. We know the first two sounds should be YAH. So my question is, If this critic knows this, why isn't he calling on Yah if we all know beyond a shadow of doubt this is correct? What is the stumbling block keeping Christians tied to 'god'? I don't think he even made this telling connection of what he argument was. He does not connect that this would be a good starting point for him and others! This just proves what a strong deception they are under. So every other word that is spoken in Hebrew with the same letters of yod-hay-wah is pronounceable except when these 4 letters (2 of which are the same) are put together? Think about this! We also know how the middle of His name could be pronounced due to Prophets and everyday people who added the YHW (Ya-hoo) to their names. We saw some of those in Part 3 and will see a lot more in Part 9, and is pronounced the same as the Israelis' leader's name. Netanyahu -Spelled the same way, YAHU—now add the next H or ah .. Yahu AH. This is not hard!

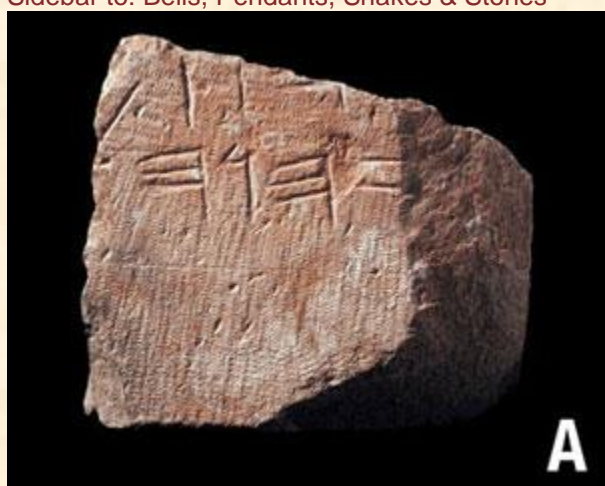
Can anyone prove beyond a doubt what the correct spelling and pronunciation of the Tetragrammaton is? All of those who try to do so are forced to go to human sources for verification, but there is no agreement in this search. The best that can be said is that the various forms used today for the Tetragrammaton are educated guesses. Yahweh may be nearly correct, but is this good enough?

Yes Mr. Cocherell, I can prove beyond a shadow of a doubt what the correct spelling is! There is complete agreement! This is not hard to prove. I wonder why Mr. Cocherell would even use this. The proof is "set in stone" so to speak. I hope he is not so uneducated about this subject to think that the "various" forms are *different alphabet letters*! As the language developed, the shape of the letters changed but not the letters themselves. יהוה ייחזקל ייחזקל

יהוה ייחזקל ייחזקל all of these are HWHY (right to left) YHWH in English. I challenge anyone to pick up any text of Middle English and try and read it. So this changing of letter shapes is not uncommon. The other language examples are Cuneiform (Ugaritic) and Samaritan and early Aramaic.

BAR-Biblical Archeological Review 36:06, Nov/Dec 2010

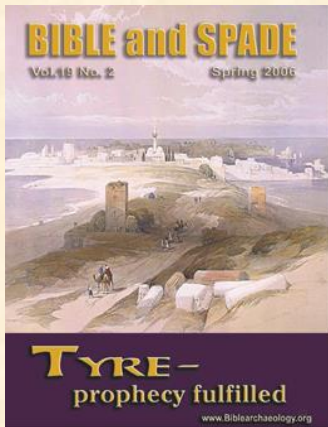
Evidence—Written in Stone
 Sidebar to: Bells, Pendants, Snakes & Stones



The excavations at Mt. Gerizim exposed more than 400 inscriptions, some of which contain telling phrases indicating the existence of the Samaritan temple. Mostly written in Aramaic or Greek, some, however, were carved in Hebrew and in the paleo-Hebrew script of the First Temple period that was usually reserved in later periods for inscriptions of special holiness. One such inscription actually refers to the "[house] of **YHWH**" (image A). **YHWH** is the so-called tetragrammaton, or the four-letter personal name of the Israelite (and Samaritan) God Yahweh. The tetragrammaton was also found at Gerizim on a silver ring (B) that mentions "the one God." A Hebrew dedicatory inscription.

I want to draw your attention to the part of the article (in this archeology magazine, not a religious venue, that deals with science in dating biblical finds), that in a matter of fact way says "YHWH is the so-called *tetragrammaton*, or the four-letter personal name of the Israelite (and Samaritan) God Yahweh." So called because that is the Greek name it was given. But no one disputes this is Yahuah's Name! The only debate is over using it! Really let that sink in!

Want More Evidence?



This article was first published in the Spring 2006 issue of *Bible and Spade*.

Numbers 6:24–26 contains one of the central passages of Scripture, known as the “Priestly” or “Aaronic” Benediction:

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn His face toward you and give you peace.

Evidence for the antiquity of this passage has now been found.

Excavations in Jerusalem in 1979–80 by Gabriel Barkay turned up two amulets dating from the late seventh century BC.¹ They were found in the fourth of several burial caves he discovered on an escarpment known as Ketef Hinnom, which overlooks the Hinnom Valley (Gehenna) just opposite Mt. Zion. Each amulet contained a rolled-up sheet of silver which, when unrolled, revealed the Priestly Benediction inscribed on them. The exact Hebrew words (translated into English) are:

May **Yahweh** bless you and keep you;
May **Yahweh** cause his face to
Shine upon you and grant you
Peace (Coogan 1995: 45).

Commented the late archaeologist Kathleen Kenyon:

This is now the earliest occurrence of a Biblical text in an extra-Biblical document, significantly predating the earliest of the Dead Sea Scrolls. **It is also the oldest extra-Biblical reference to YHWH, the God of Israel** (1987: 124; cf. King and Stager 2001: 306).

Time magazine, reporting on the find, stated that this discovery suggests that at least part of the Old Testament was written soon after some of the events it describes

(Lemonick 1995: 65)...The discovery made it clear that parts of the Old Testament were being copied long before some skeptics had believed they were even written (ibid., 67).

Michael D. Coogan, professor of religious studies at Stonehill College in Massachusetts, similarly remarked that the two amulets are evidence of the antiquity of traditions preserved in the Bible; it also provides indirect evidence, as do the Dead Sea Scrolls and other manuscripts from the Second Temple period, of the accuracy of scribes who for centuries copied sacred texts (1995: 45).

Especially interesting to note is the fact that the words of the blessing, including the **sacred personal name of God**, were written on silver. This sheds light on Psalm 12:6: "The words of the **LORD [= YHWH]** are pure words: as silver tried in a furnace..." Barkay's discovery thus shows this verse to be literally true as well as spiritually.

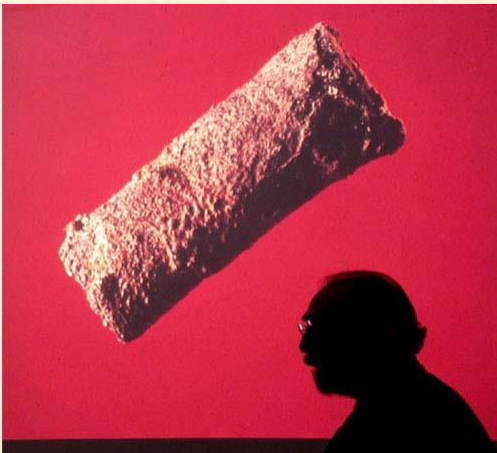


St. Andrews Church as seen from the Hinnom Valley. The Iron Age tomb where the silver scrolls were found is located in the rock outcrop in front of the church.

Pre-exilic Date Reaffirmed

Critics who maintain that very little of the Bible is historically trustworthy claimed that the scrolls were written in the Hellenistic (Inter-Testamental) Period, rather than being genuine products of the Old Testament era (Barkay et al. 2000: 41, 43). Recently, the West Semitic Research organization in California took "detailed, high-resolution images" of the unrolled scrolls, and these images have revealed features of the scrolls' Hebrew lettering that had previously been undetectable. This new evidence was examined by a group of scholars consisting of Gabriel Barkay of the Department of Land of Israel Studies at Bar Ilan University; Andrew G. Vaughn of Gustavus Adolphus College; Marilyn J. Lundberg of West Semitic Research; and Bruce Zuckerman of the University of California's School of Religion. They concluded that the new revelations enabled them to "reaffirm with confidence that the late preexilic period is the proper chronological context for the artifacts" (Ibid.).

When pictures were first taken of the scrolls in the late 1980s, the best available photographic technology “did not permit a close and careful examination of the epigraphic and palaeographic details,” according to Barkay and his colleagues. However, new photos were taken in 1994, and, with the aid of innovations in photographic and computer imaging technology, high resolution digital images have been made of these texts... which allow for a fresh investigation of the readings and script found on these inscriptions...The new images reveal traces of letters that were not previously identified as well as clarification of letters that were previously much harder to read and identify.



One of the silver scroll amulets before it was unrolled as seen on screen in a recent slide lecture. The silhouette is that of Gabriel Barkay, the archaeologist responsible for the discovery. Museums in England and Germany were given the opportunity to unroll the scrolls, but declined because of the delicate nature of the operation. Three years after their discovery, the scrolls were finally opened by conservators at the Israel Museum.

Based on the new readings, the four scholars concluded that the scrolls date from the horizon of the end of the Judaeen monarchy—or a palaeographic date of the late seventh century BC to early sixth century BC (ibid., 42).

The chief reason that critical scholars dated the scrolls to the Hellenistic Period was that the letterforms as they appeared in the inferior photographs from the 1980s were used only in post-exilic Hebrew inscriptions. Barkay and his team noted (ibid., 50):

Most of these supposed forms, however, are a result of misunderstandings due to the poor quality of the data available to researchers in the past. The new photographs enable a much closer and more accurate study of the palaeography than has hitherto been possible.

In particular, critics had noted that the Hebrew letters *hê*, *wāw*, *yôd*, and *kāp* displayed what appeared to be distinct characteristics of post-exilic Hebrew writing.² (אףאז)

For example, the second and third cross-strokes of the *hê* of Amulet I, line 9, appear to form a triangle. This style only appears on Paleo-Hebrew coins of the second and first centuries BC. "The new photographs, however," observes Barkay's team, "show that the second and third cross strokes do not, in fact, meet" (ibid., 50). This discovery thus removes one argument against a pre-exilic date.

Similarly, all the occurrences of the letter *yôd* in Amulet II seemed, in the original photos, to lack a middle cross-stroke, another characteristic of post-exilic Paleo-Hebrew. Again, the more recent images have shown that these middle cross-strokes are indeed present, but executed in such a stylized manner that they did not show up in the earlier photographs. Except for this stylistic flair, the *yôds* of Amulet II match those of Amulet I, as well as those found on other Paleo-Hebrew inscriptions of the late pre-exilic period, such as the famous Gibeon jar handles and numerous Hebrew seals (ibid.).

On Amulet I, the letter *kāp* appeared originally to resemble a "T" leaning 45° clockwise. Another form of the same letter resembled a "V." These two forms do not appear in Hebrew until the Intertestamental Period, such as on Paleo-Hebrew coins from that era. However, the new images have revealed that neither of these two forms actually appears on Amulet I. Instead, the *kāps* are formed like an inverted "T," a form that is based on a pattern from the two most famous collections of Paleo-Hebrew writings from the Old Testament Period, the Arad Ostraca (seventh–sixth centuries BC) and the Lachish Letters, specifically Lachish 2 and 3 (ibid.). The Lachish Letters date from—and specifically refer to—the conquest of Jerusalem by the Babylonians.

Another aspect of the *kāps* of Amulet I is that they, like our lower-case "p," have a tail that extends below the line. Critics were unable to view this in the original photographs, leading them to a date in the Intertestamental Period, since the *kāp* of that time had a curved tail that did *not* extend below the line. The new images have revealed that the tails of the *kāps* in Amulet I do indeed extend below the line, in conformity with other examples of *kāps* from the pre-exilic period, but not with post-exilic *kāps* (ibid., 50, 52).

Critics also maintained that the occurrences of the letter *wāw* on Amulet II are of a type not found in pre-exilic inscriptions. The improved photographs, however, demonstrate that the *wāws* of Amulet II "are entirely at home in the preexilic period," because they overtly resemble the *wāws* found in numerous inscriptions from the late eighth through sixth centuries BC, such as Tel Gemme Ostrakon 3 and Lachish Letter 1:2 (ibid., 52).

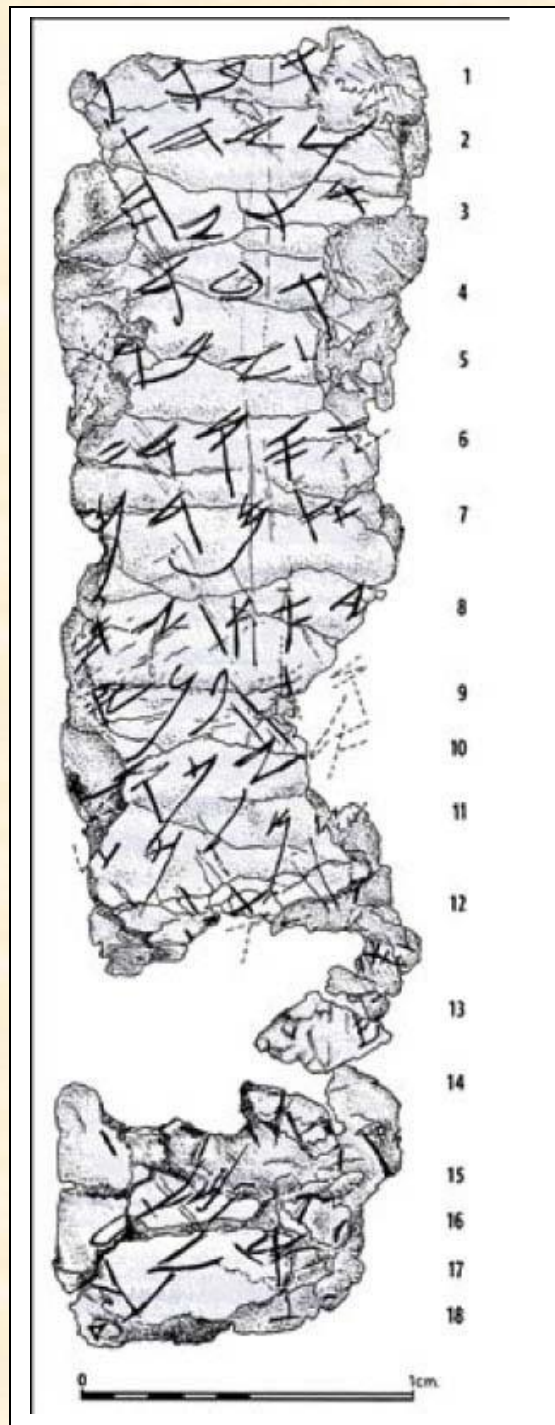
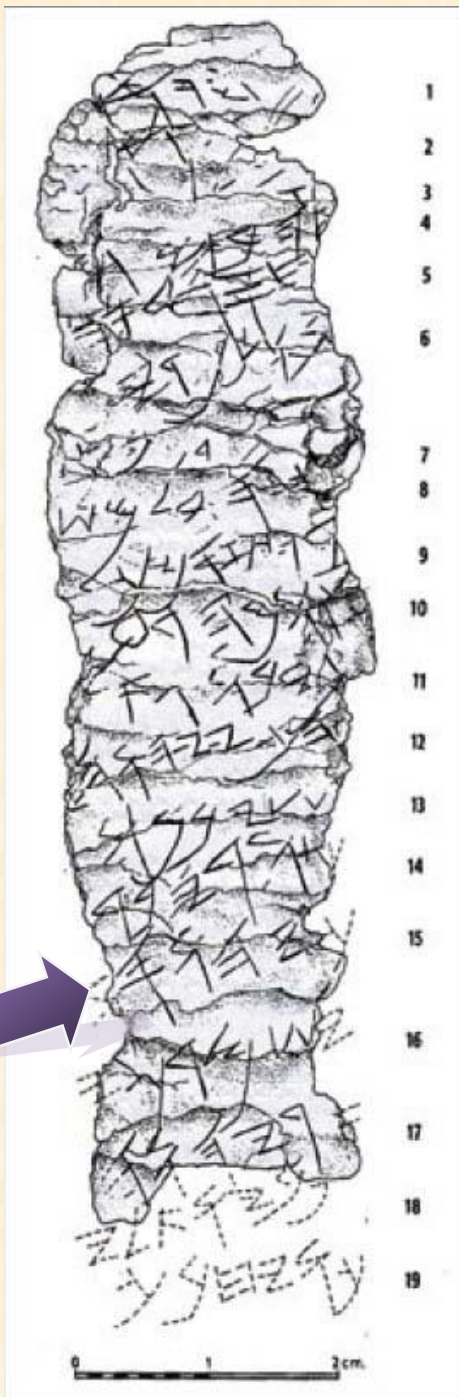
Another observation made by Barkay's team was that, in the Paleo-Hebrew script of the post-exilic period, the middle cross-stroke of the head of the *wāw* slopes upward, while this same stroke slopes downward or horizontally in pre-exilic script. Both of the Ketef

Hinnom scrolls have *wāws* that feature the distinctly pre-exilic method for writing that particular letter (ibid.)

From palaeography (the formation of individual letters), Barkay's team moved on to orthography (the standardized spelling of Paleo-Hebrew words). Hebrew began as a purely consonantal alphabet, meaning that it had no written vowels. As time passed, confusion naturally arose as to the correct pronunciation of words, so scribes in the Intertestamental Period developed the concept of the *mater lectionis* (pl. *matres lectionis*), by which letters such as *wāw*, *yôd*, and *hê* were inserted to signal the correct pronunciation. Critics believed they had spotted a *wāw* as a *mater* in lines 11–12 of Amulet II, thus suggesting a post-exilic date. However, the new images have revealed that what had initially been taken as a *wāw* was actually a break in the inscription, not a *mater* (ibid., 53). Similarly, a *yôd* appearing in the word *pn̄yw* ("His [God's] face") in line 9 of Amulet II was taken as a sign of post-exilic origin, since it was thought to be a *mater*. It turns out, however, that the *yôd* of *pn̄yw* is not a *mater* but actually part of an original, pre-*mater* ending meaning "his." It appears thus in Lachish Letter 6:12–13 (*'lhyk*), Lachish Letter 6:6 (*ydyk*), Khirbet Bet Lei 1:1 (*'lhykh*), and Arad Ostrakon 7:6 (*lpnyk*) (ibid.).

In Amulet I, line 11, *wāw* appears to have been used as a masculine singular personal pronoun in the phrase *bw* ("in Him"). Initially, it was believed that the use of *wāw* in this function did not begin until the fourth century BC (ibid., 54). However, the Siloam Inscription, which actually dates to a time earlier than the silver scrolls, features this exact use of the *wāw* as a third masculine singular suffix on a word: *r'w*, "his fellow," appearing in lines 2, 3, and 4 of that famous inscription. The exact same word appears in Jeremiah 6:21 (ibid., 60). The Book of Jeremiah, of course, takes place during the fall of Jerusalem to the Babylonians, making it a contemporary of the silver scrolls.

As for Amulet II, its verbiage shows marked similarities to other Paleo-Hebrew inscriptions from the time of the Biblical kings. One example is in the writing style itself: the scribe tended to make the downstroke of his letters the last in order of strokes. This has an exact parallel in the Gibeon jar handles, which were contemporary with the silver scrolls (ibid., 62). Line 2 contains another significant parallel: the phrase "May X be blessed by Yahweh" finds an almost exact parallel in the Kuntillet 'Ajrud inscriptions of the mid-eighth century BC, which contain the phrase "For 'Abdyau ben 'Adnah; blessed be he by Yahu." Additionally, lines 5–6 of Amulet II ("May Yahweh bless you, keep you") are highly similar to another of the Kuntillet inscriptions, which states: "May He [God] bless you; may He keep you and may He be with my lord" (ibid., 64).



Ketef Hinnom Amulet I (left/top) and Ketef Hinnom Amulet II (right/bottom). When the amulets were unrolled, scholars were amazed to learn that they were inscribed with an abridged version of the priestly benediction of Numbers 6:24–26—the oldest portion of Scripture ever found.

Improved Translation

Thus, the improved images of the two scrolls have nullified the arguments in favor of a post-exilic dating. They have done more than that, however. The more advanced images

have allowed paleographers to better decipher the inscriptions, and the words thereon have proved to have direct parallels with numerous Old Testament passages. Amulet I, as revealed by the new imaging, reads:

[...]YHW...the grea[t...who keeps] the covenant and [G]raciousness toward those who love [Him] and those who keep [His commandments...]. The Eternal? [...]. [the?] blessing more than any [sna]re and more than Evil. For redemption is in Him. For YHWH is our restorer [and] rock. May YHWH bles[s] you and keep you. [May] YHWH make [His face] shine..." (ibid., 61).

Amulet II, thanks to the new imaging, reads:

[First line almost completely illegible.] May h[e]/sh[e] be blessed by Yahweh, the warrior [or "helper"] and the rebuker of [E]vil: May Yahweh bless you, keep you. May Yahweh make His face shine upon you and grant you p[ea]ce" (ibid., 68).

There are numerous examples of how these passages reflect the Old Testament. Lines 2–7 of Amulet I, **which mention God's covenant with Israel, and His graciousness and love toward those who love Him and keep His commandments,**

...fit, at least loosely, **a Biblical parallel attested in Daniel 9:4 and Nehemiah 1:5 (with a similar reading in Deuteronomy 7:9)...“the great and fearful God who keeps the covenant and steadfast love for those who love him and to those who keep his commandments” (ibid., 55).**

Of this passage Barkay's team commented,

the new photographic data allow us to confirm that the reading in these lines is actually closer to the Biblical parallels than previously recognized (ibid.).

Another Biblical parallel from Amulet I is found in line 13, which refers to God as **“our restorer.”** According to Barkay et al., **this word usage is not personal or cultic, “but rather national, or corporate, pertaining to the whole of the life of the people of Israel”** (ibid., 68). This image of God as the restorer of Israel as a nation has a direct parallel in Isaiah 1:26, where God speaks to apostate Jerusalem: “I will restore your judges as in the days of old, your counselors as at the beginning.” In Isaiah 49:6, God says to the great prophet, “It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept.”

Referring to the people of Israel as a corporate whole, God states in Isaiah 57:18, “I have seen his ways, but I will heal him; I will guide him and restore comfort to him.”

In line 4 of Amulet II, the phrase **“the rebuker of Evil”** has direct or close parallels with **the Ugaritic tablets of the 13th century BC, as well as with later Aramaic and Hebrew incantation texts, and with several Old Testament passages, such as Isaiah 17:13, Nahum 1:4 and Psalms 18:16; 106:9.** It also appears in Zechariah 3:2, in which God is shown **as the rebuker of Evil personified—Satan:** “The LORD said unto Satan, The LORD rebuke you, Satan.” **Thus, the image in the second scroll of God rebuking Evil personified has a direct parallel in the Old Testament (ibid., 65–66).**

Based on these various findings, Barkay and his colleagues concluded: the late pre-exilic date [for the scrolls] should be reaffirmed with confidence as the proper chronological context for the Ketef Hinnom inscriptions. We can thus reassert the conclusion reached by most scholars that the inscriptions found on these plaques preserve the earliest known citations of Biblical texts. **The new readings...show that these plaques not only contain Biblical quotations, but they also provide us with the earliest examples of confessional statements concerning Yahweh (ibid., 68).**

These startling new discoveries have laid to rest any reasonable doubts as to the authenticity of the pre-exilic date of the silver scrolls from Ketef Hinnom and their direct relation to the Biblical texts. The initial doubts were based on lack of knowledge, doubts that have now been answered, thanks to modern technology.

Notes

1. For a detailed description of the discovery of the amulets, see Gordon Franz, “Remember, Archaeology is NOT a Treasure Hunt” in the **Spring 2005 issue of Bible and Spade.**
2. The “Hebrew” alphabet, used in Modern Hebrew as well as in the Jewish Scriptures from the time of Ezra onward, is technically referred to as “Square Aramaic.” This is because the Jewish scribes of the Babylonian Exile switched from the original alphabet of the Old Testament books, known to scholars as Paleo-Hebrew, to the Aramaic alphabet, because Aramaic—“the Syrian tongue” of Ezra 4:7 (KJV)—had by that time become the international language.

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There are a lot more examples I will share in Part 9 but it is beyond comprehension to say there is no evidence of the spelling of אֱלֹהִים' s name other than educated guesses! Critiques where one argues on feelings verses fact are easy to disprove but the critic will seldom "see" it. The delusion is strong because it totally upsets their entire belief system, and that is scary. Yahuah does not ask for belief. He asks us to trust Him, because He is provable to be trustworthy.

YAHWEH IS NOT A HEBREW NAME

In The Law and the Prophets, there is some information that destroys any linguistic or historical credibility for the Sacred Names doctrine:

"This explanation was first advanced by Jewish writers in the Middle Ages and has found wide acceptance now. The serious objection to this explanation is that the verb 'to be' has no causative stem in the Hebrew. So, in order to express this idea it is necessary to employ a different verb. In Exodus 3:14 the assumption is drawn that Yahweh is derived from the verb 'to be'. But the verb 'to be' in the Hebrew is 'hayah', not 'hawah'. 'Hawah' belongs to an earlier era of the language. In the historical sense, then, YAHWEH is not a Hebrew name.

"The curious fact is that the ancient pronunciation of the YHWH has been totally lost. The Dead Sea scrolls did not solve the problem, but merely demonstrated that the ban was in effect two hundred years before the time of Christ. The form Yahweh is thus an incorrect hybrid with an early 'w' and a late 'eh'. The indication, though, is that often the inspired writers of the Old Testament were not interested in etymology. Rather, they wanted to draw attention to the similarity of sound, that is, to use the pun and write a word descriptive of the event. Therefore, it is quite likely that the interpretation of the Name in Exodus 3:14 may not be etymological at all.

"What should be obvious in all this is that the pronunciation of the YHWH is an academic matter and the God of Israel is more interested in our personal relationship to Him rather than the pronunciation of his name. In fact, from the evidence now available, it may be argued that Yahweh is incorrect and Jahoweh might be the true pronunciation" (pp. 215-224, edited by John H. Skilton, Milton C. Fisher, and Leslie W. Sloat).

I would like to point out that Exodus 3:14 is actually an example of the genius and beauty of the Hebrew language that is full of poetry. Not rhyming of words exactly, type of poetry, but of a playing of words with similar meanings and sounds and pictures. Let us look at this in the full context of Yah's expression to Moshe of how he was to explain to the people, what His name was, who He is and what He is like.

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

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

So what Mr. C is talking about is that H1961 יהוה is not spelled the same way as H3068 יהוה יאהוה, thus, Yahuah cannot be a Hebrew name, the difference being the Yod (י) in Hayah and the wah (י) in Yahuah.

H1961 יהוה Hayah means to exist, to be, become, come to pass- It's in the Hebrew verb form of the *imperfect*, which means it is outside of time.

imperfect, yiqtol – The prefixed conjugation in Hebrew. The prefixed conjugation denotes the *imperfective aspect* of the verb. That is, it views the action of **the verb from the inside or from the perspective of the action's unfolding**. This imperfective aspect can speak of (depending on context) **habitual actions, actions in progress, or even completed actions that have unfolding, ongoing results**. The term 'imperfective' does not refer to tense, though. **Biblical Hebrew does not have tense like English or Greek (time of action is conveyed by context). 'Imperfective' refers to the kind of action being described, not the time of the**

action. An action can be viewed in process in the past (“was walking”), the present (“is walking”), or even the future (“will be walking”). When the context dictates, the prefixed conjugation **also conveys the mood of reality.**

In other words, Yahuah is saying, I am outside of your time. I have no time constraints. That is why Yah *never* gives us prophecy! He literally saw it and is **reporting back to us what will happen**, because of choices we made. It is prophecy to us because it has not happened yet. That is also why when He tells us in Deuteronomy that if a prophet says they are speaking for Him and that thing does not come to pass, that is a false prophet! They must be 100% right (Hint- Keep that in mind when you read the NT)!

Now let's look at H1933 הוה הוה Ha-oo-ah - It is a primitive root that means to breathe (in the sense of existence) be, become, come to pass, to exist. From Gesenius lexicon:

הוה prop. TO BREATHE (هوئ to blow, as the wind, هواً air, breeze), like the cognate roots אָהָב, אָהָב which see. This primary signification is applied — (1) to the breath of living creatures; hence, **to live** (see הָיָה, הָיָה), and in the use of the language, **to be**, i. q. **the common word הָיָה**. In Aramæan this form of the verb is the most in use for the verb substantive (הָיָה, וְהָיָה), **in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely.** That it is older than the common form הָיָה and itself primitive, may be seen, both from the Vav conversive (see וְ) derived from it, and also from this form being originally onomatopoeic; **הָיָה therefore has its origin from הוה, like הָיָה from הוה, which latter indeed appears to be a primary word.** Part. הוה Neh. 6:6; Ecc. 2:22. Imp. הוה, הוה Gen. 27:29; Isa. 16:4. Fut. apoc. הוה Ecc. 11:3, for הוה from הוה.

This is amazing! Not only do we see the ancient connection between the yod and the wah- we see that the wah is more primitive!

I guess that blows the idea that הוה is not a Hebrew word, right?

Yahuah is making a beautiful point here in this poetry. He is everlasting- that is what his condition is, but His name represents a breathing, living being! The universe is eternal but it does not breathe. That is the difference He is pointing out so exquisitely! There are lots of Scripture where Yah points out the people are bowing down to rocks and wood and imaginary gods that are not alive! He says *I am ALIVE!* I am Alive and I am eternally breathing! Creating! The giver of the breath of life!

“In Exodus 3:14 the *assumption* is drawn that Yahweh is derived from the verb 'to be'.”

So not only is there a grammatical connection there is a poetic connection. But this is what happens when one assumes, instead of digging into Scripture to see the beauty of Yah.

Strong's H1933 - <i>hava'</i>	
הוּוָה	
Transliteration	Pronunciation
<i>hava'</i>	hä·vä' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare אָוָה (H183), הָיָה (H1961)]
TWOT Reference	
484,491	
Variant Spellings	
Variant spellings for this word: הוּוָה (Strongs and Gesenius) הוּוָה (Strongs)	
[What are these variants?]	
Outline of Biblical Usage	
1) Qal	
a) to fall	
b) to be, become, exist, happen	

Strong's H1961 - <i>hayah</i>	
הָיָה	
Transliteration	Pronunciation
<i>hayah</i>	hä·yā (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root [compare אָוָה (H1933)]
TWOT Reference	
491	
Outline of Biblical Usage	
1) to be, become, come to pass, exist, happen, fall out	
a) (Qal)	
1) -----	
a) to happen, fall out, occur, take place, come about, come to pass	
b) to come about, come to pass	
2) to come into being, become	
a) to arise, appear, come	
b) to become	
1) to become	
2) to become like	
3) to be instituted, be established	
3) to be	
a) to exist, be in existence	
b) to abide, remain, continue (with word of place or time)	
c) to stand, lie, be in, be at, be situated (with word of locality)	
d) to accompany, be with	
b) (Niphal)	
1) to occur, come to pass, be done, be brought about	
2) to be done, be finished, be gone	

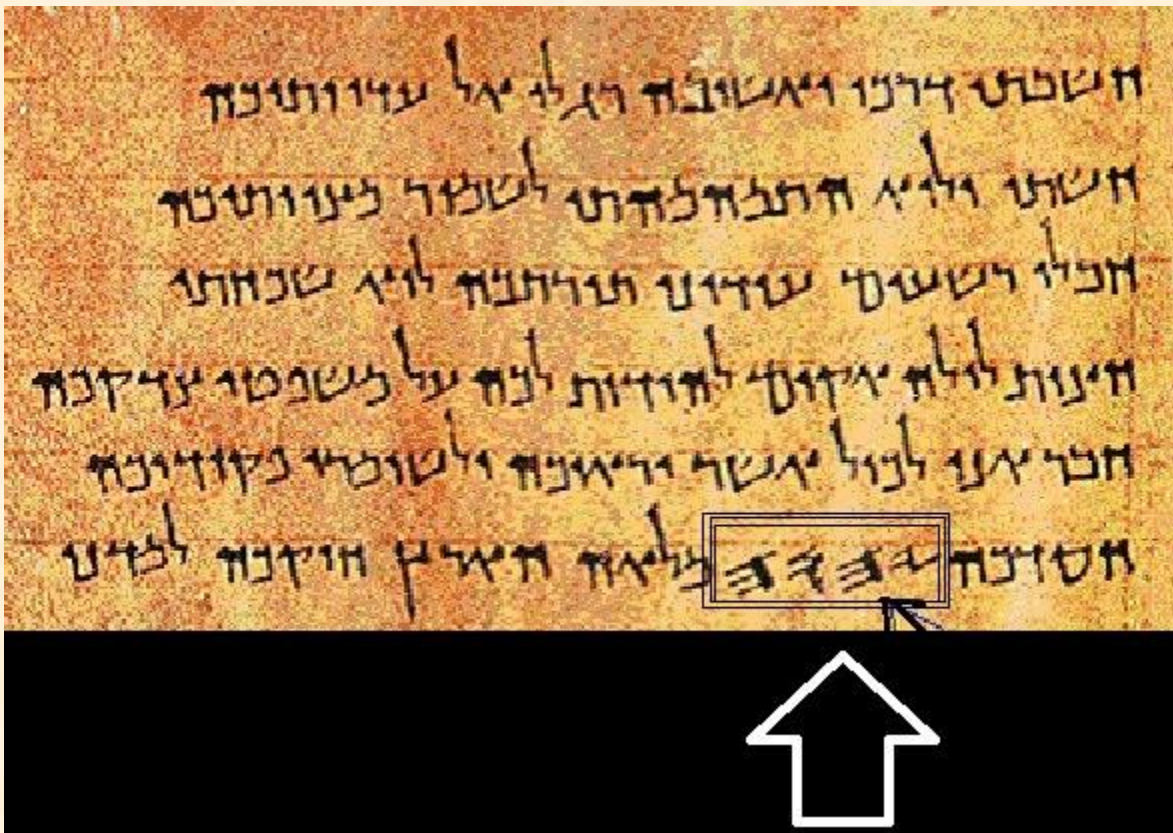
In fact from the evidence now available, it may be argued that Yahweh is incorrect and Jahoweh might be the true pronunciation" (pp. 215-224, edited by John H. Skilton, Milton C. Fisher, and Leslie W. Sloat).

Just the fact that the "J" sound is only a few hundred years old makes the above argument laughable.

Do you see how people twist the correct assumption that says Yah is not concerned *how* we pronounce it, to imply, thus, that we should not try and pronounce it at all?

Smells like ole' goat breath is breathing down our necks again! "Yah wants you to say His name, but doesn't want it pronounced *wrong*, just call Him baal and god, yeah, He loves that"!

I also question who came up the complicated grammar rules of Hebrew? Man or אֱלֹהִים? He had letters written in stone, on skins and papyri. Those letters are אֱלֹהִים. What is the issue? I'm curious as to why the Dead Sea Scrolls did not confirm that indeed the four letters are His Name? This is from the Isaiah scroll:



ALMOST CORRECT IS NOT GOOD ENOUGH

"One thing is certain: critical speculation about the origin and meaning of the name YHWH seems endless" (Theological Wordbook of the Old Testament, Vol. 1, pp. 210-212, edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke).

There is no speculation to a person who believes in The Scriptures about the origin of the name of יהוה. It came from the Creator Himself!

Gen 2:4 These^{H428} are the generations^{H8435} of the heavens^{H8064} and of the earth^{H776} when they were created,^{H1254} in the day^{H3117} that יהוה^{H3068} Everlasting^{H430} made^{H6213} the earth^{H776} and the heavens,^{H8064}

Strong's H3068 - Yĕhovah	
יהוה	
Transliteration	Pronunciation
Yĕhovah	yeh-hō·vā' (Key)
Part of Speech	Root Word (Etymology)
proper noun with reference to deity	From יה (H1961)
TWOT Reference	
484a	
Outline of Biblical Usage	
Jehovah = "the existing One"	
1) the proper name of the one true God	
a) unpronounced except with the vowel pointings of 0136	
Authorized Version (KJV) Translation Count – Total: 6519	
AV – LORD 6510, GOD 4, JEHOVAH 4, variant 1	
Gesenius's Lexicon (Help)	
יהוה; <i>Jehovah</i> , pr. name of the supreme God	

This is the modern Hebrew letters for יהוה.

If the Sacred Names doctrine is correct, pronouncing the name as closely as possible is not good enough. Either one has salvation, or one does not.

If the exact pronunciation of God's name were important to him, there would be no problem finding out what it is. In fact, the exact phonetic pitch, decibel range, intensity, and cycles per second would be clearly and distinctly recorded for us to mimic in order to obtain salvation.

This is what happens when you can't leave the Christian baggage of "the only name that saves" behind. I do acknowledge there are groups within the umbrella "sacred namers" who are dogmatic on their pronunciation as being the right one. I do not agree with that since as previously pointed out everything in the world had been done to conceal the importance of His Name. The way home is through the Torah

teachings, not chanting a name! We are to do the best we can with knowledge we are entrusted with and keep searching. I trust אֱלֹהִים when He says in Zephaniah:

Zep 3:9 For^{H3588} then^{H227} will I turn^{H2015} to^{H413} the people^{H5971} a pure^{H1305} language,^{H8193} that they may all^{H3605} call^{H7121} upon the name^{H8034} of hwhy,^{H3068} to serve^{H5647} him with one^{H259} consent.^{H7926}

In this Future News Report ie prophecy, He knows the languages have been corrupted! That does not mean we should cease to call upon His Name! Remember H3068 is אֱלֹהִים!

H2015 means to return or *turn back* or transform. So He Himself will teach us the proper pronunciation. He is not calling us wicked for not pronouncing it right, He calls us wicked for not using it, for not making it known as a memorial throughout our generations to our children or for forgetting He has a personal name! Here He is saying, I know you don't pronounce it right, children, but don't worry, I, your Father will teach it to you as one of our first lessons together after all this mess is done. This prophecy is only for those still standing with and for Him at the end. As for a name that talks about who will be the one saving us, as we have pointed out Yahusha means Yah is salvation! These English verses calling Him (J) Hesus, is a horned druid pagan deity. Hmm.. who do you think is closer to being right?

COMMUNICATION WITH GOD

One Sacred Name group claims that, in order to worship the Supreme Sovereign, we have to know his name and if the name is not known, there is no hope of ever worshipping him. However, there is no scripture that says we must know God's name in order to worship him.

I think Mr. Cocherell better look again: אֱלֹהִים said NOT to worship any other gods. By not using His name, but the title of pagan deities, you are worshipping a *lot* of other pagan gods, that all lead to shatan. You are worshipping everything under the sun except Yahuah specifically!

Why is it so offensive to be specific in our praise? I would say to Mr. "C" as well, since lord and god are off the table as pagan names, and Yah just told you NOT to call Him by pagan names, what are you going to call Him?

Psa 29:2 Give^{H3051} unto אֱלֹהִים^{H3068} the glory^{H3519} due unto His name;^{H8034} worship^{H7812} אֱלֹהִים^{H3068} in the beauty^{H1927} of holiness.^{H6944}

Psa 66:4 All^{H3605} the earth^{H776} shall worship^{H7812} thee, and shall sing^{H2167} unto thee; they shall sing^{H2167} to thy name.^{H8034} Selah.^{H5542}

Psa 86:9 All^{H3605} nations^{H1471} whom^{H834} thou hast made^{H6213} shall come^{H935} and worship^{H7812} before^{H6440} thee, O Almighty;^{H136} and shall glorify^{H3513} thy name.^{H8034}

Psa 138:2 I will worship^{H7812} toward^{H413} thy holy^{H6944} temple,^{H1964} and praise^{H3034} (H853) thy name^{H8034} for^{H3588} thy lovingkindness^{H2617} and for^{H5921} thy truth.^{H571} for^{H3588} thou hast magnified^{H1431} thy word^{H565} above^{H5921} all^{H3605} thy name.^{H8034}

I reserve the right here to do more of a word search on worship, but the fact is, if you address a letter to occupant, it won't get to the right person and in this case, it may end in the dead letter office. You certainly won't give praise to Him, by calling Him Baal or Lord or God! That is the whole point that most miss. Why is it so distasteful to call Him by His name?

MUST WE KNOW THE FATHER'S NAME IN ORDER TO WORSHIP HIM?

If the phonetic sound of God the Father's name were extremely important to him, it would also be important to his Son who is our Savior. But was this phonetic sound important to our Savior when he taught his Father's way to salvation?

In Mark 15:34-35, just before his death:

"Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why have you forsaken me? And some of them that stood by, when they heard it, said, Behold, he calls Elias."

These verses in Mark show the prophetic fulfillment of Psalm 22:1-2:

"My God, my God, why have you forsaken me? why are you so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but you hear not; and in the night season, and am not silent."

Again, let us put this in perspective. Yahusha had been beaten half to death, skin flayed off his skeletal frame, hanging by nails for 6 hours, dying of thirst, and Mr. Cocherell is having an issue with His diction?! Walk a mile in His sandals, Mr. Cocherell. But there is something even more interesting about this passage. I refer to Andrew Roth, who has done a lot of good work in the Aramaic Studies.

From the AENT (Aramaic English New Testament) Page 912-913. **He uses Y'Shua but I will write it as Yahusha**

"For many, Yahusha's last utterance was either understood as a cry of desperation or a declaration of His Messiahship from Psalm 22:1. Greek versions attempt to transliterate the Psalm as **Eli, Eli Lama sabacthani**. However, the Aramaic Peshitta NT reads: "**Eli, Eli Lemana shabkthani**," while the Hebrew Psalm reads: **Eli, Eli Lama azbatani**."

Greek transliteration reflects the Aramaic word as does the Peshitta. However, there is a key difference between **azbatani**, which only means "to forsake"

Strong's H5800 - 'azab

עָזַב

Transliteration	Pronunciation
'azab	ä·zav' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
1594, 1595	

Outline of Biblical Usage

- 1) to leave, loose, forsake
 - a) (Qal) to leave
 - 1) to depart from, leave behind, leave, let alone
 - 2) to leave, abandon, forsake, neglect, apostatise
 - 3) to let loose, set free, let go, free
 - b) (Niphal)
 - 1) to be left to
 - 2) to be forsaken
 - c) (Pual) to be deserted
 - 2) to restore, repair
 - a) (Qal) to repair

Strong's H7662 - shěbaq (Aramaic)

שִׁבַּק

Transliteration	Pronunciation
shěbaq (Aramaic)	shev·ak' (Key)

Part of Speech	Root Word (Etymology)
verb	Corresponding to the root of שׁוּבַק (H7733)
TWOT Reference	
3018	

Outline of Biblical Usage

- 1) to leave, let alone
- a) (P'al) to leave, let alone
- b) (lthpael) to be left

Strong's H7733 - Showbeq

שׁוּבַק

Transliteration	Pronunciation
Showbeq	shō·vāk' (Key)

Part of Speech	Root Word (Etymology)
proper masculine noun	Act part from a primitive root meaning to leave (compare שׁוּבַק (H7662))
TWOT Reference	
n/a	

Outline of Biblical Usage

Shobek = "free"

- 1) one of the heads of the people who sealed the covenant with Nehemiah

And it's Aramaic counterpart **shabakthani**, which has multiple meanings but also includes the same concept.

Even so, does this mean Yahusha is quoting Psalm 22? To answer that question, consider these verses: "And from that time onwards, Yahusha began to make known to His disciples that He must go to Urislim and suffer much from the elders and from the chief priests, and scribes. And He would be killed, and on the third day would rise up" (Matt 16:21). "Behold, we are going up to Urislim, and the Son of Man will be delivered to the chief priests and to the scribes. And they will condemn him to death. And they will deliver Him to the Gentiles, and they will mock Him and they will beat Him and they will execute Him on a stake. And He will rise on the third day". (Matt 20:18-19). When Peter prepared to fight, Yahusha replied, "...don't you think that I am able to ask my Father to raise up twelve legions of Messengers? How then could the Scriptures be fulfilled? Thus say that it must be". (Matt 26:53-54).

Yahusha informed His disciples that His death was inevitable, and that it would be fulfilled according to Scripture. Anyone who tried to prevent His death, even a loyal disciple like Peter, was referred to being as being of Hashatan or (an adversary)! Yahusha knows that He is laying down His life as a voluntary offering according to John 10:11-18, but He can also take it back. He is referred to as the "lamb of Elohim" because the lamb submits his life unto death; a key requirement of Mashiyach according to Isaiah 53:7. Therefore, when Yahusha is suffering on the stake, He is fulfilling the very reason He came into the world- the suffering He could end in the blink of an eye, according to John 10 and in this context then, with the full power in Him, the blessings of the Father, and YHWH's messengers with Him, He could not have, even for an instant been forsaken.

When Yahusha was praying in the garden just before being betrayed, His prayer was immediately answered by YHWH sending the messenger, in Luke 22:43, "...a messenger appeared to Him from heaven to strengthen Him." This being the case, we must look at the final words that come out of Yahusha's mouth; let's examine the Aramaic word **shbkthani**. As mentioned above, it shares the "forsake" meaning with the Hebrew word used in Psalm 22. However, the root of the word **Shbak** has several other meanings including: 1) reserve 2) keep 3) spare 4) forgive. In Luke 23:34, Yahusha uses the exact same word to say, "Father, **shbak** (forgive) them for they know not what they do." This multiplicity of meaning in Aramaic, naturally groups related concepts under the umbrella of the same word. In this case, *reserve*, *keep* and *spare* all are variations from the same concept of *setting aside*. The same can be said idiomatically of *forgive*, where offenses are metaphorically also "set aside". Conversely, the rabbis throughout the centuries have always translated the Hebrew **azbatani** in Psalm 22 exclusively as "forsaken." That is not to say the other meanings of **shbak** do not exist also in its Hebrew equivalent, because they do in other verses of Scripture. In the end only one solution reveals itself, which is that another meaning of **shbakthani** is intended. The context safely eliminates *forgive* as a possibility as it makes no sense; therefore, the highly similar concepts of *reserve*, *keep*, or *spare* are left to investigate.

Some scholars have suggested that **lemana** could be interpreted as a statement and that would allow the first two definitions as possibilities with readings like, "My El, My El, for this you have reserved/kept me". However the traditional understanding of this verse has always affirmed **lemana** only as a question.

Therefore, what remains as the most viable reading is: My El, my El, why have You reserved/kept/spared me." While all these possibilities will clearly work, the choice of Paul Younan (a foremost Aramaic scholar) is the wording, "why have you spared me" because reserve or kept has a connotation of a wider question that Yahusha is clearly not asking. Furthermore and in accordance with the other Scriptures mentioned, Yahusha is clearly aware of all the reasons for His death, and therefore to use the other options would allow for inadequate options like, "why have You kept Me around", or "why have you reserved Me for this purpose". Since He fully knows the reasons for His suffering, the preferred choice is "why have you spared me" or "I've been here for six hours and will die for this cause, but how much more time will this take?" In response to this question Scripture tells us that Yahusha dies shortly thereafter, thus validating the text.

Finally, there is very good reason why tradition has been so strong on linking this utterance to Psalm 22. While Yahusha Himself may or may not be quoting the Psalm, the rest of the narrative is clearly referencing it. This section of Matthew is a *Midrash*, or dramatic story rendering, of Psalm 22. The very rebukes found in the Psalm are on the lips of the Pharisees as they taunt Mashiyach (Psalm 22:6-8: Matt 27:39-40)."Even the probable condition of Yahusha hanging on a stake is described with phrases...."My strength is dried up like a potsherd and my tongue sticks to the roof of my mouth"Yahusha was also experiencing brutal physical trauma, which is known to cause impairment of speech. Secondly, we do not have concise evidence to know whether Yahusha was speaking Hebrew or Aramaic at that moment, so even in the best circumstances those who stood by listening may not have clearly heard what He was saying. In this matter, Hebrew speaking witnesses at the site of the execution thought He was calling on "EliYah" as opposed to "My EL". Perhaps it was only an exhalation of pain (Eli-ah). Altogether these criteria present a compelling case for determining how two similar phrases were transposed. In the end what we have here is another section of Matthew which "represents" rather than "quotes" from Scripture."

Even the Lamsa Bible, which is supposedly translated from an original Hebrew text, quotes Mark 15:34: "*Eli, Eli, lemana shabakthani.*" If one must use only the proper phonetic sound of the proper name when addressing the Supreme Sovereign of all that exists, our Savior used the wrong name during the most critical moment of his life. These words, 'Eli, Eli, shabakthani,' are not Hebrew, but are of Chaldean derivation.

Mr. Cocherell, again, did not do his homework. Mr. Lamsa was not using the original Hebrew text, he was using the Aramaic. I have already made the point that I believe EL and AL have been replaced *by the lying pen of the scribes*. I do not believe for one second that Yahusha called out to a Canaanite deity. I do recognize, however, most of the folks calling on the Name of אֱלֹהִים have still not found what I have discovered and still use El and Eloheim. I think Yahusha was speaking Aramaic and said H5943 ILLAY-YAH: meaning the Most High -YAH .. See below. The Hebrew folks at the foot of the stake did not understand His slurred speech and it sounded like Eli-Yahu, The prophet! This makes perfect sense! But that is just my theory. Even though Aramaic is Chaldean it is not Canaanite! That is the difference Mr. Cocherell is confusing. Also, there is no doubt Yahusha did not have to worry about *His* salvation at that point, He was concerned with *ours*! One thing I do know for positive, He did not break out in English, a language that had not been invented yet and say My God, My God!

Strong's H5943 - 'illary (Aramaic)

עֲלִי

Transliteration 'illary (Aramaic)	Pronunciation il·lah'·ē (Key)
Part of Speech adjective	Root Word (Etymology) Corresponding to עָלִי (H5942)
TWOT Reference 2909d	

Outline of Biblical Usage

1) highest, the Most High

Authorized Version (KJV) Translation Count – Total: 10

AV – the most High 5, most high 4, high 1

Gesenius's Lexicon (Help)

עֲלִי Chald. *most high, supreme.* אֱלֹהִים עֲלִיָּהּ
 Dan. 3:26, 32; 5:18, 21; and simply אֱלֹהִים Dan.
 4:14, 21; 7:25; used of the only and most high
 God. In כתיב always עֲלִיָּהּ; according to the Syriac
 form ܥܠܝܐ.

עֲלִיּוֹן

Transliteration	Pronunciation
ʿelyown (Aramaic)	el·yōn' (Key)
Part of Speech	Root Word (Etymology)
adjective	Corresponding to עֲלִיּוֹן (H5945)
TWOT Reference	
2909c	
Outline of Biblical Usage	

- 1) the Most High
a) of God

Authorized Version (KJV) Translation Count – Total: 4

AV – the most High 4

Gesenius's Lexicon (*Help*)

עֲלִיּוֹן Ch. id., only in plur. (majest.) עֲלִיּוֹנִין used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test.? *highest places.*]

On numerous occasions, Jesus spoke directly to the Supreme Sovereign God using the term 'Father' as his name. This same intimate title is to be used by all those who are the children of God the Father.

Did you notice Mr. "C" says Yahusha used "Father" as *a name*? Is that what we do when we say dad or pop? No that is still a noun. It is a description of the relationship they have. I do totally agree, however, that this is an appropriate title to use, just as we are taught by Yahusha. Make sure, however, you do not use the term for any other person. Catholics make a grave error here. We have only one Father - AB (in Hebrew) who is in heaven and that is אבאב. However, that is not His name. Yahusha also used His personal name on several occasions. Especially when He was reading scripture in the Temple! It was the fact that He was teaching the people אבאב's name that also got him into trouble, as we have discussed previously.

Luk 11:52 Woe^{G3759} unto you,^{G5213} lawyers!^{G3544} for^{G3754} ye have taken away^{G142} the^{G3588} key^{G2807} of knowledge:^{G1108} ye entered not in^{G1525} ^{G3756} yourselves,^{G846} and^{G2532} them that were entering in^{G1525} ye hindered.^{G2967}

What had the Scribes and Pharisees taken away? The speaking of **אֱלֹהִים**'s name in public!

Mat 23:13 But^{G1161} woe^{G3759} unto you,^{G5213} scribes^{G1122} and^{G2532} Pharisees,^{G5330} hypocrites!^{G5273} for^{G3754} ye shut up^{G2808} the^{G3588} kingdom^{G932} of heaven^{G3772} against^{G1715} men:^{G444} for^{G1063} ye^{G5210} neither^{G3756} go in^{G1525} yourselves, neither^{G3761} suffer^{G863} ye them that are entering^{G1525} to go in.^{G1525}

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}

This should really make you think twice about the importance of using the correct name for His Son!

** Another usage for denied G720 ---4) not to accept, to reject, to refuse something offered

Yahusha's name has to have the Father's Name in it! He came in the Father's Name. Think about that. People are refusing and rejecting the true Son of Yahuah. Thus they are choosing to reject the door He opened. They are rejecting the offer of the Torah's promises. Yahusha kept the Torah perfectly and taught others to do so. If this is not what you have been "taught", you have learned another message that is not from The Almighty Creator Everlasting. This is the test. His Son is from Him, carrying His name and teaching His Torah. If some other comes in another name and teaches something else, well, you have been warned and should by now know the consequences. Yahuah does not grade on the curve.

Those who call on Yahuah Are Misinterpreting Scripture

Anyone who has read Sacred Names literature rapidly becomes aware of one thing: Scriptures are misinterpreted and literalism is used excessively to force scriptures beyond the limits of context in order to substantiate their doctrine.

Most Sacred Names adherents are absolutely locked into the concept that the word 'name' can only mean one thing—the correct pronunciation of the Tetragrammaton.

Mr. C's beef is with the KJV- Not "Sacred Name adherents." Due to the above argument, I wonder if he ever thought about that. He is busy pointing fingers at people who actually read Scripture and saying we should not take Yahuah at His word as truth. Since most of us start with the KJV and Strong's numbers, I can only assume, he thinks the KJV is "forcing scriptures beyond the limits of context as well. But are they?

The word *shem* is *name* in Hebrew. It is used in the *KJV* as *name* 832 times out of 864! So it is the *KJV* who has assigned this meaning to this word as a *name*, 96% of the time! So how is that the "Sacred Namers are Misinterpreting Scripture?" The other 32 times are listed below.

Strong's H8034 - <i>shem</i>	
שֵׁם	
Transliteration <i>shem</i>	Pronunciation shām (Key)
Part of Speech masculine noun	Root Word (Etymology) A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position
TWOT Reference 2405	
Outline of Biblical Usage	
1) name a) name b) reputation, fame, glory c) the Name (as designation of God) d) memorial, monument	
Authorized Version (KJV) Translation Count – Total: 864	
AV – name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous + 07121 1, infamous + 02931 1, report 1, misc 10	

I honestly do not know of anyone who does not think that shem, in the context of Scripture could also mean *character or reputation*. There is no Hebrew word for character, however, most people who have found the Name of אֱלֹהִים, have learned to dig deep into word etymology, since Hebrew and Aramaic are very rich when you research root words- as we have already found. When you learn to read pictographic Hebrew, His Name really shows how it encompasses not only His Character but also Yahusha's as well. But just like with English or most other languages the sentence will tell you if it means His personal name or reputation.

If a scripture says to *call on the name of אֱלֹהִים*, I don't think it possible to misunderstand what it means in context. It makes no sense to say we call on His reputation. There are hundreds of Scriptures, (and we went over a lot of them already) where the context of the sentence would not make any sense to say *His reputation*, so what do you do with those? Every Scripture that says "call upon The Name" cannot have any other meaning but the personal name. How about all the Scriptures where it says to swear by His name. You do not swear by the reputation of someone!

Yahuah does tell us literally what He wants! He is very specific. I find this argument weak and misleading.

In Aramaic, Shum, spelled the same way as Shem, literally and ONLY means *name*. This argument reminds me of the "what is the meaning of "is" distraction during the Clinton hearings!

Strong's H8036 - shum (Aramaic)



Transliteration shum (Aramaic)	Pronunciation shüm (Key)
Part of Speech masculine noun	Root Word (Etymology) Corresponding to שׁוּם (H8034)
TWOT Reference 3036	

Outline of Biblical Usage

1) name

Authorized Version (KJV) Translation Count – Total: 12

Gesenius's Lexicon (Help)

שֵׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. שְׁמֵהּ (from שֵׁם) Daniel 2:20, 26; 4:5; 5:12; Ezz. 5:14, וַיְהִיבוּ לְשֵׁשׁבַּצַּר שְׁמֵהּ “and they were delivered to Sheshbazzar, which was his name,” pr. they were delivered to him whose name was Sheshbazzar. Pl. שְׁמֵהֶן Ezz. 5:4, 10.

This word Zakar, means remembrance. And it's the thing that Yah wants us to do by using His name! I think this argument of misinterpreting Scripture, is one that clearly shows a blindness to fact and reason that so often comes from being tied to a religion or doctrine of man and not from the word of Yahuah. It also shows a defiant stubbornness to recognizing that he has been wrong. Yes it can be humiliating! But get mad at shatan! Not Yahuah or the people that are trying to set this right!

Strong's H2143 - zeker

זָכַר

Transliteration zeker	Pronunciation zā'·ker (Key)
Part of Speech masculine noun	Root Word (Etymology) From זָכַר (H2142)
TWOT Reference 551a	

Outline of Biblical Usage

- 1) memorial, remembrance
 - a) remembrance, memory
 - b) memorial

Authorized Version (KJV) Translation Count – Total: 23

AV – remembrance 11, memorial 5, memory 5, remembered 1, scent 1

Gesenius's Lexicon (Help)

זָכַר and זִכָּר (Ex. 17:14; Isa. 26:14; Pro. 10:7, where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זִכָּרִי m.

(1) *remembrance* (Andenken), Arab. ذِكْرٌ. Exod. 17:14, "I will blot out the memory of Amalek;"

According to the Sacred Names groups, Psalm 68:4, which says we are to extol God by his name—Yah—means that God has only one name—Yahweh. However, **this text does not say God has one name only; it says his name is Yah, not Yahweh.**

This is not the only place it says His Name is Yah- But what is the issue? Other places it says יהוה! Yah is the shortened form of יהוה is it not? I could see it if Yah was not a root of יהוה, but this is a silly issue to bring up. Don't you find it a bit shocking that right here in his argument against using Yah's name, he actually says .. **"we are to extol God by his name—Yah—...However, this text does not say God has one name only; it says his name is Yah, not Yahweh.** As far as I know most all folks who call YHWH, also use the shortened Yah. This man, who is criticizing is not even realizing that he himself is making our point for the 2nd time in this presentation! He said, we should be calling on the name of YAH! **So why doesn't he?** Even if he just called Him Yah- it would be fine! But no, he is fighting tooth and nail to cling to a pagan title! This is what blindness looks likes. He refuses to see it.

Ezekiel 39:7 is quoted in an attempt to prove that the pronunciation of the Tetragrammaton has not been lost. But this text indicates that the events being depicted in this chapter, including the revealing of the name of God, will occur after the return of Jesus Christ.

Eze 39:6 And I will send^{H7971} a fire^{H784} on Magog,^{H4031} and among them that dwell^{H3427} carelessly^{H983} in the isles:^{H339} and they shall know^{H3045} that^{H3588} I^{H589} am יהוה.^{H3068}

Eze 39:7 So will I make^{H3045} my holy^{H6944} name^{H8034} known^{H3045} in the midst^{H8432} of my people^{H5971} Israel;^{H3478} and I will not^{H3808} let them pollute^{H2490} (H853) my holy^{H6944} name^{H8034} any more:^{H5750} and the heathen^{H1471} shall know^{H3045} that^{H3588} I^{H589} am יהוה,^{H3068} the Holy One^{H6918} in Israel.^{H3478}

Eze 39:8 Behold,^{H2009} it is come,^{H935} and it is done,^{H1961} saith^{H5002} the Everlasting^{H136} **יהוה**;^{H3069} this^{H1931} is the day^{H3117} whereof^{H834} I have spoken.^{H1696}

I agree with Mr. Cocherell, that Yahusha is back at this point. This is a confirmation that indeed everyone, Israel and the Gentiles will all know the name of **יהוה**! This is total 100% compliance to this, not like now when only a few of us understand that the lives we live now are in rehearsal for how we will live in the future. I have not run across people promoting that this Scripture is offered as proof for the correct pronunciation in the here and now. I don't think it does. Most of us are longing for the day when we all pronounce it the same way!

However, I don't agree with the implication that, "this is future prophecy so we don't have to comply now". What is up with that? How stiff necked is that thinking? If we are going to be expected to do that in the future, should we not make the effort to do it now out of love and respect for AB our Father?! He is telling us His name has been polluted. This should tell you that knowing The Most High's name is important to Him and inevitable and that He will restore the pronunciation. So how does this make us that call on the Father's Name, members of a Cult or dangerous in our thinking? We can pronounce every other Hebrew word, with the same letters that are in Yahuah's name. I think it is reasonable to say we can pronounce Yahuah's name just based on that alone. There is not some spell cast over these letters that prevent us from pronouncing it. Do we do it perfectly? I don't think so. Do I worry about that? No! Why? Because of the wonderful verses Mr. Cocherell provided us with. Yah will teach us Himself the pronunciation. Remember He took His name away from Israel for their whoring after other gods. That is why He is going to give it back to them in this prophecy. They are running now saying "Ha Shem" (The Name), for crying out loud! Yah is sick of them not being faithful. But for us who can learn from their mistakes, that is true wisdom! It may not be perfect but we are trying to please Him. That is what you do for someone you love! We are cleaning ourselves and language up with the help of the Torah and Set Apart Spirit, so we are not so offensive to Him.

Psalm 111:9 He sent redemption to His people, He has commanded His covenant forever. Set Apart and awesome is His Name.

Psalm 111:9 is used in an attempt to support the notion that the sacred name must be called upon and revered if one is to receive salvation. This text simply states, "Holy and Reverend [awesome] is his name." It does not say what his name is or what its pronunciation should be, nor does it say eternal life is promised to those who use it.

I can't believe he actually wrote this! I wonder if Mr. Cocherell has read this Scripture? Judging from this alone, he has not read the Torah. Redemption is only for His People, who keep His Torah. Maybe Mr. Cocherell needs to re-read what Yah said in the 3rd 'commandment?

Exo 20:7 Thou shalt not^{H3808} take **Away**^{H5375 (H853)} the name^{H8034} of **אֲיָהוָה**^{H3068} thy Everlasting^{H430} into nothingness, worthlessness or lie about it **in-vain**;^{H7723} for^{H3588} **אֲיָהוָה**^{H3068} will not^{H3808} hold him innocent-exempt from punishment-exempt from obligation-acquit-be made clean and pure (not guiltless)^{H5352 (H853)} that^{H834} taketh away^{H5375 (H853)} His name^{H8034} into nothingness, worthlessness or lie about it. **in vain**.^{H7723}

Yah said He will not make us clean and pure, guiltless or acquit us if we take away His Name and make it worthless or lie about it. If you are still guilty at judgment, you will not have salvation-right? He won't exempt you from the obligation you have of calling and knowing His Name. And if you don't know His name you will not know the one who did the work of paying for your sins. That is why He cannot make you clean and pure. Thus you cannot have eternal life. You died still in sin. You debt was not paid for.

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}

**** Another usage for denied G720 ---4) not to accept, to reject, to refuse something offered**

What is Yahusha saying has not been denied? His Name. What does G720 also mean? Not to accept, to reject, and to refuse something. So this door He opened

is only for those that did not reject and accepted His Name! What door is He talking about?

The door to Salvation! What other door did Yahusha open for us at Pesach (Passover) Matzah (unleavened bread) and Bakurim (First fruits) ?

We are to keep the Torah and not deny His name or deny His Son's Name!

There is a tendency in Scripture for things to be repeated over and over and I never understood it, but now I know why! אַיָּאָז has told us over 7,000 times in Scripture what His name is. Just because it's not specifically mentioned in Psalm 111:9, are we so stupid to forget the 7,000 times it has been proclaimed? I would have to ask Mr. "C", who is being the literalist now?

This is infantile thinking! This is like a friend of mine's rebellious sister. When her father told her to be home by 11pm, she arrived on time but sat necking in the car with her boyfriend for another hour, in the driveway. When she came into the house and her father was hopping mad, she defended herself by saying, "I was home at 11:00. You didn't say I had to be in the house"!

Mr. Cocherell does what a lot of people do, which is read verses out of context. If he had actually read the preceding eight verses, he would know beyond a shadow of a doubt who has provided the redemption for us! **If it were not for אַיָּאָז, and His direction to do so, Yahusha could not have redeemed us!** The notion that relying solely on a name to save you is out of Christianity. Unfortunately some who call on the Father's name, still have the stink of this dead skunk doctrine clinging to them. You should call on and proclaim His name because you have a relationship with Him. If we are adopted by Him, it will become part of our names. How awesome is that! It is *not* a secret password into the pearly gates. It does not work that way. It is a co-factor of all the things He wants us to observe in the Torah, His Name, the Sabbath, the Feasts, etc. If you are observing the Torah in the way Yahuah asked us to, then you will call on His name. This redemption is for *His People*. Only *His People* call on *His* name, because we are *family!*

Isa 42:8 I^{H589} am אֲנִי^{H3068} that^{H1931} is my name: ^{H8034} and my glory^{H3519} will I not^{H3808} give^{H5414} to another, ^{H312} neither my praise^{H8416} to graven images. ^{H6456}

Remember EL and Baal- Lord and God were titles given to graven images!

Please read this!

Psa 111:1 Praise^{H1984} ye Yah. ^{H3050} I will praise^{H3034} אֲנִי^{H3068} with *my* whole^{H3605} heart, ^{H3824} in the assembly^{H5475} of the upright(pleasing, lawful, correct, righteous) ^{H3477} and *in* the congregation. ^{H5712}

Psa 111:2 The works^{H4639} of the אֲנִי^{H3068} are great, ^{H1419} sought out^{H1875} of all^{H3605} them that have pleasure^{H2656} therein.

Psa 111:3 His work^{H6467} is honourable^{H1935} and glorious: ^{H1926} and his righteousness^{H6666} endureth^{H5975} for ever. ^{H5703}

Psa 111:4 He hath made^{H6213} his wonderful works^{H6381} to be remembered: ^{H2143} אֲנִי^{H3068} is gracious^{H2587} and full of compassion. ^{H7349}

Psa 111:5 He hath given^{H5414} meat^{H2964} unto them that fear^{H3373} him: he will ever^{H5769} be mindful^{H2142} of his covenant. ^{H1285}

Psa 111:6 He hath shewed^{H5046} his people^{H5971} the power^{H3581} of his works, ^{H4639} that he may give^{H5414} them the heritage^{H5159} of the heathen. ^{H1471} (Gentiles)

Psa 111:7 The works^{H4639} of his hands^{H3027} are verity^{H571} and judgment; ^{H4941} all^{H3605} his precepts and statutes ^{H6490} are sure. ^{H539}

Psa 111:8 They stand fast^{H5564} for ever^{H5703} and ever, ^{H5769} and are done^{H6213} in truth^{H571} and uprightness. ^{H3477}

Psa 111:9 He sent^{H7971} redemption^{H6304} unto his people: ^{H5971} he hath commanded^{H6680} his covenant^{H1285} for ever: ^{H5769} holy^{H6918} and reverend^{H3372} is His name. ^{H8034}

Psa 111:10 The respect, reverence, piety (fear)^{H3374} of אֲנִי^{H3068} is the beginning^{H7225} of wisdom: ^{H2451} a good^{H2896} understanding^{H7922} have all^{H3605} they that do^{H6213} his commandments: his praise^{H8416} endureth^{H5975} forever. ^{H5703}

Here you have it. His Name was not in 111:9 but it is in 111:1 x2, 111:2, 111:4, and 111:10! Scripture is not meant to be read like a fortune cookie! You don't take "one-liners" or "sound bites". You have to really listen to the whole conversation! After all, Yahuah is talking!

The issue is, no one fears or deeply respects אֱלֹהִים! Please understand. If you reject Yahuah and teach others to do so as well and promote shatan as god, you should fear Him as a terrifying thing. If you respect and revere Him, He is a loving, compassionate and merciful Daddy! He alone has the option to bring the Ruach - *His Maternal Spirit*- into our hearts to teach us to understand what His Son did for us to open the door to the pathway for our salvation. We cannot have the Son without the Father and we cannot understand the Torah without the Ruach Ha Qodesh (The Set Apart Spirit)!

Psa 3:8 Salvation^{H3444} *belongeth* unto אֱלֹהִים:^{H3068} thy blessing^{H1293} is upon^{H5921} thy people.^{H5971} Selah.^{H5542}

Joh 6:65 And^{G2532} he said,^{G3004} **Therefore**^{G1223} ^{G5124} **said**^{G2046} **I** unto you,^{G5213} **that**^{G3754} **no** man^{G3762} **can**^{G1410} **come**^{G2064} **unto**^{G4314} **me**,^{G3165} **except**^{G3362} **it were**^{G5600} **given**^{G1325} **unto** him^{G846} **of**^{G1537} **my**^{G3450} **Father**.^{G3962}

Joh 10:29 **My**^{G3450} **Father**,^{G3962} **which**^{G3739} **gave**^{G1325} **them** **me**,^{G3427} **is**^{G2076} **greater**^{G3187} **than** **all**,^{G3956} **and**^{G2532} **no**^{G3762} **man** **is** **able**^{G1410} **to** **pluck**^{G726} **them** **out** **of**^{G1537} **my**^{G3450} **Father's**^{G3962} **hand**.^{G5495}

And His people call upon and are called by His name. They know His voice-They do His will and observe His Code of Wisdom.

Mar 14:62 And^{G1161} Yahusha^{G2424} said,^{G2036} **I**^{G1473} **am**:^{G1510} **and**^{G2532} **ye** shall see^{G3700} **the**^{G3588} **Son**^{G5207} **of** **man**^{G444} **sitting**^{G2521} **on**^{G1537} **the** **right** **hand**^{G1188} **of** **power**,^{G1411} **and**^{G2532} **coming**^{G2064} **in**^{G3326} **the**^{G3588} **clouds**^{G3507} **of** **heaven**.^{G3772}

Jeremiah 8:8-9 is used to describe how the sacred name was removed from the Scriptures. However, this text says nothing about a sacred name. It simply states that wise men have rejected the Word of the Lord, not the name of the Lord.

I am seeing a pattern here with Mr. Cocherell, and find it very sad that he is not honest with his critique. I am very sure that when these Scriptures were given as "proof texts" there was some background given. This one is very sad indeed as it points exactly to a prophecy fulfilled by Yahusha. Yahusha quotes this when He is calling out the Temple leaders at the time! This is talking about the time of the Jerusalem visitation! The leaders had forbidden אֱלֹהִים's name to be spoken. This is fact! The fact is, during Jeremiah's time they backslid, worshipped idols, made His name forgotten and did not show up for the feasts or appointed times. If they

had gone back to worshipping idols, they would no longer be calling on Yahuah-right? If they rejected Yah's Word- They rejected His Name. It's part of His Word!

Is Mr. Cocherell suggesting that we hold fast to deceit and not turn back to Yahuah? I don't think this is wise, do you?

Here is some history for perspective.

YahrmiYahu's ministry was active from the thirteenth year of Yosiah, king of Yahudah (3298 HC, or 626 BC), until after the fall of Yahrusalem and the destruction of Solomon's Temple in (3358 HC, or 587 BC). He saw the reigns of five kings of Yahudah: Yosiah, Yahoahaz, Yahoiakim, Yahoichin, and ZedekYah. The Hebrew-language chronology work Seder HaDoroth gives YahrmiYahu's final year of prophecy to be (3350 HC), whereby he transmitted his teachings to Baruch ben Neriah.

King Yosiah began a religious reform in Yahudah at about 622 BC, "never had there been a reform so sweeping in its aims and so consistent in execution!" Yosiah was free to cut off all tribute to Assyria and even extend his power to the north, into the former territory of Israel, because after the death of Ashurbanipal (in 627 BC), the already weakened Assyrian empire began to disintegrate. Also in 627 B.C. YahrmiYahu received his call to be a prophet and so, with others, spurred Yosiah's reforms on, "by asserting that the nation was under judgment and would know the wrath of Yahuah if she did not repent, the prophets help to prepare the ground for reform."

After the death of Yosiah, Yahoahaz was placed on the throne but the Egyptians took him in exile after only 3 months. The Egyptians made Yahoiakim king; he allowed the swift deterioration of Yosiah's reforms and tormented YahrmiYahu. He wasted the kingdom's resources on a new palace. In 605 BC, the Egyptians were routed by the Babylonians at Carcamesh and thereby the Assyrian Empire vanished. The Babylonians moved into the Philistine plain the next year and devastated Ashkelon as well as causing great anxiety in Yahrusalem. YahrmiYahu took advantage of the situation to preach his "Temple Sermon" (ch. 26). "His preaching was not merely an attack on the state, it was a call to individual men to

decide for the Kingdom of God against the kingdom of Yahoiakim, and his own life was an illustration of the immense cost of that decision."

Yahuah called Yarmiyahu to prophetic ministry in about 626 BC, about one year after Yosiah king of Yahudah had turned the nation toward repentance from the **widespread idolatrous practices** of his father and grandfather. Ultimately, Yosiah's reforms would not be enough to preserve Yahudah and Yaherusalem from destruction, both because the sins of Manasseh, Yosiah's grandfather, had gone too far and as a result of Yahudah's return to Idolatry (Jer 11.10ff.). Such was the lust of the nation for false gods that after Yosiah's death, the nation would quickly return to the gods of the surrounding nations. Yarmiyahu was appointed to reveal the sins of the people and the coming consequences.

So let's not just take the 2 verse "sound bite" of verses 8 and 9. Let's read a bit more and find out what Yarmiyahu was talking about.

Jer 8:5 Why^{H4069} *then* is this^{H2088} people^{H5971} of Jerusalem^{H3389} slidden back^{H7725} by a perpetual^{H5329} backsliding?^{H4878} **they hold fast^{H2388} deceit,^{H8649} they refuse^{H3985} to return.^{H7725}**

Jer 8:6 I hearkened^{H7181} and heard,^{H8085} *but* they spake^{H1696} not^{H3808} aright:^{H3651} no^{H369} man^{H376} repented^{H5162} him of^{H5921} his wickedness,^{H7451} saying,^{H559} What^{H4100} have I done?^{H6213} every one^{H3605} turned^{H7725} to his course,^{H4794} as the horse^{H5483} rusheth^{H7857} into the battle.^{H4421}

Jer 8:7 Yea,^{H1571} the stork^{H2624} in the heaven^{H8064} knoweth^{H3045} her appointed times;^{H4150} and the turtle^{H8449} and the crane^{H5483} and the swallow^{H5693} observe^{H8104} (H853) the time^{H6256} of their coming;^{H935} **but my people^{H5971} know^{H3045} not^{H3808} (H853) the judgment^{H4941} of אַיָּן.^{H3068}**

Jer 8:8 How^{H349} do ye say,^{H559} We^{H587} *are* wise,^{H2450} and the law^{H8451} of אַיָּן^{H3068} *is* with^{H854} us? Lo,^{H2009} **certainly^{H403} in vain^{H8267}** made^{H6213} he it; the pen^{H5842} of the scribes^{H5608} *is* in vain.^{H8267}

**** H8267 (in vain) really means Lie, deception, falsehood!**

Jer 8:9 The wise^{H2450} *men* are ashamed,^{H954} they are dismayed^{H2865} and taken:^{H3920} lo,^{H2009} they have rejected^{H3988} the word^{H1697} of אַיָּן;^{H3068} and what^{H4100} wisdom^{H2451} *is* in them?

Jer 8:10 Therefore^{H3651} will I give^{H5414 (H853)} their wives^{H802} unto others,^{H312} *and* their fields^{H7704} to them that shall inherit^{H3423} *them*: for^{H3588} every one^{H3605} from the least^{H4480 H6996} even unto^{H5704} the greatest^{H1419} is given to covetousness,^{H1214 H1215} **from the prophet^{H4480 H5030} even unto^{H5704} the priest^{H3548} every one^{H3605} dealeth^{H6213} falsely.^{H8267}**

Jer 8:11 For they have healed^{H7495 (H853)} the hurt^{H7667} of the daughter^{H1323} of my people^{H5971} slightly,^{H7043} saying,^{H559} **Peace,^{H7965} peace;^{H7965} when *there is no^{H369} peace.^{H7965}***

Jer 8:12 Were they ashamed^{H954} when^{H3588} they had committed^{H6213} abomination?^{H8441} nay,^{H1571} they were not^{H3808} at all ashamed,^{H954 H954} neither^{H3808} could^{H3045} they blush:^{H3637} **therefore^{H3651} shall they fall^{H5307} among them that fall:^{H5307} in the time^{H6256} of their visitation-punishment^{H6486} they shall be cast down,^{H3782} saith^{H559} אַיִן.^{H3068}**

Jer 8:13 I will surely consume^{H5486 H5486} them, saith^{H5002} אַיִן:^{H3068} *there shall be no^{H369} grapes^{H6025} on the vine,^{H1612} nor^{H369} figs^{H8384} on the fig tree,^{H8384} and the leaf^{H5929} shall fade,^{H5034} and *the things that* I have given^{H5414} them shall pass away^{H5674} from them.*

Jer 8:14 Why^{H4100 H5921} do we^{H587} sit^{H3427} still? assemble yourselves,^{H622} and let us enter^{H935} into^{H413} the defenced^{H4013} cities,^{H5892} and let us be silent^{H1826} there:^{H8033} for^{H3588} אַיִן^{H3068} our Almighty^{H430} hath put us to silence,^{H1826} and given us water^{H4325} of gall^{H7219} to drink,^{H8248} because^{H3588} we have sinned^{H2398} against אַיִן.^{H3068}

Jer 8:15 We looked^{H6960} for peace,^{H7965} but no^{H369} good^{H2896} *came; and for a time^{H6256} of health,^{H4832} and behold^{H2009} trouble!^{H1205}*

Jer 8:16 The snorting^{H5170} of his horses^{H5483} was heard^{H8085} from Dan:^{H4480 H1835} the whole^{H3605} land^{H776} trembled^{H7493} at the sound^{H4480 H6963} of the neighing^{H4684} of his strong ones;^{H47} for they are come,^{H935} and have devoured^{H398} the land,^{H776} and all^{H4393} that is in it; the city,^{H5892} and those that dwell^{H3427} therein.

Jer 8:17 For,^{H3588} behold,^{H2009} I will send^{H7971} serpents,^{H5175} cockatrices,^{H6848} among you, which^{H834} *will not^{H369} be charmed,^{H3908} and they shall bite^{H5391} you, saith^{H5002} אַיִן.^{H3068}*

Jer 8:18 *When* I would comfort^{H4010} myself against^{H5921} sorrow,^{H3015} my heart^{H3820} *is faint^{H1742} in^{H5921} me.*

Jer 8:19 Behold^{H2009} the voice^{H6963} of the cry^{H7775} of the daughter^{H1323} of my people^{H5971} because of them that dwell in a far^{H4801} country:^{H4480 H776} *Is not^{H369} אַיִן^{H3068} in Zion?^{H6726} is not^{H369} her king^{H4428} in her? Why^{H4069} have they provoked me to grief*

and anger^{H3707} with their graven images, ^{H6456} *and* with strange (foreign knowledge, alien, gods, that which is foreign)^{H5236} vanities (empty and impotent)?^{H1892}

Jer 8:20 The harvest^{H7105} is past, ^{H5674} the summer^{H7019} is ended, ^{H3615} **and we**^{H587} **are not**^{H3808} **saved.**^{H3467}

Jer 8:21 **For**^{H5921} **the hurt**^{H7667} **of the daughter**^{H1323} **of my people**^{H5971} **am I hurt** (broken into pieces, maimed, crushed, shattered); ^{H7665} **I am black** (mourning and I grow dark); ^{H6937} **astonishment** (waste, horror, appalment, stunned, devastation) ^{H8047} **hath taken hold**^{H2388} **on me.**

Jer 8:22 *Is there* no^{H369} balm^{H6875} in Gilead; ^{H1568} *is there* no^{H369} physician^{H7495} there?^{H8033} *why*^{H4069} *then*^{H3588} *is not*^{H3808} the health-healing restoration^{H724} of the daughter^{H1323} of my people^{H5971} recovered?^{H5927}

Here in Jer 8:21 you see just how emotional Yahuah is and the trouble these liars bring that teach against Yahuah.

Here is the Prophecy fulfilled and again the warning of the leaven or doctrine of the Pharisees and Sadducees.

Mat 16:3 **And**^{G2532} **in the morning,**^{G4404} *It will be* **foul weather**^{G5494} **today;**^{G4594} **for**^{G1063} **the**^{G3588} **sky**^{G3772} **is red**^{G4449} **and**^{G2532} **lowring.**^{G4768} **O ye hypocrites,**^{G5273} **ye can**^{G1097} **discern**^{G1252} **the**^{G3588} (G3303) **face**^{G4383} **of the**^{G3588} **sky;**^{G3772} **but**^{G1161} **can**^{G1410} **ye not**^{G3756} **discern the**^{G3588} **signs**^{G4592} **of the**^{G3588} **times?**^{G2540}

Mat 16:4 **A wicked**^{G4190} **and**^{G2532} **adulterous**^{G3428} **generation**^{G1074} **seeketh after**^{G1934} **a sign;**^{G4592} **and**^{G2532} **there shall no**^{G3756} **sign**^{G4592} **be given**^{G1325} **unto it,**^{G846} **but**^{G1508} **the**^{G3588} **sign**^{G4592} **of the**^{G3588} **prophet**^{G4396} **Jonas.**^{G2495} **And**^{G2532} **he left**^{G2641} **them,**^{G846} **and departed.**^{G565}

Mat 16:6 **Then**^{G1161} **Yahusha**^{G2424} **said**^{G2036} **unto them,**^{G846} **Take heed**^{G3708} **and**^{G2532} **beware**^{G4337} **of**^{G575} **the**^{G3588} **leaven**^{G2219} **of the**^{G3588} **Pharisees**^{G5330} **and**^{G2532} **of the Sadducees.**^{G4523}

Mat 16:12 **Then**^{G5119} **understood**^{G4920} **they how**^{G3754} **that he bade**^{G2036} **them not**^{G3756} **beware**^{G4337} **of**^{G575} **the**^{G3588} **leaven**^{G2219} **of bread,**^{G740} **but**^{G235} **of**^{G575} **the**^{G3588} **doctrine**^{G1322} **of the**^{G3588} **Pharisees**^{G5330} **and**^{G2532} **of the Sadducees.**^{G4523}

They are still lying today. And people are trying to convince us that Yahuah did not say what He meant! When will we learn?

Exodus 23:13, Joshua 23:7, and Psalm 16:4 are said to prove it is wrong to mention (use) any other title or name except Yahweh as the name of 'the true Mighty One'. The English word 'mention' that is used in these scriptures is translated from the Hebrew word 'zakar', which means 'to infix', 'penetrate into the mind', 'recall', or 'to preserve in memory'. It does not refer to 'not mentioning the names of other gods', which was often done by the prophets; nor does it state that the use of any name other than Yahweh is sinful.

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}

I don't think אַחַד could be more plain, being that this first example is right after the exodus, אַחַד was making it quite clear not to remember or make mention of the pagan gods they had encountered while being in Egypt for 400 years! Do you really think Yahuah is any less repulsed in the 21st century to be called by the title of Shatan - Baal - lord than He was when they made the golden calf? If it does not matter to Him, why did He almost wipe every one of those people off the face of the earth and made them wander around for 40 years so the generation that made that calf would be dead and not cross over to the promise land!?!)

Did He say, 'oh those crazy kids, look, they made me something and it looks just like the idol I took them away from. How adorable. No! He was furious and rightly so! I hope this picture is really getting through! He will not take us over to the Promised Land *if we* continue to call Him *LORD AND GOD* and His precious Son, *Jesus!* He does not want these other pagan names to be promoted! They will lead others astray!

This is not rocket science! You don't call your wife/husband by your ex-girl/boyfriend's name! Nor do you call your AB, Father, and Creator of the Universe by the name of a demon that is destined to go into the pit of hell!

Strong's H2142 - zakar	
זָכַר	
Transliteration	Pronunciation
zakar	zä·kar' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
551	
Outline of Biblical Usage	
1) to remember, recall, call to mind a) (Qal) to remember, recall b) (Niphal) to be brought to remembrance, be remembered, be thought of, be brought to mind c) (Hiphil) 1) to cause to remember, remind 2) to cause to be remembered, keep in remembrance 3) to mention 4) to record 5) to make a memorial, make remembrance	
Authorized Version (KJV) Translation Count – Total: 233	
AV – remember 172, mention 21, remembrance 10, recorder 9, mindful 6, think 3, bring to remembrance 2, record 2, misc 8	

So it is both. He did not want the people sitting around talking about the 'good ole gods and customs of Egypt'. אֱלֹהֵי knew His people very well. They started moaning and complaining and remembering the food of Egypt. They also remembered to make a golden calf! So this verse is exactly what it says. If He were just telling them to not think about the other gods then He would not have added.. "Nor let it be heard out of thy mouth!"

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

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

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

Psa 16:4 Their sorrows^{H6094} shall be multiplied^{H7235} *that* hasten^{H4116} *after* another^{H312} *god*: their drink offerings^{H5262} of blood^{H4480 H1818} will I not^{H1077} offer,^{H5258} **nor**^{H1077} take up^{H5375 (H853)} **their names**^{H8034} **into**^{H5921} **my lips**.^{H8193}

Psa 16:5 אֵלֹהִים^{H3068} is the portion^{H4521} of mine inheritance^{H2506} and of my cup:^{H3563} thou^{H859} maintainest^{H8551} my lot.^{H1486}

Psa 16:6 The lines^{H2256} are fallen^{H5307} unto me in pleasant^{H5273} *places*; yea,^{H637} I have^{H5921} a goodly^{H8231} heritage.^{H5159}

Psa 16:7 I will bless^{H1288 (H853)} אֵלֹהִים^{H3068}, who^{H834} hath given me counsel:^{H3289} my reins^{H3629} also^{H637} instruct^{H3256} me in the night seasons.^{H3915}

Mr. Cocherell is way off base. If אֵלֹהִים says it, He means it. He is being a bit sly in saying there is no other title that can be used for אֵלֹהִים. אֵלֹהִים is not a title. He knows that most groups use EL and Eloheim and even some still say god. As I have stated before, AB which is Hebrew for Father or Almighty Father or Most High is quite acceptable.

Exodus 20:7 and Leviticus 19:12 supposedly condemn the substitution of any name other than Yahweh, because the word 'vain' means 'to falsify', 'to bring God's name to nought', or 'to substitute'. The Hebrew authority Gesenius says the usage of the word 'vain' in these scriptures means, 'utter not the name of Jehovah upon a falsehood' (i.e., do not swear falsely). This means that one should not use the name of Yahweh when falsely swearing, but it has no reference to using a substitute name for God (see Gesenius, p. 807).

Exo 20:7 Thou shalt not^{H3808} take^{H5375 (H853)} the name^{H8034} of אֵלֹהִים^{H3068} thy^{H430} in vain;^{H7723} for^{H3588} אֵלֹהִים^{H3068} will not^{H3808} hold him guiltless^{H5352 (H853)} that^{H834} taketh^{H5375 (H853)} his name^{H8034} in vain.^{H7723}

Lev 19:12 And ye shall not^{H3808} swear^{H7650} by My name^{H8034} falsely,^{H8267} neither shalt thou profane^{H2490 (H853)} the name^{H8034} of thy Almighty:^{H430} I^{H589} *am* hwhy.^{H3068}

The above definition is partly what Gesenius said about the word vain. As they say here is the rest of the story.

(a) which is committed, *wickedness, iniquity*. שׂוֹאֵי מִתֵּי שׂוֹאֵי wicked men, Job 11:11; Isa. 5:18, חֲבֻלֵי הַשָּׂוֹא “cords of wickedness.”—(b) which any one suffers, *calamity, destruction*, Job 7:3; Isa. 30:28, נֶפֶת שׂוֹא “fan of destruction.” Both significations (a, b) are found in the following example, Job 15:31, “let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.”

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

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

שׂוֹאָה f. (from the root שׂוֹא No. 1)—(1) *a storm, tempest*, so called from noise and crashing, Pro. 1:27 (שְׂוֹאָה כְּתִיב); Eze. 38:9.

(2) *desolation*, often coupled by paronom. with the syn. מְשׂוֹאָה Zeph. 1:15. Hence *desolate regions, ruins*, Job 30:3, 14; 38:27.

(3) *destruction*, especially sudden, *ruin*, Psalm 63:10; לְשׂוֹאָה יִבְקְשׁוּ גַפְשִׁי “they lay wait for my life that they may *destroy it*,” Isa. 10:3; 47:11; Ps. 35:8.

Vain meaning empty or destroying the meaning of. That is exactly what is meant by Exodus 20:7. And אֲנִי talks about this a lot. If we use god and lord then the credit we give to these unnamed deities get the praise that belongs only to Him!

It also was the custom to take an oath on His Personal Name. He is warning them they better not be lying when they do this! It was the same warning He gave the Prophets to not say “so says אֲנִי” if it were not true and they had to be 100% every time!

We talked about what “vain” really means in Hebrew so I won’t belabor the point, but if you don’t use Yahuah’s name you are destroying His reputation. You are saying it is so insignificant; you can’t even be bothered to learn it or teach it to your children. Any Pagan name will do.

Malachi 1:6 supposedly condemns the priests who despise God's name and is a reference to the ministers today who refuse to give honor to God by not using the sacred name. However, Sacred Names advocates fail to quote Malachi 1:7-14, which shows how the priests were despising God's name.

Mal 1:6 A son^{H1121} honoureth^{H3513} *his* father,^{H1} and a servant^{H5650} his master:^{H113} if^{H518} then I^{H589} *be* a father,^{H1} where^{H346} *is* mine honour?^{H3519} and if^{H518} I^{H589} *be* a master,^{H113} where^{H346} *is* my fear?^{H4172} saith^{H559} hwhy^{H3068} of hosts^{H6635} unto you, O priests,^{H3548} that despise^{H959} My name.^{H8034} And ye say,^{H559} Wherein^{H4100} have we despised^{H959} (H853) thy name?^{H8034}

Mal 1:7 Ye offer^{H5066} polluted^{H1351} bread^{H3899} upon^{H5921} mine altar;^{H4196} and ye say,^{H559} Wherein^{H4100} have we polluted^{H1351} thee? In that ye say,^{H559} The table^{H7979} of hwhy^{H3068} *is* contemptible.^{H959}

Mal 1:8 And if^{H3588} ye offer^{H5066} the blind^{H5787} for sacrifice,^{H2076} *is it* not^{H369} evil?^{H7451} and if^{H3588} ye offer^{H5066} the lame^{H6455} and sick,^{H2470} *is it* not^{H369} evil?^{H7451} offer^{H7126} it now^{H4994} unto thy governor;^{H6346} will he be pleased^{H7521} with thee, or^{H176} accept^{H5375} thy person?^{H6440} saith^{H559} hwhy^{H3068} of hosts.^{H6635}

Mal 1:9 And now,^{H6258} I pray you,^{H4994} beseech^{H2470} The Almighty^{H410} that he will be gracious^{H2603} unto us: this^{H2063} hath been^{H1961} by your means:^{H4480} H3027 will he regard^{H5375} your^{H4480} persons?^{H6440} saith^{H559} hwhy^{H3068} of hosts.^{H6635}

Mal 1:10 Who^{H4310} *is there* even^{H1571} among you that would shut^{H5462} the doors^{H1817} *for nought?* neither^{H3808} do ye kindle^{H215} *fire* on mine altar^{H4196} for nought.^{H2600} I have no^{H369} pleasure^{H2656} in you, saith^{H559} hwhy^{H3068} of hosts,^{H6635} neither^{H3808} will I accept^{H7521} an offering^{H4503} at your hand.^{H4480} H3027

Mal 1:11 For^{H3588} from the rising^{H4480} H4217 of the sun^{H8121} even unto^{H5704} the going down^{H3996} of the same My name^{H8034} *shall be* great^{H1419} among the Gentiles;^{H1471} and in every^{H3605} place^{H4725} incense^{H6999} *shall be* offered^{H5066} unto My name,^{H8034} and a pure^{H2889} offering:^{H4503} for^{H3588} My name^{H8034} *shall be* great^{H1419} among the heathen,^{H1471} saith^{H559} אֲנִי of hosts.^{H6635}

Mal 1:12 But ye^{H859} have profaned^{H2490} it, in that ye say,^{H559} The table^{H7979} of YAH^{H136} *is* polluted;^{H1351} and the fruit^{H5108} thereof, *even* his meat,^{H400} *is* contemptible.^{H959}

Mal 1:13 Ye said^{H559} also, Behold,^{H2009} what a weariness^{H4972} H8513 *is it!* and ye have snuffed at^{H5301} it, saith^{H559} hwhy^{H3068} of hosts;^{H6635} and ye brought^{H935} *that which was* torn,^{H1497} and the lame,^{H6455} and the sick;^{H2470} thus ye brought^{H935} (H853) an offering:^{H4503} should I accept^{H7521} this of your hand?^{H4480} H3027 saith^{H559} אֲנִי.^{H3068}

Mal 1:14 But cursed^{H779} *be* the deceiver,^{H5230} which hath^{H3426} in his flock^{H5739} a male,^{H2145} and voweth,^{H5087} and sacrificeth^{H2076} unto YAH^{H136} a corrupt thing:^{H7843} for^{H3588} I^{H589} *am* a great^{H1419} King,^{H4428} saith^{H559} hwhy^{H3068} of hosts,^{H6635} and my name^{H8034} *is* dreadful^{H3372} among the heathen.^{H1471}

The priests were corrupted on every level just like today. They stole the money and did not do the offerings properly by not using the best for אֱלֹהִים. So אֱלֹהִים is now finished with them for a time and turning His sights on to the Gentiles, that we would be able to know His name. But alas, our pastors are not any better and failing just like the priests. Unless I missed something, pastors in Christian churches are not teaching Torah- Yah's Word!

Like Cain, the priests would not accept אֱלֹהִים's rebuking- saying 'what did we do'? Knowing full well what they did. Christians today who attack those who call on the name of אֱלֹהִים are filled with the spirit of Cain as well. They cannot stand to be corrected by the obvious Scriptures that support praising His personal name. I have never found a Scripture yet where אֱלֹהִים rebukes people for calling on His name, quite the opposite. There are blessings to be had, and curses for those who call on Baal-The LORD. The whole book of Malachi is a great read, it's only three chapters. We have put up a video on Youtube called "Fleecing the Flock ", which is a study done on Malachi. Tithing is not of Yahuah. The gifts given were *food-not money!* Here is address if you would like to check it out.

Tithing to YHUH or Fleecing the Flock

[yahuwahschokmah](http://www.youtube.com/watch?v=BFKRzDMPitA)

<http://www.youtube.com/watch?v=BFKRzDMPitA>

Matthew 17:11 is used to support the concept that John the Baptist preached the sacred name. However, an examination of this text does not support the idea that John's message included the restoration of a sacred name.

Really? This is totally supported by Scripture! The trouble with people who criticize is they don't go back to the Original Covenant. The famous phrase that Yahuchannan (John) was to have uttered comes from Isaiah 40:3. Yahuchannan *had* to be quoting it or the prophecy would not have been fulfilled. Yahshayauh (Isaiah) clearly wrote אָיָאָז ! Matthew clearly says he was quoting Yahshayahu (Isaiah)! Again, this is not rocket science, except if you are only reading this in English!

Even Malachi says it regarding the future when Yahusha returns!

Isa 40:3	The voice ⁶⁹⁶³ of him that crieth ⁷¹²¹ in the wilderness ⁴⁰⁵⁷ , Prepare ⁶⁴³⁷ ye the way ¹⁸⁷⁰ אָיָאָז ³⁰⁶⁸ , make straight ³⁴⁷⁴ in the desert ⁶¹⁶⁰ a highway ⁴⁵⁴⁶ for our God ⁴³⁰ .
Mat 3:3	For ¹⁰⁶³ this ³⁷⁷⁸ is he ²⁰⁷⁶ that was spoken ⁴⁴⁸³ of by ⁵²⁵⁹ the prophet ⁴³⁹⁶ Esaias ²²⁶⁸ , saying ³⁰⁰⁴ , The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare ye ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Mar 1:3	The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare ye ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Luk 3:4	As ⁵⁶¹³ it is written ¹¹²⁵ in ¹⁷²² the book ⁹⁷⁶ of the words ³⁰⁵⁶ of Esaias ²²⁶⁸ the prophet ⁴³⁹⁶ , saying ³⁰⁰⁴ , The voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Prepare ye ²⁰⁹⁰ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , make ⁴¹⁶⁰ his ⁸⁴⁶ paths ⁵¹⁴⁷ straight ²¹¹⁷ .
Jhn 1:23	He said ⁵³⁴⁶ , I ¹⁴⁷³ [am] the voice ⁵⁴⁵⁶ of one crying ⁹⁹⁴ in ¹⁷²² the wilderness ²⁰⁴⁸ , Make straight ²¹¹⁶ the way ³⁵⁹⁸ of the Lord-Yahuah ²⁹⁶² , as ²⁵³¹ said ²⁰³⁶ the prophet ⁴³⁹⁶ Esaias ²²⁶⁸
Mal 3:1	Behold, I will send ⁷⁹⁷¹ my messenger ⁴³⁹⁷ , and he shall prepare ⁶⁴³⁷ the way ¹⁸⁷⁰ before ⁶⁴⁴⁰ me: and the Lord(Adon) Yahuah ¹¹³ ***, ****whom ye seek ¹²⁴⁵ , shall suddenly ⁶⁵⁹⁷ come ⁹³⁵ to his temple ¹⁹⁶⁴ , even the messenger ⁴³⁹⁷ of the covenant ¹²⁸⁵ , whom ye delight ²⁶⁵⁵ in: behold, he shall come ⁹³⁵ , saith ⁵⁵⁹ אָיָאָז ³⁰⁶⁸ of hosts ⁶⁶³⁵ .

****H113 in Mal 3:1 is Adon which we know they used to cover over Yahuah's name.**

John 17:6-26 is given as proof that Jesus revealed the sacred name to his followers and stirred up much controversy for doing so. Luke 11:52 is also used to show he attacked the Pharisees for deleting the sacred name from the sacred texts. But, there is no evidence in these scripture that supports this claim or shows that Jesus used the sacred name.

Joh 17:6 I have manifested^{G5319} thy^{G4675} name^{G3686} unto the^{G3588} men^{G444} which^{G3739} thou gavest^{G1325} me^{G3427} out of^{G1537} the^{G3588} world:^{G2889} thine^{G4674} they were,^{G2258} and^{G2532} thou gavest^{G1325} them^{G846} me;^{G1698} and^{G2532} they have kept^{G5083} thy^{G4675} word.^{G3056}

Strong's G5319 - phaneroō

φανερῶ

Transliteration		Pronunciation	
phaneroō		fā-ne-ro'ō (Key)	
Part of Speech		Root Word (Etymology)	
verb		From φανερός (G5318)	
TDNT Reference	Vines		
9:3,1244	View Entry		

Outline of Biblical Usage

- 1) to make manifest or visible or known what has been hidden or unknown, to manifest, whether by words, or deeds, or in any other way
 - a) make actual and visible, realised
 - b) to make known by teaching
 - c) to become manifest, be made known
 - d) of a person
 - 1) expose to view, make manifest, to show one's self, appear
 - e) to become known, to be plainly recognised, thoroughly understood
 - 1) who and what one is

[Click for Synonyms](#)

I don't know how else you could read this! Yahusha specifically says I have made known what by teaching His Father's Name a thing that was hidden!

17:24 Father, I will that they also, whom you have given me, be with me where I am; that they may behold my glory, which you have given me: for you loved me before the foundation of the world. 25 O righteous Father, the world has not known you: but I have known you, and these have known that you have sent me. 26And I have declared

to them **Your name**, and will declare it: that the love with which you have loved me may be in them, and I in them.

John 17:8 For I gave them the words you gave me and they accepted them. They knew with certainty that I came from you, and they believed that you sent me

John 15:9 "As the Father has loved me, so have I loved you. Now remain in my love.

Luk 11:52 Woe^{G3759} unto you,^{G5213} lawyers!^{G3544} for^{G3754} ye have taken away^{G142} the^{G3588} key^{G2807} of knowledge:^{G1108} ye entered not in^{G1525 G3756} yourselves,^{G846} and^{G2532} them that were entering in^{G1525} ye hindered.^{G2967}

I have explained why this means they were shutting people out by not allowing them to learn Yahuah's Name so will not repeat it here.

I will provide one more verse that shows Yahusha did use His Father's Name. Here He quoted the 1st commandment.

Mat 22:36 Master,^{G1320} which^{G4169} is the great^{G3173} commandment^{G1785} in^{G1722} the^{G3588} law?^{G3551}

Mat 22:37 (G1161) Jesus^{G2424} said^{G2036} unto him,^{G846} Thou shalt love^{G25} the Lord **אֱלֹהֶיךָ**^{G2962} thy^{G4675} Almighty^{G2316} with^{G1722} all^{G3650} thy^{G4675} heart,^{G2588} and^{G2532} with^{G1722} all^{G3650} thy^{G4675} soul,^{G5590} and^{G2532} with^{G1722} all^{G3650} thy^{G4675} mind.^{G1271}

Deu 6:5 And thou shalt love ¹⁵⁷ **אֱלֹהֶיךָ** ³⁰⁶⁸ thy Almighty ⁴³⁰ with all thine heart ³⁸²⁴, and with all thy soul ⁵³¹⁵, and with all thy might ³⁹⁶⁶.

Amos 4:13, which the Authorized Version translates as "The Lord, the God of hosts, is his name" is taken by Sacred Names advocates to differentiate between the name and title. Stating that 'The Lord' (Yahweh) is the name, and 'The God of hosts' is the title. The Hebrew text does not contain punctuation here, so there are no commas to indicate a differentiation between a name and a title. The text literally reads, "Yahweh the God of hosts [is] his name."

Amo 4:13 For, lo, he that formeth ³³³⁵ the mountains ²⁰²², and createth ¹²⁵⁴ the wind ⁷³⁰⁷, and declareth ⁵⁰⁴⁶ unto man ¹²⁰ what [is] his thought ⁷⁸⁰⁸, that maketh ⁶²¹³ the morning ⁷⁸³⁷ darkness ⁵⁸⁹⁰, and treadeth ¹⁸⁶⁹ upon the high places ¹¹¹⁶ of the earth ⁷⁷⁶, **אֱלֹהִים** ³⁰⁶⁸, The Almighty ⁴³⁰ of hosts ⁶⁶³⁵, [is] his name ⁸⁰³⁴.


Common sense would dictate that after all the Scriptures telling us what His Personal Name is that one could reasonably deduce that Most High of Hosts is talking of His title. And most sad again, if Mr. "C" would just stop and read what he wrote-- **The text literally reads, "Yahweh the God of hosts [is] his name."** If that is literally what it reads--- why is he not getting it? Yahuah is a personal name- God would be the title- a bad one but it is the title. There is no way he can look up this word in Strong's and not see that Yahuah H6038 is a Pronoun!!

Amos 5:27 states, "Therefore will I cause you to go into captivity beyond Damascus, says the Lord, whose name is The God of hosts." Sacred Names advocates say this text should be read: "The Elohim of Hosts, whose name is Yahweh." This is another example of violating the Hebrew text. The Hebrew text says: "Yahweh, the God of hosts (is) his name." This shows Yahweh is not the exclusive name of the God of the Old Testament.

Amo 5:27 Therefore will I cause you to go into captivity ¹⁵⁴⁰ beyond ¹⁹⁷³ Damascus ¹⁸³⁴, saith ⁵⁵⁹ **אֱלֹהִים** ³⁰⁶⁸, whose name ⁸⁰³⁴ [is] The Eternal ⁴³⁰ of hosts ⁶⁶³⁵.

I am laughing out loud. Remember just a few pages ago he was complaining that Shem H8034 did not mean name all the time, and we should not be so literal? As we discussed earlier, Shem or Name H8034 can mean more than a personal name as the sentence would dictate. The above would be "אֱלֹהִים, who's reputation, fame and glory is the Most High of hosts". Again you will not see god listed as a proper

noun! Mr. "C" has a bad case of "circular-reasoning-ites". I just wish he would provide one really strong example! But of course, he can't! Because Yahuah does not lie!

Strong's H8034 - <i>shem</i>	
שֵׁם	
Transliteration	Pronunciation
<i>shem</i>	shām (Key) 
Part of Speech	Root Word (Etymology)
masculine noun	A primitive word [perhaps rather from שָׁם (H7760) through the idea of definite and conspicuous position
TWOT Reference	
2405	
Outline of Biblical Usage	
1) name a) name b) reputation, fame, glory c) the Name (as designation of God) d) memorial, monument	
Authorized Version (KJV) Translation Count – Total: 864	
AV – name 832, renown 7, fame 4, famous 3, named 3, named + 07121 2, famous + 07121 1, infamous + 02931 1, report 1, misc 10	

Sacred Names advocates insist that, in the New Testament, Jesus came with his Father's name, Yah. They claim that the Messiah's name 'Yahshua' is a combination of Yah with 'shua' (salvation). John 5:43 and John 14:26 are quoted to prove their point. However, neither of these texts say Jesus came with his Father's name. They state he came in his Father's name, which is a reference to his coming with the Father's power and authority. These texts clearly do not prove the Messiah used the name Yahshua.

Joh 5:43 I^{G1473} am come^{G2064} in^{G1722} my^{G3450} Father's^{G3962} name,^{G3686} and^{G2532} ye receive^{G2983} me^{G3165} not:^{G3756} if^{G1437} another^{G243} shall come^{G2064} in^{G1722} his own^{G2398} name,^{G3686} him^{G1565} ye will receive.^{G2983}

Mat 11:27 All things³⁹⁵⁶ are delivered³⁸⁶⁰ unto me³⁴²⁷ of⁵²⁵⁹ my³⁴⁵⁰ Father³⁹⁶²: and²⁵³² no man³⁷⁶² knoweth¹⁹²¹ the Son⁵²⁰⁷, but¹⁵⁰⁸ the Father³⁹⁶²; neither³⁷⁶¹ knoweth¹⁹²¹ any man⁵¹⁰⁰ the Father³⁹⁶², save¹⁵⁰⁸ the Son⁵²⁰⁷, and [he]²⁵³² to³⁷³⁹ whomsoever¹⁴³⁷ the Son⁵²⁰⁷ will¹⁰¹⁴ reveal⁶⁰¹ [him].

Mat 16:27 For^{G1063} the^{G3588} Son^{G5207} of man^{G444} shall^{G3195} come^{G2064} in^{G1722} the^{G3588} glory^{G1391} of his^{G848} Father^{G3962} with^{G3326} his^{G848} angels;^{G32} and^{G2532} then^{G5119} he shall reward^{G591} every man^{G1538} according^{G2596} to his^{G848} works.^{G4234}

Jhn 10:30 I¹⁴⁷³ and²⁵³² [my] Father³⁹⁶² are²⁰⁷⁰ one¹⁵²⁰.

It is not hard to think that Yahusha should have part of אֱלֹהִים's name as His name as a mark of kinship! Even the Hebrew people put YAHU at the end of their names to show they belonged to אֱלֹהִים! It is a way for us to know the real from the deceptions! If any son come in his father's name or power or authority, he will still have his name right? Even adopted kids take on the name of the father. Are there any son's born today or anytime in the past, that do not have their father's name as a birthright? Again, this is not rocket science!

Mat 1:21 And¹¹⁶¹ she shall bring forth⁵⁰⁸⁸ a son⁵²⁰⁷, and²⁵³² thou shalt call²⁵⁶⁴ his⁸⁴⁶ name³⁶⁸⁶ Yahusha²⁴²⁴: for¹⁰⁶³ he⁸⁴⁶ shall save⁴⁹⁸² his⁸⁴⁶ people²⁹⁹² from⁵⁷⁵ their⁸⁴⁶ sins²⁶⁶.

Mat 1:25 And²⁵³² she knew¹⁰⁹⁷ her⁸⁴⁶ not³⁷⁵⁶ till²¹⁹³ she had brought forth⁵⁰⁸⁸ her⁸⁴⁶ firstborn⁴⁴¹⁶ son⁵²⁰⁷: and²⁵³² he called²⁵⁶⁴ his⁸⁴⁶ name³⁶⁸⁶ Yahusha²⁴²⁴.

Strong's H3091 - Yəhowshuwa`		
יהושוע		
Transliteration	Pronunciation	
Yəhowshuwa`	yeh·hō·shū·ah (Key)	
Part of Speech	Root Word (Etymology)	
proper masculine noun	From יהוה (H3068) and שוע (H3467)	
TWOT Reference		
n/a		
Variant Spellings		
Variant spellings for this word: יהושוע (Strongs and Gesenius) יהושע (Strongs and Gesenius)		
[What are these variants?]		
Outline of Biblical Usage		
Joshua or Jehoshua = "Jehovah is salvation"		
<table border="1" style="width: 100%;"> <tr> <td style="text-align: center;">n pr m</td> </tr> </table>		n pr m
n pr m		
1) son of Nun of the tribe of Ephraim and successor to Moses as the leader of the children of Israel; led the conquest of Canaan 2) a resident of Beth-shemesh on whose land the Ark of the Covenant came to a stop after the Philistines returned it 3) son of Jehozadak and high priest after the restoration 4) governor of Jerusalem under king Josiah who gave his name to a gate of the city of Jerusalem		

Strong's G2424 - Iēsous	
Ἰησοῦς	
Transliteration	Pronunciation
Iēsous	ē·ā·sū's (Key)
Part of Speech	Root Word (Etymology)
proper masculine noun	Of Hebrew origin יהושוע (H3091)
TDNT Reference	Vines
3:284,360	View Entry
Outline of Biblical Usage	
Jesus = "Jehovah is salvation"	
1) Jesus, the Son of God, the Saviour of mankind, God incarnate 2) Jesus Barabbas was the captive robber whom the Jews begged Pilate to release instead of Christ 3) Joshua was the famous captain of the Israelites, Moses' successor (Ac 7:45, Heb. 4:8) 4) Jesus, son of Eliezer, one of the ancestors of Christ (Lu. 3:29) 5) Jesus, surnamed Justus, a Jewish Christian, an associate with Paul in the preaching of the gospel (Col. 4:11)	

Zec 3:1 And he shewed^{H7200} me^(H853) **Joshua (Yahushua)**^{H3091} the high^{H1419} priest^{H3548} standing^{H5975} before^{H6440} the angel^{H4397} of hwhy^{H3068} and Satan^{H7854} standing^{H5975} at^{H5921} his right hand^{H3225} to resist^{H7853} him. *** The word H7853 means to Attack!

Zec 3:2 And hwhy^{H3068} said^{H559} unto^{H413} Satan,^{H7854} hwhy^{H3068} rebuke^{H1605} thee, O Satan;^{H7854} even hwhy^{H3068} that hath chosen^{H977} Jerusalem^{H3389} rebuke^{H1605} thee: is not^{H3808} this^{H2088} a brand^{H181} plucked^{H5337} out of the fire?^{H4480 H784}

Zec 3:3 Now **Joshua (Yahushua)**^{H3091} was^{H1961} clothed^{H3847} with filthy^{H6674} garments,^{H899} and stood^{H5975} before^{H6440} the angel.^{H4397}

Zec 3:4 And he answered^{H6030} and spake^{H559} unto^{H413} those that stood^{H5975} before^{H6440} him, saying,^{H559} Take away^{H5493} the filthy^{H6674} garments^{H899} from^{H4480 H5921} him. And unto^{H413} him he said,^{H559} Behold,^{H7200} I have caused thine iniquity^{H5771} to pass^{H5674} from^{H4480 H5921} thee, and I will clothe^{H3847} thee with change of raiment.^{H4254}

Zec 3:5 And I said,^{H559} Let them set^{H7760} a fair^{H2889} mitre^{H6797} upon^{H5921} his head.^{H7218} So they set^{H7760} a fair^{H2889} mitre^{H6797} upon^{H5921} his head,^{H7218} and clothed^{H3847} him with garments.^{H899} And the angel^{H4397} of hwhy^{H3068} stood by.^{H5975}

Zec 3:6 And the angel^{H4397} of hwhy^{H3068} protested^{H5749} unto **Joshua (Yahushua)**,^{H3091} saying,^{H559}

Zec 3:7 Thus^{H3541} saith^{H559} hwhy^{H3068} of hosts;^{H6635} If^{H518} thou wilt walk^{H1980} in my ways,^{H1870} and if^{H518} thou wilt keep^{H8104 (H853)} my charge,^{H4931} then thou^{H859} shalt also^{H1571} judge^{H1777 (H853)} my house,^{H1004} and shalt also^{H1571} keep^{H8104} my^(H853)

courts,^{H2691} and I will give^{H5414} thee places to walk^{H4108} among^{H996} these^{H428} that stand^{H5975} by.

Zec 3:8 Hear^{H8085} now,^{H4994} O **Joshua (Yahushua)** ^{H3091} the high^{H1419} priest,^{H3548} thou,^{H859} and thy fellows^{H7453} that sit^{H3427} before^{H6440} thee: for^{H3588} they^{H1992} *are* men^{H376} wondered^{H4159} at: for,^{H3588} behold,^{H2009} I will bring forth^{H935} (H853) my servant^{H5650} **the BRANCH**.^{H6780}

Zec 3:9 For^{H3588} behold^{H2009} the stone^{H68} that^{H834} I have laid^{H5414} before^{H6440} **Joshua ; (Yahushua)**^{H3091} upon^{H5921} one^{H259} stone^{H68} *shall be* seven^{H7651} eyes:^{H5869} behold,^{H2009} I will engrave^{H6605} the graving^{H6603} thereof, saith^{H5002} hwhy^{H3068} of hosts,^{H6635} and I will remove^{H4185} (H853) the iniquity^{H5771} of that^{H1931} land^{H776} in one^{H259} day.^{H3117}

Zec 3:10 In that^{H1931} day,^{H3117} saith^{H5002} hwhy^{H3068} of hosts,^{H6635} shall ye call^{H7121} every man^{H376} his neighbour^{H7453} under^{H413} H8478 the vine^{H1612} and under^{H413} H8478 the fig tree.^{H8384}

No one can change the fact that the name given to Yahusha by His earthly parents was Yahusha and it does have the first letters of אָיָאָ's name! I will get into this deeper in Part 13. We will also dig a little deeper into the Greek Divine Place holders.

A name is a created thing, which God commands us not to worship

We are commanded to worship God, not his name. When we ascribe power to a name, we are ascribing power to something that was created, not to its creator. A name has no significance or meaning without the person. A name only serves to identify. Names and titles applied to God describe his attributes, character, and being. Those who call on a name or title as the way to salvation should read Matthew 7:21-22 and Luke 6:46, which speak of people who call upon and appropriate the name of the Lord but do not do the things that he commands.

Further examination of the words 'shem' and 'shum', reveals that Moses spoke 'in' God's name, not 'of' God's name (Ex.5:23). Psalm 138:2 clearly says that God's word is magnified above his name:

"I will worship toward your holy temple, and praise your name for your loving kindness and for your truth: for you have magnified your word above all your name."

The flaws in these statements are pretty evident. We did not create אֱלֹהִים' name-He did. He asked us to use it. It is not an idol- it is an act of an intimate relationship. We do not worship "the Name". We are in love with our Heavenly Father. We are being specific on who we give our praise to. I think it laughable that these same people will say 'you can only be saved in the name of JC!' Pretty hypocritical! Can you explain to me exactly what character and attributes the title 'God' describe?? He is correctly making my point and does not realize it- "a name only serves to identify". Why are some people so rebellious that they do not want to be identified with the Most High אֱלֹהִים? As we saw in prophecy, it's going to happen one way or another. He is exactly right when he says just because you call on אֱלֹהִים' name does not mean it's your ticket to heaven just as reciting the sinners prayer won't cut it as well. It's not 'magic'! It's not a get out of hell free card. It's an act of Love! It's an act of showing what family you belong too! Being proud to be a child of אֱלֹהִים!

Mat 12:48 But^{G1161} he^{G3588} answered^{G611} and said^{G2036} unto him that told^{G2036} him,^{G846}
Who^{G5101} is^{G2076} my^{G3450} mother?^{G3384} and^{G2532} who^{G5101} are^{G1526} my^{G3450} brethren?^{G80}

Mat 12:49 And^{G2532} he stretched forth^{G1614} his^{G848} hand^{G5495} toward^{G1909} his^{G848}
disciples,^{G3101} and said,^{G2036} **Behold^{G2400} my^{G3450} mother^{G3384} and^{G2532} my^{G3450}
brethren!^{G80}**

Mat 12:50 **For^{G1063} whosoever^{G3748} shall do^{G4160} the^{G3588} will^{G2307} of my^{G3450}
Father^{G3962} which^{G3588} is in^{G1722} heaven,^{G3772} the same^{G846} is^{G2076} my^{G3450}
brother,^{G80} and^{G2532} sister,^{G79} and^{G2532} mother.^{G3384}**

We are a family! We strive to do what is pleasing to Him!

Mat 7:21 **Not^{G3756} every one—anyone, every kind of person^{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 (recognized or had a personal relationship with)^{G1097} you:^{G5209} depart(separate and part company)^{G672} from^{G575} me,^{G1700} ye that work^{G2038} iniquity (violation of the code of wisdom or the Torah-wickedness without the Torah's instructions, being a pagan, setting yourself apart from the Torah).^{G458} **WOW ! DO THEY TELL YOU THIS IN CHURCH?**

Luk 6:46 And^{G1161} why^{G5101} call^{G2564} ye me,^{G3165} Lord,^{G2962} Lord,^{G2962} and^{G2532} do^{G4160} not^{G3756} the things which^{G3739} I say?^{G3004}

Luk 6:47 Whosoever^{G3956} cometh^{G2064} to^{G4314} me,^{G3165} and^{G2532} heareth^{G191} my^{G3450} sayings,^{G3056} and^{G2532} doeth^{G4160} them,^{G846} I will shew^{G5263} you^{G5213} to whom^{G5101} he is^{G2076} like:^{G3664}

Regarding the Psalms verse, very interesting.

Psa 138:2 I will worship^{H7812} toward^{H413} thy holy^{H6944} temple,^{H1964} and praise^{H3034 (H853)} thy name^{H8034} for^{H3588} thy lovingkindness^{H2617} and for^{H5921} thy truth:^{H571} for^{H3588} thou hast magnified^{H1431} thy word^{H565} above^{H5921} all^{H3605} thy name.^{H8034}

Let's break this down and we will see a very different meaning here. The KJV has done a dis-service to Mr. Cocherell and us all by this very misleading rendering.

H1431- Magnified

Strong's H1431 - gadal	
גָּדַל	
Transliteration	Pronunciation
gadal	gä-dal' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
315	
Outline of Biblical Usage	
1) to grow, become great or important, promote, make powerful, praise, magnify, do great things	
a) (Qal)	
1) to grow up	
2) to become great	
3) to be magnified	
b) (Piel)	
1) to cause to grow	
2) to make great, powerful	
3) to magnify	
c) (Pual) to be brought up	
d) (Hiphil)	
1) to make great	
2) to magnify	
3) to do great things	
e) (Hithpael) to magnify oneself	
Authorized Version (KJV) Translation Count – Total: 115	
AV – magnify 32, great 26, grow 14, nourish up 7, grow up 6, greater 5, misc 25	

Gesenius's Lexicon (Help)

גָּדַל — (1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جدل to twist, to twine a cord, Ch. גָּדַל, Syr. ܓܕܠ to twist, to twine, whence Heb. גָּדַל threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence جادل to wrestle, and Æthiopic ገደለ: to wrestle, to contend; — partly to strength and force, like other verbs of binding and twisting, חוּל, חָבַל, קָשַׁר, קִשְׂר, whence Arabic جَدَل strength. Hence the intrans. signification which is almost the only one in Hebrew —

(2) to be or become great, to grow, pret. E, Job 31:18; fut. יִגְדַל. (A trace of a transitive power is found in the pr. n. יְגִדְלָהּ which see.) Gen. 21:8; 25:

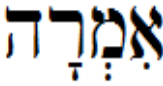

(3) to be greatly valued, 1 Sa. 26:24 (compare verse 21). Also to be celebrated with praises, Ps. 35:27, יְגִדֵּל יְהוָה “praised be Jehovah;” 40:17; 70:5; 2 Sa. 7:26.

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, (2) to make much of, to value highly,

Psa 138:2 I will worship^{H7812} toward^{H413} thy holy^{H6944} temple,^{H1964} and praise^{H3034 (H853)} thy name^{H8034} for^{H3588} thy lovingkindness^{H2617} and for^{H5921} thy truth:^{H571} for^{H3588} thou hast magnified^{H1431} thy word^{H565} above^{H5921} all^{H3605} thy name.^{H8034}

So we have אָזַק taking care to grow, nourish and His word, twisting it together and creating as a strong cord that cannot be broken.

H565- Thy Word

Strong's H565 - 'imrah	
	
Transliteration	Pronunciation
'imrah	im·rä' (Key)
	
Part of Speech	Root Word (Etymology)
feminine noun	From אָמַר (H561)
TWOT Reference	
118b	
Outline of Biblical Usage	
1) utterance, speech, word a) word of God, the Torah	
Authorized Version (KJV) Translation Count – Total: 37	
AV – word 29, speech 7, commandment 1	
Gesenius's Lexicon (Help)	
<p>אִמְרָה pl. אִמְרוֹת i. q. אָמַר, אִמַּר, and, like the former of these, only poet. <i>a word, speech, especially the word of God</i>, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.</p> <p>אִמְרָה f. id. Lam. 2:17.</p>	

Now this make sense. אָמַר is taking care to grow, nourish and train with His Word-or Torah. Twisting it together-entwining it as one. You cannot read the Torah without knowing how important His name is. You can't read the 10 instructions either without being reminded of how important His Name is! (They are found in the Torah).

H5921 Above:

Strong's H5921 - 'al	
עַל	
Transliteration	Pronunciation
'al	al (Key)
Parts of Speech	Root Word (Etymology)
conjunction, preposition	Properly, the same as עַל (H5920) used as a preposition (in the sing. or pl. often with prefix, or as conjunction with a particle following)
TWOT Reference	
1624p	
Outline of Biblical Usage	
prep	
<p>1) upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, together with, beyond, above, over, by, on to, towards, to, against</p> <p>a) upon, on the ground of, on the basis of, on account of, because of, therefore, on behalf of, for the sake of, for, with, in spite of, notwithstanding, concerning, in the matter of, as regards</p> <p>b) above, beyond, over (of excess)</p> <p>c) above, over (of elevation or pre-eminence)</p> <p>d) upon, to, over to, unto, in addition to, together with, with (of addition)</p> <p>e) over (of suspension or extension)</p> <p>f) by, adjoining, next, at, over, around (of contiguity or proximity)</p> <p>g) down upon, upon, on, from, up upon, up to,, towards, over towards, to, against (with verbs of motion)</p> <p>h) to (as a dative)</p>	
conj	
2) because that, because, notwithstanding, although	

— (ζ) of a *rule or standard* which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρῶς, in the manner of beasts, *hunc in modum*; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּבַר מֶלְכִּי־צֶדֶק “after the manner of Melchizedech.” עַל כֵּן in this manner, Esth. 9:26. עַל שֵׁם אֱלֹהֵינוּ καλεῖσθαι ἐπί τινος, to be called by any one’s name (see שֵׁם). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare

(a) it denotes something *super-added* (compare Gr. μῆλος ἐπὶ μῆλω, Od. vii. 120, ἐπὶ τοῖσι, Germ. über dieß, Lat. *vulnus super vulnus*), as עַל הַיָּם to add to any thing (see הַיָּם); עַל נְהַשֵּׁב to be reckoned to

This completes the thought. Here is the original:

Psa 138:2 I will worship^{H7812} toward^{H413} thy holy^{H6944} temple,^{H1964} and praise^{H3034} (H853) thy name^{H8034} for^{H3588} thy lovingkindness^{H2617} and for^{H5921} thy truth:^{H571} for^{H3588} thou hast magnified^{H1431} thy word^{H565} above^{H5921} all^{H3605} thy name.^{H8034}

And here is the expanded meaning:

H7812 I will declare before אַתָּה, **H413** toward **H6944** The Set Apart **H1964** Temple, Sanctuary, **H3034** and to give thanks and celebrate (H853) pointing to as a mark of importance **H8034** Thy Name **H3588** because **H2617** your zeal, goodness, kindness, faithfulness and mercy **H5921** based upon the ground and

behalf of and according to H571 truth, sureness, reliability, of divine instruction: H3588 because H1431 you have nourished and twisted together as one cord so it would become great, H565 Your Torah, H5921 together with and for the sake of H3605 making complete, the whole and totality of Your name celebrated for your awesome reputation as a memorial.

In all likelihood you could say that this verse is speaking of Dude (David)'s knowing that אֱלֹהִים has created the Torah for teaching us what is important and beneficial to us and in doing so would magnify the name of אֱלֹהִים since it all came from Him and all praise should go back to the Him. You cannot read the Torah and miss Yahuah's instructions. As Dude (David) says, it is Truth!

I hope you see from these verses and word searches just how exciting and alive the Scriptures are and how we can dig out treasure and understanding with the guidance of the Ruach ha Qodesh (Set Apart Spirit) of אֱלֹהִים.

THE BOTTOM LINE THE POWER AND AUTHORITY OF THE NAMES

There are many questions to be asked about the Bible and its teachings and the answers may vary greatly depending upon the source. If the questions are not related to one's salvation, the answers received won't really matter much. However, our Savior said: "Narrow is the way that leads to salvation and there be few that find it."

This is true-And there is no salvation for those who are not observant to the will of the Father which is the Torah of אֱלֹהִים. You have to wonder, why Christians fight this so much! Yahusha was *THE* most Torah observant person who ever lived! He was perfect by THE TORAH's (Yahuah's) Standard! *He had to be!* If not, He could not have paid for our sins! He would have been paying for His own sins!

So why don't more people follow His example? You can't get around this without realizing you are following another message that is NOT from Yahuah.

Joh 12:44 (G1161) Yahusha G2424 cried G2896 and G2532 said, G2036 He that believeth G4100 on G1519 me, G1691 believeth G4100 not G3756 on G1519 me, G1691 but G235 on G1519 him that sent G3992 me. G3165 (That would be Yahuah)

Joh 12:45 And^{G2532} he that seeth^{G2334} **me^{G1691} seeth^{G2334} Him that sent^{G3992} me.^{G3165}**
(That would be Yahuah)

Joh 12:46 I^{G1473} am come^{G2064} a light^{G5457} into^{G1519} the^{G3588} world,^{G2889} that^{G2443}
whosoever^{G3956} believeth^{G4100} on^{G1519} me^{G1691} should not^{G3361} abide^{G3306} in^{G1722}
darkness.^{G4653} (The Torah is described often as The Light for our lamps)

Joh 12:47 And^{G2532} if^{G1437} any man^{G5100} hear^{G191} my^{G3450} words,^{G4487} and^{G2532} believe^{G4100}
not,^{G3361} I^{G1473} judge^{G2919} him^{G846} not:^{G3756} for^{G1063} I came^{G2064} not^{G3756} to^{G2443}
judge^{G2919} the^{G3588} world,^{G2889} but^{G235} to^{G2443} save^{G4982} the^{G3588} world.^{G2889}

Joh 12:48 He that rejecteth^{G114} me,^{G1691} and^{G2532} receiveth^{G2983} not^{G3361} my^{G3450}
words,^{G4487} hath^{G2192} one that judgeth^{G2919} him:^{G846} **the^{G3588} word^{G3056} that^{G3739} I have
spoken,^{G2980} the same^{G1565} shall judge^{G2919} him^{G846} in^{G1722} the^{G3588} last^{G2078} day.^{G2250}**
**** don't miss this warning****

Joh 12:49 For^{G3754} I^{G1473} have not^{G3756} spoken^{G2980} of^{G1537} myself;^{G1683} but^{G235} the
Father^{G3962} which sent^{G3992} me,^{G3165} he^{G846} gave^{G1325} me^{G3427} a commandment
Torah,^{G1785} what^{G5101} I should say,^{G2036} and^{G2532} what^{G5101} I should speak.^{G2980} (That
would be Yahuah!)

Joh 12:50 **And^{G2532} I know^{G1492} that^{G3754} his^{G846} commandment TORAH^{G1785} is^{G2076}
life^{G2222} everlasting:^{G166} whatsoever^{G3739} I^{G1473} speak^{G2980} therefore,^{G3767} even as^{G2531}
the^{G3588} Father^{G3962} said^{G2046} unto me,^{G3427} so^{G3779} I speak.^{G2980}**

Corresponding Hebrew Words For G1785

H1285 berit
H1697 davar
H2706 choq
H2942 teem
H3027 yad
H4687 mitsvah
H4941 mishpat
H6490 piqqudim
H6963 qol
H8433 tokhachat
H8452 torah

The Torah is word from אֱלֹהִים. If we do not follow His Word, His Word will be the ruler and standard by which our lives will be judged. Interesting, those who think 'the law has been nailed to the cross, and they throw out the Torah (not the man-made rules but אֱלֹהִים's.) If you are not using this same ruler as a guide for your life, how will you measure up when it's for all the marbles, when it's for all eternity? Pretty scary, if your pastor does not teach you of this importance or even see's it himself. The way is narrow! Who teaches the importance of Torah in Christian churches on Sunday?

To some, the sacred name has become a magical sound that, when uttered, imparts some mystical presence with a supernatural power of its own. This is exactly the same kind of practice found in the occult, which uses incantations and chants to summon the power of evil spirits. Is there some power in the pronunciation of the name, and if so is that power really from the Mighty Ones?

This is hogwash. Only those practicing Kabala think this. I will be getting to them in Part 5. They are not part of the 'Sacred Name' movement and this is an offensive broad stroke of libel. Those practicing Kabala are NOT worshipping אֱלֹהִים! They worship shatan, its Baal-Lord worship repackaged. I have to also point out his hypocrisy, as I know he thinks the name JC is the only thing you need to be saved! That is the only thing some Christians do as they are so afraid of "works". Like veal calves, they have been terrorized into thinking they can sit motionless (asleep) in the pew and somehow learn the truth of how to have everlasting life! Thank goodness, however there are lots of Christians who do get out there and do great compassionate work for others. Unfortunately they say they are doing it to glorify a pagan deity, so while it may make them feel good in this life, it is barring them from participating in the next. Only Yahuah should be getting the credit for compassion done to our brothers and sisters.

Some people have confused the proclaiming of the Savior's name with the false belief that, with the use of his name, comes some inherent power or authority; however, a name is inanimate and has no intrinsic power or authority. A name is not the thing itself; it merely identifies the thing through symbols or sounds.

The disciples cast out demons and performed great supernatural work in the name of the Savior. However, they did all these works through the power and authority that is available through an authorized use of his name; the power was not in the phonetic sound of his name.

Even if a person were to know the correct name of the Savior and how to pronounce it correctly, they would not be guaranteed that they would be able to perform supernatural works or obtain salvation through this ability. There is no magic in the name itself; the power to perform supernatural works and obtain salvation comes through an authorization to use the Savior's name to access and use spiritual power and to communicate with God the Father.

This is false. There is power and comfort in calling out to יהוה and Yahusha in trust, reliance and expectation. Just read Psalms! I would like to point out as well that the miracles of what the disciples did in the name of the 'Savior' was done in the Hebrew Name His parents gave Him, Yahusha, that included the Father's name. The disciples would not call Him a transliterated English Name 'Jesus' or a Greek Name. They were Hebrews speaking to Hebrew and Aramaic speaking people. We Americans buy into the gentile picture of Yahusha at our own peril, ignorance and arrogance.

They were able to do these things because of the trust they had in Yahusha and יהוה. Why in the world are we even talking about doing supernatural things anyway? It will be all we can muster just to keep ourselves on the right side of judgment and anyone needing more information on debunking the power of Yahuah's name, only needs to go to Psalms and Proverbs.

Yahusha says, only a wicked generation goes after signs and wonders. Magical healings in the name of Jesus would qualify for this. Healing people in a demonic name only ties those people to belief in that name, which will rob them of their eternity. They believed the sign and wonder, not the Torah of Yahuah. It is one of Shatan's most deadly parlor tricks. He can do "good" if the end result produces evil. He may heal you in JC's name in this life so you will believe that pagan idol

healed you. You worship it and lose your eternal life. Is that a good trade? And those that experience the miracle then go out and 'witness' for shatan how they were healed or saved, trying to bring others into the fold of the false messiah. The same thing happens at Benny Hinn revivals and all televangelists-they are just more obviously satanic.

Jesus says that many would perform supernatural works in his name, which is what many have done and are still doing. However, it does not mean that Jesus has sent or authorized the people who do these works. Each individual whom the Father has called to salvation during this age of the church is warned to test the spirits (1.Jn.4:1) to determine for themselves if the source of the teaching or supernatural works is good or evil:

"Not everyone that says to me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in your name? and in your name cast out devils? and in your name done many wonderful works? And then will I profess to them, I never knew you: depart from me, you that work lawlessness" (Matt.7:21-23 KJV). See also Mk.3:5-6; Lk.21:8.

This is true we must test the spirits and know people by what yard stick they are using to guide their life- The Fathers, or their own. I will get into this subject more in Part 13. Again, the only *supernatural* issue is learning the Torah with the guidance of the Set Apart Spirit and letting others know so they can make the choice of where they want to be when this life is over. The Torah is the door to Salvation. Choose this, and it will lead to the supernatural state of immortality.

THE MAGICAL POWER OF THE NAME

To say that Sacred Names advocates are obsessed with the necessity of using the 'Name' would be an understatement. The following statements are taken from the The Sacred Name is it Sacred or Mystical? (Church of God, The Eternal p.30-31).

"Before this you have seen nothing compared to what you will see in the days ahead in the lives of true saints who witness in the name of Yahshua. Now is the time for you to begin to know and use and understand the Sacred Name . . .Great and wonderful things are promised to the believers who are 'in' the Name of Yahshua . . .A blessing is pronounced upon those who think on his name . . .It is by this means that victory over Satan can be gained. There is only one Name given whereby the human race can be saved. That name is exclusive, holding salvation within itself . . .No other name holds the quality of everlasting life within itself. To trust in another name will not save you. In order to be saved you will have to be in the body of the Messiah bearing the name 'Assemblies of Yahweh' . . .While the charge is hurled against us that we ascribe some kind of mystical or magical power to the Sacred Name, this is not the case. There is no magic to be found in any name.

However, Semitic culture has always understood the importance of a Person's name, that in some way the one who pronounced it has a special avenue of communication with the individual spoken to."

Although Sacred Names advocates state that there is no magic to be found in the name, they also contradict themselves by stating that there is a special power given by using the sacred name.

Again this is like the coal mine calling the kettle black! How many times have Christians killed people for not believing upon the one and true name of salvation- JC!? I do not agree with the 'Assemblies of Yahweh' doctrine on this. They are using the same playbook and changing out the name Yahusha for JC.

You will know a doctrine by its fruit. Ask yourself- How many people have been killed for not converting souls to the name of Yahusha verses JC? That is pretty telling don't you think? There is no innocent blood shed on Yahusha's or Yahuah's Name. Only martyrs who gave up their lives willingly for teaching His Name! Think about that!

SALVATION BY WORKS OR BY GRACE?

Forgiveness of sin is not an act of man, it is an act of God. A name cannot save us. It is the Savior who saves us. It is the result of his action, not ours. Salvation does not come to humans by the act of pronouncing a name or making a phonetic sound. If knowing and using the Savior's name could get us salvation, it would come by the works of people, not by the grace of God through the sacrifice of the Savior. From Sacred Names literature, it is apparent that they believe salvation for them is gained by works (i.e., the pronunciation of the Tetragrammaton); it is the result of what they do, not what God is doing through the Savior. This assumption shows a lack of faith in the grace of God the Father and the power of his Son's sacrifice, which allows us to gain salvation without works.

The whole point of Acts 4:10-12 is not that a name saves anyone. The point is that salvation can only be obtained through the sacrifice, authority, and office of the Savior.

Another broad stroke of what he is presenting is the belief of all people who call on the Name of יהוה. While some may believe that only using Yahusha = salvation, I would venture to say the ones really studying don't have this garbage left over from Christianity. I would be very careful of wanting "Grace" to save you. This term was introduced and influenced by the Greek "Graces" or Charities. I will go into that debate at a later time.



The Three Graces

But about this works thing. I only take Yahusha's and אֱלֹהִים's word for how one is to be acceptable and have our names written in the book of life. Men can discuss this till the cows come home, but they are not the ones making the rules nor can they change the rules. אֱלֹהִים is the only authority!

So if works do not play a part, how do you get around this?

Rev 20:12 And ²⁵³² I saw ¹⁴⁹² the dead ³⁴⁹⁸, small ³³⁹⁸ and ²⁵³² great ³¹⁷³, stand ²⁴⁷⁶ before ¹⁷⁹⁹ -The Almighty ²³¹⁶; and ²⁵³² the books ⁹⁷⁵ were opened ⁴⁵⁵: and ²⁵³² another ²⁴³ book ⁹⁷⁵ was opened ⁴⁵⁵, which ³⁷³⁹ is ²⁰⁷⁶ [the book] of life ²²²²: and ²⁵³² the dead ³⁴⁹⁸ were judged ²⁹¹⁹ out of ¹⁵³⁷ those things which were written ¹¹²⁵ in ¹⁷²² the books ⁹⁷⁵, according to ²⁵⁹⁶ their ⁸⁴⁶ works (deeds, assigned task, activity, behavior) ²⁰⁴¹.

The discernment of fruit is how we are to judge someone. Fruit is the work of the vine or person! But it is not just works! It is because we love and respect the Father that we want to do what He asks. It's also beneficial for us! Doing His will is an action statement. Grace is a Greek mindset and one that will also lead a person to the wide way of producing no fruit! Very tragic!

HISTORY OF THE SACRED NAMES DOCTRINE

Today's Sacred Names doctrine seems to have its roots in the mid 1930's with two elders, Andrew Dugger and C.O. Dodd, who were rivals and contenders for power within the Church of God in the United States. When it became apparent to Dodd that Dugger was leading in this power struggle, Dodd found a new and exciting cause to champion in order to create a following for himself. This new cause was the 'Hebrew Name Doctrine', which a few small groups have accepted, modified, added to, and tried to validate to this very day. And the controversy continues among these various groups as to which is the real personal name that one should use to gain salvation.

This is crazy. The Sacred Name movement started in Genesis Chapter 2 by the אַיָּאָז! It is becoming more apparent now in the latter days just as was prophesied by Daniel 12:3-4.

Dan 12:3 And they that be wise^{H7919} shall shine^{H2094} as the brightness^{H2096} of the firmament;^{H7549} and they that turn many to righteousness^{H6663 H7227} as the stars^{H3556} for ever^{H5769} and ever.^{H5703}

Dan 12:4 But thou,^{H859} O Daniel,^{H1840} shut up^{H5640} the words,^{H1697} and seal^{H2856} the book,^{H5612} even to^{H5704} the time^{H6256} of the end:^{H7093} many^{H7227} shall run to and fro,^{H7751} and knowledge(Perception, discernment, understanding, skill and wisdom)^{H1847} shall be increased (do much in respect of) .^{H7235}

The knowledge of a personal name for אַיָּאָז has never been disputed and in fact most used Jehovah. However, today with the internet and ordinary people being able to dig out the information with the guidance of the Ruach Ha Qodesh we see the fruit of this. אַיָּאָז's word does not come back to Him empty. This was not possible for a regular person prior to the internet. If you look at the commentaries from the old respected theologians, like Gill, Barnes, Henry, Darby, Clarke- they talk about Yahuah (Jehovah) all the time. Here is an interesting fact that made my blood boil when I first heard about it. Pastor of Mega churches play stupid but they ALL know that the Name of Yahuah has been covered up!

From Wikipedia under Documentary Hypothesis:

In 1753 Jean Astruc printed (anonymously) *Conjectures sur les mémoires originaux, dont il paraît que Moïse s'est servi pour composer le livre de la Genèse* ("Conjectures on the original accounts of which it appears Moses availed himself in composing the Book of Genesis"). Astruc's motive was to refute Hobbes and Spinoza – "the sickness of the last century", as he called their work. To do this, he applied to Genesis the tools of literary analysis which scholars were already using with Classical texts such as the Iliad to sift variant traditions and arrive at the most authentic text. **He began by identifying two markers which seemed to identify consistent variations, the use of "Elohim" or "YHWH" (Yahweh) as the name for God, and the appearance of duplicated stories, or doublets, such as the two accounts of the creation in the first and second chapters of Genesis and the two accounts of Sarah and a foreign king (Gen.12 and Gen.20). He assigned verses to ruled columns, the "Elohim" verses in one column, the "YHWH" verses in another, and the members of the doublets in their own columns beside these.** The parallel columns thus constructed contained two long narratives, each dealing with the same incidents. Astruc suggested that these were the original documents used by Moses, and that Genesis as written by Moses had looked just like this, parallel accounts meant to be read separately. According to Astruc, a later editor had combined

the columns into a single narrative, creating the confusions and repetitions noted by Hobbes and Spinoza.

Then Julius Wellhausen in 1876 formulated and created the theory called the Documentary Hypothesis. It debates who the writer(s) of the Torah is. The criteria on division they used was the E document vs the J document. Why, because they split up the Scriptures based on Yahuah being called Eloheim or the Tetragrammaton in Hebrew!

Once again Mr. "C", has not done his homework. There was great scholarly debate in the *late 1700* having specifically to do with Yahuah's Name- and the four Hebrew letters! This is what made me so mad! All pastors going to seminary will know of this theory! They know Yahuah has a name and they know it is Yod-Hey-Wah-Hey! They are not without fault! So the thought that it was in the 1930's that this was made up, is not right. If Mr. Dodd was astute enough to bring it out in the open, at least he did us all a favor for that.

SOURCES OF INFORMATION

Almost all Sacred Names groups rely on and quote extensively from Bible dictionaries, commentaries, historians, encyclopedias, concordances, and other Bible helps for their major sources of proof. The problem with this approach is that these sources very seldom agree on any of the points that are used as proof. How do the various Sacred Names groups know who is right when even the scholars who wrote these materials from which they quote cannot agree among themselves as to the names of the Supreme spirit-beings in question. It also seems a bit incongruous that the Sacred Names groups would place so much faith in those who, according to their belief, are lost and without salvation.

When one looks into the issue of the names and pronunciation of the names in the Bible, it becomes obvious that this subject is extremely technical and controversial and is not a subject for a novice to tackle with little study and preparation. As a result of the difficulty of the subject, the Sacred Names groups' arguments, prey on the ignorance of those who are not well versed in Bible study and research.

Why would anyone place their eternal salvation in the hands of a group of people who cannot prove their belief? The Bible tells us to place our faith in no man, but to work out our own salvation in fear and trembling (Phil.2:12). If a person cannot prove a point of salvation to himself, his faith is weak and perhaps not valid. The scripture says to:

"Prove [test] all things; hold fast to the things that are good" (1.Thes.5:21 KJV).

This is more coal mining and he is covered in soot. With this rationale, you would have to throw out the KJV and all the other Bibles because they were TRANSLATED by men. Yet people put their salvation on the line because many words have different meanings and the TRANSLATORS didn't always pick the best word that captured the Hebrew meaning. He sounds like the dark ages where the 'lay person' is just too stupid to figure out what our Father is trying to tell us without a scholar doing the interpreting. I have already provided Scripture that shows what Yahusha thought of the scholars of His time! Let me add some more Scriptures to this:

Mat 11:25 At^{G1722} that^{G1565} time^{G2540} Yahusha^{G2424} answered^{G611} and said, ^{G2036} I thank^{G1843} thee, ^{G4671} O Father, ^{G3962} Almighty ^{G2962} of heaven^{G3772} and^{G2532} earth, ^{G1093} because^{G3754} thou hast hid^{G613} these things^{G5023} from^{G575} the wise^{G4680} and^{G2532} prudent, ^{G4908} and^{G2532} hast revealed^{G601} them^{G846} unto babes. ^{G3516}

Mat 11:26 Even so, ^{G3483} Father: ^{G3962} for^{G3754} so^{G3779} it seemed^{G1096} good^{G2107} in thy sight. ^{G1715} ^{G4675}

Mat 21:15 And^{G1161} when the^{G3588} chief priests^{G749} and^{G2532} scribes^{G1122} saw^{G1492} the^{G3588} wonderful things^{G2297} that^{G3739} he did, ^{G4160} and^{G2532} the^{G3588} children^{G3816} crying^{G2896} in^{G1722} the^{G3588} temple, ^{G2411} and^{G2532} saying, ^{G3004} Hosanna^{G5614} to the^{G3588} Son^{G5207} of David; ^{G1138} they were sore displeased, ^{G23}

Mat 21:16 And^{G2532} said^{G2036} unto him, ^{G846} Hearest^{G191} thou what^{G5101} these^{G3778} say? ^{G3004} And^{G2532} Yahusha^{G2424} saith^{G3004} unto them, ^{G846} Yea; ^{G3483} have ye never^{G3763} read, ^{G314} Out of^{G1537} the mouth^{G4750} of babes^{G3516} and^{G2532} sucklings^{G2337} thou hast perfected^{G2675} praise? ^{G136}

Psa 8:2 Out of the mouth^{H4480} of babes^{H6310} and sucklings^{H3243} hast thou ordained^{H3245} strength^{H5797} because of^{H4616} thine enemies, ^{H6887} that thou mightest still^{H7673} the enemy^{H341} and the avenger. ^{H5358}

I must do a word study for you on G5614 Hosanna.

Strong's G5614 - <i>hōsanna</i>	
ὡσαννά	
Transliteration	Pronunciation
<i>hōsanna</i>	hō-sān-nā' (Key)
Part of Speech	Root Word (Etymology)
interjection	Of Hebrew origin נָשַׁע (H3467) and נָא (H4994)
TDNT Reference	Vines
9:682,1356	View Entry
Outline of Biblical Usage	
1) hosanna 2) be propitious	
Authorized Version (KJV) Translation Count – Total: 6	
AV – Hosanna 6	
Thayer's Lexicon (Help)	
<p>ὡσαννά [see <i>WH</i>. Intr. § 408; but <i>L'Γ δσ.</i>; see <i>I'df. Proleg.</i> p. 107], (derived from Ps. cxvii. (cxviii.) נָשַׁע נָא הַיְיָ, i. e. 'save, I pray', Sept. <i>σῶσον δὴ</i>; [in form the word seems to be the Greek reproduction of an abbreviated pronunciation of the Hebr. (נָשַׁע); al. would make it נָשַׁע ('save us'); cf. <i>Hilgenfeld</i>, <i>Evang. sec. Hebraeos</i> (ed. alt. 1884) p. 25 and p. 122; <i>Kautzsch</i>, <i>Gram. d. Bibl.-Aram.</i> p. 173]), <i>hosanna</i>; <i>be propitious</i>: Mt. xxi. 9; Mk. xi. 9 sq.; Jn. xii. 13; with τῷ νιῶ Δαυὶδ added, <i>be propitious to the Messiah</i>, Mt. xxi. 9, 15, [cf. <i>ὡσαννά</i> τῷ θεῷ Δαβίδ, 'Teaching' 10, 6 (where see Harnack's note)].*</p>	

Strong's H3467 - <i>yasha'</i>	
יָשַׁע	
Transliteration	Pronunciation
<i>yasha'</i>	yā-shah' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root
TWOT Reference	
929	
Outline of Biblical Usage	
1) to save, be saved, be delivered	
a) (Niphal)	
1) to be liberated, be saved, be delivered	
2) to be saved (in battle), be victorious	
b) (Hiphil)	
1) to save, deliver	
2) to save from moral troubles	
3) to give victory to	

Strong's H4994 - <i>na'</i>	
נָא	
Transliteration	Pronunciation
<i>na'</i>	nā (Key)
Part of Speech	Root Word (Etymology)
particle	A primitive particle of incitement and entreaty, which may usually be rendered: "I pray," "now," or "then"
TWOT Reference	

WOW! H3467 YAHSHA.. quite like Yahusha's name, means save or deliver. H4994-NA Means "Now! Please!" - so it's really YAHSHA -NA. Not Hosanna- again they just can't leave anything that would point to Yah, can they?

Joh 14:23 Yahusha^{G2424} answered^{G611} and^{G2532} said^{G2036} unto him,^{G846} **If^{G1437} a man^{G5100} love^{G25} me, ^{G3165} he will keep^{G5083} my^{G3450} words: ^{G3056} and^{G2532} my^{G3450} Father^{G3962} will love^{G25} him, ^{G846} and^{G2532} we will come^{G2064} unto^{G4314} him, ^{G846} and^{G2532} make^{G4160} our abode^{G3438} with^{G3844} him.** ^{G846}

Joh 14:24 He that loveth^{G25} me^{G3165} not^{G3361} keepeth^{G5083} not^{G3756} my^{G3450} sayings: ^{G3056} and^{G2532} the^{G3588} word^{G3056} which^{G3739} ye hear^{G191} is^{G2076} not^{G3756} mine, ^{G1699} but^{G235} the Father's^{G3962} which sent^{G3992} me. ^{G3165}

Joh 14:25 These things^{G5023} have I spoken^{G2980} unto you, ^{G5213} being yet present^{G3306} with^{G3844} you. ^{G5213}

Joh 14:26 But^{G1161} the^{G3588} Comforter, ^{G3875} which is the ^{G3588} Holy^{G40} Ghost Set Apart Spirit, ^{G4151} whom ^{G3739} the ^{G3588} Father^{G3962} will send^{G3992} in ^{G1722} my^{G3450} name, ^{G3686} he ^{G1565}

shall teach^{G1321} you^{G5209} all things,^{G3956} and^{G2532} bring all things to your remembrance,^{G5279 G3956 G5209} whatsoever^{G3739} I have said^{G2036} unto you.^{G5213}

Act 5:25 Then^{G1161} came^{G3854} one^{G5100} and told^{G518} them,^{G846} saying,^{G3004} Behold,^{G2400} the^{G3588} men^{G435} whom^{G3739} ye put^{G5087} in^{G1722} prison^{G5438} are^{G1526} standing^{G2476} in^{G1722} the^{G3588} temple,^{G2411} and^{G2532} teaching^{G1321} the^{G3588} people.^{G2992}

Act 5:26 Then^{G5119} went^{G565} the^{G3588} captain^{G4755} with^{G4862} the^{G3588} officers,^{G5257} and brought^{G71} them^{G846} without^{G3326 G3756} violence:^{G970} for^{G1063} they feared^{G5399} the^{G3588} people,^{G2992} lest^{G3363} they should have been stoned.^{G3034}

Act 5:27 And^{G1161} when they had brought^{G71} them,^{G846} they set^{G2476} *them* before^{G1722} the^{G3588} council:^{G4892} and^{G2532} the^{G3588} high priest^{G749} asked^{G1905} them,^{G846}

Act 5:28 **Saying,^{G3004} Did not^{G3756} we straitly command^{G3853 G3852} you^{G5213} that ye should not^{G3361} teach^{G1321} in^{G1909} this^{G5129} name?^{G3686} and,^{G2532} behold,^{G2400} ye have filled^{G4137} Jerusalem^{G2419} with your^{G5216} doctrine,^{G1322} and^{G2532} intend^{G1014} to bring^{G1863} this^{G5127} man's^{G444} blood^{G129} upon^{G1909} us.^{G2248}**

Act 5:29 Then^{G1161} Peter^{G4074} and^{G2532} the^{G3588} *other* apostles^{G652} answered^{G611} and said,^{G2036} We ought^{G1163} to obey^{G3980} God^{G2316} Yahuah rather^{G3123} than^{G2228} men.^{G444}

Act 5:30 The^{G3588} God^{G2316} Almighty^{G2316} of our^{G2257} fathers^{G3962} raised up^{G1453} Yahusha,^{G2424} whom^{G3739} ye^{G5210} slew^{G1315} and hanged^{G2910} on^{G1909} a tree.^{G3586}

Act 5:31 Him^{G5126} hath God^{G2316} Yahuah^{G2316} exalted^{G5312} with his^{G848} right hand^{G1188} *to be a* Prince^{G747} and^{G2532} a Saviour,^{G4990} for to give^{G1325} repentance^{G3341} to Israel,^{G2474} and^{G2532} forgiveness^{G859} of sins.^{G266}

Act 5:32 And^{G2532} we^{G2249} are^{G2070} his^{G846} witnesses^{G3144} of these^{G5130} things;^{G4487} and^{G2532} *so is* also^{G1161} the^{G3588} Holy^{G449} Ghost^{G449} Set Apart Spirit,^{G4151} whom^{G3739} God^{G2316} Yahuah^{G2316} hath given^{G1325} to them that obey^{G3980} him.^{G846}

Act 5:33 When^{G1161} they^{G3588} heard^{G191} *that*, they were cut^{G1282} *to the heart*, and^{G2532} took counsel^{G1011} to slay^{G337} them.^{G846}

Act 5:34 Then^{G1161} stood there up^{G450} one^{G5100} in^{G1722} the^{G3588} council,^{G4892} a Pharisee,^{G5330} named^{G3686} Gamaliel,^{G1059} a doctor of the law,^{G3547} had in reputation^{G5093} among all^{G3956} the^{G3588} people,^{G2992} and commanded^{G2753} to put^{G4160} the^{G3588} apostles^{G652} forth^{G1854} a little space;^{G1024 G5100}

Act 5:38 And^{G2532} now^{G3569} I say^{G3004} unto you,^{G5213} Refrain^{G868} from^{G575} these^{G5130} men,^{G444} and^{G2532} let them alone:^{G1439 G846} for^{G3754} if^{G1437} this^{G3778} counsel^{G1012} or^{G2228} this^{G5124} work^{G2041} be^{G5600} of^{G1537} men,^{G444} it will come to nought.^{G2647}

Act 5:39 But^{G1161} if^{G1487} it be^{G2076} of^{G1537} God^{G2316} Yahuah,^{G2316} ye cannot^{G1410 G3756} overthrow^{G2647} it;^{G846} lest haply^{G3379} ye be found^{G2147} even^{G2532} to fight against God^{G2314} Yahuah.^{G2314}

Act 5:40 And^{G1161} to him^{G846} they agreed:^{G3982} and^{G2532} when they had called^{G4341} the^{G3588} apostles,^{G652} and beaten^{G1194} *them*, they commanded^{G3853} that they should not^{G3361} speak^{G2980} in^{G1909} the^{G3588} name^{G3686} of Yahusha,^{G2424} and^{G2532} let them go.^{G630 G846}

Act 5:41 And^{G3767(G3303)} they^{G3588} departed^{G4198} from^{G575} the presence^{G4383} of the^{G3588} council,^{G4892} rejoicing^{G5463} that^{G3754} they were counted worthy^{G2661} to suffer shame^{G818} for^{G5228} his^{G846} name.^{G3686}

Act 5:42 And^{G5037} daily^{G3956 G2250} in^{G1722} the^{G3588} temple,^{G2411} and^{G2532} in every house,^{G2596}
^{G3624} they ceased^{G3973} not^{G3756} to teach^{G1321} and^{G2532} preach^{G2097} Jesus^{G2424} Christ.^{G5547}

Again they were teaching Hebrews in the Temples, they were not speaking Greek, they would not be saying JC and they were teaching what Yahusha taught from אַיָאָז!

I personally put my salvation in the hands of אַיָאָז, Yahusha and the teachings and guidance from the Ruach Ha Qodesh, based on Scripture and confirmed with more than one Scripture witness. Not on faulty doctrine and translations nor relying on men who can't agree on salvation issues. How's that pre-trib/middle-trib/post-trib confusion working out for you? I have not seen personally, where the dictionary's or concordances differed. Some are more detailed. However, I have seen vast differences in Greek and Hebrew manuscripts and English translations. So we have to dig deep and find out what was there originally, what was added and what was taken away.

CONTROVERSIAL OR NEW DOCTRINES

In reference to controversial or new doctrines, the apostle Paul had some very good advice for any Christian who takes their salvation seriously:

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study [i.e., be diligent] to show yourself approved to God, a workman that needs not to be ashamed, rightly dividing the word of truth. But shun vain babbling; for they will increase to more ungodliness"
(2.Tim.2:14-16 KJV).

To the Thessalonians Paul writes:

"Prove all things; hold fast that which is good" (2.Thes.5:21).

Just in the these first 4 parts I have provided and overwhelming amount of evidence from אַיָאָז and Yahusha that using and striving to pronounce and praise the Father and Son by their proper names is *not* new doctrine. What IS new doctrine is the cover up of these Names. What IS new doctrine is to not follow Torah. Remember Torah was before Christianity. It is what Yahusha taught in the Temples. Constantine officially brought in a New Doctrine, but shatan was working overtime to destroy the message which Yahusha was correcting while condemning

the scribes and Pharisees. Since shatan was not able to keep Yahusha from resurrection, he has been going after The Word. I would never consider understanding the words in the Torah, "Babbling", but if that is what Mr. "C" and Paul or anyone says, then they have committed a grave error. I have proven my points with Yah's words and enhanced what He said with other witnesses. But trust me, as I said in part one, Yahuah's opinion is the only one that matters.

A DECEPTION

The Sacred Names doctrine is just another satanic deception that leads to a very subtle form of idolatry and clouds the truth of the Bible. Moreover, it captures and draws away those who are not well-grounded in truth and faith:

"As also in all his [Paul's] epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction" (2.Pet.3:16 KJV).

A SERIOUS WARNING

If you believe you have discovered the correct pronunciation of the personal name of the Sovereign Family in heaven and you want to use this name instead of other descriptive words for them in your particular language, there is no conflict with God's word. However, you must not worship or serve the name; worship and honor God the Father and his Son who is the Savior of humanity. To do otherwise is idolatry, which requires the administration of the death penalty to those who practice it:

"Be sober, be vigilant: because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour" (1.Pet.5:8 KJV).

By B.L. Cocherell,

The above "warning" is a scare tactic that is not in any way based on truth or Scripture. But here is a warning from Yahusha and אַיָּא!

Rev 18:4 And^{G2532} I heard^{G191} another^{G243} voice^{G5456} from^{G1537} heaven,^{G3772} saying,^{G3004} Come^{G1831} out of^{G1537} her,^{G846} my^{G3450} people,^{G2992} that^{G2443} ye be not partakers^{G4790} ^{G3361} of her^{G848} sins,^{G266} and^{G2532} that^{G2443} ye receive^{G2983} not^{G3361} of^{G1537} her^{G848} plagues.^{G4127}

Rev 18:5 For^{G3754} her^{G848} sins^{G266} have reached^{G190} unto^{G891} heaven,^{G3772} and^{G2532} God^{G92} Yahuah^{G2316} hath remembered^{G3421} her^{G848} iniquities.^{G92}

Rev 18:24 And^{G2532} in^{G1722} her^{G846} was found^{G2147} the blood^{G129} of prophets,^{G4396} and^{G2532} of saints,^{G40} and^{G2532} of all^{G3956} that were slain^{G4969} upon^{G1909} the^{G3588} earth.^{G1093}

Rev 22:14 Blessed^{G3107} *are* they that do^{G4160} his^{G848} commandments TORAH,^{G1785} that^{G2443} they^{G846} may have^{G2071} right^{G1849} to^{G1909} the^{G3588} tree^{G3586} of life,^{G2222} and^{G2532} may enter in^{G1525} through the^{G3588} gates^{G4440} into^{G1519} the^{G3588} city.^{G4172}

I love my Heavenly Father and my Yahusha ha MashiYah (the Messiah) and want to do and learn all I can now about what is important to them. Clean out the lies that have been handed down to us that lead us to being yoked up with shatan. Isn't that what the Christians are supposed to want as well?

We, who love אָיָאָ and Yahusha, are grafted in onto the vine now because the Yahudum could not be obedient. I owe to them, my chance for redemption as a gentile. They were supposed to teach us the Torah and they failed! However, their *faithful* ancestors have done amazing things for us, to keep shatan from winning this battle. It is because the mistakes of the people were written about that we can if we have wisdom, avoid them. Praise YAH! We know that Yahuah will redeem Israel, so this means Yah's Torah will never go away. I want you to notice that Mr. Cocherell did not provide *one Scripture* that proved his point! Yet I could provide a substantial amount more but had to limit it for space.

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

Psa 1:2 But^{H3588} ^{H518} his delight^{H2656} is in the law^{H8451} of אָיָאָ;^{H3068} and in his Torah^{H8451} doth he meditate^{H1897} day^{H3119} and night.^{H3915}

I'm going to close this out with a magnified word version of Psalms Chapter 1v 1-2. Let it really sink in.

Blessed and happy is by walking in the straight path, the enjoyment of a favorable outcome awaits the individual who does not walk in the plans, schemes, strategy, *advice*, and council of the wicked who violate the standard. And in the way or path of sinners of the offensive of those who missed the way, he does not stand, not appear with, and is not present with.

In the assemblies of those who arrogantly mock or boast and interpret- showing no respect, he does not dwell, live, settle down, sit or remain or stay.

To the contrary and instead in Yah's Torah, he finds enjoyment and pleasure. He prefers, refers, desires and regards the Torah. He speaks thoughtfully, purposefully and reviews the material and meditates on the information. Considering its implications and then make the decision to roar, declaring these conclusions, forcefully, emotionally, and powerfully, not only in the day time, but also at night.

This is Yahuah speaking. We are not to tolerate those ideas that contradict the Torah or take advice from those who mock it and give it no respect. They have made their choice to ignore Yahuah and His word. You only get two choices. But you do get a choice. He does not want to spend eternity with someone who does not love His Torah! He has the right to make sure the mess we are in today, never happens again. Without the perspective of the Yahuah's Torah you cannot understand fully what He has done, what He is doing, and what He promises in the future and how to accept the gift of being His child forever.

Deu 30:8 And thou^{H859} shalt return^{H7725} and Listen to^{H8085} the voice^{H6963} of אַיָּאֵל^{H3068}, and observe^{H6213 (H853)} all^{H3605} His precepts^{H4687} which^{H834} I^{H595} give charge to^{H6680} thee this day.^{H3117}

Deu 30:9 אַיָּאֵל^{H3068} thy Eternal Father^{H430} will make thee plenteous^{H3498} in every^{H3605} work^{H4639} of thine hand, ^{H3027} in the fruit^{H6529} of thy body, ^{H990} and in the fruit^{H6529} of thy cattle, ^{H929} and in the fruit^{H6529} of thy land, ^{H127} for good: ^{H2896} for ^{H3588} אַיָּאֵל^{H3068} will again^{H7725} rejoice^{H7797} over^{H5921} thee for good, ^{H2896} as ^{H834} He rejoiced^{H7797} over^{H5921} thy fathers:^{H1}

Deu 30:10 If^{H3588} thou shalt hear, understand, agree with and listen ^{H8085} unto the voice^{H6963} of אַיָּאֵל^{H3068} thy Almighty, ^{H430} to watch and preserve, take heed and guard^{H8104} His precepts^{H4687} and what He has prescribed^{H2708} which are written^{H3789} in this^{H2088} book^{H5612} of the TORAH, ^{H8451} and if^{H3588} thou turn^{H7725} unto^{H413} אַיָּאֵל^{H3068} thy Almighty^{H430} with all^{H3605} thine heart, ^{H3824} and with all^{H3605} thy soul.^{H5315}

Deu 30:11 For^{H3588} this^{H2063} precept^{H4687} which^{H834} I^{H595} give charge to^{H6680} thee this day,^{H3117} **it^{H1931} is not^{H3808} hidden^{H6381} from^{H4480} thee, neither^{H3808} is it^{H1931} far off.**^{H7350}

Deu 30:12 It^{H1931} **is not^{H3808} in heaven,**^{H8064} **that thou shouldst say,**^{H559} **Who^{H4310} shall go up^{H5927} for us to heaven,**^{H8064} **and bring^{H3947} it unto us,** that we may hear^{H8085} it, and do^{H6213} it?

Deu 30:13 Neither^{H3808} **is it^{H1931} beyond^{H4480} H5676 the sea,**^{H3220} **that thou shouldst say,**^{H559} **Who^{H4310} shall go^{H5674} over^{H413} H5676 the sea^{H3220} for us,** and bring^{H3947} it unto us, that we may hear^{H8085} it, and do^{H6213} it?

Deu 30:14 But^{H3588} **the word^{H1697} is exceedingly**^{H3966} **personal^{H7138} unto^{H413} thee, in thy mouth,**^{H6310} **and in thy heart,**^{H3824} **that thou mayest observe^{H6213} it.**

Deu 30:15 **See,**^{H7200} **I have set^{H5414} before^{H6440} thee this day^{H3117} (H853) life^{H2416} and good,**^{H2896} **and death^{H4194} and evil;**^{H7451}

Deu 30:16 In that^{H834} I^{H595} shout out with joy to^{H6680} thee this day^{H3117} to love^{H157} (H853) **אלהים^{H3068} thy Almighty,**^{H430} to walk^{H1980} in His path and direction of moral character,^{H1870} and to guard and observe^{H8104} his terms and perscriptions^{H4687} and His customs^{H2708} and His plans for judgments in legal disputes,^{H4941} that thou may be kept alive, restored to life and live^{H2421} and multiply:^{H7235} and **אלהים^{H3068} thy Eternal Almighty^{H430} shall bless^{H1288} thee in the land^{H776} whither^{H834} H8033 thou^{H859} goest^{H935} to possess^{H3423} it.**

Deu 30:17 But if^{H518} thine heart^{H3824} turn away,^{H6437} so that thou wilt not^{H3808} hear,^{H8085} but shalt be drawn away,^{H5080} and worship^{H7812} other^{H312} gods,^{H430} and serve^{H5647} them;

Deu 30:18 I inform and report^{H5046} unto you this day,^{H3117} that^{H3588} ye shall surely be destroyed, not exist, be lost and sqanderd,^{H6} *and that* ye shall not^{H3808} lengthen^{H748} *your* days^{H3117} upon^{H5921} the land,^{H127} whither^{H834} H8033 thou^{H859} passest over^{H5674} (H853) Jordan^{H3383} to go^{H935} to possess^{H3423} it.

Deu 30:19 I charge and cause to testify the^{H5749} (H853) heaven^{H8064} and earth^{H776} to record this day^{H3117} against you, *that* I have set^{H5414} before^{H6440} you life^{H2416} and death,^{H4194} blessing^{H1293} and cursing:^{H7045} **therefore choose^{H977} life,**^{H2416} **that^{H4616} both thou^{H859} and thy seed^{H2233} may live.**^{H2421}

Deu 30:20 That thou may have an affection based on a close relationship, preferring and loving above all others^{H157} (H853) **אלהים^{H3068} thy Everlasting**

Almighty,^{H430} *and* that thou may listen and hear^{H8085} His voice,^{H6963} and that thou may stay close, engage with and be associated, formally binding yourself and uniting^{H1692} unto Him: for^{H3588} He^{H1931} *is* thy life, nourishment, oath of promise and family^{H2416} for the length^{H753} of thy days:^{H3117} that thou may inhabit and be settled^{H3427} in^{H5921} the land^{H127} which^{H834} אַיָּאֵל^{H3068} swore an oath^{H7650} unto thy fathers,^{H1} to Abraham,^{H85} to Isaac,^{H3327} and to Jacob,^{H3290} to give^{H5414} them.

As Moshe said, this is not over our heads or hidden. Yah made sure we could find His Torah and with it, He will lead us home to Him. He was leading His people then and He is leading us now. We just need to decide if we want to take that trip.

Isa 8:20 To the **TORAH**^{H8451} and to the testimony:^{H8584} if^{H518} they speak^{H559} not^{H3808} according to this^{H2088} word,^{H1697} *it is* because^{H834} *there is* no^{H369} light^{H7837} in them.

Hos 8:12 I have written^{H3789} to him the great things^{H7230} of My **TORAH**,^{H8451} *but they were counted (considered, valued)*^{H2803} *as*^{H3644} *a strange thing (an enemy, loathsome,).*^{H2114}

Psa 19:7 The **TORAH**^{H8451} of אַיָּאֵל^{H3068} *is* perfect,^{H8549} **converting**^{H7725} **the soul:**^{H5315} the testimony^{H5715} of אַיָּאֵל^{H3068} *is* sure,^{H539} making wise^{H2449} the simple.^{H6612}

Up next is:

Part 5 -The Kabala, Freemasons and the KJV. It will be eye opening I'm sure for most, but it also shows not only were the Rabbi's busy being buddies with Shatan but so were the Gentiles.