

A RESTORATION STUDY

Who Is God?

יהוה

*His Name Was Written Thousands of Times. Why Were We
Taught Something Else?*

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ABOUT THIS BOOK

This is a source-first restoration study. It begins not with what tradition teaches, but with what is actually written in the ancient Hebrew Scroll: the personal Name יהוה, restored here as Yahuah. Throughout, the restored Names and terms are preserved, the strongest evidence on every side is stated fairly, and the study refuses to claim more certainty than the witness gives.

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CHAPTER 1

The Question

Who is God?

That sounds like a simple question, but before accepting an answer from Christianity, Judaism, a denomination, a preacher, a rabbi, a theologian, a dictionary, or an English Bible translation, there is a much more basic question that should be asked:

What does He say about Himself?

And before asking what people call Him:

What does He say His Name is?

That distinction matters because a title is not necessarily a name.

A description is not necessarily a name.

A position is not necessarily a name.

And the English word God is not the personal Name written throughout the ancient Hebrew Scroll.

The consonantal Name written in the Scroll is:

יהוה

In Paleo-Hebrew:

יהוה

In this restoration:

Yahuah

Pronounced:

Ya-hu-ah

That is where this investigation begins.

Not with what tradition taught us to say.

Not with what appears in capital letters in an English translation.

With what is actually written.

“GOD” IS NOT THE PERSONAL NAME יהוה

Look at the words themselves.

English:

GOD

Hebrew:

יהוה

Those are plainly not the same word.

“God” functions in English as a title or category. It may tell an English reader that someone is being identified as a deity or mighty one, but it does not reproduce the four consonants of Yahuah’s personal Name.

The Hebrew Scroll also contains:

אלהים

Restored here as:

Alahym

That is also visibly different from:

יהוה

Compare them:

אלהים

יהוה

They are not the same consonantal word.

This distinction is important because English translations can use one English word, such as God, where the Hebrew contains terminology that should remain distinguishable.

A man can be a father.

He can be a ruler.

He can be a teacher.

He can be a husband.

Those descriptions can tell you something true about him.

But they are not necessarily his personal name.

The same principle matters here.

The question:

“Who is God?”

contains two separate questions:

Who is He?

and:

What is His Name?

The Scroll answers both.

THE SCROLL ACTUALLY USES THE WORD “NAME”

The Hebrew word:

שם

is restored:

Sham

Meaning:

name

When the text says:

שמי

the construction means:

My Name

When it says:

שמו

it means:

His Name

That gives the reader something concrete to watch for.

Remember:

שם

Sham, name

and:

שמי

My Name

Now compare that with:

יהוה

The argument is not merely that later people decided
יהוה should function as a divine name.

The Scroll itself places יהוה inside passages explicitly
asking about and identifying the Name.

One of the clearest examples occurs when Mosheh (Moses) is sent to
Yashar'al.

**MOSHEH (MOSES) ASKED THE QUESTION DIRECTLY:
“WHAT IS HIS NAME?”**

Mosheh's name is written:

משה

Paleo-Hebrew:

𐤌𐤔𐤅

The familiar English form Moses is given here only so readers know who
is being discussed.

Now read the entire exchange.

Shamuth (Exodus) 3:13-15

13 And Mosheh said to Alahym, “Look, I am coming to the children of
Yashar'al, and I will say to them, ‘The Alahym of your fathers has sent me

to you.’ And they will say to me, ‘What is His Name?’ What shall I say to them?”

14 And Alahym said to Mosheh, “I am that I am.” And He said, “Thus you shall say to the children of Yashar‘al, ‘I AM has sent me to you.’”

15 And Alahym said again to Mosheh, “Thus you shall say to the children of Yashar‘al: ‘Yahuah, the Alahym of your fathers, the Alahym of Abraham, the Alahym of Yitskhaq (Isaac), and the Alahym of Ya‘aqab (Jacob), has sent me to you.’ This is My Name for all time, and this is My remembrance from generation to generation.”

Slow that passage down.

Mosheh anticipates the people asking:

“What is His Name?”

The question is not:

“What title should I use?”

It is not:

“What denomination represents Him?”

It is not:

“What generic word should I call Him?”

The question concerns:

שמו

His Name

Then the response identifies:

יהוה

And Yahuah says:

שמי

My Name

That is the first foundation of this article.

The personal Name is not being imported into the passage from somewhere else.

The Name is already there.

WHAT ABOUT “I AM THAT I AM”?

This passage contains another statement that is often treated as though it completely replaces the Name.

But read the sequence carefully.

Mosheh asks what he should say when the people ask:

“What is His Name?”

Yahuah first gives a declaration of His being and existence.

Then the next statement specifically tells Mosheh what to say to Yashar‘al and explicitly supplies:

יהוה

The declaration and the Name occur together.

They should not be collapsed into one another as though verse 14 somehow makes verse 15 disappear.

The text moves from a declaration about who He is to the identifying Name by which Mosheh is to speak of Him.

Then Yahuah says:

This is My Name.

So when someone says:

“His Name is just ‘I AM,’”

the complete passage needs to be read.

The Name יהוה remains explicitly present in the following verse.

WHAT DOES “TETRAGRAMMATON” ACTUALLY MEAN?

This word often makes the subject sound more mysterious than it is.

Tetragrammaton is not another personal Name of Yahuah.

It is a Greek-derived technical expression referring to the four-letter Name.

Look at the actual Hebrew:

יהוה

There are four letters:

י

ה

ו

ה

That is why scholars often call יהוה the Tetragrammaton.

The term describes the four-letter form.

It does not pronounce it.

It does not turn those letters into Yahweh.

It does not turn those letters into Jehovah.

It is simply a later technical label used to refer to the four-letter divine Name.

This distinction needs to be clear because four different things are often mixed together.

1. יהוה

This is the actual Hebrew consonantal form preserved in the text.

2. YHWH

This is a conventional way of representing those consonants with Latin letters.

3. TETRAGRAMMATON

This is a technical term referring to the four-letter Name.

4. YAHWEH, JEHOVAH, YAHUAH

These are proposed or transmitted ways of vocalizing or representing those consonants.

Those categories are not identical.

The first question should always be:

What is physically written?

The answer is:

יהוה

DOES THE SCROLL ACTUALLY SPELL “YAHWEH”?

No.

The consonantal Scroll does not contain:

Y-A-H-W-E-H

It contains:

יהוה

That does not mean people who use Yahweh have no historical argument behind their pronunciation.

It means Yahweh is a reconstructed vocalization, not the literal sequence of letters written in the Hebrew Scroll.

That difference matters.

Scholars have attempted to reconstruct the ancient pronunciation using several kinds of evidence, including shortened forms of the Name, ancient personal names, foreign-language transcriptions, grammatical theories, and later textual traditions.

But reconstruction is different from direct preservation.

We can directly point to:

יהוה

We cannot point to an ancient Hebrew manuscript spelling:

YAHWEH

because that is not how the consonantal Hebrew word is written.

The E in Yahweh is especially important for this restoration because we do not allow later vowel traditions or academic habits to overrule the surviving consonantal structure.

Under the strict restoration law used here, helper vowels are A, I, and U unless a form has been specifically and independently locked otherwise.

We do not automatically insert an E because a later scholarly pronunciation became popular.

So the argument cannot simply be:

“Most scholars today say Yahweh, therefore Yahweh must be exactly what Mosheh pronounced.”

That conclusion goes beyond what the surviving consonants alone prove.

The written evidence is stronger and simpler:

יהוה

The pronunciation question must be investigated separately.

DOES “YHWH” MEAN THE NAME WAS PRONOUNCED “YAHWEH”?

No.

YHWH is not a pronunciation.

Try to pronounce it by itself.

Y-H-W-H.

It is simply a Latin-letter representation of four consonants.

When people write YHWH, they have not yet settled the vowels.

They have transliterated the consonantal framework.

That distinction is extremely important.

The ancient Hebrew source gives the letters.

Later readers have debated the exact vocalization.

So when someone says:

“The Hebrew says Yahweh,”

the more accurate statement is:

The Hebrew consonantal text preserves יהוה,
commonly represented as YHWH, while Yahweh is
one proposed vocalization of that consonantal Name.

That is much more precise.

THEN WHERE DID “JEHOVAH” COME FROM?

Now compare:

יהוה

with:

JEHOVAH

The first obvious problem is the English J.

The Hebrew letter:

י

is represented in this restoration with:

Y

not the modern English J sound.

That means the English pronunciation Jehovah, beginning with the J sound in words such as “judge,” cannot simply be the untouched ancient Hebrew pronunciation spoken by Mosheh.

That modern sound belongs to a later linguistic history.

The form Jehovah developed through transmission.

The consonants of יהוה survived.

A tradition also developed in which readers avoided pronouncing the personal Name and supplied another reading in its place.

Later Hebrew scribal vowel systems marked the consonantal text in ways connected with those reading traditions.

European readers eventually encountered combinations of the divine consonants and those later vowel cues.

Forms such as Iehouah appeared before the English letter J developed its present pronunciation.

Over time, European spelling and sound changes helped produce the familiar English:

Jehovah

Therefore Jehovah should not be presented as though someone simply looked at:

יהוה

and directly read:

Jehovah

The form has an identifiable transmission history between the ancient consonants and the later English pronunciation.

Again, distinguish:

what the source preserves

from:

what later traditions produced from the source.

The source preserves:

יהוה

WHAT ABOUT THE LETTER V IN “JEHOVAH”?

That creates another problem.

The third Hebrew letter is:

ו

Under the letter law used in this restoration, ו is represented as W / U, not V and not a default O.

Therefore the familiar V sound in Jehovah does not control our restoration.

The same letter is extremely important when we examine personal names containing the divine element:

יהו

That element preserves:

Yahu

This is one of the strongest internal reasons the middle of the restored Name is pronounced:

-hu-

rather than adopting a later V or default O sound.

WHY DOES THIS ARTICLE USE YAHUAH?

Now we can explain the restoration carefully.

The directly preserved form is:

יהוה

The consonants are:

,

Y

ה

H

ו

W / U

ה

H

This restoration does not begin with the English words Jehovah or Yahweh and alter them.

It begins with:

יהוה

Then it asks what internal evidence survives concerning the Name.

One very important witness is the Name-bearing element:

יהו

Restored:

Yahu

This element survives in personal names.

That matters because it gives us an internal witness to a pronounceable portion of the Name.

The sequence:

Y-H-U

is not being manufactured from an English Bible.

It is tied directly to:

יה'

So when this restoration reads:

Yahuah

the middle portion:

Yahu

has significant internal support.

The final:

ah

keeps the final ה represented rather than simply
dropping the letter from consideration.

The resulting restoration is:

YA-HU-AH

HOW DO YOU ACTUALLY SAY “YAHUAH”?

Say it slowly.

YA

A clear Yah opening.

HU

A clear hoo sound.

AH

An open ah ending.

Now put them together:

YA-HU-AH

Not rushed.

Not:

Yah-way

Not:

Yeh-ho-vah

Not:

Yah-vay

Not:

Yeh-ho-wah

Say:

Ya

hu

ah

Yahuah

The hu should be audible.

Do not swallow it.

The last ah should also be audible.

So it should not simply become:

Yahu

The complete restored reading is:

Yahuah.

At the same time, there is an important evidence boundary.

The manuscripts directly preserve:

יהוה

They do not preserve an audio recording.

Therefore this article will distinguish between:

the directly preserved consonantal Name

and:

the restored pronunciation used here.

We can demonstrate why we restore the Name as Yahuah.

We should demonstrate it.

But we will not claim to possess an ancient recording that no one possesses.

That is how evidence should be handled.

THE NAME-BEARING FORM יהו, YAHU

Now look at:

יהו

The restored form is:

Yahu

That sequence appears as a divine Name element within numerous personal names.

This matters because later English spellings can hide it.

A personal name can travel through Hebrew, Greek, Latin, and English until the original relationship to Yahu becomes difficult to see.

That means a KJV reader may know the English name of a Nabi but never realize the Hebrew name visibly carries a portion of Yahuah's Name.

The Name-bearing forms become another witness that has to be considered when evaluating pronunciation.

They do not, by themselves, prove every vowel of the complete four-letter Name.

But they are important internal evidence.

**The Name did not survive only as the isolated letters
יהוה.**

Its shortened forms remained embedded in the language and in personal names.

**IF יהוה IS THE NAME, WHY DO ENGLISH BIBLES
PRINT “LORD”?**

This is where the question moves from pronunciation into translation.

Take the Hebrew:

יהוה

Now compare:

LORD

There is no way to transliterate:

י ה ו ה

and arrive at the English consonants:

L O R D

So LORD is not a transliteration of יהוה.

It is a substitution.

That is a direct, visible fact.

The translation may have reasons for following that convention.

It may inherit an older reading tradition.

It may print LORD in capital letters so knowledgeable
readers know יהוה stands underneath it.

But none of that changes the basic fact:

The source contains a personal Name, while the translation displays a
title.

That difference has consequences.

A reader who sees:

Yahuah said...

immediately recognizes a personal Name.

A reader who sees:

the LORD said...

may never know that a personal Name was present in the underlying text.

And when that substitution occurs repeatedly, the reader can finish an
entire Bible thinking the Creator was simply called “the Lord.”

Yet the underlying text repeatedly says:

יהוה

The problem is not difficult to demonstrate.

The question is what the Scroll itself says people were supposed to do
with that Name.

YAHUAH DID NOT ONLY REVEAL HIS NAME. HE CONNECTED IT WITH REMEMBRANCE

Return to the complete passage where the Name was first established for Mosheh's mission.

Shamuth (Exodus) 3:13-15

13 And Mosheh said to Alahym, "Look, I am coming to the children of Yashar'al, and I will say to them, 'The Alahym of your fathers has sent me to you.' And they will say to me, 'What is His Name?' What shall I say to them?"

14 And Alahym said to Mosheh, "I am that I am." And He said, "Thus you shall say to the children of Yashar'al, 'I AM has sent me to you.'"

15 And Alahym said again to Mosheh, "Thus you shall say to the children of Yashar'al: 'Yahuah, the Alahym of your fathers, the Alahym of Abraham, the Alahym of Yitskhaq (Isaac), and the Alahym of Ya'aqab (Jacob), has sent me to you.' This is My Name for all time, and this is My remembrance from generation to generation."

The critical expression is:

שמי

My Name

And the statement does not stop with Mosheh.

It reaches:

generation to generation.

So the Name is introduced with continuity.

It is associated with remembrance.

The instruction is not presented as:

“Here is My Name, but future generations should replace it with another word.”

The passage points the other direction.

The Name belongs to continuing remembrance.

YAHUAH SAID HIS NAME WAS TO BE DECLARED THROUGHOUT THE EARTH

The next evidence comes from Yahuah’s confrontation with Pharaoh in Mitsrayim (Egypt).

Read the entire passage.

Shamuth (Exodus) 9:13-16

13 And Yahuah said to Mosheh, “Rise early in the morning and stand before Pharaoh, and say to him, ‘Thus says Yahuah, the Alahym of the Ibrim (Hebrews): Send My people away, that they may serve Me.

14 For at this time I am sending all My plagues against your heart, and upon your servants, and upon your people, so that you may know that there is none like Me in all the earth.

15 For now I could have stretched out My hand and struck you and your people with pestilence, and you would have been cut off from the earth.

16 But indeed, for this reason I have caused you to stand: to show you My power, and so that My Name may be declared throughout all the earth.’”

There is no need to paraphrase away the force of the statement.

Yahuah says:

My Name

and:

throughout all the earth.

That immediately raises a problem for the claim that the Name was supposed to become an inaccessible secret.

The purpose stated in this passage is proclamation.

The direction is outward.

Throughout the earth.

Not burial.

Not replacement.

Not disappearance.

PEOPLE CALLED UPON THE NAME OF YAHUAH

This is not an isolated idea.

It appears as an actual practice.

Read the complete passage.

Barashiyth (Genesis) 12:7-8

7 And Yahuah appeared to Abram and said, "To your seed I will give this land." And there he built an altar to Yahuah, who had appeared to him.

8 And he moved from there toward the mountain east of Bayth-Al (Bethel), and he stretched his tent with Bayth-Al on the west and Ai on the east. And there he built an altar to Yahuah, and he called upon the Name of Yahuah.

Notice the wording.

Abram did not merely acknowledge that a Creator existed.

The passage says:

he called upon the Name of Yahuah.

That construction matters.

The Name is not treated as something forbidden from the mouth.

It is being invoked.

THE WRITINGS TELL THE PEOPLE TO CALL UPON HIS NAME AND MAKE HIS DEEDS KNOWN

| Now read the complete opening section of Tahilliym (Psalms) 105.

Tahilliym (Psalms) 105:1-6

1 Give thanks to Yahuah. Call upon His Name. Make His deeds known among the peoples.

2 Sing to Him. Sing praises to Him. Speak of all His wondrous works.

3 Boast in His set-apart Name. Let the heart of those seeking Yahuah rejoice.

4 Seek Yahuah and His strength. Seek His face continually.

5 Remember His wondrous works that He has done, His signs, and the judgments of His mouth,

6 O seed of Abraham His servant, children of Ya‘aqab, His chosen ones.

Look at how much Name language appears in one continuous passage.

Verse 1 says:

Call upon His Name.

Then:

Make His deeds known among the peoples.

Verse 3 speaks of:

His set-apart Name.

This is not the language of erasing a personal Name from public knowledge.

The people are instructed to call upon it.

The deeds of Yahuah are to be made known among peoples.

His Name is specifically honored within that proclamation.

FUTURE DELIVERANCE IS CONNECTED WITH CALLING UPON THE NAME OF YAHUAH

The same pattern reaches into the Nabiym.

One of the strongest passages appears in Yu'al (Joel).

Read the entire prophecy surrounding the statement.

Yu'al (Joel) 2:28-32

28 And it shall be afterward that I will pour out My Ruakh upon all flesh. Your sons and your daughters shall prophesy. Your elders shall dream dreams. Your young men shall see visions.

29 And also upon the male servants and upon the female servants in those days I will pour out My Ruakh.

30 And I will give wonders in the heavens and upon the earth: blood, and fire, and pillars of smoke.

31 The sun shall be turned to darkness and the moon to blood before the coming of the great and fearsome day of Yahuah.

32 And it shall be that everyone who calls upon the Name of Yahuah shall escape, for in Mount Tsiyun (Zion) and in Yahrushalam (Jerusalem) there shall be deliverance, as Yahuah has said, and among the survivors whom Yahuah calls.

Now the question becomes unavoidable.

If the prophecy says:

everyone who calls upon the Name of Yahuah

why would the Name itself be treated as irrelevant?

If the Name is supposed to be called upon, what Name?

If it does not matter what He is called, why does the passage specify:
the Name of Yahuah?

These are not questions imposed on the text.

They arise naturally from the wording.

And we have only begun examining what the Scroll says people are supposed to do with His Name.

The evidence does not stop with calling.

The Scroll also gives direct testimony concerning praising His Name, thanking His Name, trusting in His Name, fearing His Name, swearing by His Name, refusing to profane His Name, refusing to use His Name falsely, and refusing to forget His Name.

Each of those has to be examined from the full passage, because the question is no longer whether Yahuah has a Name.

The question now is:

What did Yahuah actually instruct His people to do with it?

WHAT ELSE DOES THE SCROLL SAY TO DO WITH HIS NAME?

The evidence does not stop with calling upon the Name of Yahuah.

The writings repeatedly connect His Name with praise, thanksgiving, trust, fear, allegiance, proclamation, and remembrance.

That matters because there is an enormous difference between saying:

“Yahuah has a Name.”

and demonstrating:

“Yahuah revealed His Name and the Scroll repeatedly tells His people what to do with that Name.”

Read the passages themselves.

PRAISE THE NAME OF YAHUAH

One of the clearest examples is Tahilliyim (Psalms) 113.

Tahilliyim (Psalms) 113:1-9

1 Praise Yahuah. Praise, servants of Yahuah. Praise the Name of Yahuah.

2 Let the Name of Yahuah be baruk from now and for all time.

3 From the rising of the sun to its going down, the Name of Yahuah is to be praised.

4 Yahuah is high above all nations, His esteem above the heavens.

5 Who is like Yahuah our Alahym, the One who dwells on high,

6 yet lowers Himself to look upon the heavens and the earth?

7 He raises the poor from the dust and lifts the needy from the ash heap,

8 to seat him with rulers, with the rulers of His people.

9 He causes the barren woman to dwell in a house as a joyful mother of children. Praise Yahuah.

Notice how specific the passage is.

Verse 1 does not merely say:

Praise.

It says:

Praise the Name of Yahuah.

Verse 2 again identifies:

the Name of Yahuah.

Verse 3 says that from sunrise to sunset:

the Name of Yahuah is to be praised.

Three verses in sequence place His Name at the center.

So ask the obvious question:

If the Name was supposed to disappear from people's mouths, why does the Scroll command His servants to praise it?

And why does it say His Name should be praised from the rising of the sun to its going down?

That is public language.

Worldwide language.

Continuing language.

It agrees with what we already read in Shamuth (Exodus) 9:

His Name is to be declared throughout the earth.

GIVE THANKS TO HIS NAME

The same pattern appears in thanksgiving.

Read Tahilliym (Psalms) 92.

Tahilliym (Psalms) 92:1-15

1 It is good to give thanks to Yahuah and to sing praise to Your Name,
Most High,

2 to declare Your kindness in the morning and Your faithfulness in the
nights,

3 upon the ten-stringed instrument, upon the harp, with meditation upon
the lyre.

4 For You, Yahuah, have made me rejoice through Your work. I sing for joy because of the works of Your hands.

5 How great are Your works, Yahuah. Your thoughts are exceedingly deep.

6 A senseless man does not know, and a fool does not understand this:

7 when the wicked spring up like grass and all workers of crookedness flourish, it is so that they may be destroyed continually.

8 But You, Yahuah, are on high for all time.

9 For look, Your enemies, Yahuah, look, Your enemies shall perish. All workers of crookedness shall be scattered.

10 But You have lifted my horn like that of a wild ox. I have been anointed with fresh oil.

11 My eye has looked upon those watching against me. My ears have heard concerning the evil ones rising against me.

12 The tsadaq shall flourish like a palm tree. He shall grow like a cedar in Libanon (Lebanon).

13 Those planted in the house of Yahuah shall flourish in the courts of our Alahym.

14 They shall still bear fruit in old age. They shall remain full and flourishing,

15 to declare that Yahuah is upright. He is my Rock, and there is no injustice in Him.

The opening immediately connects thanksgiving and praise with the Name:

“It is good to give thanks to Yahuah and to sing praise to Your Name.”

Again, the Name is something sung.

Something praised.

Something publicly honored.

The Scroll does not treat Yahuah's Name as an embarrassing relic that should be removed from worship.

TRUST IN HIS NAME

The Nabiym (Prophets) carry the same pattern forward.

Yasha'yahu (Isaiah) speaks directly to someone walking in darkness.

Yasha'yahu (Isaiah) 50:10-11

10 Who among you fears Yahuah? Who listens to the voice of His servant? Whoever walks in darkness and has no light, let him trust in the Name of Yahuah and lean upon his Alahym.

11 Look, all of you who kindle a fire, who surround yourselves with sparks: walk in the light of your fire and among the sparks you have kindled. This you shall have from My hand: you shall lie down in sorrow.

The object is explicit:

the Name of Yahuah.

The person walking in darkness is told:

trust in the Name of Yahuah.

That is stronger than simply acknowledging that Yahuah possesses a Name.

His Name is placed inside the language of trust.

FEAR HIS NAME

The Turah (Torah) also connects obedience and fear with the Name.

Read the warning in Dabarim (Deuteronomy).

Dabarim (Deuteronomy) 28:58-61

58 If you do not guard to do all the words of this Turah that are written in this scroll, to fear this esteemed and fearsome Name, Yahuah your Alahym,

59 then Yahuah shall make your plagues extraordinary, and the plagues of your seed, great and lasting plagues, and severe and lasting sicknesses.

60 And He shall bring back upon you all the diseases of Mitsrayim (Egypt) which you feared, and they shall cling to you.

61 Also every sickness and every plague that is not written in the scroll of this Turah, Yahuah shall bring upon you until you are destroyed.

Look at verse 58.

The object is not merely an undefined deity.

The passage speaks of:

this esteemed and fearsome Name

and then identifies:

Yahuah your Alahym.

Name and identity are connected directly.

This also shows why Turah (Torah) cannot be separated from the Name of the One who gave it.

The passage does not describe anonymous religious rules.

It identifies the One whose instructions are being guarded:

Yahuah your Alahym.

SWEAR BY HIS NAME

This next category is especially important because it demonstrates how deeply the Name was connected with covenant allegiance.

Read the complete unit.

Dabarim (Deuteronomy) 6:10-15

10 And it shall be when Yahuah your Alahym brings you into the land which He swore to your fathers, to Abraham, to Yitskhaq (Isaac), and to Ya‘aqab (Jacob), to give you great and good cities which you did not build,

11 and houses filled with every good thing which you did not fill, and wells dug which you did not dig, vineyards and olive trees which you did not plant, and you eat and are satisfied,

12 then guard yourself, lest you forget Yahuah who brought you out of the land of Mitsrayim, from the house of bondage.

13 You shall fear Yahuah your Alahym, Him you shall serve, and by His Name you shall swear.

14 You shall not go after other alahym, from the alahym of the peoples who are around you,

15 for Yahuah your Alahym in your midst is a jealous Al, lest the anger of Yahuah your Alahym burn against you and He destroy you from the face of the earth.

Look at the sequence.

Do not forget Yahuah.

Fear Yahuah.

Serve Him.

Swear by His Name.

Do not go after other alahym.

The Name functions as a marker of allegiance.

This does not mean people were given permission to throw Yahuah's Name carelessly into every oath.

The opposite is true.

The Name was so serious that false use was condemned.

But that is precisely the point.

A command regulating the proper use of His Name is very different from a command to erase the Name entirely.

The same instruction appears again.

Dabarim (Deuteronomy) 10:12-21

12 And now, Yashar'al, what does Yahuah your Alahym ask of you except to fear Yahuah your Alahym, to walk in all His ways, to love Him, and to serve Yahuah your Alahym with all your heart and with all your being,

13 to guard the commands of Yahuah and His statutes which I command you today for your good?

14 Look, the heavens and the highest heavens belong to Yahuah your Alahym, the earth and all that is in it.

15 Yet Yahuah delighted in your fathers to love them, and He chose their seed after them, you above all peoples, as it is this day.

16 Therefore circumcise the foreskin of your heart and no longer stiffen your neck.

17 For Yahuah your Alahym is Alahym of alahym and Master of masters, the great Al, mighty and fearsome, who does not show partiality and does not take a bribe.

18 He executes judgment for the fatherless and the widow and loves the stranger, giving him food and clothing.

19 Therefore you shall love the stranger, for you were strangers in the land of Mitsrayim.

20 Yahuah your Alahym you shall fear. Him you shall serve. To Him you shall cling, and by His Name you shall swear.

21 He is your praise, and He is your Alahym, who has done for you these great and fearsome things which your eyes have seen.

Again:

by His Name you shall swear.

The command is sitting directly inside a passage about exclusive allegiance to Yahuah.

So when later tradition says the safest way to honor the Name is simply never to say it, that claim has to be tested against passages like these.

The Turah itself places His Name inside covenant speech.

BUT THE NAME MUST NOT BE USED FALSELY

Now we reach one of the most misunderstood Name commands.

Read the command in its actual setting.

Shamuth (Exodus) 20:1-7

1 And Alahym spoke all these words, saying:

2 “I am Yahuah your Alahym, who brought you out of the land of Mitsrayim, out of the house of bondage.

3 You shall have no other alahym before My face.

4 You shall not make for yourself a carved image, or any likeness of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth.

5 You shall not bow yourself down to them nor serve them, for I, Yahuah your Alahym, am a jealous Al, visiting the crookedness of the fathers upon the children to the third and fourth generation of those who hate Me,

6 but showing kindness to thousands of those who love Me and guard My commands.

7 You shall not carry the Name of Yahuah your Alahym for emptiness or falsehood, for Yahuah will not hold guiltless the one who carries His Name for emptiness or falsehood.”

Notice what verse 7 does not say.

It does not say:

“You shall never speak My Name.”

The underlying command concerns carrying, bearing, lifting, or taking the Name into something empty, false, worthless, or deceptive.

The exact lexical range deserves careful treatment, but the distinction is already visible.

The command concerns wrongful use.

And the wider Scroll confirms that distinction because the same body of writings explicitly tells people to:

call upon His Name

praise His Name

trust in His Name

swear by His Name

and:

declare His Name throughout the earth.

If Shamuth 20:7 meant:

“The Name יהוה must never come out of a human mouth,”

then those passages would collide with one another.

But they do not have to collide.

The consistent reading is straightforward:

His Name is to be used according to truth and allegiance, not carried falsely, emptily, or deceptively.

WAYIQRA (LEVITICUS) MAKES THE FALSE-USE DISTINCTION EVEN CLEARER

Read the surrounding instructions.

Wayiqra (Leviticus) 19:11-18

11 You shall not steal, and you shall not deceive, and you shall not lie to one another.

12 And you shall not swear falsely by My Name and profane the Name of your Alahym. I am Yahuah.

13 You shall not oppress your neighbor nor rob him. The wages of a hired worker shall not remain with you through the night until morning.

14 You shall not curse the deaf nor put a stumbling block before the blind, but you shall fear your Alahym. I am Yahuah.

15 You shall do no crookedness in judgment. You shall not show partiality to the poor nor favor the face of the great. In tsadaq you shall judge your neighbor.

16 You shall not go about as a slanderer among your people, nor stand against the blood of your neighbor. I am Yahuah.

17 You shall not hate your brother in your heart. You shall surely correct your neighbor and not carry wrongdoing because of him.

18 You shall not take vengeance nor hold a grudge against the children of your people, but you shall love your neighbor as yourself. I am Yahuah.

Verse 12 is precise:

Do not swear falsely by My Name.

Why specify:

falsely

if every use of the Name were forbidden?

The problem is not that Yahuah has a Name.

The problem is taking His Name into falsehood and thereby profaning it.

That agrees with Shamuth 20.

And it agrees with Dabarim 6 and 10, where proper covenant allegiance includes swearing by His Name.

The evidence chain is becoming difficult to escape:

The Name is revealed.

The Name is remembered.

The Name is declared.

The Name is called upon.

The Name is praised.

The Name is trusted.

The Name is feared.

The Name is used in covenant allegiance.

False use of the Name is prohibited.

That is very different from:

“Never say the Name.”

YAHUAH ALSO WARNED AGAINST PUTTING OTHER NAMES IN THEIR MOUTHS

Now read another instruction from Shamuth.

Shamuth (Exodus) 23:10-13

10 Six years you shall sow your land and gather its produce,

11 but the seventh year you shall let it rest and leave it alone, so that the poor of your people may eat, and what they leave the beasts of the field may eat. You shall do the same with your vineyard and your olive grove.

12 Six days you shall do your work, but on the seventh day you shall cease, so that your ox and your donkey may rest, and the son of your female servant and the stranger may be refreshed.

13 And in all that I have said to you, guard yourselves. Do not cause the name of other alahym to be remembered, nor let it be heard from your mouth.

Notice again:

name

and:

mouth.

There is an explicit concern about the names associated with other alahym being invoked or memorialized.

That becomes extremely important when we reach Hush‘a (Hosea), because Hush‘a uses almost the same Name-and-mouth framework when speaking about the Ba‘alim.

WHAT HAPPENS WHEN YAHUAH'S NAME IS FORGOTTEN?

Now we come to Yirmiyahu (Jeremiah) 23.

This passage must be read in context because Yahuah is confronting false Nabiym.

Yirmiyahu (Jeremiah) 23:25-32

25 “I have heard what the Nabiym have said who prophesy falsehood in My Name, saying, ‘I have dreamed, I have dreamed.’

26 How long shall this be in the heart of the Nabiym who prophesy falsehood, Nabiym of the deceit of their own heart,

27 who think to cause My people to forget My Name by their dreams which each one tells his neighbor, as their fathers forgot My Name for Ba‘al?

28 The Nabi who has a dream, let him tell the dream. And the one who has My word, let him speak My word faithfully. What is the straw to the grain?” declares Yahuah.

29 “Is not My word like fire,” declares Yahuah, “and like a hammer that shatters a rock?

30 Therefore look, I am against the Nabiym,” declares Yahuah, “who steal My words, each one from his neighbor.

31 Look, I am against the Nabiym,” declares Yahuah, “who use their tongues and declare, ‘He declares.’

32 Look, I am against those who prophesy false dreams,” declares Yahuah, “and tell them and lead My people astray by their falsehood and reckless boasting. Yet I did not send them nor command them, and they do not profit this people at all,” declares Yahuah.

Verse 27 needs to be read again:

“who think to cause My people to forget My Name...”

Then:

“as their fathers forgot My Name for Ba‘al.”

The contrast is explicit.

MY NAME

versus:

BA‘AL

Yahuah identifies forgetting His Name as part of the corruption.

That means forgetting His Name is not presented here as reverence.

It is presented as a problem.

And Ba‘al stands on the other side of the contrast.

This leads directly into one of the most revealing Name passages in the Nabiym.

“YOU WILL NO LONGER CALL ME BA‘AL”

Hush‘a (Hosea) gives us the larger picture.

We need the complete flow because reading only one line hides the wordplay.

Hush‘a (Hosea) 2:13-20

13 “And I will visit upon her the days of the Ba‘alim, when she burned offerings to them and adorned herself with her rings and jewelry and went after her lovers, but Me she forgot,” declares Yahuah.

14 “Therefore, look, I will draw her, bring her into the wilderness, and speak to her heart.

15 And from there I will give her vineyards to her, and the Valley of Akur as an opening of expectation. And there she shall answer as in the days of her youth, as in the day when she came up from the land of Mitsrayim.

16 And it shall be in that day,” declares Yahuah, “that you shall call Me ‘my man,’ and you shall no longer call Me ‘my Ba‘al.’

17 For I will remove the names of the Ba‘alim from her mouth, and they shall no longer be remembered by their name.

18 And in that day I will cut a bariyth for them with the beasts of the field, with the birds of the heavens, and with the creeping things of the ground. Bow and sword and battle I will break from the land, and I will cause them to lie down securely.

19 And I will bind you to Me for all time. I will bind you to Me in tsadaq and in judgment, in kindness and in compassion.

20 And I will bind you to Me in faithfulness, and you shall know Yahuah.”

Numbering differs between Hebrew and many English editions, so the verses familiar to some readers as Hosea 2:16-17 correspond to the critical Hebrew sequence differently. What matters here is the continuous wording.

First:

She forgot Yahuah.

Then:

the Ba‘alim.

Then Yahuah restores the relationship.

Then comes:

בעלי

Raw consonants:

B'LY

Its base:

בעל

B'L

The word has a semantic range involving ownership, mastery, possession, and marital relationship, while Ba'al also functions as the designation associated with the Ba'alim.

That double use is exactly why the next sentence matters.

Yahuah says:

שמות הבעלים

the names of the Ba'alim

will be removed:

from her mouth.

So the sequence is not merely:

“Use a different synonym for husband.”

The immediate context is:

Ba'alim

forgetting Yahuah

B'LY

names of the Ba'alim

removed from her mouth

and finally:

you shall know Yahuah.

That sequence is powerful.

But we must state it accurately.

The Hebrew word בעל is not literally the English word
LORD.

English did not exist when Hush'a was written.

The words come from different languages.

What does overlap is part of the semantic field:

master

owner

possessor

That means we should not create the false equation:

B'L = the English spelling LORD.

But we absolutely can ask why Yahuah's personal Name would later be hidden behind generic master-title language when these Scrolls themselves place such importance on distinguishing Yahuah from Ba'al-associated naming.

And Hush'a ends this restored relationship with something equally important:

“you shall know Yahuah.”

The movement is:

forgetting

to:

knowing.

That pattern will become even more important when Yasha'yahu (Isaiah) declares what Yahuah's people will know.

Before we reach that closing witness, however, we still have to answer the larger question at the center of this entire article:

WHO IS YAHUAH?

Knowing His Name is not enough if we do not know the One who bears it.

So now we let Yahuah describe Himself.

SO WHO IS YAHUAH?

Up to this point, we have established something fundamental.

The Scroll identifies:

יְהוָה

as a Name.

Yahuah tells Mosheh (Moses):

“This is My Name.”

His Name is connected with remembrance from generation to generation.

His Name is to be declared throughout the earth.

People call upon His Name.

They praise His Name.

They trust in His Name.

They swear allegiance by His Name.

They are warned not to carry His Name falsely.

The Nabiym (Prophets) condemn forgetting His Name.

But knowing how to pronounce a Name is not the same thing as knowing the person who bears it.

So now we have to ask the larger question:

WHO DOES YAHUAH SAY HE IS?

We do not need a religious institution to answer for Him.

There are places in the Scroll where Yahuah speaks about Himself directly.

Let Him answer.

YAHUAH IDENTIFIES HIMSELF AS THE CREATOR

One of the strongest declarations appears in Yasha'yahu (Isaiah) 44.

Read the entire statement.

Yasha'yahu (Isaiah) 44:21-24

21 “Remember these things, Ya'aqab, and Yashar'al, for you are My servant. I formed you. You are My servant, Yashar'al. You shall not be forgotten by Me.

22 I have wiped away your transgressions like a thick cloud, and your failures like a cloud. Return to Me, for I have redeemed you.

23 Sing, heavens, for Yahuah has done it. Shout, depths of the earth. Break forth into singing, mountains, forest, and every tree in it, for Yahuah has redeemed Ya'aqab and displays His esteem in Yashar'al.

24 Thus says Yahuah, your Redeemer, the One who formed you from the womb: I am Yahuah, the One who makes all things, stretching out the heavens by Myself, spreading out the earth. Who was with Me?”

Look carefully at the last verse.

Yahuah does not merely say:

“I participated in creation.”

He says:

“I am Yahuah.”

Then:

“the One who makes all things.”

Then:

“stretching out the heavens by Myself.”

Then comes the challenge:

“Who was with Me?”

That is an identity statement.

The Creator identifies Himself by Name.

יהוה

The Name and the act of creation are connected.

This is why simply calling Him “God” loses information.

The Scroll does not merely say:

“God created.”

It identifies who the Creator is.

Yahuah.

YAHUAH SAYS HE CREATED THE HEAVENS AND THE EARTH

The declaration becomes even more explicit in the next chapter.

Yasha'yahu (Isaiah) 45:5-12

5 "I am Yahuah, and there is no other. Besides Me there is no Alahym. I strengthen you, though you have not known Me,

6 so that they may know from the rising of the sun and from the west that there is none besides Me. I am Yahuah, and there is no other.

7 Forming light and creating darkness, making peace and creating calamity, I, Yahuah, do all these things.

8 Drop down, heavens, from above, and let the skies pour down tsadaq. Let the earth open, let deliverance bear fruit, and let tsadaq spring up together. I, Yahuah, have created it.

9 Woe to the one who strives with the One who formed him, a potsherd among the potsherds of the ground. Shall the clay say to the One forming it, 'What are You making?' Or shall your work say, 'He has no hands'?

10 Woe to the one who says to a father, 'What are you bringing forth?' or to a woman, 'What are you laboring to deliver?'

11 Thus says Yahuah, the Set-Apart One of Yashar'al and the One who formed him: Ask Me concerning things to come regarding My sons, and concerning the work of My hands, command Me.

12 I made the earth and created mankind upon it. I, My hands, stretched out the heavens, and I commanded all their host."

Now count the identity statements inside this one passage:

"I am Yahuah."

"There is no other."

"Besides Me there is no Alahym."

"I am Yahuah, and there is no other."

"I, Yahuah, do all these things."

“I made the earth.”

“I created mankind upon it.”

“My hands stretched out the heavens.”

This is Yahuah describing Himself.

Not a later creed.

Not a council.

Not a denomination.

The Nabi records Yahuah speaking.

And He identifies Himself as the One who created the earth, mankind, and the heavens.

“THERE IS NO OTHER”

Continue reading the same declaration.

Yasha‘yahu (Isaiah) 45:14-25

14 Thus says Yahuah: “The labor of Mitsrayim and the merchandise of Kush, and the Sabaiym, men of stature, shall come over to you and shall be yours. They shall walk behind you. In chains they shall come over, and they shall bow themselves to you. They shall pray toward you, saying, ‘Surely Al is in you, and there is no other. There is no other Alahym.’”

15 Truly You are an Al who hides Yourself, Alahym of Yashar‘al, the Deliverer.

16 They shall be ashamed and also disgraced, all of them. Together the makers of idols shall go in disgrace.

17 Yashar‘al shall be delivered by Yahuah with an enduring deliverance. You shall not be ashamed nor disgraced for all time.

18 For thus says Yahuah, the Creator of the heavens, He is Alahym, the One who formed the earth and made it, He established it. He did not create it for emptiness. He formed it to be inhabited: I am Yahuah, and there is no other.

19 I have not spoken in secret, in a dark place of the earth. I did not say to the seed of Ya‘aqab, ‘Seek Me in emptiness.’ I am Yahuah, speaking tsadaq, declaring upright things.

20 Gather yourselves and come. Draw near together, you survivors of the nations. They have no knowledge who carry the wood of their carved image and pray to an al that cannot deliver.

21 Declare and bring them near. Yes, let them take counsel together. Who announced this from ancient time? Who declared it from long ago? Was it not I, Yahuah? And there is no other Alahym besides Me, a tsadaq Al and a Deliverer. There is none besides Me.

22 Turn to Me and be delivered, all ends of the earth, for I am Al, and there is no other.

23 By Myself I have sworn. The word has gone from My mouth in tsadaq and shall not return: to Me every knee shall bow, every tongue shall swear.

24 Surely, one shall say, ‘In Yahuah are tsadaq and strength.’ To Him they shall come, and all who were enraged against Him shall be ashamed.

25 In Yahuah all the seed of Yashar‘al shall be declared right and shall boast.”

This passage is enormous for answering:

Who is Yahuah?

He says:

He created the heavens.

He formed the earth.

He established it.

He is the Deliverer.

There is no other Alahym beside Him.

And notice verse 22.

The invitation reaches:

“all ends of the earth.”

The One issuing that call identifies Himself:

“I am Al, and there is no other.”

This is why we cannot define Yahuah from later religion first and then force that definition backward into the Scroll.

The earlier witness already gives us His identity.

YAHUAH SAYS, “BEFORE ME NO AL WAS FORMED”

The declaration in Yasha‘yahu becomes even more direct.

Yasha‘yahu (Isaiah) 43:8-13

8 Bring out the people who are blind though they have eyes, and deaf though they have ears.

9 Let all the nations be gathered together, and let the peoples assemble. Who among them can declare this and cause us to hear former things? Let them bring their witnesses so that they may be declared right, or let them hear and say, “It is truth.”

10 “You are My witnesses,” declares Yahuah, “and My servant whom I have chosen, so that you may know and trust Me and understand that I am He. Before Me no Al was formed, and after Me there shall be none.

11 I, I am Yahuah, and besides Me there is no deliverer.

12 I declared, and I delivered, and I caused it to be heard, and there was no foreign al among you. And you are My witnesses,” declares Yahuah, “that I am Al.

13 Even from the day, I am He, and there is none who can deliver from My hand. I act, and who can reverse it?””

Again, let the passage speak.

Yahuah says:

“Before Me no Al was formed.”

“After Me there shall be none.”

“I, I am Yahuah.”

“Besides Me there is no deliverer.”

Then:

“You are My witnesses.”

What were Yashar‘al supposed to witness?

Not merely that some higher power exists.

They were witnesses concerning Yahuah.

The One who identifies Himself by Name.

YAHUAH SAYS HE IS THE FIRST AND THE LAST

Now read the following chapter.

Yasha‘yahu (Isaiah) 44:6-8

6 Thus says Yahuah, the Malak (King) of Yashar‘al and his Redeemer, Yahuah of hosts: “I am the first and I am the last, and besides Me there is no Alahym.

7 And who is like Me? Let him call out and declare it and set it in order before Me, since I established the ancient people. And let them declare to them the things that are coming and what shall come.

8 Do not fear and do not be afraid. Have I not caused you to hear from long ago and declared it? And you are My witnesses. Is there an Alahym besides Me? There is no other Rock. I know of none.”

Notice the language.

“I am the first.”

“I am the last.”

“Besides Me there is no Alahym.”

Then Yahuah asks:

“Is there an Alahym besides Me?”

His answer:

“There is no other Rock. I know of none.”

This is not ambiguous language about Yahuah’s own self-identification.

Whatever later theological questions a person wants to investigate, these earlier declarations cannot be discarded.

They form the foundation.

YAHUAH IDENTIFIES HIMSELF AS THE ALUAH OF YASHAR‘AL

His identity is not merely cosmic.

The Creator who says He made the heavens and earth also identifies Himself historically with a people.

Return to Shamuth.

Shamuth (Exodus) 6:2-8

2 And Alahym spoke to Mosheh and said to him, “I am Yahuah.

3 And I appeared to Abraham, to Yitskhaq (Isaac), and to Ya‘aqab (Jacob) as Al Almighty, but by My Name Yahuah I was not known to them in the manner now being revealed.

4 And I also established My bariyth with them, to give them the land of Qana‘an, the land of their sojournings in which they sojourned.

5 And I have also heard the groaning of the children of Yashar‘al whom the Mitsriym hold in bondage, and I have remembered My bariyth.

6 Therefore say to the children of Yashar‘al: I am Yahuah. I will bring you out from under the burdens of the Mitsriym. I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments.

7 And I will take you as My people, and I will be your Alahym. And you shall know that I am Yahuah your Alahym, the One bringing you out from under the burdens of Mitsrayim.

8 And I will bring you into the land concerning which I lifted My hand to give it to Abraham, to Yitskhaq, and to Ya‘aqab. And I will give it to you as a possession. I am Yahuah.”

Look at the repeated identity formula:

“I am Yahuah.”

Verse 2.

Again in verse 6.

Then:

“I am Yahuah your Alahym.”

Then the passage closes:

“I am Yahuah.”

Yahuah identifies Himself through both Name and action.

Who is He?

The One who heard their cry.

The One who remembered His bariyth.

The One who brought them out.

The One who redeemed them.

The One who took them as His people.

The One who gave them the land.

That is why the history of Yashar‘al cannot be separated from the identity of Yahuah.

THE ONE WHO GAVE THE TURAH (TORAH) IDENTIFIED HIMSELF BY NAME

When the commands are given at the mountain, the speaker does not begin anonymously.

Read it again, now as an identity statement.

Shamuth (Exodus) 20:1-17

1 And Alahym spoke all these words, saying:

2 “I am Yahuah your Alahym, who brought you out of the land of Mitsrayim, out of the house of bondage.

3 You shall have no other alahym before My face.

4 You shall not make for yourself a carved image, or any likeness of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth.

5 You shall not bow yourself down to them nor serve them, for I, Yahuah your Alahym, am a jealous Al, visiting the crookedness of the fathers upon the children to the third and fourth generation of those who hate Me,

6 but showing kindness to thousands of those who love Me and guard My commands.

7 You shall not carry the Name of Yahuah your Alahym for emptiness or falsehood, for Yahuah will not hold guiltless the one who carries His Name for emptiness or falsehood.

8 Remember the Shabbath day, to set it apart.

9 Six days you shall labor and do all your work,

10 but the seventh day is a Shabbath to Yahuah your Alahym. You shall not do any work, you, nor your son, nor your daughter, your male servant, nor your female servant, nor your livestock, nor the stranger who is within your gates.

11 For in six days Yahuah made the heavens and the earth, the sea and all that is in them, and rested on the seventh day. Therefore Yahuah barak the Shabbath day and set it apart.

12 Honor your father and your mother, so that your days may be prolonged upon the land which Yahuah your Alahym gives you.

13 You shall not murder.

14 You shall not commit adultery.

15 You shall not steal.

16 You shall not answer against your neighbor as a false witness.

17 You shall not covet your neighbor's house. You shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything belonging to your neighbor."

The first identification before the commands is:

I AM YAHUAH YOUR ALAHYM

That matters.

These are not anonymous moral principles floating through history.

The speaker identifies Himself.

He identifies what He has done:

“who brought you out of the land of Mitsrayim.”

Then He establishes exclusive allegiance:

“You shall have no other alahym before My face.”

Then He identifies Himself again:

“I, Yahuah your Alahym...”

Then His Name appears directly in the command concerning false use.

Then the Shabbath is identified as belonging to:

Yahuah your Alahym.

Then the creation statement identifies Yahuah as the One who made:

the heavens

the earth

the sea

and everything in them.

So the Turah itself connects:

His Name

His deliverance

His creation

His commands

His Shabbath

and:

His people.

**YAHUAH SAYS HE ALONE IS THE ONE WHO KILLS,
MAKES ALIVE, WOUNDS, AND HEALS**

The identity declaration in Dabarim is equally strong.

Read the entire immediate declaration.

Dabarim (Deuteronomy) 32:36-43

36 For Yahuah shall judge His people and have compassion upon His servants when He sees that their strength is gone and there is none remaining, restrained or released.

37 And He shall say, “Where are their alahym, the rock in which they sought refuge,

38 who ate the fat of their sacrifices and drank the wine of their drink offerings? Let them rise and help you. Let them be your shelter.

39 See now that I, I am He, and there is no alahym with Me. I put to death and I make alive. I wound and I heal, and there is none who can deliver from My hand.

40 For I lift My hand to the heavens and say, ‘I live for all time.’

41 If I sharpen My flashing sword and My hand takes hold of judgment, I will return vengeance upon My adversaries and repay those who hate Me.

42 I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and captives, from the heads of the enemy leaders.”

43 Rejoice, nations, with His people, for He avenges the blood of His servants, returns vengeance upon His adversaries, and makes covering for His land and His people.”

Verse 39 is one of the clearest identity statements in the Turah.

“There is no alahym with Me.”

Then Yahuah identifies powers that belong to Him:

“I put to death.”

“I make alive.”

“I wound.”

“I heal.”

Then:

“There is none who can deliver from My hand.”

This does not present Yahuah as one local tribal power competing on equal terms with other deities.

The other alahym are mocked for their inability to rescue.

Yahuah declares that life, death, judgment, and deliverance are under His authority.

YAHUAH DESCRIBES HIS OWN CHARACTER

Perhaps one of the most important passages in this entire article is Shamuth 34.

Why?

Because Yahuah does something remarkable.

He proclaims His own Name and then describes Himself.

If the question is:

Who is Yahuah?

this passage should carry more weight than what later religious systems say about Him.

Read it in context.

Shamuth (Exodus) 34:4-9

4 And Mosheh cut two tablets of stone like the first ones. And Mosheh rose early in the morning and went up Mount Sinai as Yahuah had commanded him, and he took the two tablets of stone in his hand.

5 And Yahuah descended in the cloud and stood with him there, and He proclaimed the Name of Yahuah.

6 And Yahuah passed before him and proclaimed, “Yahuah, Yahuah, an Al compassionate and gracious, slow to anger, abundant in kindness and faithfulness,

7 guarding kindness for thousands, forgiving crookedness and transgression and failure, yet by no means clearing the guilty without judgment, visiting the crookedness of the fathers upon the children and upon the children’s children to the third and fourth generation.”

8 And Mosheh hurried and bowed his head toward the earth and worshiped.

9 And he said, “If now I have found favor in Your eyes, my Master, please let Yahuah go in our midst, though this is a stiff-necked people. Forgive our crookedness and our failure, and take us as Your inheritance.”

Look at verse 5:

He proclaimed the Name of Yahuah.

Then verse 6:

YAHUAH, YAHUAH

And immediately Yahuah’s character is described.

Compassionate.

Gracious.

Slow to anger.

Abundant in kindness.

Faithful.

Forgiving.

But the passage does not turn mercy into the absence of justice.

It also says He does not simply declare persistent guilt meaningless.

So who is Yahuah according to Yahuah?

He is not the one-dimensional figure people sometimes construct.

He is compassionate and just.

Patient and judging.

Forgiving and truthful.

His Name and His character are proclaimed together.

That is extremely important.

Knowing the letters:

יהוה

without learning the character of the One bearing that Name would leave the investigation incomplete.

YAHUAH IS NOT AN IDOL MADE BY HUMAN HANDS

Yasha'yahu forces another contrast.

Read the complete argument.

Yasha'yahu (Isaiah) 46:3-10

3 “Listen to Me, house of Ya‘aqab, and all the remnant of the house of Yashar‘al, who have been carried by Me from the womb, borne from the

belly.

4 Even to your old age I am He, and even to gray hairs I will carry you. I made you, and I will bear you. I will carry you and deliver you.

5 To whom will you liken Me, make Me equal, and compare Me, that we should be alike?

6 They pour gold from the bag and weigh silver on the scale. They hire a craftsman, and he makes it into an al. They bow down. Yes, they worship it.

7 They lift it upon the shoulder. They carry it and set it in its place, and it stands there. It does not move from its place. Though one cries to it, it does not answer, nor deliver him from his distress.

8 Remember this and show yourselves strong. Bring it back to heart, you transgressors.

9 Remember the former things from ancient time, for I am Al, and there is no other. I am Alahym, and there is none like Me,

10 declaring the end from the beginning and from ancient time things that have not yet been done, saying, 'My counsel shall stand, and I will do all My desire.'"

The contrast could hardly be stronger.

Humans carry the idol.

Yahuah says:

"I carry you."

The idol must be constructed.

Yahuah says:

"I made you."

The idol cannot answer.

Yahuah delivers.

Then:

“I am Al, and there is no other.”

“I am Alahym, and there is none like Me.”

Again, Yahuah defines Himself.

THE NABIYM DID NOT PREACH AN ANONYMOUS “GOD”

This is something an English reader can easily miss.

When a translation repeatedly says:

“the LORD”

the sentence begins to sound like a title.

But underneath those passages stands:

יהוה

The Nabiym were not merely saying:

“a Lord says this.”

They repeatedly identify the speaker by the four-letter Name.

That becomes especially clear in Yirmiyahu (Jeremiah).

Yirmiyahu (Jeremiah) 10:1-16

1 Hear the word which Yahuah speaks to you, house of Yashar‘al.

2 Thus says Yahuah: “Do not learn the way of the nations, and do not be terrified by the signs of the heavens because the nations are terrified by them.

3 For the customs of the peoples are emptiness. A tree is cut from the forest, the work of the hands of a craftsman with an axe.

4 They beautify it with silver and gold. They strengthen it with nails and hammers so that it does not move.

5 They are like a palm tree, shaped but unable to speak. They must be carried because they cannot walk. Do not fear them, for they cannot do evil, nor is it in them to do good.”

6 There is none like You, Yahuah. You are great, and Your Name is great in might.

7 Who would not fear You, Malak (King) of the nations? For it belongs to You. Among all the wise of the nations and in all their kingdoms there is none like You.

8 But together they are senseless and foolish. The instruction of worthless things is wood.

9 Silver beaten into plates is brought from Tarshish and gold from Uphaz, the work of the craftsman and the hands of the metalworker. Blue and purple are their clothing. They are all the work of skilled men.

10 But Yahuah is the true Alahym. He is the living Alahym and the enduring Malak. At His wrath the earth shakes, and the nations cannot endure His indignation.

11 Thus you shall say to them: “The alahym that did not make the heavens and the earth shall perish from the earth and from beneath these heavens.”

12 He made the earth by His power. He established the world by His wisdom and stretched out the heavens by His understanding.

13 When He gives His voice, there is a roar of waters in the heavens. He causes the vapors to rise from the ends of the earth. He makes lightning for the rain and brings wind from His storehouses.

14 Every man becomes senseless in knowledge. Every metalworker is put to shame by the carved image, for his cast image is falsehood, and there is no breath in them.

15 They are emptiness, a work of mockery. In the time of their visitation they shall perish.

16 The Portion of Ya‘aqab is not like these, for He is the One who formed all things, and Yashar‘al is the tribe of His inheritance. Yahuah of hosts is His Name.”

Notice how this passage ties everything together.

Verse 6:

“Your Name is great in might.”

Verse 10:

“Yahuah is the true Alahym.”

“He is the living Alahym.”

“the enduring Malak.”

Verse 12:

He made the earth.

He stretched out the heavens.

Then verse 16 concludes:

YAHUAH OF HOSTS IS HIS NAME

Again:

Name.

The Nabi does not leave the Creator anonymous.

And the contrast with idols is deliberate.

The idols have names people give them.

But they did not create anything.

Yahuah created.

Yahuah lives.

Yahuah rules.

And the Nabi identifies Him by Name.

CHAPTER 2

So Far, Who Does the Scroll Say Yahuah Is?

We do not need to create the answer ourselves.

The passages we just read say He is:

the Creator of the heavens

the Maker of the earth

the One who created mankind

the One who formed Yashar'al

the One who brought Yashar'al from Mitsrayim

the One who established the bariyth

the One who gave His commands

the One who established the Shabbath

the One who makes alive

the One who puts to death

the One who wounds

the One who heals

the Deliverer

the Redeemer
the Judge
the compassionate One
the gracious One
the One abundant in kindness
the One who forgives
the enduring Malak
the living Alahym
And repeatedly:
there is none like Him.
there is none beside Him.

This is the foundation that existed before later religious councils, creeds, denominational arguments, and philosophical systems.

Now another question has to be asked.

When Yahusha enters the later Scroll witness, who does Yahusha identify as the Father?

Who does Yahusha pray to?

Who does he teach his followers to pray to?

What does he say concerning the Father's Name?

And when Yahusha says that he made the Father's Name known, what Name had the earlier Scroll already identified again and again?

That evidence has to be examined just as carefully, and every passage has to be read in full.

WHO DOES YAHUSHA SAY THE FATHER IS?

This is where the evidence chain becomes especially important.

We have already allowed the earlier Hebrew Scroll to establish its own foundation.

Yahuah identifies Himself by Name.

יהוה

He says He created the heavens and the earth.

He identifies Himself as the Alahym of Yashar'al.

He says there is none beside Him.

He tells His people to remember His Name, declare His Name, call upon His Name, praise His Name, fear His Name, and refuse to use His Name falsely.

The Nabiym (Prophets) continue identifying Him by that same Name.

Now we come to Yahusha.

And we need to handle this evidence differently from the earlier Hebrew passages for an important reason.

The surviving direct manuscript witness for these Renewed Covenant passages is primarily Greek.

Therefore, we are not going to invent a Hebrew sentence, place it on the page, and pretend that it is an extant Hebrew manuscript of Yahukhanan (John) or Mattityahu (Matthew).

Instead, we will read what the surviving witness says and compare Yahusha's statements about the Father, the Father's Name, and making that Name known with the earlier Scroll witness that already identifies Yahuah.

That gives us an evidence chain without manufacturing evidence.

WHO DID YAHUSHA TEACH HIS FOLLOWERS TO PRAY TO?

Yahusha's teaching is direct.

Read the entire prayer instruction.

Mattityahu (Matthew) 6:5-13

5 “And when you pray, you shall not be like the hypocrites, because they love to stand praying in the assemblies and on the corners of the streets so that they may be seen by men. Truly I say to you, they have received their reward.

6 But you, when you pray, enter your inner room, shut your door, and pray to your Father who is in secret, and your Father who sees in secret shall reward you.

7 And when praying, do not use empty repetition as the nations do, for they think that by their many words they shall be heard.

8 Therefore do not be like them, for your Father knows what you need before you ask Him.

9 Therefore pray in this manner: Our Father in the heavens, let Your Name be set apart.

10 Let Your reign come. Let Your desire be done upon earth as it is in heaven.

11 Give us today our daily bread.

12 And forgive us our debts as we also forgive our debtors.

13 And do not lead us into testing, but deliver us from evil.”

Who does Yahusha tell his followers to pray to?

The Father.

Verse 6:

“pray to your Father.”

Verse 8:

“your Father knows what you need.”

Verse 9:

“Our Father in the heavens.”

Then immediately:

“Let Your Name be set apart.”

Notice what Yahusha does not teach:

“Our Father in heaven, Your Name does not matter.”

He puts the Father’s Name directly at the beginning of the model prayer.

Before daily bread.

Before forgiveness.

Before deliverance.

The prayer begins with the Father and His Name.

That forces the same question we have been asking throughout this article:

WHAT NAME?

If we only had Mattityahu, someone might answer that question from whatever later religious tradition they inherited.

But Yahusha did not appear in a historical vacuum.

The earlier Scroll had already identified the Alahym of Yashar‘al repeatedly:

יהוה

Yahuah.

So the responsible method is to trace Yahusha's Father-language backward through the Scroll, not forward into later religious titles.

YAHUSHA SAYS HE CAME IN HIS FATHER'S NAME

Yahukhanan (John) records another important statement.

Read the full immediate argument.

Yahukhanan (John) 5:39-47

39 "You search the Writings because you think that in them you have everlasting life, and these are the ones bearing witness concerning me.

40 Yet you are unwilling to come to me so that you may have life.

41 I do not receive esteem from men.

42 But I know you, that you do not have the love of Alahym in yourselves.

43 I have come in My Father's Name, and you do not receive me. If another comes in his own name, you will receive him.

44 How are you able to trust when you receive esteem from one another and do not seek the esteem that comes from the only Alahym?

45 Do not think that I shall accuse you before the Father. There is one accusing you, Mosheh, in whom you have placed your expectation.

46 For if you trusted Mosheh, you would trust me, for he wrote concerning me.

47 But if you do not trust his writings, how shall you trust my words?"

Verse 43 says:

"I have come in My Father's Name."

Again:

Father.

Name.

And notice verse 44:

“the only Alahym.”

Then Yahusha points his audience backward to Mosheh and his writings.

That is important to our method.

We have already read what Mosheh recorded concerning the Name of the Alahym of Yashar‘al:

יהוה

So when Yahusha speaks of:

“My Father’s Name”

we do not need to begin centuries later looking for the identity of the Father.

The earlier Scroll already gives the foundation.

YAHUSHA SAYS HE MANIFESTED THE FATHER’S NAME

Now we reach Yahukhanan 17.

This chapter is extremely important because Yahusha is praying.

That allows us to observe directly whom he addresses and what he says concerning the Name.

Read the passage as one continuous prayer.

Yahukhanan (John) 17:1-8

1 Yahusha spoke these things, and lifting his eyes toward heaven, he said, “Father, the hour has come. Esteem Your son so that Your son may esteem You,

2 just as You gave him authority over all flesh, so that to all whom You have given him, he may give everlasting life.

3 And this is everlasting life: that they may know You, the only true Alahym, and Yahusha the Mashiyakh whom You sent.

4 I esteemed You upon the earth. I completed the work which You gave me to do.

5 And now, Father, esteem me beside Yourself with the esteem I had beside You before the world existed.

6 I manifested Your Name to the men whom You gave me out of the world. They were Yours, and You gave them to me, and they have guarded Your word.

7 Now they have known that everything You have given me is from You.

8 For the words which You gave me I have given to them, and they received them and truly knew that I came forth from You, and they trusted that You sent me.”

Read verse 3 carefully:

“that they may know You, the only true Alahym, and Yahusha the Mashiyakh whom You sent.”

The sentence distinguishes:

the One who sends

from:

the one who is sent.

Yahusha is praying to the Father.

He calls the Father:

“the only true Alahym.”

Then identifies himself as:

the one You sent.

Whatever theological conclusions someone later wants to construct, we should not erase the grammatical relationship actually present in the passage.

The Father sends.

Yahusha is sent.

Then verse 6 says:

“I manifested Your Name.”

Again:

THE NAME

Not:

“I taught them that names are irrelevant.”

Yahusha says that he manifested the Father’s Name to the men the Father gave him.

WHAT NAME DID YAHUSHA MANIFEST?

This is where the earlier Scroll witness becomes essential.

If someone begins with Yahukhanan 17 alone and asks:

“What is the Father’s Name?”

the surviving Greek text in this verse says Your Name. It does not spell the four Hebrew consonants inside that sentence.

So we must not fabricate a Hebrew Yahukhanan manuscript and pretend otherwise.

Instead, ask:

Who is the Father Yahusha is speaking to?

Then examine the earlier Scroll witness.

Who identifies Himself as the Alahym of Yashar‘al?

יהוה

Who says:

“This is My Name”?

יהוה

Who says He created the heavens and the earth?

יהוה

Who brought Yashar‘al from Mitsrayim?

יהוה

Whose Name was to be remembered?

יהוה

Whose Name was to be declared throughout the earth?

יהוה

Whose Name did the Nabiym proclaim?

יהוה

That is the evidence chain.

We are not inserting יהוה into a Greek manuscript
where it does not physically survive.

We are identifying the Father from the earlier witness Yahusha himself repeatedly treats as authoritative.

YAHUSHA CONTINUES: “GUARD THEM IN YOUR NAME”

The prayer continues.

Yahukhanan (John) 17:9-19

9 “I pray concerning them. I do not pray concerning the world, but concerning those whom You have given me, because they are Yours.

10 And all that is mine is Yours, and Yours is mine, and I have been esteemed in them.

11 And I am no longer in the world, but these are in the world, and I am coming to You. Set-apart Father, guard them in Your Name, which You have given me, so that they may be one as we are.

12 While I was with them, I guarded them in Your Name which You gave me. I watched over them, and none of them was destroyed except the son of destruction, so that the Writing might be fulfilled.

13 But now I am coming to You, and I speak these things in the world so that they may have my joy made complete in themselves.

14 I have given them Your word, and the world hated them because they are not of the world, just as I am not of the world.

15 I do not ask that You take them out of the world, but that You guard them from the evil.

16 They are not of the world, just as I am not of the world.

17 Set them apart in the truth. Your word is truth.

18 As You sent me into the world, I also sent them into the world.

19 And for them I set myself apart, so that they also may be set apart in truth.”

Again, Name language appears.

Verse 11:

“guard them in Your Name.”

Verse 12:

“I guarded them in Your Name.”

Then verse 17:

“Your word is truth.”

The Father’s Name is not incidental to Yahusha’s prayer.

It appears repeatedly.

THEN YAHUSHA SAYS HE MADE THE FATHER’S NAME KNOWN

Now read the conclusion of the prayer.

Yahukhanan (John) 17:20-26

20 “And I do not pray concerning these alone, but also concerning those who will trust in me through their word,

21 so that they all may be one, as You, Father, are in me and I in You, so that they also may be in us, so that the world may trust that You sent me.

22 And the esteem which You gave me I have given them, so that they may be one just as we are one,

23 I in them and You in me, so that they may be perfected into one, so that the world may know that You sent me and loved them just as You loved me.

24 Father, I desire that those whom You have given me may also be with me where I am, so that they may see my esteem which You gave me, because You loved me before the foundation of the world.

25 Tsadaq Father, the world did not know You, but I knew You, and these knew that You sent me.

26 And I made Your Name known to them, and I will make it known, so that the love with which You loved me may be in them, and I in them.”

The chapter begins with Yahusha addressing:

Father.

It identifies the Father as:

the only true Alahym.

Yahusha says:

You sent me.

Then:

I manifested Your Name.

Then:

guard them in Your Name.

Then:

I guarded them in Your Name.

Then at the end:

I made Your Name known to them.

And:

I will make it known.

This is not a passing reference.

The Father’s Name forms part of the structure of Yahusha’s prayer.

“I MADE YOUR NAME KNOWN”

Put that beside what we already established from the earlier Scroll.

Yahuah says:

“This is My Name.”

Yahuah says His Name is connected with remembrance from generation to generation.

Yahuah says His Name is to be declared throughout the earth.

People call upon the Name of Yahuah.

People praise the Name of Yahuah.

People trust in the Name of Yahuah.

The Nabiym warn about forgetting the Name of Yahuah.

Then Yahusha says:

“I manifested Your Name.”

and:

“I made Your Name known.”

The chain does not move toward the Name becoming less important.

It moves toward the Name continuing to matter.

YAHUSHA’S OWN NAME ALSO DESERVES TO BE EXAMINED

The name Yahusha is not an English invention.

Its Hebrew consonantal form is:

יְהוֹשָׁעַ

In Paleo-Hebrew:

מִשְׁחָה

Notice how it begins:

יהו

The same Name-bearing element we examined earlier:

Yahu

The remaining consonantal portion contains:

שׁוּ

with the final:

ע

‘Ayin.

That letter must not simply disappear.

So Yahusha’s name itself preserves the Yahu Name-bearing element.

This is important because the familiar English name Jesus does not allow an English reader to see that relationship.

Compare visually:

יהוה

Yahuah

and:

יהושׁע

Yahusha

The beginning:

יהו

is visible in Yahusha's Hebrew name.

That does not mean Yahuah and Yahusha are the same consonantal word.

They are plainly not.

Compare:

יהוה

with:

יהושע

Different complete words.

Different consonantal structures.

But Yahusha's name carries the Yahu element.

That is significant.

And it makes statements such as:

"I have come in My Father's Name"

even more worthy of investigation.

YAHUSHA DID NOT TEACH PEOPLE TO PRAY TO AN UNKNOWN "GOD"

The prayer model begins:

"Our Father in the heavens."

Then:

"Let Your Name be set apart."

Yahukhanan 17 says:

“the only true Alahym.”

Then:

“Yahusha the Mashiyakh whom You sent.”

And:

“I made Your Name known.”

So when an English reader encounters the word:

God

the reader should ask:

Which Alahym?

When the text says:

Father

ask:

Who is this Father according to the earlier Scroll?

When Yahusha says:

“Your Name,”

ask:

What Name did the earlier Scroll repeatedly identify as belonging to the Alahym of Yashar‘al?

The answer is not hidden.

יהוה

NOW RETURN TO THE NABIYM: “MY PEOPLE SHALL KNOW MY NAME”

This brings us toward one of the strongest Name declarations in Yasha‘yahu.

But it must be read in its complete context.

Yasha 'yahu (Isaiah) 52:1-12

1 Awake, awake. Put on your strength, Tsiyun. Put on your beautiful garments, Yahrushalam, the set-apart city, for no longer shall the uncircumcised and the unclean enter you.

2 Shake yourself from the dust. Rise and sit, Yahrushalam. Loose yourself from the bonds of your neck, captive daughter of Tsiyun.

3 For thus says Yahuah: "You were sold for nothing, and you shall be redeemed without silver."

4 For thus says Yahuah Alahym: "My people went down at first into Mitsrayim to sojourn there, and Ashshur oppressed them without cause.

5 And now, what have I here?" declares Yahuah. "For My people have been taken away for nothing. Those ruling over them howl," declares Yahuah, "and continually, all the day, My Name is despised.

6 Therefore My people shall know My Name. Therefore in that day they shall know that I am He who speaks. Look, it is I."

7 How beautiful upon the mountains are the feet of the one bringing good news, causing peace to be heard, bringing good news of good, causing deliverance to be heard, saying to Tsiyun, "Your Alahym reigns."

8 The voice of your watchmen. They lift up their voice. Together they sing for joy, for eye to eye they shall see when Yahuah returns Tsiyun.

9 Break forth, sing together, ruins of Yahrushalam, for Yahuah has comforted His people. He has redeemed Yahrushalam.

10 Yahuah has bared His set-apart arm before the eyes of all the nations, and all the ends of the earth shall see the deliverance of our Alahym.

11 Depart, depart. Go out from there. Touch no unclean thing. Go out from the midst of her. Be clean, you who carry the vessels of Yahuah.

12 For you shall not go out in haste, nor go by flight, for Yahuah shall go before you, and the Alahym of Yashar'al shall gather you from behind.”

Now look directly at the consonantal phrase behind the critical declaration:

לכן ידע עמי שמי

The most important pieces are:

עמי

My people

ידע

shall know / know

שמי

My Name

So the force of the statement is:

“THEREFORE MY PEOPLE SHALL KNOW MY NAME.”

Not:

“My people shall know that I vaguely exist.”

Not:

“My people shall know whatever title translators eventually choose for Me.”

The object is:

שמי

My Name.

And look at the immediate context.

Verse 5 says:

“My Name is despised.”

Then verse 6:

“Therefore My people shall know My Name.”

That sequence matters.

The Name is being dishonored.

Then Yahuah declares that His people will know His Name.

NOTICE HOW THE ENTIRE NAME EVIDENCE CHAIN NOW CONNECTS

Go back through what we have actually read.

In Shamuth 3:

“What is His Name?”

Yahuah answers and says:

“This is My Name.”

In Shamuth 9:

“so that My Name may be declared throughout all the earth.”

In Barashiyth:

Abram:

“called upon the Name of Yahuah.”

In Tahilliym:

“Call upon His Name.”

“Praise the Name of Yahuah.”

“Sing praise to Your Name.”

In Yasha‘yahu:

“trust in the Name of Yahuah.”

In Dabarim:

“fear this esteemed and fearsome Name, Yahuah your Alahym.”

and:

“by His Name you shall swear.”

In Shamuth:

do not carry His Name into emptiness or falsehood.

In Wayiqra:

“do not swear falsely by My Name.”

In Yirmiyahu:

false Nabiym were causing:

“My people to forget My Name.”

and Yahuah compares it with:

“their fathers forgot My Name for Ba‘al.”

In Hush‘a:

Yahuah says:

the names of the Ba‘alim

will be removed from their mouth.

Then the restored relationship leads to:

“you shall know Yahuah.”

In Yu‘al:

“everyone who calls upon the Name of Yahuah shall escape.”

Then Yahusha says:

“Let Your Name be set apart.”

“I came in My Father’s Name.”

“I manifested Your Name.”

“Guard them in Your Name.”

“I made Your Name known.”

And Yasha‘yahu records Yahuah declaring:

“MY PEOPLE SHALL KNOW MY NAME.”

This is not one isolated verse being forced to carry an entire doctrine.

It is a chain of witnesses.

SO DID YAHUAH COMMAND HIS NAME TO DISAPPEAR?

Based on the passages we have read, the answer cannot simply be assumed to be yes.

To prove that claim from the Scroll, someone would need to produce a command from Yahuah saying, in substance:

“Stop speaking יהוה.”

“Replace יהוה with a generic title.”

or:

“When you read My Name, pronounce another word instead.”

But the passages we have examined move in the opposite direction.

His Name is:

revealed

remembered

declared

called upon

praised

trusted

feared

used in covenant allegiance

protected from false use

made known

and:

promised to be known by His people.

Therefore the burden of evidence falls upon the claim that reverence required the Name itself to disappear from ordinary reading.

And this is exactly where the history of the replacement tradition has to be examined.

Because the Name did not disappear from the Hebrew consonantal Scroll.

יהוה REMAINED THERE.

What changed was how many people were taught to read it, say it, and eventually translate it.

That distinction changes the entire investigation.

THE NAME DID NOT DISAPPEAR FROM THE HEBREW SCROLL

This distinction is essential.

There is a major difference between saying:

“The Name disappeared from the Scroll.”

and saying:

“A tradition developed of reading something else when the written Name was encountered.”

Those are not the same claim.

The Hebrew consonantal text continued to preserve:

יהוה

That means the Name itself remained available in the written witness.

What changed was the treatment of the Name.

A reader could encounter יהוה on the page while being instructed to pronounce a substitute.

A translator could encounter יהוה in the Hebrew source while placing a title in the target language.

Eventually, a person reading only the translation might never realize that the source contained a personal Name at all.

This is one of the most important distinctions in the entire investigation:

THE WRITTEN NAME SURVIVED.

The reader’s access to that Name could still be obscured by a reading or translation convention.

That is how a Name can remain in a source thousands of times while becoming nearly invisible to millions of people reading translations.

THE SCROLL ITSELF SHOWS THAT THE NAME WAS SPOKEN

Before examining later avoidance practices, there is another question that should be settled from the Scroll itself:

Do the narratives portray people actually saying the Name?

Yes.

One particularly useful example occurs in Ruth.

The point here is not merely that יהוה appears in narration. The people in the scene directly address one another using the Name.

Ruth 2:1-4

1 And Na'ami (Naomi) had a relative of her husband, a mighty man of wealth from the family of Alimalak, and his name was Ba'az (Boaz).

2 And Ruth the Mu'abiyah (Moabite woman) said to Na'ami, "Please let me go to the field and gather among the heads of grain after the one in whose eyes I find favor." And she said to her, "Go, my daughter."

3 And she went, and came, and gathered in the field after the reapers. And her circumstance brought her to the portion of the field belonging to Ba'az, who was from the family of Alimalak.

4 And look, Ba'az came from Bayth Lakhm (Bethlehem), and he said to the reapers, "Yahuah be with you." And they answered him, "May Yahuah barak you."

Look at what is happening.

Ba'az greets ordinary workers in a field with the Name.

They answer him with the Name.

This is conversational speech.

**The scene does not portray someone being punished
because יהוה was spoken.**

It portrays the Name naturally within a greeting and blessing.

That is important evidence when someone claims that the ancient Scroll itself universally prohibited pronouncing the Name.

The narrative does not support that claim.

THE NAME WAS ALSO USED IN PUBLIC CONFRONTATION

Another striking example occurs when Dawid (David) confronts Galyath (Goliath).

The Name is not hidden.

It is central to Dawid's public declaration.

Shamu'al Aleph (1 Samuel) 17:41-47

41 And the Philistine came closer and closer to Dawid, and the man carrying the shield went before him.

42 And when the Philistine looked and saw Dawid, he despised him, for he was young, ruddy, and of good appearance.

43 And the Philistine said to Dawid, "Am I a dog, that you come to me with sticks?" And the Philistine cursed Dawid by his alahym.

44 And the Philistine said to Dawid, "Come to me, and I will give your flesh to the birds of the heavens and the beasts of the field."

45 Then Dawid said to the Philistine, "You come to me with sword, spear, and javelin, but I come to you in the Name of Yahuah of hosts, the Alahym of the armies of Yashar'al, whom you have defied.

46 This day Yahuah shall deliver you into my hand, and I shall strike you and remove your head from you. And this day I shall give the corpses of the camp of the Philistines to the birds of the heavens and the beasts of the earth, so that all the earth may know that there is an Alahym in Yashar'al.

47 And all this assembly shall know that Yahuah does not deliver by sword and spear, for the battle belongs to Yahuah, and He shall give you into our hands.”**

Dawid does not enter the confrontation saying:

“I come to you in the name of an unnamed deity.”

He says:

“I come to you in the Name of Yahuah of hosts.”

And what is the stated purpose?

“So that all the earth may know...”

Again, knowledge of Yahuah is moving outward.

The Name identifies whose authority Dawid represents.

THE NAME COULD EVEN BE WRITTEN IN ORDINARY CORRESPONDENCE

There is another category of evidence people sometimes overlook.

The Name was not confined to one theological discussion.

It appears in correspondence within the narrative world of the Scroll.

Consider the letter sent by Izabal (Jezebel) in the account concerning Nabuth (Naboth).

Malakiym Aleph (1 Kings) 21:8-10

8 And she wrote letters in Akhab's (Ahab's) name and sealed them with his seal, and sent the letters to the elders and to the nobles who were in his

city, dwelling with Nabuth.

9 And she wrote in the letters, saying, “Proclaim a fast, and seat Nabuth at the head of the people.

10 And seat two worthless men before him, and let them bear witness against him, saying, ‘You cursed Alahym and the Malak.’ Then take him out and stone him so that he dies.”

The larger narrative explains the charge more explicitly.

Malakiym Aleph (1 Kings) 21:11-16

11 And the men of his city, the elders and nobles who dwelt in his city, did as Izabal had sent to them, as it was written in the letters which she had sent to them.

12 They proclaimed a fast and seated Nabuth at the head of the people.

13 And two worthless men came in and sat before him. And the worthless men witnessed against Nabuth before the people, saying, “Nabuth cursed Alahym and the Malak.” Then they took him outside the city and stoned him with stones, and he died.

14 And they sent to Izabal, saying, “Nabuth has been stoned and is dead.”

15 And it came to pass when Izabal heard that Nabuth had been stoned and was dead, that Izabal said to Akhab, “Rise, take possession of the vineyard of Nabuth the Yizra‘aliy which he refused to give you for silver, for Nabuth is not alive but dead.”

16 And it came to pass when Akhab heard that Nabuth was dead, that Akhab rose to go down to the vineyard of Nabuth the Yizra‘aliy to take possession of it.”

This particular passage is not evidence that the Name should be used carelessly. The accusation itself is false and part of a murder plot.

Its importance here is narrower:

religious language concerning the Alahym of Yashar'al operated inside ordinary legal and public life.

The Name question cannot be reduced to the idea that ancient people possessed four mysterious letters that were never connected with speech, public life, blessings, oaths, or declarations.

The broader Scroll witness shows otherwise.

SO WHEN DID PEOPLE BEGIN AVOIDING THE NAME?

This question requires historical evidence, not merely a verse.

And here we must distinguish different periods.

We should not pretend that one decree was issued on
one identifiable morning and suddenly every Yahudi
stopped speaking יהוה.

The evidence points instead toward a developing practice of avoidance and substitution.

By the later Second Temple period, evidence exists for increasing reluctance in some settings to pronounce the Name as written.

That does not mean every community behaved identically.

It does not mean the Name had vanished from manuscripts.

And it does not prove that Yahuah commanded the practice.

It means a human reading tradition developed around the written Name.

That distinction must remain clear.

THE DEAD SEA SCROLLS MAKE THE SITUATION EVEN MORE INTERESTING

The manuscript evidence from the Dead Sea Scrolls demonstrates something visually striking.

Some Hebrew manuscripts are written primarily in the familiar square-script style, yet the divine Name is sometimes distinguished by writing it in older Paleo-Hebrew characters.

In other words, a scribe could be copying a text in one script and deliberately write the Name in another, older script.

The Paleo form is:

יהוה

That tells us something important about scribal treatment of the Name.

The Name was regarded as special.

But notice what this evidence does not show:

It does not show the Name being erased.

Quite the opposite.

The consonants are preserved and sometimes made visually distinctive.

So reverence for the Name and preservation of the Name are not opposites.

A manuscript can treat יהוה with extraordinary distinction while still writing יהוה.

That is a critical point.

EVEN SOME GREEK MANUSCRIPT TRADITIONS PRESERVED THE HEBREW NAME

This part of the history is especially important because people sometimes imagine a simple sequence:

Hebrew יהוה disappeared, then Greek Kyrios, meaning
“Lord,” replaced it everywhere from the beginning.

The surviving manuscript history is more complicated than that.

Some early Greek-script biblical witnesses preserve the divine Name using Hebrew or Paleo-Hebrew letters within otherwise Greek text.

That means there was a period in which a Greek reader could encounter a Greek passage and still physically see the Hebrew divine Name embedded within it.

This matters enormously.

It demonstrates that translation into Greek did not automatically require eliminating the written Name.

The Name could cross the language boundary.

The surrounding sentence could be Greek while the divine Name remained visibly Hebrew.

Later manuscript traditions increasingly present Greek substitutes such as:

Κύριος

commonly transliterated:

Kyrios

meaning, according to context:

lord / master

But we must distinguish those two things:

יהוה

is a personal Name.

Kyrios is a Greek title.

Even if a translator intentionally uses the title to represent יהוה, the two forms are not linguistically identical.

One is the source Name.

The other is the substitute used in the target language.

THEN LATIN CONTINUED THE TITLE TRADITION

As biblical texts moved through Latin transmission, another title became prominent:

Dominus

Its semantic function is again associated with:

lord

master

The same fundamental transformation remains visible:

יהוה

becomes represented by a title in another language.

Hebrew:

personal Name

Greek:

title

Latin:

title

Then English:

title

That historical sequence helps explain why an English reader can inherit the word:

LORD

without realizing that the source underneath it says:

יהוה

The English reader did not personally decide to remove the Name.

They inherited a translation tradition in which the substitution had already been normalized.

WHY IS “LORD” PRINTED IN CAPITAL LETTERS?

This is one of the easiest clues for an English Bible reader to recognize once they know what to look for.

Many English translations distinguish between forms such as:

Lord

and:

LORD

The capitalization is not random decoration.

In many translation systems, LORD in small capitals signals that the underlying Hebrew text contains:

יהוה

So, ironically, the English Bible itself often leaves a trail showing where the Name was replaced.

Once a reader learns that convention, passages they have read for years begin to look different.

They can see:

LORD

and ask:

What is underneath this?

Very often:

יהוה

This is why someone can read the Scroll in English for decades, encounter LORD thousands of times, and never be told that a personal Name stands behind those capital letters.

The Name was not absent from the Hebrew source.

It was hidden from ordinary view by the translation convention.

THIS ALSO EXPLAINS WHY “THE LORD” CAN CHANGE HOW A PASSAGE SOUNDS

Consider the psychological difference.

If an English sentence says:

“The LORD said...”

a reader can easily process “the Lord” as a title.

But if the source is presented:

“Yahuah said...”

the sentence immediately sounds personal.

The speaker has a Name.

Likewise:

“Praise the LORD”

sounds like praise directed toward a title.

But when the underlying Hebrew contains the personal Name, the reader understands that a specific identity is being named.

This is not a minor stylistic difference.

Names carry identity.

Titles describe position or authority.

Replacing a Name with a title can preserve part of the meaning while simultaneously removing another part.

That lost part is:

personal identification.

DOES THAT MEAN EVERY TRANSLATOR WAS TRYING TO DECEIVE PEOPLE?

No.

Evidence does not justify making that accusation universally.

Some translators openly explain the convention in their prefaces.

Some inherited a long-established practice and believed that rendering יהוה as LORD showed reverence.

Some translation committees followed conventions familiar to their readers.

Some editions even use capitalization specifically so readers can distinguish יהוה from ordinary title language.

Therefore the strongest argument does not require claiming that every translator secretly intended to hide Yahuah.

The stronger argument is factual:

Whatever the motive, replacing יהוה with LORD prevents the ordinary English reader from seeing the personal Name that stands in the Hebrew source.

Intent and effect are separate questions.

We can demonstrate the effect without pretending to know the private motive of every translator in history.

AND THIS IS WHY THE HISTORY OF THE NAME MATTERS

The issue is not:

“Can an English speaker understand the concept of a lord?”

Of course they can.

The issue is:

Did Yahuah reveal a personal Name?

The Scroll says yes.

Was that Name preserved in the Hebrew consonantal text?

Yes.

Did later reading and translation traditions frequently substitute titles where the source contains the Name?

Yes.

Once those facts are placed together, the reader has to confront a question:

If the Name is still there, why should the translation title be treated as though it were the Name itself?

And there is an even deeper question.

If the Name remained visible in the Scroll through centuries of transmission, then perhaps the problem was never that Yahuah failed to preserve His Name.

Perhaps the problem was that many readers were never taught what they were looking at.

That brings us to another piece of evidence that can be physically tested.

HOW MANY TIMES IS יהוה ACTUALLY WRITTEN?

That question cannot be answered responsibly with a casual number.

Different textual corpora, editorial conventions, and counting methodologies can produce slightly different totals.

So instead of repeating the familiar claim that יהוה occurs “about 6,800 times” as though every corpus produces an identical count, the final publication should use an audited corpus total and identify exactly what was counted.

That audit should distinguish:

every occurrence of יהוה

from:

compound expressions containing יהוה

from:

shortened Name forms

from:

personal names carrying the Yahu element.

The important fact does not depend on whether one corpus returns a few occurrences more or fewer than another.

The scale itself is undeniable:

יהוה occurs thousands of times.

This is not a Name reconstructed from one damaged fragment.

It is spread across the Hebrew Scroll.

And that makes the English replacement phenomenon impossible to dismiss as a minor translation choice affecting one or two verses.

It affects the reader's perception of the identity of the speaker across the entire collection.

THE NEXT QUESTION IS EVEN MORE IMPORTANT

If יהוה occurs throughout the Scroll, and if later translation traditions commonly display LORD instead, what happens when the modern reader finally learns to recognize:

יהוה

for themselves?

Something changes.

They can open the source text.

They can search the consonants.

They can compare manuscripts.

They can place the Hebrew beside the translation.

And suddenly the question no longer depends on whether a preacher, denomination, scholar, or article tells them the Name is there.

They can see it.

That is where source verification becomes powerful.

Because once you learn these four letters:

י ה ו ה

you can begin checking the claim yourself.

And that leads directly into the question of what evidence survives today, what ancient manuscripts actually display, and whether modern readers are now able to verify something that translation convention kept invisible to generations of ordinary English readers.

THE MANUSCRIPTS CAN NOW BE EXAMINED FOR YOURSELF

Everything we have examined up to this point raises a historical question that cannot be answered merely by quoting another modern translation:

What do the surviving ancient manuscripts actually show?

That question matters because there are several different issues that people often mix together:

What Name was written?

What letters were used?

How old are the surviving witnesses?

Was the Name preserved when Hebrew writings were copied?

What happened when those writings were translated into Greek?

When did people begin reading a substitute instead of the written Name?

Where did the later vowel points come from?

What evidence survives concerning pronunciation?

Those are separate questions.

If we mix them together, the history becomes confusing.

If we separate them, the evidence becomes much easier to follow.

The starting point is the simplest fact of all.

The Hebrew manuscripts preserve four consonants:

יהוה

Read from right to left:

יהוה

Under the restoration letter law used throughout this investigation:

י = Y

ה = H

ו = W / U

ה = H

That is the written consonantal foundation.

This is why English scholarship commonly represents the four letters as:

YHWH

That abbreviation is not another Name.

It is simply an English-letter representation of the four Hebrew consonants.

So when you see:

YHWH

the writer is referring to:

יהוה

And when scholars call יהוה the Tetragrammaton, they
are not introducing another Name either.

Tetragrammaton is a technical term derived from Greek meaning essentially:

the four-letter expression

or:

the four letters.

So these three presentations refer to the same written four-letter Name:

יהוה

אָן אָן אָן אָן

YHWH

The first is the familiar Hebrew square script.

The second is Paleo-Hebrew script.

The third represents those consonants with English letters.

Do not confuse the script with the Name.

The handwriting system can change while the underlying consonantal sequence remains identifiable.

That distinction is the doorway into the manuscript evidence.

FIRST, UNDERSTAND WHAT THE DEAD SEA SCROLLS ACTUALLY ARE

The Dead Sea Scrolls are not one scroll.

They are the remains of a massive manuscript collection discovered beginning in the twentieth century in caves around the Dead Sea, especially near Qumran.

The collection contains fragments from more than 900 manuscripts.

They include writings in:

Hebrew

Aramaic

and:

Greek.

Among them are manuscripts of writings found in the Hebrew Scriptures, along with other ancient compositions.

The biblical manuscripts are extraordinarily important because they take us many centuries earlier than the complete medieval Hebrew codices that later became central witnesses for printed Hebrew Bibles.

The Israel Antiquities Authority's Leon Levy Dead Sea Scrolls Digital Library allows the public to examine high-resolution and infrared photographs of these fragments directly. The archive can be searched by manuscript, language, site, and content. (The Dead Sea Scrolls)

That means when this article says:

“The ancient manuscript contains this.”

the reader does not always have to stop with the author's word.

In many cases, the physical manuscript image can be examined.

That changes the investigation.

We are no longer limited to:

“My pastor told me.”

“My denomination told me.”

“A Bible footnote told me.”

“A scholar told me.”

Where a manuscript survives and has been photographed, we can ask:

WHAT IS ACTUALLY ON THE FRAGMENT?

That is the standard we are going to use.

THE DEAD SEA SCROLLS EXISTED BEFORE THE MEDIEVAL MASORETIC VOWEL-POINTING SYSTEM

This is extremely important.

Look again at the Name:

יהוה

There are no vowel dots in that raw consonantal form.

Many modern readers encounter Hebrew in a form that looks more complicated because small dots and marks appear above, below, and sometimes inside the letters.

Those later reading marks are called:

niqqud

Pronounced approximately:

nee-KOOD

The word refers to the system of vowel-pointing marks used to guide pronunciation.

Here is the critical distinction:

THE CONSONANTS ARE NOT THE SAME THING AS THE VOWEL POINTS.

The consonantal Hebrew writing existed long before the medieval Tiberian pointing system found in famous later Hebrew codices.

The Constitution used for this restoration therefore requires those later marks to be removed when determining the raw consonantal witness. It specifically treats the medieval Leningrad Codex as an important consonantal witness after the later pointing and reading marks are stripped, but not as an original manuscript and not as final authority for ancient pronunciation.

Historical evidence independently confirms that the familiar vowel-pointing systems were developed centuries after the ancient biblical writings. Sources discussing the Masorah place the development and fixing of these vocalization systems in the early medieval period, with the Tiberian Masoretic tradition becoming particularly influential. (Encyclopedia.com)

This matters because someone can look at a medieval pointed form and mistakenly think:

“Every dot I see here was written by the original writer.”

No.

That is historically false.

The ancient consonantal layer and the later pronunciation notation must be separated.

For the Name, strip away the later marks and you return to:

יהוה

Those are the consonants we must explain first.

WHAT DOES “MASORETIC” MEAN?

English readers hear words such as:

Masoretic Text

Masoretes

Masorah

without anyone explaining what they mean.

The Masoretes were medieval Jewish scribal scholars who carefully transmitted the Hebrew biblical text and developed systems for preserving traditional reading, pronunciation, accentuation, and textual notes.

Their work is historically important.

But they lived many centuries after the periods in which the ancient Scroll writings originated.

That means their vowel marks are evidence for a later reading tradition.

They are not an audio recording from the time of Mosheh.

They are not the original consonants.

And the Masoretic tradition itself preserves an extremely important distinction between:

WHAT IS WRITTEN

and:

WHAT IS READ.

That brings us to two technical terms every reader should understand.

**KETIV AND QERE: WRITTEN ONE WAY, READ
ANOTHER WAY**

Two terms are essential here:

Ketiv

and:

Qere.

In conventional scholarly terminology:

Ketiv means approximately:

what is written.

Qere means approximately:

what is read.

The basic idea is simple.

A manuscript can preserve one consonantal form in the written text while a traditional reader is instructed to pronounce something else.

So imagine seeing:

WORD A

on the page,

while being instructed:

“When you encounter WORD A, say WORD B.”

That is the distinction we need to understand.

The Masoretic tradition contains examples where the written consonants and the traditional reading are not identical. The scholarly term *qere perpetuum* refers to a standing or recurring reading convention that did not need to be repeatedly marked in the margin because readers were expected to know it. The divine Name became one of the major examples: the written Name remained in the consonantal text while the traditional reading substituted another expression. (Encyclopedia.com)

This is crucial.

The manuscript could say:

יהוה

while the reader was trained not to pronounce the written form directly.

That means:

THE WRITTEN NAME WAS NOT ERASED.

A reading substitution was placed over it.

Those are completely different things.

WHAT WAS READ INSTEAD?

One major substitute became the title conventionally written:

Adonai

For an English reader, the important meaning is:

my master

or:

my lord.

Do not miss the category change.

יהוה

is the personal Name.

Adonai

is a title.

They are not the same consonantal word.

The reader sees the Name but has been trained to say the title.

Another later avoidance expression is:

HaShem

which literally means:

“the Name.”

So a person can actually be discussing Yahuah while avoiding the pronunciation by saying:

“the Name.”

Again, that proves something about a later practice.

It does not change what is written:

יהוה

This distinction is absolutely central to understanding how the Name could remain physically preserved while disappearing from ordinary speech in certain communities.

NOW LOOK AT THE DEAD SEA SCROLLS

The Dead Sea Scrolls take us far earlier than the complete medieval Masoretic codices.

And what do we find?

We find the divine Name still written.

But the manuscript evidence becomes even more interesting.

Some manuscripts treat the Name in visually distinctive ways.

A manuscript might use the square Hebrew script for the surrounding words but preserve the divine Name using older Paleo-Hebrew letters.

So imagine reading a sentence where nearly everything is written in one alphabetic style.

Then suddenly the scribe reaches the Name and writes:

אֵלֹהִים

The Name visually stands apart from its surroundings.

That is not erasure.

That is preservation with distinction.

The ancient manuscript practice therefore gives us a physical example of something important:

A SCRIBE COULD TREAT THE NAME AS SET APART WITHOUT REMOVING THE NAME.

This directly challenges the assumption that reverence necessarily requires replacing the written Name.

Whatever those individual scribes believed about pronunciation, the physical evidence proves they did not need to eliminate the consonants in order to distinguish the Name.

WHAT IS PALEO-HEBREW?

Do not let the word Paleo-Hebrew make this sound more complicated than it is.

Paleo means:

ancient

or:

old.

So Paleo-Hebrew simply refers to an older form of the Hebrew alphabet.

Compare the Name.

Later square Hebrew:

יהוה

Paleo-Hebrew:

𐤅𐤄𐤅𐤍

Same four-letter Name.

Different letter shapes.

To make this understandable to an English reader, think about different styles of writing the English letter A.

A printed capital A:

A

A handwritten A may look different.

A typeface can make it look different again.

The shape changes.

The identity of the letter does not necessarily change.

That is the basic principle here.

The older Paleo-Hebrew letters developed through an ancient Northwest Semitic alphabetic tradition, while the later square script became the dominant Jewish Hebrew writing system.

The Dead Sea Scrolls preserve evidence of both script traditions.

The Israel Antiquities Authority's archive even catalogs biblical manuscripts written in Paleo-Hebrew, not merely isolated decorative examples. (The Dead Sea Scrolls)

So when this article displays:

אלהים

that form is not fantasy typography.

It represents the Name using an actual ancient Hebrew script tradition.

NOW WE COME TO THE GREEK EVIDENCE

This is where the previous explanation was far too weak.

First, why are we talking about Greek at all?

Because centuries before the time of Yahusha, Hebrew writings began being translated into Greek.

Greek had become a major language across the eastern Mediterranean world.

The ancient Greek translation tradition of the Hebrew Scriptures is commonly called the:

Septuagint

often abbreviated:

LXX.

When you see:

LXX

it refers to the ancient Greek translation tradition of the Hebrew Scriptures.

Now the question becomes:

WHAT DID GREEK COPYISTS DO WHEN THEY REACHED יהוה?

That is where things get fascinating.

There was not one single surviving treatment.

Some witnesses preserve the Name using Hebrew letters within the Greek text.

Some later Greek traditions use:

KYPIOS

Written with English letters:

KYRIOS

Pronounced approximately:

KEE-ree-os

Its basic meaning is:

lord

master

or someone possessing authority.

Notice immediately:

KYRIOS IS NOT A GREEK SPELLING OF YAHUAH.

It is a Greek title.

That distinction is critical.

If you translate:

יהוה

as:

KYPIOS

you have not transliterated the Name.

You have substituted a title for it.

BUT ONE ANCIENT GREEK LEVITICUS MANUSCRIPT DOES SOMETHING VERY DIFFERENT

Now we reach:

4Q120

That label needs to be explained too.

4Q means the manuscript came from Cave 4 at Qumran.

The number 120 is its catalog designation.

Scholars also call it:

4QpapLXXLevb

because it is a papyrus manuscript containing part of the Greek version of Wayiqra (Leviticus).

The Israel Antiquities Authority's official Dead Sea Scrolls archive catalogs photographs containing 4Q120, 4Q papLXXLevb, so this is not a hypothetical manuscript mentioned only in a modern book. The physical fragment is part of the documented Dead Sea Scroll collection. (The Dead Sea Scrolls)

And here is what makes 4Q120 remarkable.

At places where the divine Name stands in the underlying Hebrew tradition, this Greek manuscript does not simply write:

KYRIOS

“Lord.”

Instead it preserves:

ΙΑΩ

Now stop here.

Do not assume the reader knows Greek.

Let us decode those letters one by one.

HOW DO YOU READ ΙΑΩ?

There are three Greek capital letters:

Ι Α Ω

First:

Ι

Greek letter:

Iota

English representation:

I

In this sequence it contributes an ee / y-like glide toward the following vowel depending on how the Greek transcription is interpreted.

Second:

Α

Greek letter:

Alpha

English representation:

A

Sound:

approximately the a in:

father.

Third:



Greek letter:

Omega

English representation:

Ō / O

A long or open o-type Greek vowel.

Put the conventional English transliteration together:

I-A-O

or:

IAO

For an English reader trying simply to hear the sequence, it is often approximated something like:

EE-AH-OH

or, when scholars interpret the initial Greek I as representing a Hebrew Y sound before a vowel:

YAH-OH

The exact ancient phonetic realization is debated, so we should not pretend the English approximation is an audio recording.

But now the reader can at least understand what those “three weird Greek letters” actually are.

IAΩ = IAO

They are not the Greek word Kyrios.

They are not the Greek word meaning Lord.

They are a Greek-letter attempt to represent the divine Name phonetically.

That difference is enormous.

**Academic discussion of 4Q120 specifically identifies
IAΩ in the Greek Wayiqra manuscript at Wayiqra 4:27
and probably another surviving location. (Cambridge
University Press)**

So now we have actual manuscript evidence showing that at least one ancient Greek biblical witness did not simply turn the Name into the title “Lord.”

It attempted to represent the Name with Greek sounds.

CHAPTER 3

The Name Through Greek, Latin, and English

WHY WOULD GREEK NEED DIFFERENT LETTERS?

Because Greek and Hebrew do not have identical alphabets or identical sound systems.

Suppose someone named:

Juan

moves into a language community whose writing system does not contain the same letters or sounds.

Writers may attempt to represent the sound using the closest letters available in their own alphabet.

That is called:

TRANSLITERATION

or, when focused specifically on representing sound:

TRANSCRIPTION.

A translation gives the meaning of a word.

A transliteration attempts to carry the letters or sounds of a word into another writing system.

This distinction matters enormously.

For example:

יהוה → “LORD”

is a title substitution / translation convention.

But:

יהוה → ΙΑΩ

is an attempt at phonetic representation.

Those are not the same process.

One replaces the Name with a title.

The other tries to carry a sound-form of the Name across languages.

DOES ΙΑΩ MEAN “YAHUAH”?

Not automatically.

We must be precise.

4Q120 proves that an ancient Greek biblical manuscript used:

ΙΑΩ

at locations corresponding to the divine Name.

That is physical manuscript evidence.

It also demonstrates that a pronunciation or pronunciation tradition was being represented rather than simply writing Kyrios.

But three Greek letters cannot preserve every possible detail of a four-consonant Hebrew pronunciation.

Greek does not map perfectly onto Hebrew.

Therefore:

IAΩ DOES NOT, BY ITSELF, PROVE THE COMPLETE FORM YAHUAH.

But neither does it prove:

Yahweh.

And it certainly does not prove:

Jehovah.

What it does give us is an ancient phonetic witness.

That witness must be placed beside the Hebrew evidence:

יהוה

and the Name-bearing element:

יהו

Yahu

and other ancient evidence.

That is how a responsible reconstruction is built.

NOTICE SOMETHING IMPORTANT ABOUT IAΩ

The Greek transcription contains:

IA

That strongly preserves the familiar Ya / Yah opening environment recognized elsewhere in ancient Name evidence.

The final Greek:

Ω

represents an O-type vowel to a Greek ear or Greek transcription system.

But Greek Ω does not tell us, by itself, exactly which
Hebrew consonantal and vowel sequence produced
what the Greek writer heard or inherited.

That is why it would be irresponsible to take:

IAΩ

and announce:

“Case closed. This proves every syllable.”

It does not.

It gives us one piece of ancient pronunciation evidence.

A valuable piece.

Not the entire case.

PAPYRUS FOUAD 266 GIVES US ANOTHER KIND OF EVIDENCE

Now compare 4Q120 with another ancient Greek biblical manuscript
commonly called:

PAPYRUS FOUAD 266

Again, explain what that means.

Papyrus tells us the writing material.

Fouad comes from the collection/catalog history.

266 is the manuscript designation.

This manuscript preserves portions of the Greek version of Dabarim
(Deuteronomy).

Its surrounding text is Greek.

But when the divine Name occurs, the manuscript contains the Tetragrammaton in Hebrew letters rather than simply writing the ordinary Greek title Kyrios at those places.

Academic manuscript discussion specifically identifies the Hebrew Tetragrammaton in Papyrus Fouad 266. (Cambridge University Press)

Think about what that means.

Imagine an English paragraph:

And _____ spoke to Mosheh...

but instead of writing:

LORD

the copyist switches alphabets and inserts:

יהוה

Then returns to English.

That is conceptually similar to what is happening.

The surrounding language is Greek.

The Name remains Hebrew.

Why is that important?

Because it demonstrates that at least some ancient Greek transmission practices did not assume:

“We have translated the sentence into Greek, therefore the Hebrew Name must disappear.”

The sentence could be Greek while the Name remained distinct.

**NOW WE HAVE AT LEAST THREE DIFFERENT
TRANSMISSION STRATEGIES TO DISTINGUISH**

This is where the manuscript evidence becomes much clearer.

STRATEGY ONE: KEEP THE NAME IN HEBREW LETTERS

Greek surrounding text.

Hebrew divine Name.

Example type:

Papyrus Fouad 266.

The Name remains visibly separate.

**STRATEGY TWO: REPRESENT THE NAME PHONETICALLY IN
GREEK**

Example:

ΙΑΩ

IAO

approximately:

EE-AH-OH / YAH-OH

in 4Q120.

The Name is being represented through Greek letters rather than translated as a title.

STRATEGY THREE: SUBSTITUTE THE GREEK TITLE

KYPIOΣ

KYRIOS

pronounced approximately:

KEE-ree-os

meaning:

Lord / Master.

These are three different things.

Once you understand that, the history stops looking like:

Hebrew YHWH → Greek Lord. End of story.

The actual manuscript evidence shows multiple treatments of the Name.

That matters.

SO DID THE ORIGINAL SEPTUAGINT USE KYRIOS, ΙΑΩ, OR HEBREW יהוה?

This is where evidence-chain honesty becomes essential.

We do not possess the translators' original handwritten master copy of the entire Greek translation.

What survives are manuscript witnesses copied at different times.

Those witnesses do not all handle the Name identically.

Therefore the surviving evidence does not justify pretending that one simple statement settles every stage of the earliest Greek translation history.

Scholars have debated whether the earliest Greek translations used a Greek transcription such as ΙΑΩ, preserved Hebrew forms of the Tetragrammaton, used Kyrios, or whether practices differed across texts and communities.

The manuscript evidence proves variation.

That is the safe conclusion.

And variation itself is important because it proves that replacing the Name with “Lord” was not the only ancient method of handling יהוה.

THIS MAKES THE LATER “LORD” TRADITION EASIER TO UNDERSTAND

Now we can finally understand the transmission chain without oversimplifying it.

Hebrew source:

יהוה

Personal Name.

Some Greek witnesses:

יהוה

Name preserved in Hebrew letters.

Another ancient Greek witness:

ΙΑΩ

IAO, an attempted Greek phonetic representation.

Other Greek transmission:

ΚΥΡΙΟΣ

Kyrios, “Lord / Master.”

Later Latin:

DOMINUS

Pronounced approximately:

DOH-mee-noos

Meaning:

Lord / Master.

Then English:

LORD

Now look at what happened.

The original category:

PERSONAL NAME

can become:

TITLE

The title can then be transmitted from one language tradition into another.

Eventually the English reader sees:

LORD

and may never realize the Hebrew source says:

יהוה

That is the historical problem we are examining.

NOW WE CAN UNDERSTAND WHY “JEHOVAH” APPEARED

There is another layer.

Centuries after the Dead Sea Scrolls, medieval scribes developed detailed vowel-pointing systems.

Remember:

The raw consonants are:

יהוה

The later vowel marks are reading aids.

And the divine Name had become associated with a standing substitute-reading tradition.

In other words:

WRITE: יהוה

but:

READ A SUBSTITUTE TITLE.

One major substitute was conventionally represented:

Adonai

meaning:

my Lord / my Master.

The Masoretic reading system could place vowel cues
associated with the substitute reading around the
written consonants of יהוה.

Those marks were not necessarily telling the reader:

“This is how יהוה itself was originally pronounced.”

They were functioning within a reading convention telling the trained reader what to say instead.

Historical descriptions of the Masorah explicitly identify the divine Name as a recurring written-versus-read case. (Encyclopedia.com)

Now imagine someone who does not understand that convention.

They see consonants from one word:

Y-H-W-H

combined with vowel cues connected to another reading tradition.

They treat the combination as though all of it belongs to one original word.

That historical misunderstanding helped produce forms that eventually developed into:

JEHOVAH

This is why Jehovah cannot simply be projected backward into the time of Mosheh.

The form depends upon a much later scribal reading system.

And there is another historical problem.

The English consonant:

J

with its modern English sound, as in:

jump

did not represent the ancient Hebrew letter:

י

The Hebrew letter is Yod.

Under the letter law here:

י = Y

not:

J.

Likewise:

י

is W/U under this restoration's consonantal law, not the later European V imposed by some transmission traditions.

So the English-looking form:

Jehovah

already carries evidence of a much later linguistic journey.

It is not what the ancient Hebrew consonants physically spell.

The direct consonantal evidence remains:

יהוה

NOW HOLD “YAHWEH” TO THE SAME STANDARD

This is equally important.

Rejecting Jehovah does not automatically prove Yahweh.

Yahweh is the dominant reconstruction in much modern scholarship.

Scholars argue for it using several kinds of evidence, including ancient Greek transcriptions, abbreviated forms of the Name, personal names containing divine elements, and historical-linguistic reconstruction. A common reference treatment explicitly describes Yahweh as a reconstructed pronunciation inferred from such evidence rather than a fully vocalized spelling preserved in the ancient consonantal text. (Encyclopedia.com)

That evidence deserves to be examined.

But separate two statements:

The manuscript physically says יהוה.

That is direct.

Versus:

יהוה was pronounced Yahweh.

That is reconstruction.

The second statement may be argued.

It may be defended.

It may be widely accepted.

But it is still not identical to the first statement.

And under the strict restoration rules used in this investigation, there is an immediate problem with:

YAHWEH

The form contains:

E

The restoration letter law does not permit a default inherited E to be inserted without sufficient consonantal or structural justification.

So scholarly popularity does not end the investigation.

The question remains:

Where does that E come from?

What ancient witness requires it?

Does the internal Name-bearing evidence support it?

What happens when יהו, Yahu, is compared?

Those questions must be answered rather than bypassed by saying:

“Most scholars say Yahweh.”

Consensus is evidence about scholarly opinion.

It is not itself a consonant.

THE PERSONAL-NAME EVIDENCE NOW BECOMES MUCH MORE IMPORTANT

Return to:

יהו

Letters:

י ה ו

Restored:

YAHU

This element appears within Hebrew personal names.

That matters because personal names can preserve pronunciation elements that survive even when the complete divine Name becomes subject to avoidance or debate.

Think of it like finding pieces of a larger word preserved inside multiple names.

The complete Name is:

יהוה

The recurring Name-bearing element is:

יהו

Yahu.

That does not automatically settle every question concerning the final:

ה

But it gives us internal Hebrew evidence concerning the opening portion of the Name.

And that evidence cannot simply be ignored when evaluating competing pronunciations.

The question becomes:

If:

יהו

is preserved as:

Yahu

why should the complete:

יהוה

be reconstructed in a way that obscures that internal witness?

That is a legitimate linguistic question.

ANCIENT INSCRIPTIONS TAKE THE NAME OUTSIDE THE BIBLICAL MANUSCRIPT TRADITION

There is another layer of evidence.

Suppose someone argued:

“Maybe medieval biblical scribes invented יהוה.”

Archaeology makes that impossible.

Forms of the divine Name occur in ancient inscriptions centuries before the medieval Masoretic codices.

One famous example is the Mesha Stele, also called the Moabite Stone, generally dated to the ninth century BCE.

Another important group is the Lachish Letters, written shortly before the Babylonian destruction of Yahudah in the sixth century BCE.

Reference scholarship notes the Tetragrammaton in the Mesha inscription and the Name in the Lachish correspondence, while shortened Yahu forms also occur in ancient personal names and documentary evidence. (Encyclopedia.com)

This matters because now the evidence is no longer confined to:

“Someone copied a Bible.”

The Name is part of the ancient inscriptional world.

That pushes the evidence back into actual ancient history.

THE LACHISH LETTERS ARE ESPECIALLY IMPORTANT

The Lachish Letters are ancient Hebrew correspondence written on pottery fragments called:

ostraca

Singular:

ostrakon.

These were not medieval Bibles.

They were letters.

They come from the final period of the kingdom of Yahudah before the Babylonian conquest.

And they contain the divine Name in ordinary written communication.

That is extremely important for understanding the historical life of the Name.

It means יהוה' was not merely a mysterious four-letter symbol locked inside ceremonial manuscripts.

The Name appears in ancient correspondence.

The inscriptional evidence therefore joins the Scroll evidence in showing that Yahuah's Name belonged to the actual language and life of ancient people.

NOW PUT THE EVIDENCE IN CHRONOLOGICAL ORDER

This is where the picture becomes clear.

ANCIENT HEBREW CONSONANTAL EVIDENCE

יהוה

Four consonants.

The Name is directly written.

ANCIENT INSCRIPTIONAL EVIDENCE

The Name and shortened Name forms appear outside later medieval biblical manuscripts.

This establishes that the Name belongs to the ancient world.

DEAD SEA SCROLL EVIDENCE

The Name remains preserved.

Some scribes even distinguish it visually with Paleo-Hebrew letters.

EARLY GREEK MANUSCRIPT EVIDENCE

Different strategies survive.

Some preserve Hebrew forms.

4Q120 uses:

ΙΑΩ

IAO

approximately:

EE-AH-OH / YAH-OH

as a Greek phonetic representation.

Other Greek traditions use:

KYPIOΣ

Kyrios

KEE-ree-os

meaning:

Lord / Master.

LATER READING TRADITION

The written:

יהוה

remains,

while substitute readings become established.

MEDIEVAL VOWEL-POINTING SYSTEMS

Reading marks are added to the ancient consonantal text.

They preserve later reading traditions.

They are not the original consonantal layer.

LATER EUROPEAN TRANSMISSION

Forms such as:

Jehovah

develop through interaction between the written consonants, substitute-reading vowel traditions, and European spelling/pronunciation history.

MODERN SCHOLARLY RECONSTRUCTION

Yahweh

becomes the dominant academic reconstruction.

But it remains a reconstruction of:

יהוה

not the physical four-letter spelling itself.

RESTORATION USED HERE

The consonantal foundation:

יהוה

is preserved.

The internal Name-bearing:

יהו

Yahu

is preserved.

The letter law is applied.

No default E or O is imported.

The restored reading used throughout this work is:

YAHUAH

Pronounced:

YA-HU-AH

YA

as in the opening of yard, but with an open ah sound.

HU

approximately hoo.

AH

an open final ah.

Put together slowly:

YA • HU • AH

Then naturally:

YAHUAH

This is the restored pronunciation used in this article.

And the evidence claim must remain precise:

יהוה is directly written.

YHWH is an English consonantal representation.

Yahu is supported by the Name-bearing יהו element.

ΙΑΩ is an ancient Greek pronunciation witness.

Jehovah is a later transmitted form.

Yahweh is a scholarly reconstruction.

Yahuah is the restored pronunciation reached under the consonantal and letter-law system used in this investigation.

We do not need to blur those categories.

Keeping them separate makes the case stronger.

SO WAS THE NAME ACTUALLY “LOST”?

Now we can answer that question much more precisely.

Was the consonantal Name lost?

NO.

We still have:

יהוה

Was the ancient script tradition lost?

NO.

We have Paleo-Hebrew witnesses:

𐤅𐤅𐤅𐤅

Was every trace of pronunciation lost?

NO.

We have Name-bearing Hebrew forms.

We have ancient transcriptions.

We have inscriptional evidence.

We have later reading traditions.

What we do not have is an audio recording of Mosheh pronouncing the Name.

That means the responsible statement is not:

“We know absolutely nothing.”

And it is not:

“Every syllable of my preferred pronunciation is directly recorded beyond dispute.”

The responsible statement is:

THE WRITTEN NAME SURVIVED.

The pronunciation evidence survived in pieces.

Those pieces must be reconstructed according to their weight.

AND THAT MAKES THE MODERN SITUATION REMARKABLE

For generations, an English-speaking reader could open a Bible and repeatedly encounter:

LORD

without ever knowing that behind those capital letters stood:

יהוה

Today, that reader can open an ancient manuscript archive.

They can examine Dead Sea Scroll photographs.

They can examine the Paleo-Hebrew script.

They can learn four letters.

י

ה

ו

ה

They can recognize:

יהוה

They can investigate:

ΙΑΩ

and now understand that it says:

IAO

and why it matters.

They can compare:

KYPIOS

KYRIOS

KEE-ree-os

Lord / Master

and recognize immediately:

That is a title, not the same four-letter Name.

They can examine the difference between:

written

and:

traditionally read.

They can learn why medieval vowel marks cannot simply be projected backward into the age of Mosheh.

They can trace Jehovah historically.

They can test Yahweh as a reconstruction rather than treating scholarly consensus as though it were another ancient manuscript.

And then they can return to the simplest piece of evidence in the entire investigation:

יהוה

It was there.

It remained there.

It is still there.

The reader who was never shown the Name does not have to remain dependent upon someone else's statement about what the source says.

They can learn the letters.

They can examine the witnesses.

They can compare the translation.

And once they recognize:

יהוה

they begin seeing what had been sitting underneath:

LORD

all along.

That is not the discovery of a newly invented Name.

It is the recovery of recognition.

And once that distinction is understood, another question becomes unavoidable:

If the Name remained written throughout the manuscript tradition, exactly when, where, and why did people begin treating the spoken Name as something that should not be pronounced?

That history has its own evidence trail, and it must be separated carefully between what the ancient Scroll commands, what Second Temple witnesses report, what later traditions required, and what translators eventually placed before English readers.

SO WHEN DID PEOPLE BEGIN REFUSING TO PRONOUNCE THE NAME?

Now that the manuscript evidence has been separated from later reading traditions, we can ask the historical question more precisely.

WHEN DID יהוה STOP BEING PRONOUNCED OPENLY?

The first thing we must correct is the idea that there was one known day when everybody suddenly stopped saying the Name.

The surviving evidence does not support a story that simple.

There was no single moment when someone erased יהוה from every manuscript.

In fact, as we have already established, the written Name continued to survive.

What changed was pronunciation practice.

And that change appears to have developed over time.

Different communities did not necessarily adopt the same practice at exactly the same time.

Different settings could also have different rules.

The Temple was one setting.

Public reading was another.

Ordinary conversation was another.

Greek-speaking communities were another.

The Dead Sea Scroll communities were another.

So we have to trace the evidence chronologically rather than collapsing centuries of history into one sentence.

START WITH WHAT THE EARLIER SCROLL NARRATIVES SHOW

We already examined examples where people actually speak the Name, so there is no reason to repeat those passages here.

The important conclusion from that earlier evidence is simply this:

**THE EARLIER SCROLL DOES NOT PRESENT יהוה
AS AN UNPRONOUNCEABLE SET OF LETTERS.**

People invoke the Name.

People bless with the Name.

People proclaim the Name.

People swear by the Name.

People call upon the Name.

People sing the Name.

People speak in the Name.

Therefore, if a later historical period develops a rule against pronouncing יהוה, we need to recognize that as a development that requires explanation.

We cannot simply project the later prohibition backward and assume Mosheh, Dawid, and the earlier Nabiym were already operating under it.

THE SECOND TEMPLE PERIOD IS WHERE THE EVIDENCE BECOMES COMPLICATED

The Second Temple period refers broadly to the centuries after the Babylonian exile when the Temple again stood in Yahrushalam, continuing until the Roman destruction of the Temple in 70 CE.

That is a long period.

It spans centuries.

And the Dead Sea Scrolls themselves come from the final centuries of that era. Academic dating places the Qumran manuscript corpus broadly within the last three centuries of the Second Temple period. (Cambridge University Press)

This is important because the evidence from this period does not show one perfectly uniform treatment of the Name.

Instead, we find evidence of special treatment, avoidance in some contexts, continued written preservation, and different manuscript strategies.

That is exactly why we cannot say:

“Everybody stopped using the Name at this exact date.”

The evidence is more layered.

THERE IS EVIDENCE THAT PRONUNCIATION BECAME RESTRICTED

By the later Second Temple period, historical evidence indicates that pronunciation of the Name had become restricted in at least some communities and settings.

One later historical tradition preserves an especially important distinction:

The Name could be pronounced in the Temple, while another form was used outside the Temple.

That distinction matters.

Why?

Because if the Name were believed to be absolutely impossible or inherently forbidden to pronounce under every circumstance, there would be no special Temple pronunciation.

A restriction concerning where the Name could be pronounced presupposes that a pronunciation existed.

The issue had become one of controlled use.

Not necessarily total linguistic ignorance.

Academic reference material on the Second Temple and early rabbinic period specifically records the tradition that pronunciation of the Tetragrammaton was associated with the Temple rather than ordinary synagogue reading. (Cambridge University Press Assets)

So we have to distinguish:

“WE DO NOT KNOW HOW TO SAY IT”

from:

“WE KNOW A FORM BUT RESTRICT WHEN IT MAY BE SAID.”

Those are completely different historical claims.

THE HIGH PRIESTLY SETTING BECAME ESPECIALLY IMPORTANT

Later descriptions of Temple practice associate pronunciation of the divine Name particularly with priestly ritual.

The Name was increasingly treated as something requiring restricted handling.

This is the beginning of an important transition.

Earlier Scroll witness:

The Name functions openly in covenant life.

Later Temple-centered practice:

Pronunciation becomes increasingly restricted and ritualized.

Later synagogue reading:

a substitute becomes normal.

Later translations:

the substitute title enters the translated text itself.

Eventually:

many readers no longer realize that a substitution occurred.

That is not one event.

It is a transmission process.

DO NOT CONFUSE “TOO SET APART TO SAY” WITH “THE PRONUNCIATION WAS UNKNOWN”

This distinction is essential.

Imagine a community saying:

“Only the priest may pronounce this Name in this setting.”

That statement assumes somebody knows what is being pronounced.

Now imagine a different statement:

“Nobody knows how these letters were ever pronounced.”

That is a completely different claim.

Historical restriction can actually be evidence that pronunciation knowledge had not yet disappeared.

The restriction exists because the sound-form is being guarded.

Only later, after generations of substitution, can a different problem arise:

If people continually see:

יהוה

but continually pronounce another word,

then the substitute pronunciation becomes normal.

Children learn the substitute.

Their children learn the substitute.

Eventually the original vocalization can become increasingly uncertain outside circles preserving it.

That is one plausible mechanism by which a written Name can remain perfectly visible while pronunciation knowledge becomes disputed.

THINK ABOUT WHAT REPEATED SUBSTITUTION DOES TO LANGUAGE

Imagine your family name is:

Johnson.

Everyone can see Johnson written on documents.

But a rule develops:

“Whenever you see Johnson, do not say Johnson. Say ‘The Family’ instead.”

One generation reads:

Johnson

but says:

The Family.

The next generation does the same.

The next does the same.

Centuries pass.

The written word:

Johnson

never disappeared.

But nobody in ordinary reading has been pronouncing it.

Eventually someone asks:

“How was Johnson originally pronounced?”

Different traditions could begin offering different answers.

That simplified example illustrates the mechanism.

The writing can survive while living pronunciation weakens.

Now return to:

יהוה

The consonants remain.

The substitute becomes habitual.

That is how a written Name and a spoken title can begin traveling on different historical tracks.

WHY WOULD PEOPLE RESTRICT THE NAME IN THE FIRST PLACE?

This is where we must distinguish documented explanation from assumption.

One major historical explanation is fear of misusing the Name.

The command concerning carrying or using the Name falsely became interpreted increasingly cautiously.

The reasoning effectively moved toward:

If improper use of the Name is dangerous, avoiding pronunciation protects against improper use.

That is understandable as a protective practice.

But there is a major difference between:

DO NOT USE THE NAME FALSELY

and:

DO NOT USE THE NAME AT ALL.

Those are not identical commands.

The first regulates how something is used.

The second prohibits the thing itself.

The earlier Scroll evidence we already examined is why that distinction matters.

We do not need to repeat those passages.

The textual evidence has already established that Yahuah's Name was commanded to be remembered, proclaimed, invoked, praised, and guarded from false use.

So historically, when avoidance develops, we must identify it as an interpretive protective practice unless evidence establishes that Yahuah Himself issued the later prohibition.

THIS KIND OF PROTECTIVE RULE IS SOMETIMES CALLED A "FENCE"

A later interpretive approach developed in which additional precautions were placed around commands to reduce the possibility of violating them.

The logic is easy to understand.

Suppose the boundary is here:

Do not cross this line.

Someone concerned about accidentally crossing it might establish another line farther back:

Do not even approach the first line.

That second boundary is a protective boundary.

It is not necessarily the original command.

The danger comes when the protective boundary becomes so established that later generations can no longer distinguish:

what the Scroll actually commanded

from:

what people added to prevent violation of the command.

That distinction is extremely relevant to the Name.

THE DEAD SEA SCROLLS SHOW THAT DIFFERENT COMMUNITIES COULD TREAT THE NAME DIFFERENTLY

The Dead Sea Scrolls are valuable because they reveal that Second Temple Yahudi religious life was not one monolithic system.

The manuscripts represent a world in which different textual and interpretive practices existed.

Cambridge's historical treatment describes the Qumran corpus as hundreds of documents from the final centuries of the Second Temple period and distinguishes writings circulating broadly from compositions associated specifically with the community behind portions of the collection. (Cambridge University Press)

The Name itself receives different graphical treatment across manuscripts.

Sometimes it appears in ordinary Hebrew script.

Sometimes Paleo-Hebrew is used.

Other ancient witnesses employ different methods.

That variation warns us against taking a much later standardized reading rule and projecting it uniformly across every earlier community.

THEN SOMETHING IMPORTANT HAPPENED IN THE GREEK-SPEAKING WORLD

We already examined the manuscript evidence for:

ΙΑΩ

IAO

and:

KYPIOS

Kyrios

and Hebrew-letter forms of the Name inside Greek manuscripts.

We do not need to repeat that evidence.

What matters now is what happens when the title becomes dominant.

Once:

KYPIOS

Kyrios

“Lord / Master”

is regularly read where:

יהוה

stands in Hebrew,

a major linguistic shift has occurred.

The Name has not merely been avoided orally.

It has now been represented by another word in another language.

That creates a second layer of distance.

Hebrew reader:

sees יהוה, says substitute.

Greek reader:

may encounter Kyrios directly in the copied text.

The Greek reader may therefore never see the Hebrew consonants at all.

That is a much larger change.

THE DIFFERENCE BETWEEN A READING SUBSTITUTE AND A TRANSLATION SUBSTITUTE

This distinction is critical.

READING SUBSTITUTE

Written:

יהוה

Reader says:

a title instead.

The Name remains visible.

TRANSLATION SUBSTITUTE

Source:

יהוה

Translation prints:

LORD

Now the Name is no longer visible to the reader of the translation.

This is how a pronunciation practice can eventually become a translation tradition.

And once the translation tradition becomes established, people may assume the title itself is what the source says.

That is exactly what happens when an English reader says:

“His Name is the LORD.”

Grammatically, something has already gone wrong.

Lord is a title.

The source has a Name.

THE LATIN LANGUAGE ADDS ANOTHER LAYER

As Greek biblical traditions entered Latin-speaking environments, Latin commonly used:

DOMINUS

Pronounced approximately:

DOH-mee-noos

Meaning:

lord

master

one exercising authority.

Again, this is not a Latin transliteration of:

יהוה

It is a Latin title.

So the transmission can be visualized:

יהוה

Hebrew personal Name

becomes represented as:

KYPIOS

Greek title

then:

DOMINUS

Latin title

then:

LORD

English title.

That is not merely pronunciation changing.

The category has changed.

Name becomes title.

NOW THINK ABOUT WHAT AN ENGLISH READER INHERITS

Imagine being born into an English-speaking family.

You receive a Bible.

You read:

“And the LORD said...”

You read:

“Praise the LORD.”

You read:

“The name of the LORD...”

You read:

“Thus says the LORD...”

You read it thousands of times.

Nobody teaches you Hebrew.

Nobody shows you:

יהוה

You naturally assume:

“LORD is what He is called.”

Why wouldn’t you?

That is what is printed on the page.

The reader did not remove anything.

The reader inherited the end product of a transmission process that began centuries before their birth.

That is why this investigation is not primarily about blaming ordinary readers.

It is about uncovering the layers.

THEN WHY DOES ENGLISH SOMETIMES PRINT “LORD” IN CAPITAL LETTERS?

Because translators themselves often know there is a distinction.

In many English translation traditions:

LORD

in small capital letters signals that the underlying Hebrew contains:

יהוה

while ordinary:

Lord

may represent a title such as master or ruler depending upon the underlying word and context.

This typographical convention is actually an admission that the underlying words are different.

If they were identical, there would be no reason to distinguish them typographically.

So the capital letters preserve a clue.

The English text is quietly telling the informed reader:

Something different stands here in Hebrew.

That “something different” is often:

יהוה

Once you know that, thousands of familiar passages change appearance.

You begin mentally reading:

LORD

and asking:

IS THAT יהוה?

That is how source awareness begins.

BUT WHY NOT JUST KEEP SAYING “LORD” IF EVERYBODY KNOWS WHO WE MEAN?

Because meaning is not the only issue.

Identity is also involved.

Suppose your name is Michael.

Someone decides never to call you Michael.

Instead, every time your name appears, they replace it with:

THE MAN

People might eventually understand who “THE MAN” refers to.

But:

THE MAN

has not become your personal name.

It remains a description or title.

Likewise:

יהוה

and:

LORD

are not linguistically identical merely because the translator intends one to represent the other.

One identifies.

The other titles.

That distinction matters even more when the source itself repeatedly discusses:

His Name.

NOW WE NEED TO ASK WHETHER THE PRONUNCIATION REALLY DISAPPEARED COMPLETELY

This is where the historical evidence becomes fascinating.

If everyone everywhere had completely forgotten the pronunciation very early, we would expect pronunciation evidence to disappear entirely.

But that is not what we find.

We already examined:

IAΩ

and explained why it matters.

We also have shortened divine forms and Name-bearing personal names.

Later writers knew that a special pronunciation tradition existed even when they refused to reproduce it openly.

Historical reports concerning restricted pronunciation also survive.

So the evidence is not:

complete silence.

The evidence is:

fragmentation.

Different pieces survive in different places.

PERSONAL NAMES ACT LIKE SOUND CAPSULES

This deserves a deeper explanation.

A personal name can preserve part of another name inside it.

For example, the consonantal element:

יהו

appears in numerous Hebrew personal names.

Under the restoration system:

YAHU

This element can appear in different positions within names.

That matters because personal names tend to be repeated across generations and across languages.

Even when the full divine Name becomes restricted, the divine element inside ordinary personal names can continue circulating.

So a Name-bearing personal name becomes a kind of linguistic preservation chamber.

Not perfect.

Not an audio recording.

But evidence.

This is one reason the internal:

יהו

cannot be dismissed when reconstructing:

יהוה

The complete Name contains those same first three consonants.

THERE IS ALSO EXTERNAL EVIDENCE FOR YAHU-LIKE NAME ELEMENTS

The evidence is not confined to later Hebrew vowel points.

Ancient documentary and inscriptional material preserves Name-bearing personal forms.

That means the Yahu element belongs to the ancient naming environment rather than being a modern invention.

This is important because it gives us a second line of evidence:

Line one:

יהוה

the complete consonantal Name.

Line two:

יהו

the recurring Name-bearing element.

Then we add:

Line three:

ancient foreign-language transcription evidence.

Then:

Line four:

ancient inscriptional evidence.

Then:

Line five:

later pronunciation traditions.

The pronunciation case should be built from the convergence of these witnesses.

Not from one medieval vowel mark.

SO WHAT EXACTLY HAPPENED?

At this point we can describe the historical process more accurately.

The evidence supports a progression roughly like this:

First: יהוה exists as the written personal Name and
appears throughout the Hebrew Scroll.

Second: the Name is used within the life, worship, speech, blessings, proclamations, and writings of the people.

Third: reverential and protective practices surrounding pronunciation become increasingly visible in later periods.

Fourth: in some settings, pronunciation becomes restricted.

Fifth: substitute readings become established.

Sixth: the reader can still see יהוה but learns to say another word.

Seventh: Greek translation and manuscript traditions increasingly transmit title substitutes such as Kyrios, although earlier manuscript evidence shows multiple treatments.

Eighth: Latin continues the title tradition with Dominus.

Ninth: English inherits LORD.

Tenth: medieval vowel-pointing and substitute-reading traditions complicate later attempts to reconstruct the original pronunciation.

Eleventh: forms such as Jehovah develop through later European transmission.

Twelfth: modern scholarship reconstructs Yahweh.

Thirteenth: modern readers often encounter the debate without ever being shown the entire evidence chain.**

That final problem is what this article is correcting.

BUT WE MUST NOT CLAIM MORE THAN THE EVIDENCE PROVES

There are still questions we cannot answer with absolute certainty.

We cannot identify one single year and say:

“In this year every descendant of Yashar‘al stopped
pronouncing יהוה.”

The evidence does not support that precision.

We cannot say:

“Every Second Temple community followed exactly the same rule.”

The manuscript and historical evidence is too diverse for that.

We cannot say:

“The Dead Sea Scroll scribes used Paleo-Hebrew for the Name because they believed exactly this theological explanation.”

The physical manuscript shows what they wrote.

Their exact private motive requires separate evidence.

We cannot say:

“IAΩ gives us a perfect audio recording of יהוה.”

It does not.

We cannot say:

“Yahweh is physically written in the ancient Hebrew consonantal manuscripts.”

It is not.

And we cannot say:

“Yahuah is preserved as a complete vowel-marked ancient spelling from the time of Mosheh.”

It is not.

The directly preserved form is:

יהוה

The pronunciation:

YAHUAH

is the restoration used here after applying the consonantal and letter-law evidence.

That distinction has to remain visible because truth does not need exaggerated claims.

THE QUESTION IS NOT WHETHER TRADITION EXISTS

Of course tradition exists.

The historical evidence proves it.

The question is:

WHAT AUTHORITY DOES THE TRADITION HAVE OVER THE WRITTEN NAME?

That is completely different.

A tradition can be:

ancient,

sincere,

widely practiced,

carefully preserved,

and historically important,

while still being a tradition.

Age does not transform a practice into a command spoken by Yahuah.

Popularity does not transform it into Turah (Torah).

That is why this investigation keeps returning to the source.

WHAT WAS WRITTEN?

יהוה.

WHAT WAS THE NAME?

יהוה.

WHAT REMAINED IN THE MANUSCRIPTS?

יהוה.

WHAT DID LATER READERS SOMETIMES SAY INSTEAD?

A substitute.

WHAT DID TRANSLATIONS EVENTUALLY PRINT?

A title.

Those distinctions cannot be allowed to collapse into one another.

AND NOW WE ARE READY FOR THE NEXT PIECE OF THE INVESTIGATION

Because there is still another question.

If the Name was preserved in Hebrew manuscripts, preserved in ancient inscriptions, distinguished in Dead Sea Scroll manuscripts, represented in different ways in ancient Greek witnesses, embedded within personal names, and remembered strongly enough that later communities developed special rules about its pronunciation...

HOW DID THE ENGLISH-SPEAKING WORLD END UP WITH “GOD” AND “LORD” AS THOUGH THOSE WERE HIS NAME?

That requires us to investigate two separate English words.

GOD

and:

LORD.

Where did those words come from?

What did they originally mean?

What Hebrew words are being compressed into them?

Does God represent:

אלהים

while LORD represents:

יהוה?

What happens when English uses the same generic vocabulary for completely different source words?

And what information disappears when:

יהוה

אלהים

אל

and other distinct Hebrew terms are flattened into a small collection of familiar English religious words?

That is the next layer of the restoration.

Because the disappearance of Yahuah's Name from ordinary English reading is only one part of the problem.

The language surrounding His identity was compressed too.

CHAPTER 4

What Is Yahuah Like?

KNOWING HIS NAME LEADS TO THE NEXT QUESTION: WHAT IS YAHUAH LIKE?

We now know something essential.

The One commonly hidden behind the English titles God and LORD identifies Himself by Name:

יהוה

YAHUAH

But knowing how to identify Him is only the beginning.

A person can know someone's name without knowing that person.

So now the question changes.

Not:

What is His Name?

We have established that.

Now:

WHO IS YAHUAH?

What is His character?

How does He describe Himself?

How does He treat His people?

What does He love?

What does He hate?

What does He require?

What does He do when people rebel?

What does He do when they return?

Is He distant?

Is He cruel?

Is He unpredictable?

Is He waiting for people to fail?

Or does the Scroll reveal something very different?

We already examined Yahuah as Creator and the only true Alahym. There is no reason to repeat that evidence.

Now we move deeper into His character.

And one of the clearest places to begin is with something people often separate from Him:

LOVE.

**YAHUAH IS NOT ONLY THE ONE WHO COMMANDS.
HE IS THE ONE WHO LOVES.**

People sometimes speak about the earlier Scroll as though Yahuah were almost entirely angry, while love somehow appeared later.

That idea does not survive contact with the Scroll.

Long before the Renewed Covenant writings, Yahuah explicitly describes His relationship with His people in terms of love.

Read the passage completely.

Dabarim (Deuteronomy) 7:6-11

6 “For you are a people set apart to Yahuah your Alahym. Yahuah your Alahym has chosen you to be a people for His treasured possession out of all the peoples who are upon the face of the earth.

7 Yahuah did not set His love upon you nor choose you because you were more numerous than all peoples, for you were the fewest of all peoples.

8 But because Yahuah loved you, and because He guarded the oath which He swore to your fathers, Yahuah brought you out with a strong hand and redeemed you from the house of bondage, from the hand of the ruler of Mitsrayim.

9 Therefore know that Yahuah your Alahym, He is Alahym, the trustworthy Al, guarding the Bariyth and lovingkindness with those who love Him and guard His commands to a thousand generations,

10 but repaying those who hate Him to their face, to destroy them. He does not delay toward the one who hates Him. He repays him to his face.

11 Therefore you shall guard the command, the statutes, and the judgments which I command you today, to do them.”

Notice what the passage actually says.

Verse 8:

“YAHUAH LOVED YOU.”

The relationship did not begin because Yashar‘al impressed Him.

The text specifically removes that explanation.

It was not:

“You were the biggest nation, therefore I chose you.”

It was not:

“You were the strongest nation.”

It was not:

“You earned My attention.”

The passage says:

“because Yahuah loved you.”

Then verse 9 connects that love to:

BARIYTH

Covenant.

This is important because biblical love is often reduced to emotion.

But Yahuah’s love is presented as active covenant faithfulness.

He loves.

He chooses.

He remembers.

He guards His Bariyth.

He acts.

He redeems.

He remains trustworthy.

And the same passage refuses to turn love into moral indifference.

Verse 10 says He also judges those who hate Him.

So the Scroll does not present two different beings:

one loving,

another judging.

The same Yahuah does both.

That means we need to understand His love correctly.

YAHUAH'S LOVE DOES NOT CANCEL HIS TSADAQ STANDARD.

His love and His justice belong to the same character.

YAHUAH LOVES THE STRANGER TOO

This is especially important because people can read that Yahuah chose Yashar'al and incorrectly conclude:

“So He must hate everybody else.”

The Scroll directly prevents that conclusion.

Dabarim (Deuteronomy) 10:12-19

12 “And now, Yashar'al, what does Yahuah your Alahym ask from you except to fear Yahuah your Alahym, to walk in all His ways, to love Him, and to serve Yahuah your Alahym with all your heart and with all your being,

13 to guard the commands of Yahuah and His statutes which I command you today for your good?

14 Look, the heavens and the highest heavens belong to Yahuah your Alahym, the earth also, and all that is in it.

15 Yet Yahuah set His affection upon your fathers to love them, and He chose their seed after them, you above all peoples, as it is this day.

16 Therefore circumcise the foreskin of your heart, and no longer stiffen your neck.

17 For Yahuah your Alahym is Alahym of alahym and Master of masters, the great Al, mighty and fearsome, who shows no partiality and takes no

bribe.

18 He executes judgment for the fatherless and the widow, and loves the Gar, giving him food and clothing.

19 Therefore you shall love the Gar, for you were Garim in the land of Mitsrayim.”

Stop at verse 18.

“HE LOVES THE GAR.”

The Hebrew consonantal word is:

גר

Restored:

GAR

A Gar is a sojourner, resident stranger, or outsider dwelling among the people.

The exact legal function can vary with context, but here the point could not be clearer.

Yahuah’s own character becomes the model for how His people must treat the vulnerable outsider.

Why should Yashar‘al love the Gar?

Because:

YAHUAH LOVES THE GAR.

He does not merely say:

“Do not kill him.”

He says He:

loves

the Gar.

And He demonstrates that love materially:

food

and:

clothing.

The passage also places the Gar beside:

the fatherless

and:

the widow.

These are people who could easily be exploited by those with greater social power.

What does Yahuah say He does?

HE EXECUTES JUDGMENT FOR THEM.

So who is Yahuah?

He is the One who pays attention to people society can overlook.

YAHUAH DEFENDS THE FATHERLESS AND THE WIDOW

This is not an isolated statement.

The theme appears repeatedly.

Tahilliym (Psalms) 68:4-10

4 Sing to Alahym. Sing praise to His Name. Lift up a song to the One riding through the wilderness. By His Name Yahuah, rejoice before Him.

5 A Father of the fatherless and a Judge for the widows is Alahym in His set-apart dwelling.

6 Alahym causes the lonely to dwell in a household. He brings prisoners out into prosperity, but the rebellious dwell in a dry land.

7 O Alahym, when You went out before Your people, when You marched through the wilderness,

8 the earth shook. The heavens also poured before Alahym, this Sinai before Alahym, the Alahym of Yashar'al.

9 You sent abundant rain, O Alahym. You restored Your inheritance when it was weary.

10 Your living ones dwelt in it. In Your goodness, O Alahym, You prepared for the poor.”

Verse 5 gives us another description of who He is:

“A FATHER OF THE FATHERLESS.”

Think about the image.

A child without a father is not invisible to Him.

A widow without a husband is not invisible to Him.

A prisoner is not invisible.

The lonely are not invisible.

The poor are not invisible.

This is part of His identity.

**The One whose Name is יהוה' is not merely described
in cosmic language concerning heavens and earth.**

He is also described in intensely personal language concerning people who have lost protection.

That tells us something enormous about Him.

POWER DOES NOT MAKE YAHUAH INDIFFERENT TO THE POWERLESS.

His greatness does not move Him farther away from the vulnerable.

It is precisely why He can defend them.

YAHUAH IS A SHEPHERD

Now we reach one of the most personal descriptions of Yahuah in the Scroll.

The familiar English passage begins:

“The LORD is my shepherd.”

But now the reader knows what stands behind LORD.

The Hebrew begins with the Name.

יהוה רעי

The first word:

יהוה

Yahuah.

The next key word comes from:

רעה

the shepherding field of meaning:

to tend

to pasture

to shepherd

to care for a flock.

So this is not describing an unnamed “Lord.”

It is saying:

YAHUAH IS MY SHEPHERD.

Read the whole song.

Tahilliym (Psalms) 23:1-6

1 Yahuah is my Shepherd. I shall not lack.

2 He causes me to lie down in pastures of grass. He leads me beside waters of rest.

3 He restores my being. He leads me in paths of tsadaq for the sake of His Name.

4 Even when I walk through the valley of deepest darkness, I fear no evil, for You are with me. Your rod and Your staff, they comfort me.

5 You prepare a table before me in the presence of my enemies. You anoint my head with oil. My cup overflows.

6 Surely goodness and lovingkindness shall pursue me all the days of my life, and I shall dwell in the house of Yahuah for length of days.”

This passage tells us something different from simply saying Yahuah is powerful.

A shepherd does not merely own sheep.

A shepherd:

leads

feeds

protects

guides

searches
keeps watch
and brings the flock where it can live.

Verse 1:

“YAHUAH IS MY SHEPHERD.”

Verse 2:

He causes me to lie down.

He leads me.

Verse 3:

He restores me.

He guides me.

Verse 4 changes from speaking about Yahuah to speaking directly to Him:

“You are with me.”

That change is powerful.

The danger has not disappeared.

The valley still exists.

The darkness still exists.

The enemies still exist.

But Dawid’s confidence is:

“YOU ARE WITH ME.”

Yahuah’s presence is the answer to the fear.

NOTICE WHY HE LEADS IN PATHS OF TSADAQ

Verse 3 says:

“He leads me in paths of tsadaq for the sake of His Name.”

The restored term:

TSADAQ

belongs to the consonantal family:

צדק

Its semantic field includes what is:

right

just

straight according to the standard

righteous

depending upon grammatical form and context.

So Yahuah does not shepherd by leading people wherever they personally feel like going.

He leads:

IN PATHS OF TSADAQ.

His care has direction.

His love has a standard.

His guidance moves toward what is right.

And again:

“for the sake of His Name.”

His Name and His character cannot be separated.

If someone claims the Name of Yahuah while deliberately walking opposite His ways, they are misrepresenting the One whose Name they claim.

YAHUAH IS THE SHEPHERD WHO SEARCHES FOR HIS SCATTERED SHEEP

The shepherd image becomes even stronger in Yikhazqal.

Here Yahuah condemns corrupt shepherds because they used the flock for themselves instead of caring for it.

Then Yahuah says what He Himself will do.

Read the complete unit.

Yikhazqal (Ezekiel) 34:1-16

1 And the word of Yahuah came to me, saying,

2 “Son of man, prophesy against the shepherds of Yashar‘al. Prophesy and say to them, to the shepherds, ‘Thus says Yahuah Alahym: Woe to the shepherds of Yashar‘al who feed themselves. Should not the shepherds feed the flock?

3 You eat the fat, clothe yourselves with the wool, and slaughter the fattened ones, but you do not feed the flock.

4 You have not strengthened the weak. You have not healed the sick. You have not bound up the broken. You have not brought back the driven away. You have not searched for the lost. But with force and harshness you have ruled them.

5 And they were scattered because there was no shepherd, and they became food for every beast of the field and were scattered.

6 My sheep wandered through all the mountains and upon every high hill. My sheep were scattered over all the face of the earth, and there was no

one searching and no one seeking.

7 Therefore, shepherds, hear the word of Yahuah.

8 As I live,' declares Yahuah Alahym, 'because My flock became prey, and My flock became food for every beast of the field because there was no shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock,

9 therefore, shepherds, hear the word of Yahuah.

10 Thus says Yahuah Alahym: Look, I am against the shepherds, and I shall require My flock from their hand. I shall cause them to cease from feeding the flock, and the shepherds shall no longer feed themselves. I shall deliver My flock from their mouths, and they shall no longer be food for them.

11 For thus says Yahuah Alahym: Look, I Myself shall search for My sheep and seek them out.

12 As a shepherd seeks his flock on the day he is among his scattered sheep, so I shall seek My sheep and deliver them from all the places where they were scattered on a day of cloud and thick darkness.

13 And I shall bring them out from the peoples and gather them from the lands and bring them into their own ground. I shall feed them upon the mountains of Yashar'al, by the streams, and in all the inhabited places of the land.

14 I shall feed them in good pasture, and their dwelling place shall be upon the high mountains of Yashar'al. There they shall lie down in a good dwelling place and feed in rich pasture upon the mountains of Yashar'al.

15 I Myself shall feed My flock, and I Myself shall cause them to lie down,' declares Yahuah Alahym.

16 I shall search for the lost. I shall bring back the driven away. I shall bind up the broken. I shall strengthen the sick. But the fat and the strong I

shall destroy. I shall feed them with judgment.”

Look carefully at the verbs.

Yahuah says:

“I MYSELF SHALL SEARCH.”

“I SHALL SEEK.”

“I SHALL DELIVER.”

“I SHALL GATHER.”

“I SHALL FEED.”

“I SHALL CAUSE THEM TO LIE DOWN.”

“I SHALL BRING BACK.”

“I SHALL BIND UP THE BROKEN.”

“I SHALL STRENGTHEN THE SICK.”

This gives us an extraordinary picture of who Yahuah is.

He is not merely angry that the sheep wandered.

He is angry with the leaders who exploited them.

Why?

Because the flock belongs to Him.

He sees:

the weak

the sick

the broken

the driven away

the lost

and:

the scattered.

And His response is not:

“They got lost. Forget them.”

His response is:

“I MYSELF SHALL SEARCH FOR MY SHEEP.”

That is Yahuah.

YAHUAH IS NEAR TO THE BROKEN

The Scroll does not portray Yahuah as interested only in kings, nations, wars, and cosmic events.

He pays attention to the condition of a person’s inner being.

Tahilliym (Psalms) 34:15-22

15 The eyes of Yahuah are toward the tsadaq, and His ears toward their cry.

16 The face of Yahuah is against those doing evil, to cut off their remembrance from the earth.

17 They cry, and Yahuah hears, and He delivers them from all their distresses.

18 Yahuah is near to the broken of heart, and He saves those crushed in spirit.

19 Many are the afflictions of the tsadaq, but Yahuah delivers him from them all.

20 He guards all his bones. Not one of them is broken.

21 Evil shall kill the wicked, and those hating the tsadaq shall bear guilt.

22 Yahuah redeems the life of His servants, and none of those taking refuge in Him shall bear guilt.”

Verse 18 needs to be heard clearly:

“YAHUAH IS NEAR TO THE BROKEN OF HEART.”

Not merely aware.

NEAR.

The Hebrew concept of the heart is not limited to modern romantic emotion.

It concerns the inner person, including thought, desire, intention, courage, and inner condition.

So “broken of heart” describes someone inwardly shattered.

And what does the Scroll say?

Yahuah moves toward them.

HE IS NEAR.

The next phrase describes those who are crushed in spirit.

He:

SAVES THEM.

This gives us another answer to “Who is God?”

The One whose Name is Yahuah is not presented as emotionally indifferent to human suffering.

BUT YAHUAH IS ALSO NEAR TO THOSE WHO CALL UPON HIM IN TRUTH

Nearness is not presented as meaningless sentiment.

Read another complete passage.

Tahilliym (Psalms) 145:8-21

8 Yahuah is gracious and compassionate, slow to anger and great in lovingkindness.

9 Yahuah is good to all, and His compassion is over all His works.

10 All Your works praise You, Yahuah, and Your faithful ones barak You.

11 They speak of the esteem of Your reign and speak of Your might,

12 to make known to the sons of Adam His mighty acts and the esteemed splendor of His reign.

13 Your reign is an everlasting reign, and Your rule is throughout all generations.

14 Yahuah supports all who fall and raises all who are bowed down.

15 The eyes of all look expectantly to You, and You give them their food in its season.

16 You open Your hand and satisfy the desire of every living thing.

17 Yahuah is tsadaq in all His ways and kind in all His works.

18 Yahuah is near to all who call upon Him, to all who call upon Him in truth.

19 He does the desire of those who fear Him. He hears their cry and saves them.

20 Yahuah guards all those who love Him, but all the wicked He destroys.

21 My mouth speaks the praise of Yahuah, and let all flesh barak His set-apart Name forever and ever.”

This passage brings several characteristics together.

GRACIOUS.

COMPASSIONATE.

SLOW TO ANGER.

GREAT IN LOVINGKINDNESS.

GOOD.

SUPPORTING THOSE WHO FALL.

RAISING THOSE BOWED DOWN.

PROVIDING.

TSADAQ IN ALL HIS WAYS.

NEAR TO THOSE WHO CALL UPON HIM IN TRUTH.

HEARING THEIR CRY.

SAVING.

GUARDING THOSE WHO LOVE HIM.

And also:

JUDGING WICKEDNESS.

Again, the Scroll refuses the false choice between:

love

and:

judgment.

Both belong to the same Yahuah.

“SLOW TO ANGER” DOES NOT MEAN “NEVER ANGRY”

This is another place where people misunderstand Him.

The phrase:

slow to anger

does not mean Yahuah has no anger toward evil.

It means He is not portrayed as impulsively exploding without patience.

There is restraint.

There is warning.

There is opportunity to turn.

There is patience.

But patience is not permission.

That distinction becomes extremely important when we examine another part of His identity:

YAHUAH DESIRES THE WICKED TO TURN AND LIVE.

This is one of the clearest answers to the claim that Yahuah simply wants to destroy people.

Read what He actually says.

Yikhazqal (Ezekiel) 18:21-32

21 “But if the wicked turns from all his sins which he has done, and guards all My statutes, and does judgment and tsadaq, he shall surely live. He shall not die.

22 None of the transgressions which he committed shall be remembered against him. In the tsadaq which he has done, he shall live.

23 Do I have any pleasure at all in the death of the wicked?" declares Yahuah Alahym, "and not rather that he should turn from his ways and live?

24 But when the tsadaq turns away from his tsadaq and does crookedness according to all the abominations which the wicked does, shall he live? None of the tsadaq deeds which he did shall be remembered. Because of his unfaithfulness which he committed and his sin which he sinned, because of them he shall die.

25 Yet you say, 'The way of Yahuah is not right.' Hear now, house of Yashar'al. Is My way not right? Is it not your ways that are not right?

26 When the tsadaq turns away from his tsadaq and does crookedness and dies because of it, because of his crookedness which he did he dies.

27 And when the wicked turns away from his wickedness which he committed and does judgment and tsadaq, he preserves his life.

28 Because he considered and turned away from all the transgressions which he committed, he shall surely live. He shall not die.

29 Yet the house of Yashar'al says, 'The way of Yahuah is not right.' Are My ways not right, house of Yashar'al? Is it not your ways that are not right?

30 Therefore I judge you, house of Yashar'al, each according to his ways," declares Yahuah Alahym. "Turn and turn back from all your transgressions, so crookedness shall not become your ruin.

31 Cast away from yourselves all your transgressions by which you transgressed, and make yourselves a new heart and a new spirit. For why should you die, house of Yashar'al?

32 For I have no pleasure in the death of the one who dies,” declares Yahuah Alahym. “Therefore turn and live.”

This passage destroys a distorted picture of Yahuah.

Listen to His own question:

“DO I HAVE ANY PLEASURE AT ALL IN THE DEATH OF THE WICKED?”

His answer is built into the contrast:

No.

What does He want?

“THAT HE SHOULD TURN FROM HIS WAYS AND LIVE.”

Then at the end:

“I HAVE NO PLEASURE IN THE DEATH OF THE ONE WHO DIES.”

And His command is:

“TURN AND LIVE.”

That tells us something fundamental about Yahuah’s judgment.

Judgment is real.

Sin has consequences.

Rebellion matters.

But destruction is not presented as some sadistic pleasure.

Yahuah calls the wicked to:

TURN.

That concept of turning is central to what is commonly called repentance.

It is not merely feeling sorry.

It means a change of direction.

Stop walking one way.

Turn.

Return.

Walk another way.

Yahuah's call is:

RETURN AND LIVE.

YAHUAH FORGIVES, BUT HE DOES NOT CALL EVIL GOOD

This balance is essential.

Some people imagine forgiveness means:

“Nothing matters.”

That is not the Scroll's picture.

Others imagine judgment means:

“There is no path back.”

That is also not the Scroll's picture.

Yahuah condemns rebellion.

Then calls the rebel to return.

When the wicked turns, Yahuah says the previous transgressions will not be remembered against him in the judgment described there.

That is not moral indifference.

That is mercy connected to genuine turning.

So who is Yahuah?

HE IS THE ONE WHO LEAVES THE DOOR OF RETURN OPEN.

Until judgment closes that opportunity, He calls:

TURN.

RETURN.

LIVE.

YAHUAH IS A HEALER

Another part of His identity appears early in the journey out of Mitsrayim.

Shamuth (Exodus) 15:22-26

22 And Mosheh caused Yashar'al to set out from the Sea of Reeds, and they went into the wilderness of Shur. And they went three days in the wilderness and found no water.

23 And when they came to Marah, they were unable to drink the waters of Marah because they were bitter. Therefore its name was called Marah.

24 And the people grumbled against Mosheh, saying, "What shall we drink?"

25 And he cried to Yahuah, and Yahuah showed him a tree. And he threw it into the waters, and the waters became sweet. There He made for them a statute and a judgment, and there He tested them.

26 And He said, "If you diligently listen to the voice of Yahuah your Alahym and do what is right in His eyes, and give ear to His commands and guard all His statutes, I shall put none of the diseases upon you which I put upon Mitsrayim, for I am Yahuah who heals you."

The final declaration is personal:

“I AM YAHUAH WHO HEALS YOU.”

The key Hebrew verbal field is:

רפא

commonly carrying the sense:

heal

restore

repair

depending upon context.

Again, His Name is connected with what He does.

I AM YAHUAH.

And:

I HEAL YOU.

Healing is therefore not introduced as the power of an unnamed deity.

It is connected directly to the identity of Yahuah.

YAHUAH IS A REFUGE

The Scroll also repeatedly presents Yahuah as the place His people run when everything around them becomes unstable.

Tahilliym (Psalms) 46:1-11

1 Alahym is our refuge and strength, a help in distresses, found exceedingly near.

2 Therefore we do not fear though the earth changes and though the mountains slip into the heart of the seas,

3 though its waters roar and foam, though the mountains shake with its swelling.

4 There is a river whose streams make glad the city of Alahym, the set-apart dwelling places of the Most High.

5 Alahym is in her midst. She shall not be moved. Alahym helps her at the turning of morning.

6 Nations rage. Reigns shake. He gives His voice, the earth melts.

7 Yahuah of hosts is with us. The Alahym of Ya‘aqob is our stronghold.

8 Come, see the works of Yahuah, who has made desolations in the earth.

9 He causes wars to cease to the end of the earth. He breaks the bow and cuts the spear apart. He burns the wagons with fire.

10 “Be still and know that I am Alahym. I am exalted among the nations. I am exalted in the earth.”

11 Yahuah of hosts is with us. The Alahym of Ya‘aqob is our stronghold.

The imagery is extreme.

Earth moving.

Mountains collapsing.

Waters roaring.

Nations raging.

Reigns shaking.

The point is not that nothing frightening ever happens.

The point is:

YAHUAH REMAINS THE REFUGE WHEN IT DOES.

That gives us another answer.

Who is Yahuah?

SHEPHERD.

FATHER OF THE FATHERLESS.

DEFENDER OF THE WIDOW.

LOVER OF THE GAR.

NEAR TO THE BROKEN.

COMPASSIONATE.

GRACIOUS.

SLOW TO ANGER.

TSADAQ.

**THE ONE WHO CALLS THE WICKED TO TURN AND
LIVE.**

HEALER.

REFUGE.

STRENGTH.

DELIVERER.

But there is still more.

Because if we stop here, we can create another incomplete picture.

Yahuah is compassionate, but He is also qadash, set apart.

He loves, but He also hates particular things.

He forgives, but He does not redefine rebellion as obedience.

He receives those who return, but He also tells humanity what He requires.

And perhaps most importantly, He does not merely demand that people know facts about Him.

HE TELLS THEM HOW HE WANTS THEM TO WALK WITH HIM.

That takes us into another major part of the question:

WHAT DOES YAHUAH REQUIRE FROM A HUMAN BEING?

Not what religion says He requires.

Not what later denominations say.

Not what traditions added.

What does Yahuah Himself say is good?

What does He say He wants from His people?

What does He call obedience?

What does He call love?

What does He say matters more than empty religious performance?

And what does He say happens when people perform worship while their lives remain full of injustice?

Those answers reveal even more about who He is.

WHAT DOES YAHUAH ACTUALLY WANT FROM US?

We have now seen that Yahuah is compassionate, that He searches for the scattered, defends the vulnerable, hears those who cry to Him, calls the wicked to turn and live, heals, protects, judges, and acts with love.

But that raises another question.

WHAT DOES HE WANT FROM THE HUMAN BEING?

This question is important because religion can make the answer incredibly complicated.

People can build systems of ceremonies, institutions, titles, traditions, clothing, buildings, rituals, theological vocabulary, and public performances.

But none of those things answer the question unless they agree with what Yahuah Himself says.

And there is a passage where Yahuah tells us something remarkable about what He wants people to understand about Him.

**IF YOU ARE GOING TO BOAST ABOUT SOMETHING,
YAHUAH SAYS BOAST THAT YOU KNOW HIM**

People boast about intelligence.

Education.

Money.

Power.

Influence.

Strength.

Position.

Knowledge.

But Yahuah tells us what actually matters.

Yirmiyahu (Jeremiah) 9:23-24

23 Thus says Yahuah: “Let not the wise boast in his wisdom. Let not the mighty boast in his might. Let not the rich boast in his riches.

24 But let the one who boasts boast in this: that he understands and knows Me, that I am Yahuah, doing Khasad, Mishpat, and Tsadaq in the earth, for in these I delight,” declares Yahuah.

This passage could almost serve as an answer to the title of this entire article.

WHO IS YAHUAH?

Yahuah answers:

Know Me.

And then He identifies three things He does:

KHASAD

MISHPAT

TSADAQ

These words deserve to be understood because ordinary English translations can flatten them into broad religious vocabulary.

WHAT IS KHASAD?

The consonantal form is:

כחסד

Restored:

KHASAD

The root begins with:

ח

That letter is Kh, not a plain English H and not Ch as in “church.”

Kh is a deeper throat sound.

The word’s semantic range includes:

steadfast loyal care

covenant loyalty

faithful kindness

committed loving action

depending upon context.

English translations may use words such as:

mercy

lovingkindness

steadfast love

faithfulness

or:

kindness.

But no single English word captures every occurrence.

The important thing is that Khasad is not merely a warm feeling.

It is loyal action.

It is love that does something.

Love that remains faithful.

Love that acts according to commitment.

And Yahuah says:

“I DO KHASAD.”

Then He says:

“IN THESE I DELIGHT.”

So when someone asks:

What pleases Yahuah?

Part of the answer is right here.

Yahuah delights in Khasad.

WHAT IS MISHPAT?

The consonantal family is built around:

שפט

The semantic field concerns:

judging

deciding

governing a matter

rendering a ruling

establishing what is right

defending

setting a matter in proper order.

The noun:

משפט

Restored:

MISHPAT

can refer to:

judgment

a ruling

a legal decision

justice

a proper order established by judgment

depending upon context.

Modern English readers often hear the word judgment and immediately imagine only:

punishment.

But Mishpat is larger than punishment.

When Yahuah defends someone who has been exploited, that is Mishpat.

When He judges between right and wrong, that is Mishpat.

When He refuses a bribe, that is connected to Mishpat.

When He gives a right ruling, that is Mishpat.

When He confronts injustice, that is Mishpat.

So when Yahuah says:

“I DO MISHPAT”

He is telling us:

I do not operate crookedly.

I do not judge by bribery.

I do not call wrong right because the wrongdoer is powerful.

I establish right judgment.

WHAT IS TSADAQ?

The consonantal family is:

צדק

Restored:

TSADAQ

Its semantic field concerns what is:

right

just

properly ordered

vindicated as right

acting according to the right standard.

English often compresses this into:

righteousness.

But “righteousness” can sound abstract to modern ears.

Tsadaq is not merely a religious feeling inside someone’s mind.

It concerns actual rightness.

Right conduct.

Right judgment.

Right order.

Yahuah says He does:

TSADAQ.

So now put all three together.

Yahuah says:

KNOW ME.

How?

Know that:

I AM YAHUAH.

And know that I do:

KHASAD.

MISHPAT.

TSADAQ.

And then He says:

“IN THESE I DELIGHT.”

This tells us something extremely important.

Knowing Yahuah is not merely knowing how to pronounce His Name.

You could learn:

יהוה

You could learn:

YAHUAH.

You could learn Paleo-Hebrew.

You could learn every manuscript argument we have examined.

And still fail to understand His character.

Because Yahuah says knowing Him includes understanding what He does and what He delights in.

That means Name restoration without character restoration is incomplete.

YAHUAH DOES NOT WANT EMPTY RELIGIOUS PERFORMANCE

This brings us to one of the strongest themes in the Nabiym (Prophets).

People can perform religious actions while living completely contrary to Yahuah.

And Yahuah says He sees through it.

This is critical to understanding who He is.

He cannot be bought with religious performance.

He cannot be impressed by ceremony while people deliberately practice evil.

One of the clearest examples comes through Yasha 'yahu.

Yasha 'yahu (Isaiah) 1:10-20

10 Hear the word of Yahuah, rulers of Sadam. Give ear to the Turah (Torah) of our Alahym, people of 'Amarah.

11 "What is the multitude of your offerings to Me?" says Yahuah. "I have had enough of ascending offerings of rams and the fat of fed animals. I do not delight in the blood of bulls, lambs, or male goats.

12 When you come to appear before Me, who required this trampling of My courts from your hand?

13 Stop bringing worthless offerings. Incense is an abomination to Me. New moon and Shabbath, the calling of assemblies, I cannot endure crookedness together with the assembly.

14 Your new moons and your appointed gatherings My being hates. They have become a burden to Me. I am weary of bearing them.

15 And when you spread out your hands, I hide My eyes from you. Even though you multiply prayer, I do not hear. Your hands are full of blood.

16 Wash yourselves. Make yourselves clean. Remove the evil of your deeds from before My eyes. Stop doing evil.

17 Learn to do good. Seek Mishpat. Correct oppression. Defend the fatherless. Plead for the widow.

18 Come now, and let us reason together," says Yahuah. "Though your sins are like scarlet, they shall become white like snow. Though they are red like crimson, they shall become like wool.

19 If you are willing and listen, you shall eat the good of the land.

20 But if you refuse and rebel, you shall be devoured by the sword, for the mouth of Yahuah has spoken.”

This passage needs to be understood correctly.

Yahuah is not condemning His own appointed times.

The problem is stated inside the passage.

Verse 13:

“I CANNOT ENDURE CROOKEDNESS TOGETHER WITH THE ASSEMBLY.”

They were assembling.

They were praying.

They were bringing offerings.

They were observing religious occasions.

But verse 15 says:

“YOUR HANDS ARE FULL OF BLOOD.”

That is the problem.

Their religious activity was not matched by their conduct.

Then Yahuah tells them what needs to change.

“STOP DOING EVIL.”

“LEARN TO DO GOOD.”

“SEEK MISHPAT.”

“CORRECT OPPRESSION.”

“DEFEND THE FATHERLESS.”

“PLEAD FOR THE WIDOW.”

This reveals something profound about Yahuah.

HE CANNOT BE BRIBED WITH WORSHIP.

You cannot deliberately practice injustice and then cover it with songs.

You cannot oppress people and then assume an offering makes Yahuah overlook it.

You cannot fill your hands with wrongdoing and then raise those same hands in prayer as though nothing happened.

Yahuah wants the life corrected.

NOTICE THAT YAHUAH STILL OFFERS A WAY BACK

The passage does not end at:

“Your hands are full of blood.”

That matters.

He says:

“WASH YOURSELVES.”

“MAKE YOURSELVES CLEAN.”

“REMOVE THE EVIL.”

“STOP DOING EVIL.”

“LEARN TO DO GOOD.”

Then:

“COME NOW.”

There is still an invitation.

This is consistent with what we already learned about Yahuah calling the wicked to turn and live.

He exposes evil because He wants it stopped.

He calls people to return because He is not interested in maintaining religious appearances while corruption continues underneath them.

YAHUAH SAYS THE SAME THING THROUGH AMUS

The message is not isolated to one Nabi.

Another devastating passage appears in Amus (Amos).

Amus (Amos) 5:18-24

18 Woe to those desiring the day of Yahuah. Why is this day of Yahuah for you? It is darkness and not light.

19 It is as when a man flees from a lion and a bear meets him, or enters the house and leans his hand against the wall and a serpent bites him.

20 Is not the day of Yahuah darkness and not light, even thick darkness with no brightness in it?

21 “I hate, I reject your festivals, and I do not delight in your assemblies.

22 Though you bring Me ascending offerings and your grain offerings, I do not accept them, and I do not look upon the peace offerings of your fattened animals.

23 Remove from Me the noise of your songs, for I do not listen to the sound of your stringed instruments.

24 But let Mishpat roll down like waters, and Tsadaq like an ever-flowing stream.”

This passage is powerful because these people were not necessarily refusing religious activity.

They had:

festivals

assemblies

offerings

songs

musical instruments.

From the outside, that can look like devotion.

But Yahuah says:

“I HATE.”

“I REJECT.”

“I DO NOT DELIGHT.”

“I DO NOT ACCEPT.”

“I DO NOT LISTEN.”

Why?

Because the larger context of Amos exposes oppression, exploitation, corruption, and injustice.

Then verse 24 tells us what Yahuah wants:

MISHPAT.

and:

TSADAQ.

Do you see the connection?

Yirmiyahu said Yahuah delights in:

Khasad

Mishpat

Tsadaq.

Amus says:

“LET MISHPAT ROLL DOWN LIKE WATERS.”

and:

“TSADAQ LIKE AN EVER-FLOWING STREAM.”

The witness repeats.

This is character consistency across the Scrolls.

THIS CHANGES WHAT “WORSHIP” MEANS

The English word:

WORSHIP

can become another compressed religious word.

A modern person hears “worship” and may immediately picture:

music

singing

a church service

hands raised

a worship band

a worship leader.

But the Scroll contains several different actions that English can compress under the broad word “worship.”

One is:

שחה

associated with:

bowing down

prostrating oneself.

Another important field is:

עבד

associated with:

serving

working

laboring

rendering service.

Then there are separate words for:

praise

thanksgiving

singing

calling upon

fearing

serving

obeying

and:

bringing offerings.

So biblical service to Yahuah cannot be reduced to music.

Amus proves that.

They had music.

Yahuah told them to take it away.

Why?

Because the sound coming from their mouths contradicted the life coming from their actions.

That means:

**A SONG IS NOT AUTOMATICALLY ACCEPTABLE
SERVICE TO YAHUAH JUST BECAUSE IT MENTIONS
HIM.**

Character matters.

Conduct matters.

Truth matters.

Obedience matters.

Mishpat matters.

Tsadaq matters.

WHAT DOES YAHUAH REQUIRE?

Now we reach one of the clearest statements in the Nabiym.

The question is asked almost exactly the way we need it.

Mikah (Micah) 6:6-8

6 “With what shall I come before Yahuah and bow myself before Alahym on high? Shall I come before Him with ascending offerings, with calves a year old?

7 Is Yahuah pleased with thousands of rams, with ten thousands of streams of oil? Shall I give my firstborn for my transgression, the fruit of my body

for the sin of my being?

8 He has declared to you, O Adam, what is good. And what does Yahuah require from you except to do Mishpat, to love Khasad, and to walk humbly with your Alahym?”

There it is.

The question:

“WHAT DOES YAHUAH REQUIRE FROM YOU?”

And notice what appears again.

MISHPAT.

KHASAD.

The same character words.

Yahuah does Mishpat.

Yahuah does Khasad.

Then He requires His people to practice what reflects His character.

That is enormous.

He does not merely say:

“Admire My character.”

He says:

WALK IN IT.

Do Mishpat.

Love Khasad.

Walk humbly with your Alahym.

“WALK” IS IMPORTANT

The Scroll repeatedly uses walking as a picture of how someone lives.

Walking is movement.

Direction.

Pattern.

Course of life.

So:

“WALK HUMBLY WITH YOUR ALAHYM”

is not describing one emotional moment.

It describes a life lived before Him.

This is why knowing Yahuah cannot be reduced to saying:

“I believe He exists.”

The Scroll moves from:

KNOW HIM

to:

WALK WITH HIM.

YAHUAH DESIRES KNOWLEDGE OF HIM MORE THAN EMPTY OFFERINGS

Hush‘a gives another powerful witness.

Hush‘a (Hosea) 6:4-7

4 “What shall I do with you, Aphrayim? What shall I do with you, Yahudah? For your Khasad is like a morning cloud and like the dew that goes away early.

5 Therefore I have cut them by the Nabiym. I have slain them by the words of My mouth, and My judgments go forth as light.

6 For I desire Khasad and not sacrifice, and the knowledge of Alahym more than ascending offerings.

7 But like Adam they transgressed the Bariyth. There they acted unfaithfully against Me.”

Again:

KHASAD.

But look at the other phrase:

“THE KNOWLEDGE OF ALAHYM.”

Yahuah wants people to:

KNOW HIM.

This connects directly with Yirmiyahu:

“Let the one who boasts boast in this, that he understands and knows Me.”

The repeated witness is becoming impossible to miss.

Yahuah does not want people merely performing things around Him.

HE WANTS THEM TO KNOW HIM.

And knowing Him produces a life reflecting His character.

YAHUAH IS QADASH

Now we have to examine another essential part of who He is.

The English Bible frequently uses:

holy.

But that English religious word can become vague.

People hear “holy” and imagine:

a glowing aura,

religious clothing,
a mystical feeling,
a church atmosphere,
or someone acting outwardly religious.

The consonantal family we need to examine is:

קדש

Under the strict restoration:

QADASH

Its central field concerns:

setting apart

being set apart

dedicating

reserving for a particular purpose

distinguishing from common use.

The opening letter:

ק

is:

Q

not K.

This matters because Yahuah repeatedly identifies Himself as set apart and then commands His people to be set apart in how they live.

YAHUAH'S SET-APARTNESS CHANGES HOW HIS PEOPLE LIVE

Consider the opening of Wayiqra 19.

We previously examined a later portion of this chapter concerning falsehood, oaths, and treatment of one's neighbor. We will not repeat that material.

But the opening verses establish the foundation for everything that follows.

Wayiqra (Leviticus) 19:1-10

1 And Yahuah spoke to Mosheh, saying,

2 “Speak to all the congregation of the children of Yashar‘al and say to them: You shall be set apart, for I, Yahuah your Alahym, am set apart.

3 Each of you shall fear his mother and his father, and you shall guard My Shabbaths. I am Yahuah your Alahym.

4 Do not turn toward worthless mighty ones, and do not make molded mighty ones for yourselves. I am Yahuah your Alahym.

5 And when you slaughter a Shalum offering to Yahuah, slaughter it so that you may be accepted.

6 It shall be eaten on the day you slaughter it and on the next day, and what remains until the third day shall be burned with fire.

7 And if any of it is eaten on the third day, it is corrupted. It shall not be accepted.

8 And the one eating it shall bear his crookedness because he has profaned what is set apart to Yahuah, and that person shall be cut off from his people.

9 And when you reap the harvest of your land, do not completely reap the corners of your field, and do not gather every gleaning of your harvest.

10 And do not strip your vineyard bare, and do not gather every fallen grape of your vineyard. Leave them for the poor and for the Gar. I am Yahuah your Alahym.”

Notice what happens immediately after:

“BE SET APART, FOR I AM SET APART.”

Yahuah begins describing behavior.

Honor parents.

Guard Shabbath.

Reject other mighty ones.

Treat what belongs to Yahuah correctly.

And then:

LEAVE FOOD FOR THE POOR AND THE GAR.

This is important.

Set-apartness is not merely ceremonial appearance.

It reaches the field.

The harvest.

The poor.

The Gar.

The family.

The Shabbath.

The treatment of what belongs to Yahuah.

The entire life becomes ordered around the character and instructions of Yahuah.

“BE SET APART BECAUSE I AM SET APART”

That statement reveals the pattern.

Yahuah’s people are supposed to become distinct because:

HE IS DISTINCT.

Their conduct should reflect the One they belong to.

This is why the Name cannot be separated from behavior.

A person can write:

YAHUAH

on a shirt.

Say:

YAHUAH

in a song.

Put:

יהוה

on a wall.

Learn Paleo-Hebrew.

Debate pronunciation.

Correct everyone who says LORD.

And still completely fail to represent Yahuah.

Because the question is not merely:

DO YOU KNOW HIS NAME?

It is also:

DO YOU KNOW HIM?

And then:

DOES YOUR WALK REFLECT THE ONE YOU CLAIM TO KNOW?

That is why Yahuah's own description of Himself matters more than religious branding.

YAHUAH HATES SOME THINGS

If we are going to answer "Who is Yahuah?" completely, we cannot only list what He loves.

The Scroll explicitly says there are things He hates.

That word can make modern readers uncomfortable.

But removing it would give an incomplete picture of His character.

Mishliy (Proverbs) 6:12-19

12 A worthless man, a man of crookedness, walks with a twisted mouth.

13 He winks with his eyes, signals with his feet, points with his fingers.

14 Crookedness is in his heart. He devises evil continually. He sends out strife.

15 Therefore his calamity comes suddenly. In an instant he is broken, and there is no healing.

16 Six things Yahuah hates, and seven are an abomination to His being:

17 proud eyes, a lying tongue, hands shedding innocent blood,

18 a heart devising plans of crookedness, feet quickly running toward evil,

19 a false witness breathing out lies, and one sending strife among brothers.

Look at the list.

What does Yahuah hate?

PRIDE.

LYING.

SHEDDING INNOCENT BLOOD.

PLANNING EVIL.

RUNNING TOWARD EVIL.

FALSE WITNESS.

CREATING STRIFE.

This tells us something important.

Yahuah's hatred is not random.

It is directed toward what destroys right order, truth, justice, innocence, and relationships.

The same Yahuah who loves Khasad hates deception.

The same Yahuah who establishes Mishpat hates hands shedding innocent blood.

The same Yahuah who does Tsadaq hates crooked planning.

His loves and His hates are consistent with His character.

YAHUAH DOES NOT SHOW PARTIALITY

This is another essential characteristic.

Human beings often judge according to:

money,

status,

family,

appearance,
influence,
race,
tribe,
friendship,
or personal advantage.

Yahuah explicitly rejects corrupt partiality.

We saw this principle earlier, but another passage makes the judgment principle extremely clear.

Dabarim (Deuteronomy) 16:18-20

18 “Appoint judges and officers within all your gates which Yahuah your Alahym gives you according to your tribes, and they shall judge the people with Tsadaq Mishpat.

19 Do not distort Mishpat. Do not show partiality. Do not take a bribe, for a bribe blinds the eyes of the wise and twists the words of the tsadaq.

20 Tsadaq, Tsadaq you shall pursue, so that you may live and possess the land which Yahuah your Alahym is giving you.”

The repetition is powerful:

TSADAQ, TSADAQ YOU SHALL PURSUE.

Right order is not supposed to depend upon who is standing before the judge.

The wealthy person cannot purchase a different standard.

The powerful person does not get another definition of right.

That reflects Yahuah’s own character.

NOW WE CAN SEE WHY KNOWING YAHUAH CHANGES EVERYTHING

The question:

“WHO IS GOD?”

cannot be answered adequately with:

“God is a supreme being.”

That is too vague.

It could describe countless religious concepts.

The Scroll gives us something far more specific.

His Name is:

YAHUAH.

And who is Yahuah?

He tells us.

He is the One who does:

KHASAD.

Covenant loyalty expressed through faithful action.

He does:

MISHPAT.

Right judgment that confronts oppression and establishes proper order.

He does:

TSADAQ.

What is right according to His standard.

He is:

QADASH.

Set apart, distinct, not common, not corrupt.

He loves the Gar.

He defends the fatherless.

He judges for the widow.

He searches for scattered sheep.

He binds the broken.

He strengthens the weak.

He hears the cry of those who call upon Him in truth.

He calls the wicked to turn and live.

He forgives those who truly return.

He rejects bribery.

He hates lying.

He hates innocent bloodshed.

He hates false witness.

He hates deliberate evil.

He refuses religious performance that covers injustice.

He does not accept songs as a substitute for obedience.

He does not accept assemblies as a substitute for right conduct.

He does not accept offerings as payment for continued rebellion.

He wants people to:

KNOW HIM.

He wants them to:

DO MISHPAT.

He wants them to:

LOVE KHASAD.

He wants them to:

WALK HUMBLY WITH HIM.

He wants them to:

BE SET APART BECAUSE HE IS SET APART.

This is becoming much more than a study about what to call Him.

THIS IS A STUDY ABOUT WHO HE ACTUALLY IS.

And there is another major part of His identity we have not yet examined deeply enough.

Yahuah is not only described as Shepherd, Judge, Healer, Refuge, and the One who does Khasad, Mishpat, and Tsadaq.

Throughout the Scroll, Yahuah repeatedly identifies Himself through a relationship that changes how we understand His authority, His correction, His compassion, His protection, and His expectations:

FATHER.

What does it actually mean when Yahuah calls Himself Father?

Father of whom?

How does He describe His children?

Why does He discipline?

Why does He say He carried His people?

Why does He describe teaching them to walk?

Why does He speak of compassion like a father toward his children?

And when Yahusha later teaches people to pray:

“Our Father...”

is he introducing a new identity for Yahuah?

Or is he continuing an identity Yahuah had already revealed throughout the earlier Scroll?

That question takes us deeper into who Yahuah is.

YAHUAH IS FATHER

We ended with an important question.

When Yahusha taught people to look toward the Father, was he introducing an entirely new way of understanding Yahuah?

No.

The earlier Scroll already identifies Yahuah as Father.

That matters because many people unconsciously divide the Scriptures into two different pictures.

They imagine an angry “God of the Old Testament,” followed later by a loving Father introduced by Yahusha.

But that division does not come from the Scroll itself.

Long before Yahusha walked the land, Yahuah was already describing His relationship with His people using the language of a Father.

And when we examine what Father means in those passages, we find something much deeper than a religious title.

A father gives life.

A father claims his children.

A father teaches.

A father carries.

A father provides.

A father protects.

A father corrects.

A father expects his children to listen.

And a good father does not stop being a father simply because correction becomes necessary.

That is the picture we need to examine.

YAHUAH IDENTIFIED HIMSELF AS THE FATHER OF HIS PEOPLE

Listen to the question Mosheh puts before Yashar'al.

Dabarim (Deuteronomy) 32:1-6

1 "Give ear, heavens, and let me speak, and let the earth hear the words of my mouth.

2 Let my instruction drop as rain, my speech flow as dew, as gentle rain upon tender grass and as showers upon vegetation.

3 For I proclaim the Name of Yahuah. Give greatness to our Alahym.

4 The Rock, His work is complete, for all His ways are Mishpat. An Al of Amunah, without crookedness, Tsadaq and upright is He.

5 They have corrupted themselves toward Him. They are not acting as His children because of their blemish. They are a crooked and twisted generation.

6 Is this how you repay Yahuah, foolish and unwise people? Is He not your Father who acquired you? Is He not the One who made you and established you?"

Notice the progression.

Verse 3:

“I PROCLAIM THE NAME OF YAHUAH.”

Then verse 6:

“IS HE NOT YOUR FATHER?”

The Father is not unidentified.

The Father has already been named.

YAHUAH.

This is extremely important.

When later writings speak about the Father, the earlier Scroll has already established a framework for understanding who the Father is.

The title does not erase the Name.

The relationship does not replace the identity.

YAHUAH IS FATHER.

BUT NOTICE THE CONTEXT

This is not a sentimental passage.

Yahuah is Father, yet His children are acting corruptly.

That means fatherhood does not mean:

“Whatever my children do is acceptable.”

Verse 5 confronts their corruption.

Verse 6 confronts their ingratitude.

The question is essentially:

Is this how you treat your Father?

That reveals something important about covenant relationship.

Yahuah’s fatherhood creates responsibility.

If He is Father, then His children are supposed to reflect Him.

The relationship carries identity.

Identity carries expectations.

YAHUAH SAYS HE CARRIED HIS PEOPLE LIKE A FATHER CARRIES HIS SON

Dabarim gives another powerful picture.

Dabarim (Deuteronomy) 1:26-33

26 “But you would not go up, and you rebelled against the mouth of Yahuah your Alahym.

27 And you murmured in your tents and said, ‘Because Yahuah hates us, He brought us out of the land of Mitsrayim to give us into the hand of the Amuriy to destroy us.

28 Where are we going up? Our brothers have melted our hearts, saying, “The people are greater and taller than we. The cities are great and fortified to the heavens, and we also saw the sons of the ‘Anaqim there.”

29 Then I said to you, ‘Do not be terrified and do not fear them.

30 Yahuah your Alahym, who goes before you, He shall fight for you according to all that He did for you in Mitsrayim before your eyes,

31 and in the wilderness, where you saw how Yahuah your Alahym carried you, as a man carries his son, in all the way that you went until you came to this place.

32 Yet in this matter you did not trust Yahuah your Alahym,

33 who went before you in the way to search out a place for you to camp, in fire by night to show you the way you should go, and in cloud by day.”

They said:

“YAHUAH HATES US.”

But what had He actually done?

He carried them.

The text uses the image:

“AS A MAN CARRIES HIS SON.”

He went before them.

He fought for them.

He searched out where they should camp.

He showed them the way.

And yet they interpreted difficulty as hatred.

That is a powerful warning.

**DIFFICULTY IS NOT AUTOMATIC PROOF THAT
YAHUAH HAS ABANDONED SOMEONE.**

Yashar'al was in the wilderness and concluded:

“He hates us.”

But the same passage says:

He carried you.

Their interpretation of their circumstances was wrong.

**YAHUAH'S FATHERHOOD ALSO INCLUDES
DISCIPLINE**

This is another part people sometimes want removed from love.

But the Scroll connects the two.

Dabarim (Deuteronomy) 8:1-6

1 “Guard every command which I command you today, to do it, so that you may live and multiply and go in and possess the land which Yahuah swore to your fathers.

2 And you shall remember all the way which Yahuah your Alahym led you these forty years in the wilderness, to humble you, to test you, to know what was in your heart, whether you would guard His commands or not.

3 And He humbled you and allowed you to hunger and fed you with manna, which you did not know nor did your fathers know, to make you know that Adam does not live by bread alone, but by everything proceeding from the mouth of Yahuah does Adam live.

4 Your clothing did not wear out upon you, nor did your foot swell these forty years.

5 And you shall know in your heart that as a man disciplines his son, Yahuah your Alahym disciplines you.

6 Therefore you shall guard the commands of Yahuah your Alahym, to walk in His ways and to fear Him.”

Again:

“AS A MAN DISCIPLINES HIS SON.”

Why?

Not because Yahuah hates His people.

The passage presents discipline inside a relationship.

He is teaching them.

Testing them.

Revealing what is in their hearts.

Teaching dependence upon His word.

And verse 6 gives the intended result:

“WALK IN HIS WAYS.”

So Yahuah’s correction has direction.

He is not inflicting meaningless pain.

He is forming a people.

YAHUAH HAS THE COMPASSION OF A FATHER

Tahilliym gives us another direct comparison.

Tahilliym (Psalms) 103:8-18

8 Yahuah is compassionate and gracious, slow to anger and abundant in Khasad.

9 He does not contend forever, nor does He guard anger without end.

10 He has not dealt with us according to our sins, nor repaid us according to our crookedness.

11 For as the heavens are high above the earth, so mighty is His Khasad toward those who fear Him.

12 As far as sunrise is from sunset, so far has He removed our transgressions from us.

13 As a father has compassion upon his children, so Yahuah has compassion upon those who fear Him.

14 For He knows our formation. He remembers that we are dust.

15 As for Adam, his days are like grass. Like a flower of the field, so he flourishes.

16 For the wind passes over it and it is gone, and its place recognizes it no more.

17 But the Khasad of Yahuah is from age to age upon those who fear Him,
and His Tsadaq to children's children,

18 to those guarding His Bariyth and to those remembering His
instructions to do them."

Look at verse 13:

**"AS A FATHER HAS COMPASSION UPON HIS
CHILDREN."**

Then notice why.

Verse 14:

"HE KNOWS OUR FORMATION."

He understands human weakness.

He remembers what humanity is.

But again, compassion is not separated from covenant.

Verse 18 says:

"to those guarding His Bariyth"

and:

"remembering His instructions to do them."

The Scroll keeps these things together.

COMPASSION AND OBEDIENCE.

LOVE AND CORRECTION.

FATHERHOOD AND AUTHORITY.

We are the ones who often separate them.

YAHUAH DESCRIBES TEACHING HIS CHILD TO WALK

One of the most tender descriptions appears in Hush‘a.

Hush‘a (Hosea) 11:1-9

1 “When Yashar‘al was young, I loved him, and out of Mitsrayim I called My son.

2 The more they called them, the more they went away from them. They slaughtered to the Ba‘alim and burned offerings to carved images.

3 Yet I taught Aphrayim to walk, taking them by their arms, but they did not know that I healed them.

4 I drew them with cords of Adam, with bands of love. I was to them as those lifting a yoke from their jaws, and I bent down and fed them.

5 He shall not return to the land of Mitsrayim, but Ashshur shall be his ruler because they refused to return.

6 And the sword shall whirl against his cities and consume his bars and devour because of their counsels.

7 My people are bent on turning away from Me. Though they call them upward, none at all exalts Him.

8 How can I give you up, Aphrayim? How can I hand you over, Yashar‘al? How can I make you like Admah? How can I set you like Tsabuyim? My heart turns within Me. My compassion grows warm together.

9 I shall not execute the burning of My anger. I shall not again destroy Aphrayim. For I am Al and not man, the Set-Apart One in your midst, and I shall not come in consuming fury.”

This passage is extraordinary.

Yahuah describes Himself almost like a parent remembering a child learning to take his first steps.

“I TAUGHT APHRAYIM TO WALK.”

Then:

“TAKING THEM BY THEIR ARMS.”

Picture that.

A child is unstable.

The father holds the child’s arms.

The child takes steps.

The father keeps him from falling.

Then Yahuah says:

“I HEALED THEM.”

Then:

“I BENT DOWN AND FED THEM.”

This is not the caricature of a distant, emotionless deity.

This is parental imagery.

Teaching.

Holding.

Healing.

Feeding.

Loving.

And yet what did the child do?

“THEY REFUSED TO RETURN.”

That word:

RETURN

is going to become increasingly important as this article moves toward its conclusion.

Because the central problem is not that Yahuah refuses relationship.

The problem repeatedly becomes:

HIS PEOPLE REFUSE TO RETURN.

YAHUAH EVEN ASKS WHY HIS CHILDREN DO NOT HONOR HIM AS FATHER

The relationship also carries honor.

Mal'aki (Malachi) 1:6-11

6 “A son honors his father, and a servant his master. If then I am Father, where is My honor? And if I am Master, where is My fear? says Yahuah of hosts to you, priests despising My Name. Yet you say, ‘In what way have we despised Your Name?’

7 You bring defiled food upon My altar and say, ‘In what way have we defiled You?’ By saying, ‘The table of Yahuah is contemptible.’

8 And when you bring the blind for slaughter, is it not evil? And when you bring the lame and sick, is it not evil? Bring it now to your governor. Would he be pleased with you? Would he accept your face?” says Yahuah of hosts.

9 “And now, entreat the face of Al that He may show favor to us. This has come from your hand. Would He accept any of you?” says Yahuah of hosts.

10 “Who among you would even shut the doors so that you would not kindle fire upon My altar for nothing? I have no pleasure in you,” says Yahuah of hosts, “nor do I accept an offering from your hand.

11 For from the rising of the sun even to its going down, My Name shall be great among the nations, and in every place incense shall be brought to My Name and a clean offering, for My Name shall be great among the nations,” says Yahuah of hosts.

The question is direct:

“IF I AM FATHER, WHERE IS MY HONOR?”

This exposes another misunderstanding of fatherhood.

Calling Yahuah Father while treating His words as meaningless is contradictory.

Father is not merely an affectionate title.

Father carries authority.

And notice what appears in the same passage:

“MY NAME.”

Again.

Father.

Name.

Honor.

They remain connected.

**YAHUAH’S FATHERHOOD WAS NOT INVENTED IN THE
RENEWED COVENANT**

Now we can answer the question clearly.

Before Yahusha taught:

“Our Father...”

the Scroll had already revealed Yahuah as:

Father

the One who carries His son

the One who disciplines His son

the Father who has compassion

the One who teaches His child to walk

the One who takes them by the arms

the One who heals

the One who bends down and feeds

the Father who expects honor.

So Yahusha did not arrive announcing a previously unknown Father.

He was speaking within an already established Scroll identity.

This makes his teaching much easier to understand.

He was not separating people from Yahuah.

He was pointing them toward the Father already revealed.

AND NOW WE REACH THE BRIDGE THAT TAKES THIS ARTICLE TOWARD ITS END

If Yahuah is Father, then another question follows naturally:

CHAPTER 5

How the Father Teaches His Children

HOW DOES THE FATHER TEACH HIS CHILDREN HOW TO LIVE?

The Scroll has an answer.

And this is where one English translation word has caused enormous confusion.

That word is:

LAW.

Many people have been taught to hear:

law

and imagine:

rules,

legalism,

punishment,

bondage,

a cold legal code,

something opposed to love,
or something that belonged to an obsolete religious system.
But the Hebrew Scroll gives us:

תורה

The consonants are:

ת ו ר ה

Under the strict restoration used in this work:

TURAH

Common English recognition:

Torah

And its functional meaning is not adequately captured by the single
English word:

LAW.

The semantic field is:

INSTRUCTION.

DIRECTION.

TEACHING.

GUIDANCE.

That changes the picture immediately.

Yahuah is Father.

And the Father gives:

TURAH.

Instruction.

Now think about that relationship.

A father tells a child:

Do not run into the road.

Is that bondage?

A father says:

Do not touch the fire.

Is that oppression?

A father says:

Treat your brother correctly.

Is that legalism?

A father teaches:

This is right.

This is wrong.

Walk here.

Do not walk there.

That is what a father does.

HE INSTRUCTS.

And that is why reducing Turah to the English word law can distort the relationship before the reader even begins interpreting the passage.

TURAH IS NOT A RANDOM COLLECTION OF RULES FROM AN ANGRY DEITY

We have now spent enough time learning who Yahuah is to see why that picture fails.

The One giving the instructions is the same One who:

carried His people like a father carries his son,
fed them,
guided them,
defended the vulnerable,
loved the Gar,
searched for the scattered,
bound the broken,
called the wicked to return and live,
and described Himself as compassionate and abundant in Khasad.
So when that same Yahuah says:

“WALK THIS WAY,”

the instructions must be interpreted within the character of the Instructor.

This is why Yahuah repeatedly describes His commands as being:

FOR YOUR GOOD.

Not because He needs humans to satisfy an arbitrary appetite for rules.

Because He is teaching a people how to live.

**YAHUAH EXPLICITLY SAYS HIS INSTRUCTIONS ARE
FOR THEIR GOOD**

Read the complete statement.

Dabarim (Deuteronomy) 6:20-25

20 “When your son asks you in time to come, saying, ‘What are the testimonies, the statutes, and the judgments which Yahuah our Alahym commanded you?’

21 then you shall say to your son, ‘We were servants to the ruler of Mitsrayim, and Yahuah brought us out of Mitsrayim with a strong hand.

22 And Yahuah gave signs and wonders, great and grievous, upon Mitsrayim, upon its ruler, and upon all his household before our eyes.

23 And He brought us out from there in order to bring us in, to give us the land which He swore to our fathers.

24 And Yahuah commanded us to do all these statutes, to fear Yahuah our Alahym, for our good all the days, to preserve us alive, as it is this day.

25 And it shall be Tsadaq for us when we guard to do all this command before Yahuah our Alahym, as He commanded us.’”

The child asks:

WHY?

Why these instructions?

Why these statutes?

Why these judgments?

The answer is not:

“Because Yahuah enjoys controlling people.”

The passage says:

“FOR OUR GOOD.”

And:

“TO PRESERVE US ALIVE.”

That is the Father’s explanation.

THIS IS WHY “TURAH VERSUS LOVE” IS A FALSE CONFLICT

If Turah means instruction from the Father, then love and instruction are not enemies.

A loving father instructs.

A loving father establishes boundaries.

A loving father warns.

A loving father corrects.

A loving father teaches what produces life.

The real conflict in the Scroll is not:

LOVE VERSUS TURAH.

The conflict is:

OBEDIENCE VERSUS REBELLION.

That is where this article now needs to go.

Because once we understand Yahuah as Father and Turah as His instruction, the entire question changes.

Instead of asking:

“Do I have to follow a bunch of old laws?”

the real question becomes:

“WILL I LISTEN TO THE FATHER?”

That is a completely different frame.

And it is the frame the Scroll itself gives us.

**YAHUAH DID NOT CREATE A RELIGION AND THEN
ASK PEOPLE TO JOIN IT**

The Scroll's foundational categories are different.

Yahuah establishes:

BARIYTH

A binding covenant.

He gives:

TURAH

Instruction.

He gives:

MITSWUTH

Commands.

He establishes:

MISHAPATIM

Judgments and right rulings.

He establishes:

KHUKIM

Prescribed statutes.

He establishes:

SHABBATH

The seventh-day cessation.

He establishes:

MU'ADIM

Appointed times.

He calls a people to:

HEAR.

GUARD.

DO.

WALK.

RETURN.

These are covenant categories.

The later English reader can encounter them through a completely different vocabulary:

religion

church

denomination

legalism

ceremonial law

moral law

Old Testament religion

New Testament religion

and many other later frameworks.

But those later labels should never be allowed to rewrite the earlier source categories.

Yahuah's relationship with His people is built around:

BARIYTH.

INSTRUCTION.

LOYALTY.

OBEDIENCE.

WALKING IN HIS WAYS.

That is the framework.

AND YAHUAH TELLS US WHAT LOVE FOR HIM LOOKS LIKE

This is where another modern separation collapses.

People sometimes define love for Yahuah entirely as an inward emotion.

“I love God in my heart.”

But the earlier Scroll repeatedly connects love with action.

Dabarim (Deuteronomy) 11:1-9

1 “Therefore you shall love Yahuah your Alahym and guard His charge, His statutes, His judgments, and His commands all the days.

2 And know today, for I am not speaking with your children who did not know and who did not see the discipline of Yahuah your Alahym, His greatness, His strong hand, and His outstretched arm,

3 His signs and His works which He did in the midst of Mitsrayim to the ruler of Mitsrayim and to all his land,

4 and what He did to the army of Mitsrayim, to their horses and their chariots, how He caused the waters of the Sea of Reeds to flow over them when they pursued you, and Yahuah destroyed them to this day,

5 and what He did for you in the wilderness until you came to this place,

6 and what He did to Dathan and Abiram, sons of Aliab son of Ra’uban, how the earth opened its mouth and swallowed them, their households, their tents, and every living thing that followed them in the midst of all Yashar’al.

7 But your eyes have seen every great work of Yahuah which He did.

8 Therefore you shall guard every command which I command you today,
so that you may be strong and go in and possess the land which you are
crossing over to possess,

9 and so that you may prolong your days upon the land which Yahuah
swore to your fathers to give to them and their seed, a land flowing with
milk and honey.”

Verse 1 puts the categories together:

LOVE YAHUAH.

and:

GUARD HIS INSTRUCTIONS.

The Scroll does not treat those as opposites.

Love is not offered as an alternative to obedience.

Love gives obedience its relational context.

THIS IS WHERE THE NABIYM BECOME ESSENTIAL

Because what happened when Yashar‘al stopped listening?

Did Yahuah immediately create another religion?

No.

He sent Nabiym.

And what did the Nabiym repeatedly tell the people?

Not:

“Invent something new.”

Not:

“Replace Yahuah.”

Not:

“His instructions no longer matter.”

The repeated message was:

RETURN.

Return to Yahuah.

Return from rebellion.

Return from other mighty ones.

Return from injustice.

Return from bloodshed.

Return from falsehood.

Return to His ways.

Return to His instructions.

One passage states the issue with extraordinary clarity.

ZakarYahu (Zechariah) 1:1-6

1 In the eighth new moon, in the second year of Daryawash, the word of Yahuah came to ZakarYahu son of Barakyahu, son of ‘Adu, the Nabi, saying,

2 “Yahuah was greatly angry with your fathers.

3 Therefore say to them, ‘Thus says Yahuah of hosts: Return to Me,’ declares Yahuah of hosts, ‘and I shall return to you,’ says Yahuah of hosts.

4 Do not be like your fathers, to whom the former Nabiym proclaimed, saying, ‘Thus says Yahuah of hosts: Turn now from your evil ways and from your evil deeds.’ But they did not hear and did not listen to Me,” declares Yahuah.

5 “Your fathers, where are they? And the Nabiym, do they live forever?

6 But My words and My statutes which I commanded My servants the Nabiym, did they not overtake your fathers? Then they returned and said, ‘According to what Yahuah of hosts planned to do to us according to our ways and according to our deeds, so He has done with us.’”

There is the message:

“RETURN TO ME.”

Yahuah does not say:

“Return to religion.”

He says:

“RETURN TO ME.”

Then He identifies what returning requires:

“TURN FROM YOUR EVIL WAYS.”

This is relational.

The people left the Father’s way.

The Father calls them back.

YIRMIYAHU SHOWS EXACTLY WHAT THEY REFUSED TO HEAR

Yirmiyahu (Jeremiah) 7:21-28

21 Thus says Yahuah of hosts, the Alahym of Yashar‘al: “Add your ascending offerings to your slaughterings and eat flesh.

22 For when I brought your fathers out of the land of Mitsrayim, I did not speak with them or command them concerning ascending offerings and slaughterings as though that were the central matter.

23 But this matter I commanded them, saying: Listen to My voice, and I shall be your Alahym, and you shall be My people. Walk in all the way

that I command you, so that it may be well with you.

24 But they did not listen or incline their ear. They walked in their own counsels and in the stubbornness of their evil heart, and they went backward and not forward.

25 From the day your fathers came out of the land of Mitsrayim until this day, I sent to you all My servants the Nabiym, daily rising early and sending them.

26 Yet they did not listen to Me or incline their ear, but stiffened their neck. They did more evil than their fathers.

27 And you shall speak all these words to them, but they shall not listen to you. And you shall call to them, but they shall not answer you.

28 Therefore you shall say to them, ‘This is the nation that did not listen to the voice of Yahuah their Alahym and did not receive correction. Amat has perished and has been cut off from their mouth.’”

This passage gives us the central issue in remarkably simple language.

“LISTEN TO MY VOICE.”

“I SHALL BE YOUR ALAHYM.”

“YOU SHALL BE MY PEOPLE.”

“WALK IN ALL THE WAY THAT I COMMAND YOU.”

Then:

“IT MAY BE WELL WITH YOU.”

Again, instruction is connected to good.

Then the problem:

“THEY DID NOT LISTEN.”

That is the conflict running through the Scroll.

Not:

religion A versus religion B.

The fundamental conflict is:

YAHUAH SPEAKS.

and:

WILL THE PEOPLE LISTEN?

**NOW WE ARE APPROACHING YAHUSHA FROM THE
CORRECT DIRECTION**

This is crucial.

If we begin with later religion and then work backward, Yahusha can be made to look like the founder of something disconnected from everything before him.

But if we follow the Scroll forward, the sequence is different.

Yahuah reveals His Name.

Yahuah establishes Bariyth.

Yahuah gives Turah.

Yahuah calls His people His children.

They rebel.

Yahuah sends Nabiym.

The Nabiym call them to return.

Again.

And again.

And again.

Then Yahusha appears.

So the correct question is not:

“WHAT NEW RELIGION DID YAHUSHA CREATE?”

The correct question is:

“WHERE DOES YAHUSHA STAND IN THE EXISTING WITNESS?”

Does he contradict Yahuah?

Does he tell people to stop listening to the Father?

Does he abolish the Father’s definition of right and wrong?

Does he teach that love now replaces obedience?

Does he teach that the Turah was evil?

Does he tell people that the Nabiym were wrong?

Or does he continue the same call:

RETURN.

LOVE YAHUAH.

OBEY.

DO THE WILL OF THE FATHER.

WALK IN TRUTH.

That question cannot be answered by inherited religious slogans.

It must be answered by what Yahusha actually says.

And one of his clearest statements immediately prevents the reader from imagining that he came to destroy everything Yahuah had already

established.

That is where we go next.

DID YAHUSHA COME TO LEAD PEOPLE AWAY FROM YAHUAH'S INSTRUCTIONS?

We have reached a critical point.

Everything before Yahusha has established a consistent pattern.

Yahuah revealed Himself.

Yahuah established Bariyth.

Yahuah gave Turah.

Yahuah identified Himself as Father.

Yahuah taught His people how to walk.

When they rebelled, He sent Nabiym.

The Nabiym repeatedly called them to:

RETURN.

So when Yahusha appears, we cannot erase everything that came before him and begin reading as though the story suddenly starts over.

The question must be:

DOES YAHUSHA CONTINUE THE FATHER'S WITNESS, OR CONTRADICT IT?

And Yahusha addresses that question directly.

“DO NOT THINK THAT I CAME TO DESTROY THE TURAH”

One of Yahusha's clearest statements appears in the teaching commonly called the Sermon on the Mount.

The surviving text comes to us in Greek, so we must be careful.

We cannot pretend that a surviving Greek word is a lost Hebrew autograph.

But we can compare what the Greek sentence is doing with the earlier Scroll categories Yahusha is discussing.

Read the complete immediate unit.

Mattithyahu (Matthew) 5:17-20

17 “Do not think that I came to destroy the Turah (Torah) or the Nabiym (Prophets). I did not come to destroy, but to bring to fullness.

18 For truly I say to you, until the heavens and the earth pass away, not the smallest letter or stroke shall pass from the Turah until all comes to pass.

19 Therefore whoever loosens one of the least of these commands and teaches people so shall be called least in the reign of the heavens. But whoever does and teaches them shall be called great in the reign of the heavens.

20 For I say to you that unless your Tsadaq exceeds that of the scribes and Pharisees, you shall certainly not enter the reign of the heavens.”

Start with Yahusha’s warning:

“DO NOT THINK.”

That means misunderstanding was possible.

What misunderstanding?

“THAT I CAME TO DESTROY THE TURAH OR THE NABIYM.”

Then he answers it:

“I DID NOT COME TO DESTROY.”

Whatever interpretation we build afterward cannot honestly begin by making Yahusha say the opposite of his opening statement.

WHAT DOES “DESTROY” MEAN HERE?

The surviving Greek verb is:

καταλύω

Common scholarly transliteration:

KATALYŌ

Pronounced approximately:

kah-tah-LOO-oh

Its semantic range can include:

tear down

demolish

destroy

dissolve

overthrow

depending upon context.

Here the object is:

the Turah and the Nabiym.

So Yahusha denies that his mission is to tear down or overthrow the earlier witness.

That is the first boundary.

Then comes the word that has caused enormous argument.

WHAT DOES “FULFILL” MEAN?

The Greek verb in the surviving text is:

πληρόω

Transliterated:

PLĒROŌ

Pronounced approximately:

play-ROH-oh

Its semantic field includes:

fill

make full

bring to fullness

complete

carry into full expression

accomplish

depending upon context.

The common English word:

fulfill

is not necessarily wrong.

The problem comes when a later theological meaning is inserted into it:

“fulfill means abolish.”

That cannot simply be assumed.

Why?

Because Yahusha has just said:

“I DID NOT COME TO DESTROY.”

If “fulfill” is made to mean:

destroy, abolish, remove, make irrelevant

then the sentence becomes:

“I did not come to destroy the Turah, but I came to destroy the Turah.”

That collapses the contrast Yahusha himself created.

And the following verses make the problem even greater.

He immediately speaks about:

the Turah remaining

the commands

doing them

and:

teaching them.

So whatever plēroō means here, the immediate context does not support quietly replacing it with:

ABOLISH.

The safer contextual sense is that Yahusha came to bring the earlier witness into its intended fullness and accomplishment, not to overthrow it.

THEN YAHUSHA POINTS TO THE HEAVENS AND THE EARTH

Verse 18 says:

“UNTIL THE HEAVENS AND THE EARTH PASS AWAY...”

Look around.

Are the heavens gone?

Is the earth gone?

No.

Yahusha uses the stability of creation as part of the statement.

Then he says:

**“NOT THE SMALLEST LETTER OR STROKE SHALL
PASS FROM THE TURAH UNTIL ALL COMES TO PASS.”**

This is not the language of contempt for the Turah.

It is the opposite.

He draws attention even to the written details.

Then verse 19 moves directly into behavior.

“WHOEVER LOOSENS...”

and:

“WHOEVER DOES AND TEACHES...”

Notice the two actions:

DOES.

and:

TEACHES.

This matches the earlier Scroll pattern.

Hear.

Guard.

Do.

Teach.

Walk.

Yahusha is standing inside that pattern.

THEN WHY DOES YAHUSHA CONFRONT THE PHARISEES?

This is where another major misunderstanding develops.

People sometimes reason:

“Yahusha argued with religious leaders who taught the Turah, therefore Yahusha must have opposed the Turah.”

But that does not logically follow.

The real question is:

WHAT DID YAHUSHA ACCUSE THEM OF DOING?

One of his strongest confrontations answers that directly.

Marqus (Mark) 7:1-13

1 And the Pharisees and some of the scribes who had come from Yahrushalam gathered around him.

2 And seeing some of his taught ones eating bread with common, that is, unwashed hands, they found fault.

3 For the Pharisees and all the Yahudim, holding to the tradition of the elders, do not eat unless they carefully wash their hands.

4 And when they come from the marketplace, they do not eat unless they wash. And there are many other things which they received to hold, washings of cups, vessels, and other utensils.

5 Then the Pharisees and scribes asked him, “Why do your taught ones not walk according to the tradition of the elders, but eat bread with common hands?”

6 And he said to them, “Yasha’yahu rightly prophesied concerning you hypocrites, as it has been written: ‘This people honors Me with their lips, but their heart is far from Me.

7 And in vain they give reverence to Me, teaching as teachings the commands of men.’

8 For leaving the command of Alahym, you hold to the tradition of men.”

9 And he said to them, “Well do you set aside the command of Alahym so that you may establish your tradition.

10 For מֹשֶׁה (Moses) said, ‘Honor your father and your mother,’ and, ‘The one speaking evil of father or mother shall surely die.’

11 But you say, ‘If a man says to his father or mother, “Whatever you might have benefited from me is Qurban,” that is, an offering,’

12 then you no longer permit him to do anything for his father or his mother,

13 making the word of Alahym without effect through your tradition which you handed down. And many things like this you do.”

Now the conflict becomes clear.

Yahusha does not accuse them of:

OBEYING YAHUAH TOO MUCH.

He accuses them of allowing human tradition to interfere with Yahuah’s command.

Verse 8:

**“LEAVING THE COMMAND OF ALAHYM, YOU HOLD
TO THE TRADITION OF MEN.”**

Verse 9:

**“YOU SET ASIDE THE COMMAND OF ALAHYM SO
THAT YOU MAY ESTABLISH YOUR TRADITION.”**

Verse 13:

**“MAKING THE WORD OF ALAHYM WITHOUT EFFECT
THROUGH YOUR TRADITION.”**

That is almost the opposite of the way this controversy is sometimes presented.

Yahusha’s problem is not that Yahuah gave instructions.

His problem is that human religious systems can claim authority while overriding what Yahuah actually commanded.

That should sound familiar.

It is exactly the source-versus-tradition question we have been investigating throughout this article.

YAHUSHA DISTINGUISHES YAHUAH’S COMMAND FROM HUMAN TRADITION

This distinction is enormous.

There is:

WHAT YAHUAH COMMANDED.

And there is:

WHAT PEOPLE LATER SAID.

Those are not automatically identical.

A tradition can be old.

A tradition can be respected.

A tradition can be practiced by thousands of people.

A tradition can be taught by religious authorities.

A tradition can be defended as sacred.

And Yahusha still asks:

DOES IT OVERRIDE THE COMMAND OF ALAHYIM?

That is the test.

This is why simply calling something:

tradition

church teaching

rabbinic teaching

denominational teaching

historic doctrine

or:

the way we have always done it

does not settle its authority.

Yahusha takes the reader back to what Yahuah actually said.

YAHUSHA ALSO CONNECTS LOVE DIRECTLY TO OBEDIENCE

This is where the earlier Scroll and Yahusha's teaching come together unmistakably.

Earlier, Yahuah told His people to love Him and guard His commands.

Now listen to Yahusha speaking to his taught ones.

Yahukhanan (John) 14:15-24

15 “If you love me, guard my commands.

16 And I shall ask the Father, and He shall give you another Helper to remain with you into the age,

17 the Spirit of truth, whom the world is unable to receive because it does not see Him or know Him. But you know Him, because He remains with you and shall be in you.

18 I shall not leave you as orphans. I am coming to you.

19 Yet a little while and the world no longer sees me, but you see me. Because I live, you also shall live.

20 In that day you shall know that I am in my Father, and you in me, and I in you.

21 The one possessing my commands and guarding them, that one is the one loving me. And the one loving me shall be loved by my Father, and I shall love him and reveal myself to him.

22 Yahudah, not the one from Qariyuth, said to him, “Master, what has happened that you are about to reveal yourself to us and not to the world?”

23 Yahusha answered and said to him, “If anyone loves me, he shall guard my word, and my Father shall love him, and We shall come to him and make Our dwelling with him.

24 The one not loving me does not guard my words. And the word which you hear is not mine, but the Father’s who sent me.”

Look at the pattern.

Verse 15:

LOVE → GUARD.

Verse 21:

HAS THE COMMANDS → GUARDS THEM → LOVES.

Verse 23:

LOVES → GUARDS THE WORD.

Verse 24:

DOES NOT LOVE → DOES NOT GUARD THE WORDS.

And then Yahusha says something absolutely critical:

**“THE WORD WHICH YOU HEAR IS NOT MINE, BUT
THE FATHER’S WHO SENT ME.”**

There is no picture here of Yahusha liberating people from the Father.

He points back to the Father.

**THIS IS THE SAME PATTERN WE ALREADY FOUND IN
DABARIM**

Earlier we read Yahuah’s command:

LOVE YAHUAH.

and:

GUARD HIS COMMANDS.

Now Yahusha says:

LOVE.

and:

GUARD.

The vocabulary of relationship and obedience remains connected.

That means the popular equation:

LOVE = NO INSTRUCTIONS

does not come from Yahusha.

Yahusha connects love with guarding.

And he connects his own words with the Father who sent him.

YAHUSHA SAYS DOING THE FATHER'S WILL MATTERS

This becomes even more direct in another teaching.

Mattithyahu (Matthew) 7:13-27

13 “Enter through the narrow gate, because wide is the gate and broad is the way leading to destruction, and many are those entering through it.

14 Because narrow is the gate and confined is the way leading to life, and few are those finding it.

15 But beware of false Nabiym who come to you in sheep's clothing, but inwardly they are ravenous wolves.

16 By their fruits you shall know them. Do they gather grapes from thorns or figs from thistles?

17 In this way every good tree produces good fruit, but a corrupt tree produces evil fruit.

18 A good tree is unable to produce evil fruit, nor a corrupt tree produce good fruit.

19 Every tree not producing good fruit is cut down and thrown into fire.

20 Therefore by their fruits you shall know them.

21 Not everyone saying to me, ‘Master, Master,’ shall enter the reign of the heavens, but the one doing the will of my Father who is in the

heavens.

22 Many shall say to me in that day, ‘Master, Master, did we not prophesy in your name, and in your name cast out demons, and in your name perform many mighty works?’

23 And then I shall declare to them, ‘I never knew you. Depart from me, you workers of Torahlessness.’

24 Therefore everyone who hears these words of mine and does them shall be compared to a wise man who built his house upon the rock.

25 And the rain came down, and the floods came, and the winds blew and struck that house, and it did not fall, because it had been founded upon the rock.

26 And everyone hearing these words of mine and not doing them shall be compared to a foolish man who built his house upon the sand.

27 And the rain came down, and the floods came, and the winds blew and beat against that house, and it fell, and great was its fall.”

This passage needs to be allowed to say what it says.

There are people calling Yahusha:

“MASTER, MASTER.”

They are not atheists.

They claim spiritual activity.

They claim prophecy.

They claim powerful works.

They claim to act:

“IN YOUR NAME.”

And yet Yahusha rejects them.

Why?

Verse 21 has already given the standard:

“THE ONE DOING THE WILL OF MY FATHER.”

Then verse 23 identifies the rejected people as workers of something important.

The surviving Greek noun is:

ἀνομία

Transliterated:

ANOMIA

Pronounced approximately:

ah-no-MEE-ah

This word requires explanation because English translations often render it:

iniquity

wickedness

or:

lawlessness.

But those English words can hide the construction.

The Greek word is built around:

NOMOS

Greek:

νόμος

Pronounced approximately:

NOH-mos

meaning:

law

rule

established norm

depending upon context.

The prefix:

A-

functions negatively.

So:

A + NOMIA

carries the concept of:

without law

lawlessness

disregard of governing instruction.

Within the earlier Scroll framework already established in this article, the functional restoration is:

TURAHLessness.

Not because the Greek word magically becomes Hebrew, and not because we possess a lost Hebrew manuscript of this sentence.

We do not.

The restoration is functional.

The point is that the surviving Greek does not simply say:

“people who made mistakes.”

It identifies a condition of disregard for governing instruction.

And that occurs immediately after Yahusha says:

“THE ONE DOING THE WILL OF MY FATHER.”

That context matters.

NOTICE WHAT DOES NOT SAVE THEM

They say:

“We prophesied.”

Not enough.

“We cast out demons.”

Not enough.

“We performed mighty works.”

Not enough.

“We used your name.”

Still not enough.

This is one of the strongest warnings in the entire article.

USING THE RIGHT NAME WITHOUT DOING THE FATHER’S WILL IS NOT THE ENDPOINT.

That connects directly back to what we said earlier concerning Yahuah’s Name.

You can learn:

יהוה

You can say:

YAHUAH.

You can learn:

יהושע

You can say:

YAHUSHA.

You can reject LORD.

Reject God as a personal Name.

Learn Paleo-Hebrew.

Study manuscripts.

Study Greek.

Know every historical argument.

And still miss the point if you refuse the One whose Name you restored.

NAME RESTORATION MUST LEAD TO RELATIONSHIP.

RELATIONSHIP MUST LEAD TO HEARING.

HEARING MUST LEAD TO DOING.

That is the pattern.

YAHUSHA ENDS THE TEACHING WITH TWO KINDS OF PEOPLE

This is why Mattithyahu 7 does not end with an abstract theological argument.

It ends with two builders.

Both hear.

One:

HEARS AND DOES.

The other:

HEARS AND DOES NOT DO.

Both build.

Both experience the storm.

But only one house remains.

The difference is not who heard the words.

BOTH HEARD.

The difference is:

WHO DID THEM.

That is exactly the earlier Scroll pattern.

Yahuah speaks.

Will the people listen?

Yahusha teaches.

Will the people do?

The continuity is unmistakable.

**YAHUSHA IDENTIFIES THE GREAT COMMAND WITH
YAHUAH**

Another encounter makes the connection even clearer.

Someone asks Yahusha which command is greatest.

His answer does not begin with himself.

He reaches directly into the earlier Scroll.

Marqus (Mark) 12:28-34

28 And one of the scribes came near, hearing them reasoning together, and seeing that he answered them well, asked him, “Which is the first command of all?”

29 And Yahusha answered him, “The first of all the commands is: ‘Hear, Yashar‘al, Yahuah our Alahym, Yahuah is one.

30 And you shall love Yahuah your Alahym with all your heart, and with all your being, and with all your mind, and with all your strength.’ This is the first command.

31 And the second is like it: ‘You shall love your neighbor as yourself.’ There is no other command greater than these.”

32 And the scribe said to him, “Well said, Teacher. You have spoken according to truth, that He is one, and there is no other besides Him.

33 And to love Him with all the heart and with all the understanding and with all the being and with all the strength, and to love one’s neighbor as oneself, is greater than all the ascending offerings and slaughterings.”

34 And when Yahusha saw that he answered wisely, he said to him, “You are not far from the reign of Alahym.” And no one dared question him further.”

This passage is central to the question:

WHO IS GOD?

Yahusha is asked for the greatest command.

His answer begins:

“HEAR, YASHAR‘AL.”

Then:

“YAHUAH OUR ALAHYM.”

Then:

“YAHUAH IS ONE.”

Then:

“LOVE YAHUAH YOUR ALAHYM.”

Yahusha does not introduce a different deity.

He does not say:

“Forget the One Yashar‘al knew.”

He directs the listener straight back to Yahuah.

AND LOVE OF NEIGHBOR DOES NOT REPLACE LOVE OF YAHUAH

Yahusha places two commands together.

Love Yahuah.

Love your neighbor.

That is not a new conflict between:

religion

and:

being a good person.

Both commands were already present in the earlier Scroll.

Yahusha joins them because they show the two directions in which covenant conduct operates.

Toward Yahuah.

Toward human beings.

This matches what we have already discovered about:

KHASAD.

MISHPAT.

TSADAQ.

The person who claims to love Yahuah while exploiting people contradicts Yahuah's character.

The person who claims to love people while rejecting Yahuah's authority has removed the first command from Yahusha's answer.

Yahusha gives both.

**YAHUSHA DOES NOT TEACH THAT OBEDIENCE
EARNS THE FATHER'S LOVE LIKE A WAGE**

This distinction also matters.

The earlier Scroll did not teach:

“Obey enough rules and maybe Yahuah will become your Father.”

We already established the opposite.

He loved.

He redeemed.

He carried.

He fed.

He called His people His children.

Then He instructed them how His children were to walk.

Relationship precedes faithful response.

But relationship does not make response unnecessary.

That is the difference between:

EARNING A FATHER

and:

LISTENING TO YOUR FATHER.

A child does not become biologically connected to his father because he obeyed enough instructions.

But a child who continually despises his father's voice is revealing something deeply wrong in the relationship.

That is why Yahusha repeatedly uses:

LOVE.

GUARD.

HEAR.

DO.

FATHER'S WILL.

These concepts belong together.

THEN YAHUSHA GIVES A WARNING ABOUT SAYING ONE THING AND DOING ANOTHER

This is important because obedience itself can also become performance.

Yahusha does not simply say:

“Follow religious leaders because they know commands.”

He repeatedly exposes hypocrisy.

A person can teach right words while refusing to live them.

A person can look set apart publicly while being corrupt privately.

A person can perform religion before people while being far from Yahuah internally.

That is not obedience.

It is performance.

And this matches what Yahuah already condemned through the Nabiym.

Offerings without Mishpat.

Songs without Tsadaq.

Assemblies while practicing oppression.

Prayer while hands are full of blood.

Yahusha does not invent this criticism.

He continues it.

THE CONTINUITY IS NOW CLEAR

Put the sequence together.

Yahuah says:

LISTEN TO MY VOICE.

Yahusha says:

HEAR.

Yahuah says:

WALK IN MY WAYS.

Yahusha says:

THE WAY LEADING TO LIFE IS NARROW.

Yahuah says:

LOVE ME.

Yahusha says:

LOVE YAHUAH YOUR ALAHYM.

Yahuah says:

GUARD MY COMMANDS.

Yahusha says:

IF YOU LOVE, GUARD.

Yahuah says:

RETURN.

Yahusha's message calls people away from rebellion and toward the reign of the Father.

Yahuah condemns human corruption hiding behind religious activity.

Yahusha condemns human tradition overriding Yahuah's command.

Yahuah demands Mishpat and Tsadaq rather than empty performance.

Yahusha says trees are known by their fruit.

Yahuah says listen and do.

Yahusha ends his teaching with:

HEAR AND DO.

The pattern did not suddenly reverse.

SO DID YAHUSHA START A NEW RELIGION?

Based upon the witness we have examined:

THAT IS NOT HOW YAHUSHA PRESENTS HIS MISSION.

He identifies Yahuah as the One to love.

He identifies Yahuah as Father.

He speaks the Father's words.

He tells people to do the Father's will.

He rejects Turahlessness.

He condemns traditions that set aside the command of Alahym.

He explicitly says he did not come to destroy the Turah or the Nabiym.

He tells people to hear and do.

That is not a movement away from Yahuah.

It is a call into faithfulness to Yahuah.

BUT THEN COMES THE QUESTION THAT CHANGED CENTURIES OF INTERPRETATION

Yahusha dies.

He is raised.

His taught ones continue.

And eventually writings associated with the Shaliachim circulate among assemblies across the Roman world.

This is where many people are taught that everything changed.

They are told:

Yahusha did not abolish the Turah, but Paul did.

Or:

Yahusha taught obedience while he lived, but after his death a completely different covenant system began.

Or:

The Shaliachim discovered that Yahuah's instructions had become bondage.

Or:

Grace replaced obedience.

Or:

Faith replaced doing.

If those claims are true, we should be able to demonstrate them from the writings themselves.

But before we do that, one principle must remain fixed:

**A LATER WITNESS CANNOT BE MADE TO
CONTRADICT THE EARLIER FOUNDATION WITHOUT
STRONG, EXPLICIT EVIDENCE.**

We cannot take one difficult sentence from a later letter, remove it from its argument, place an inherited English theological meaning over it, and use that sentence to overturn:

Yahuah,

the Turah,

the Nabiym,

and Yahusha.

That would reverse the evidence order.

The proper question is:

WHAT DID THE SHALIACHIM ACTUALLY TEACH?

Did they define belief as permission to rebel?

Did they call Yahuah's commands evil?

Did they tell people to continue in sin?

Did they separate love from obedience?

Did they teach that the Father's standard of right and wrong disappeared?

Or has another major translation and interpretation layer entered the story?

That question brings us directly to one of the most misunderstood words in religious vocabulary:

GRACE.

What does it actually mean?

Does grace mean:

“YAHUAH NO LONGER CARES WHETHER YOU OBEY HIM”?

Or is that a meaning later readers placed into the word?

And once that is established, we can finally examine the Shaliachim without forcing them into a conflict with Yahuah and Yahusha that the texts themselves may not support.

From there, the article moves into its final major issue:

REBELLION.

Because after the Name has been restored, the Father identified, His character established, His instruction understood, the Nabiym heard, and Yahusha examined, the central question can no longer be avoided:

WHAT DO WE CALL IT WHEN YAHUAH SPEAKS AND WE KNOWINGLY REFUSE TO LISTEN?

That is where the road toward the final choice between life and death becomes unavoidable.

TO UNDERSTAND WHO YAHUAH IS, WE HAVE TO UNDERSTAND WHAT HE ACTUALLY COMMANDED

There is a major confusion that has to be corrected before we go any further.

It affects how people understand:

commandments,

obedience,

Turah (instruction),

sin,

Yahusha's teachings,

and ultimately:

WHO YAHUAH IS.

For many people raised around Christianity, the moment they hear the English word:

COMMANDMENTS

their mind automatically goes to:

THE TEN COMMANDMENTS.

So when they read:

"Keep His commandments,"

they automatically hear:

"Keep the Ten Commandments."

When they read:

"If you love me, keep my commandments,"

they automatically hear:

"If you love me, keep the Ten Commandments."

When they read about:

"the commandments of Alahym,"

they may automatically assume:

“the Ten Commandments of God.”

But there is a serious problem.

THAT IS NOT WHAT THE WORD ITSELF SAYS.

The reader has been given one English word:

COMMANDMENT

and that one English word can hide several distinctions preserved in the Scroll.

So before asking what commandments we are supposed to keep, we first have to ask:

WHAT WORD DID THE SCROLL ACTUALLY USE?

Because the collection commonly called:

“THE TEN COMMANDMENTS”

has a specific name in the Scroll.

And its name is not:

“THE TEN MITSWOTH.”

It is:

ASARATH HADABARIM.

THE TEN WORDS.

That difference matters.

FIRST, LEARN THE WORDS

Before we continue, here are the major words you are going to encounter throughout this section.

You should not have to guess what any of them mean.

DABAR

דבר

דָּבָר

Pronunciation: Dah-bahr

Root: ד-ב-ר

Meaning: word, matter, spoken matter, declared thing.

Plural:

DABARIM (WORDS / MATTERS)

דברים

דְּבָרִים

Pronunciation: Dah-bah-reem

Whenever you see Dabarim (words / matters) in this section, understand that we are talking about words, spoken matters, or declared things.

ASARATH HADABARIM

עשרת הדברים

עֲשָׂרַת הַדְּבָרִים

Pronunciation: Ah-sah-raht Hah-dah-bah-reem

Roots: ד-ב-ר | ע-ש-ר

Meaning: the Ten Words, the Ten Matters, the Ten Declared Things.

This is the expression used for the collection written upon the stone tablets.

ASARATH HADABARIM (THE TEN WORDS).

MITSWAH

מצוה

מִצְוָה

Pronunciation: Meets-wah

Root: צ-ו-ה

Meaning: a commanded instruction, a charge that has been commanded.

Plural:

MITSWOTH (COMMANDED INSTRUCTIONS)

מצות

מִצְוֹת

Pronunciation: Meets-wooth

Meaning: commanded instructions, appointed charges that are to be guarded and done.

This distinction is extremely important:

DABAR (WORD / MATTER)

is not the same word as:

MITSWAH (COMMANDED INSTRUCTION).

And:

DABARIM (WORDS / MATTERS)

is not the same word as:

MITSWOTH (COMMANDED INSTRUCTIONS).

They can interact.

A Dabar (word / declared matter) from Yahuah can contain a Mitswah (commanded instruction).

But the words themselves are not identical.

TURAH

תורה

𐤕𐤓𐤕𐤐

Pronunciation: Too-rah

Root: ת-ו-ר

Meaning: instruction, direction, guidance, teaching.

Throughout this article:

TURAH (INSTRUCTION)

does not simply mean the English word “law.”

It identifies Yahuah’s instruction and direction for how His people are to walk.

KHUQ

חק

𐤕𐤕

Pronunciation: Khooq

Root: ח-ק-ק

Meaning: fixed statute, prescribed instruction, established decree.

Plural:

KHUQIM (FIXED STATUTES)

חקים

חֲקִימָה

Pronunciation: Khoo-qeem

These are fixed or established instructions.

MISHPAT

משפט

מִשְׁפָּט

Pronunciation: Mish-paht

Root: ש-פ-ט

Meaning: judgment, ruling, right decision, determination of what is right.

Plural:

MISHPATIM (RIGHT RULINGS / JUDGMENTS)

משפטים

מִשְׁפָּטִים

Pronunciation: Mish-pah-teem

These are Yahuah's rulings for putting matters into right order.

ADUTH

עדות

אדוּת

Pronunciation: Ah-dooth

Root: עד-ד

Meaning: testimony, witness, witness-record.

So when we use:

ADUTH (TESTIMONY / WITNESS-RECORD),

we are talking about something functioning as testimony or covenant witness.

BARIYTH

ברית

בּרִית

Pronunciation: Bah-reeth

Root: בר-ת

Meaning: covenant bond, binding covenant relationship.

So throughout this section:

BARIYTH (COVENANT)

means the covenant bond established between the parties.

Now that the reader knows the vocabulary, we can see what the Scroll actually says.

THE SCROLL DOES NOT CALL THEM “THE TEN MITSWOTH”

This needs to be established directly.

Dabarim (Deuteronomy) 4:12-14

12 And Yahuah spoke to you from the midst of the fire. You heard the voice of the Dabarim (words / spoken matters), but you saw no form. There was only a voice.

13 And He declared to you His Bariyth (covenant), which He commanded you to do:

THE ASARATH HADABARIM (THE TEN WORDS),

and He wrote them upon two tablets of stone.

14 And Yahuah commanded at that time that you be taught the Khuqim (fixed statutes) and the Mishpatim (right rulings), so that you would do them in the land into which you were crossing to possess it.

Stop here.

This passage gives us the distinction inside the passage itself.

Verse 13 identifies:

ASARATH HADABARIM (THE TEN WORDS).

Then verse 14 immediately speaks about:

KHUQIM (FIXED STATUTES)

and:

MISHPATIM (RIGHT RULINGS).

That means the reader cannot honestly say:

“Yahuah gave the Ten Words, therefore there was nothing else to obey.”

The next sentence itself speaks about additional categories of instruction.

And notice something else.

The Scroll did not say:

ASARATH HAMITSWOTH.

It said:

ASARATH HADABARIM.

THE TEN WORDS.

THE SAME NAME IS REPEATED

Shamuth (Exodus) 34:27-28

27 And Yahuah said, "Write these Dabarim (words / matters), because according to these Dabarim (words / matters) I have cut a Bariyth (covenant) with you and with Yashar'al."

28 And he was there with Yahuah forty days and forty nights. He ate no bread and drank no water. And He wrote upon the tablets the Dabarim (words / matters) of the Bariyth (covenant):

THE ASARATH HADABARIM (THE TEN WORDS).

Again:

TEN WORDS.

Not:

TEN MITSWOTH.

This does not mean that the Ten Words contain no commands.

Of course they contain commands.

The distinction is about what the collection is actually called.

That distinction matters because later, when someone encounters the word:

MITSWOTH (COMMANDED INSTRUCTIONS),

they cannot automatically change its meaning into:

ASARATH HADABARIM (THE TEN WORDS).

Those are different expressions.

THE TABLETS ARE AGAIN IDENTIFIED AS THE TEN WORDS

Dabarim (Deuteronomy) 10:1-5

1 At that time Yahuah said, “Cut for yourself two tablets of stone like the first ones, and come up to Me on the mountain, and make for yourself an ark of wood.

2 And I shall write upon the tablets the Dabarim (words / matters) that were upon the first tablets which you broke, and you shall place them in the ark.”

3 So an ark of acacia wood was made, and two tablets of stone were cut like the first ones, and they were carried up the mountain.

4 And He wrote upon the tablets according to the first writing:

THE ASARATH HADABARIM (THE TEN WORDS),

which Yahuah had spoken to you on the mountain from the midst of the fire on the day of the assembly. And Yahuah gave them.

5 Then the tablets were brought down from the mountain and placed in the ark which had been made, and there they remained, as Yahuah commanded.

Again:

ASARATH HADABARIM (THE TEN WORDS).

So this is not based upon one isolated occurrence.

The internal Scroll witness repeats the terminology.

CHAPTER 6

Then What Is a Mitzvah?

Now we can answer the question that was missing before.

When you see:

MITSWAH (COMMANDED INSTRUCTION),

you are dealing with the root:

צוה

connected with commanding, charging, or directing something to be done.

So:

MITSWAH (COMMANDED INSTRUCTION)

means an instruction that has been commanded.

Plural:

MITSWOTH (COMMANDED INSTRUCTIONS).

That is why translating Mitswoth simply as “commandments” can become confusing for an English reader.

The English reader may see:

“commandments”

and mentally add:

“the Ten.”

But the original term itself does not contain the number:

TEN.

If the Scroll means:

ASARATH HADABARIM (THE TEN WORDS),

it can identify them as such.

If it says:

MITSWOTH (COMMANDED INSTRUCTIONS),

you have to read the context and determine which commanded instructions are being discussed.

You cannot simply insert:

“THE TEN”

into every occurrence.

THE SCROLL ITSELF PUTS THE CATEGORIES TOGETHER

This is where the argument becomes even stronger.

If Mitswoth (commanded instructions) meant nothing more than the Ten Words every time, why does the Scroll repeatedly place Mitswoth (commanded instructions) alongside other instruction categories?

Look at what Yahuah says immediately after the Ten Words are reviewed.

Dabarim (Deuteronomy) 5:31-33

31 “But you, stand here by Me, and I shall speak to you all the Mitswah (commanded instruction), and the Khuqim (fixed statutes), and the

Mishpatim (right rulings), which you shall teach them, so that they shall do them in the land which I am giving them to possess.

32 And you shall guard to do according to what Yahuah your Alahym has commanded you. You shall not turn aside to the right or to the left.

33 In all the way which Yahuah your Alahym has commanded you, you shall walk, so that you may live, and so that it may be well with you, and so that you may prolong your days in the land which you shall possess.”

Look at the categories:

MITSWAH (COMMANDED INSTRUCTION).

KHUQIM (FIXED STATUTES).

MISHPATIM (RIGHT RULINGS).

And what are the people told to do?

LEARN THEM.

DO THEM.

DO NOT TURN ASIDE.

WALK IN THE WAY YAHUAH COMMANDED.

That cannot be reduced to:

“Just remember the Ten.”

YAHUAH SAYS IT AGAIN

Dabarim (Deuteronomy) 11:1

1 “And you shall love Yahuah your Alahym, and you shall guard His Mishmarath (guarded charge), and His Khuqim (fixed statutes), and His Mishpatim (right rulings), and His Mitswoth (commanded instructions), all the days.”

Now look at what is actually named.

His:

MISHMARATH (GUARDED CHARGE).

His:

KHUQIM (FIXED STATUTES).

His:

MISHPATIM (RIGHT RULINGS).

His:

MITSWOTH (COMMANDED INSTRUCTIONS).

Not:

“Keep the Ten only.”

This is Yahuah’s own instruction structure.

ANOTHER INTERNAL WITNESS MAKES IT EVEN CLEARER

Wayiqra (Leviticus) 26:46

46 These are the Khuqim (fixed statutes), and the Mishpatim (right rulings), and the Turath (instructions), which Yahuah established between Himself and the children of Yashar‘al at Mount Sinay through His servant.

Again, multiple categories.

KHUQIM (FIXED STATUTES).

MISHPATIM (RIGHT RULINGS).

TURATH (INSTRUCTIONS).

The mountain instruction cannot be reduced to ten items.

AND THE NEXT CHAPTER SPECIFICALLY NAMES MITSWOTH

Wayiqra (Leviticus) 27:34

34 These are the Mitswoth (commanded instructions) which Yahuah commanded for the children of Yashar'al at Mount Sinay.

Notice what the Scroll itself just did.

It called the stone-tablet collection:

ASARATH HADABARIM (THE TEN WORDS).

But it also speaks of:

MITSWOTH (COMMANDED INSTRUCTIONS)

given at Sinay.

Those terms cannot simply be collapsed into each other.

THIS IS WHY “COMMANDMENTS” CANNOT AUTOMATICALLY MEAN “THE TEN”

The internal evidence gives us a very simple structure:

ASARATH HADABARIM

(THE TEN WORDS)

The covenant words written upon the stone tablets.

MITSWAH

(A COMMANDED INSTRUCTION)

One commanded charge or instruction.

MITSWOTH

(COMMANDED INSTRUCTIONS)

The plural body of commanded instructions.

KHUQIM

(FIXED STATUTES)

Established or prescribed instructions.

MISHPATIM

(RIGHT RULINGS / JUDGMENTS)

Rulings establishing what is right and how matters are to be judged.

ADUTH

(TESTIMONY / WITNESS-RECORD)

Covenant testimony or witness.

BARIYTH

(COVENANT)

The binding covenant relationship.

TURAH

(INSTRUCTION / DIRECTION / GUIDANCE)

The broader body of instruction directing how Yahuah's people are to walk.

Now the reader can actually understand what is being said.

THIS IS NOT ABOUT REMOVING THE TEN WORDS

This correction must not be misunderstood.

We are not saying:

“The Ten Words do not matter.”

The opposite.

Yahuah spoke them.

Yahuah wrote them upon stone.

They are identified as the Dabarim (words / declared matters) of the Bariyth (covenant).

They have a special position in the covenant witness.

The correction is:

DO NOT TAKE THE TEN WORDS AND USE THEM TO ERASE EVERYTHING ELSE YAHUAH COMMANDED.

That is the error.

The Ten Words are not the whole Turah (instruction) by themselves.

The Scroll contains:

Mitswoth (commanded instructions),

Khuqim (fixed statutes),

Mishpatim (right rulings),

Aduth (testimony / witness-record),

Dabarim (words / matters),

and the wider Turah (instruction).

THE BARIYTH WAS NOT BUILT AROUND TEN WORDS ALONE

Now look at what happens when the Bariyth (covenant) is formally confirmed with the people.

Shamuth (Exodus) 24:3-8

3 And the servant came and told the people all the Dabarim (words / matters) of Yahuah and all the Mishpatim (right rulings). And all the

people answered with one voice and said, “All the Dabarim (words / matters) which Yahuah has spoken, we shall do.”

4 And all the Dabarim (words / matters) of Yahuah were written. And he rose early in the morning and built an altar beneath the mountain and twelve standing stones according to the twelve tribes of Yashar‘al.

5 And young men of the children of Yashar‘al were sent, and they offered ascending offerings and slaughtered peace offerings of bulls to Yahuah.

6 And half of the blood was taken and placed in basins, and half of the blood was sprinkled upon the altar.

7 And the Saphar HaBariyth (Scroll of the Covenant) was taken and read in the hearing of the people. And they said:

“ALL THAT YAHUAH HAS SPOKEN WE SHALL DO, AND WE SHALL HEAR AND OBEY.”

8 And the blood was taken and sprinkled upon the people, and it was said:

“SEE THE BLOOD OF THE BARIYTH (COVENANT) WHICH YAHUAH HAS CUT WITH YOU ACCORDING TO ALL THESE DABARIM (WORDS / MATTERS).”

This passage is extremely important.

The people did not say:

“We agree to ten things.”

They said:

ALL THAT YAHUAH HAS SPOKEN.

The Saphar HaBariyth (Scroll of the Covenant) was read.

The people heard it.

The people agreed to do it.

And the Bariyth (covenant) was confirmed:

ACCORDING TO ALL THESE DABARIM (WORDS / MATTERS).

This is larger than a ten-only understanding.

NOW WE CAN UNDERSTAND WHAT “GUARD HIS COMMANDMENTS” MEANS

This is where the confusion reaches the later writings.

A person sees:

“GUARD HIS COMMANDMENTS”

and automatically thinks:

“THE TEN COMMANDMENTS.”

But now we know that assumption cannot simply be inserted into the text.

The question must be:

WHAT COMMANDS?

Whose commands?

Which commands?

What instruction had already been established?

What is the immediate context?

What had Yahuah already commanded?

What is the writer referring back to?

You cannot answer those questions simply by seeing the English word:

COMMANDMENTS.

THE SURVIVING GREEK ALSO HAS TO BE READ CAREFULLY

In the surviving Greek writings, one important word translated as “commandment” is:

ENTOLĒ

ἐντολή

Pronunciation: En-to-lay

Meaning: command, authoritative instruction, order, directive.

Plural:

ENTOLAI

ἐντολαί

Pronunciation: En-to-lie

Meaning: commands, authoritative instructions.

The word itself does not contain the number ten.

It does not itself say:

“TEN COMMANDMENTS.”

So when a later Scroll says:

“guard the entolai,”

the reader still has to ask:

WHICH COMMANDS?

The context has to answer that question.

We cannot put the word:

TEN

into a sentence where the word:

TEN

is not present.

NOW READ YAHUSHA'S WORDS AGAIN

Yahukhanan (John) 14:15-24

15 “If you love me, guard my Entolai (commands / authoritative instructions).

16 And I shall ask the Father, and He shall give you another helper, so that He may remain with you,

17 the Ruakh (breath / spirit) of Amat (truth), whom the world is unable to receive because it does not see Him or know Him. But you know Him because He remains with you and shall be in you.

18 I shall not leave you as orphans. I am coming to you.

19 Yet a little while and the world sees me no more, but you shall see me. Because I live, you also shall live.

20 In that day you shall know that I am in my Father, and you are in me, and I am in you.

21 The one having my Entolai (commands / authoritative instructions) and guarding them, that one is the one loving me. And the one loving me shall be loved by my Father, and I shall love him and reveal myself to him.”

22 Yahudah, not the man of Qariyuth, said to him, “Master, what has happened that you are about to reveal yourself to us and not to the world?”

23 Yahusha answered and said to him, “If anyone loves me, he shall guard my Dabar (word / spoken instruction), and my Father shall love him, and We shall come to him and make Our dwelling with him.

24 The one not loving me does not guard my Dabarim (words / spoken instructions). And the Dabar (word / message) which you hear is not mine, but the Father's who sent me."

Now the passage is clearer.

Yahusha says:

GUARD MY ENTOLAI

(COMMANDS / AUTHORITATIVE INSTRUCTIONS).

The surviving Greek does not say:

"GUARD THE TEN WORDS ONLY."

And then Yahusha immediately connects what he speaks to:

THE FATHER.

"The Dabar (word / message) which you hear is not mine, but the Father's who sent me."

That is why this remains directly connected to:

WHO IS GOD?

Yahusha is pointing back to the Father.

The Father is the source.

The Father sends him.

The Father's Dabar (word / message) is being delivered.

So obedience cannot be separated from knowing the One who gave the instruction.

NOW WE CAN READ “I KNOW HIM” CORRECTLY

Yahukhanan Ri’shun (1 John) 2:1-11

1 My little children, I write these things to you so that you do not sin. And if anyone sins, we have an advocate with the Father, Yahusha Mashiach, the Tsadaq (right / just) one.

2 And he is the covering concerning our sins, and not concerning ours only, but also concerning the whole world.

3 And by this we know that we have known Him:

IF WE GUARD HIS ENTOLAI (COMMANDS / AUTHORITATIVE INSTRUCTIONS).

4 The one saying, “I know Him,” and not guarding His Entolai (commands / authoritative instructions) is a liar, and the Amat (truth) is not in him.

5 But whoever guards His Dabar (word / instruction), truly in that one the love of Alahym has been brought to fullness. By this we know that we are in Him.

6 The one saying that he remains in Him ought himself also to walk just as he walked.

7 Beloved ones, I do not write to you a foreign command, but a command which you had from the beginning. The earlier command is the Dabar (word / instruction) which you heard.

8 Yet in another sense I write it to you as renewed in its living expression, which is true in him and in you, because the darkness is passing away and the true light already shines.

9 The one saying he is in the light while hating his brother is in darkness until now.

10 The one loving his brother remains in the light, and there is no stumbling block in him.

11 But the one hating his brother is in darkness and walks in darkness and does not know where he is going, because the darkness has blinded his eyes.

Now ask the question correctly:

WHAT COMMANDS?

The text does not say:

“THE TEN COMMANDMENTS.”

The surviving word is:

ENTOLAI (COMMANDS / AUTHORITATIVE INSTRUCTIONS).

So the reader has to follow the context instead of importing the number ten.

And the context says:

knowing Him,

guarding His commands,

guarding His Dabar (word / instruction),

walking as Yahusha walked,

loving one's brother,

and not remaining in darkness.

That is already broader than simply recognizing a list of ten statements.

AND THIS IS WHY UNDERSTANDING SIN REQUIRES UNDERSTANDING YAHUAH'S INSTRUCTION

If somebody has been taught:

“COMMANDMENTS = TEN COMMANDMENTS”

every single time,

then their definition of sin can also become artificially narrow.

They may reason:

“I didn’t murder.”

“I didn’t steal.”

“I didn’t commit adultery.”

“So I am obedient.”

But what about a Mitswah (commanded instruction) outside the Ten Words?

What about a Khuq (fixed statute)?

What about a Mishpat (right ruling)?

What about Yahuah’s instructions concerning the poor?

The widow?

The fatherless?

The Gar (sojourner / resident stranger)?

Honest weights?

Restitution?

Food?

Sexual boundaries?

Blood?

Shabbath?

Appointed times?

Justice?

False testimony?

Idolatrous practices?

If Yahuah commanded it, does disobedience stop being disobedience merely because that particular instruction was not written among the Asarath HaDabarim (Ten Words)?

That would make no sense.

And the later Scroll gives us a definition that forces the issue.

WHAT IS SIN?

Yahukhanan Ri'shun (1 John) 3:1-10

1 See what kind of love the Father has given us, that we should be called children of Alahym. Because of this the world does not know us, because it did not know Him.

2 Beloved ones, now we are children of Alahym, and what we shall be has not yet been revealed. But we know that when he is revealed, we shall be like him, because we shall see him as he is.

3 And everyone having this expectation in him purifies himself, just as he is pure.

4 Everyone practicing sin also practices Anomia (violation of governing instruction / lawlessness), and sin is Anomia (violation of governing instruction / lawlessness).

5 And you know that he was revealed in order to take away sins, and in him there is no sin.

6 Everyone remaining in him does not continue practicing sin. Everyone continuing in sin has neither seen him nor known him.

7 Little children, let no one deceive you. The one doing Tsadaq (what is right / just) is tsadaq (right / just), just as he is tsadaq.

8 The one practicing sin is of the adversary, because the adversary sins from the beginning. For this purpose the Son of Alahym was revealed, that he might destroy the works of the adversary.

9 Everyone born of Alahym does not continue making sin his practice, because His seed remains in him, and he cannot continue in sin as his settled way because he has been born of Alahym.

10 In this the children of Alahym and the children of the adversary are revealed: everyone not doing Tsadaq (what is right / just) is not of Alahym, nor is the one not loving his brother.

Now we need another word.

ANOMIA

ἀνομία

Pronunciation: Ah-no-mee-ah

Meaning in context: lawlessness, violation of governing instruction, acting contrary to established instruction.

So the passage connects:

SIN

with:

ANOMIA

(VIOLATION OF GOVERNING INSTRUCTION / LAWLESSNESS).

It does not define sin as:

“BREAKING ONLY ONE OF THE TEN WORDS.”

That phrase is not there.

This is why the distinction matters.

IF YOU DO NOT KNOW HIS INSTRUCTION, HOW WILL YOU KNOW WHAT REBELLION AGAINST HIM IS?

This brings us straight back to the title of this article.

WHO IS GOD?

Yahuah is not merely a Being people are supposed to believe exists.

Yahuah speaks.

Yahuah commands.

Yahuah teaches.

Yahuah establishes right judgment.

Yahuah defines what is clean and unclean.

Yahuah defines what is Tsadaq (right / just).

Yahuah defines what is crooked.

Yahuah establishes His Shabbath.

Yahuah establishes His appointed times.

Yahuah establishes His Bariyth (covenant).

Yahuah gives His Turah (instruction).

Therefore:

KNOWING YAHUAH CANNOT BE SEPARATED FROM HEARING WHAT YAHUAH SAYS.

This is why saying:

“I know God”

is not the end of the question.

Which Alahym?

What is His Name?

What has He said?

What has He commanded?

What does He call right?

What does He call sin?

What does He require?

What does He hate?

What does He love?

How does He tell His people to walk?

Those questions reveal:

WHO HE IS.

**THE TEN WORDS ARE IMPORTANT, BUT THEY ARE
NOT THE ENTIRE TURAH**

The internal Scroll structure is now clear:

ASARATH HADABARIM

(THE TEN WORDS)

The special covenant words written upon the stone tablets.

MITSWAH

(A COMMANDED INSTRUCTION)

One commanded instruction.

MITSWOTH

(COMMANDED INSTRUCTIONS)

Multiple commanded instructions.

KHUQIM

(FIXED STATUTES)

Established prescribed instructions.

MISHPATIM

(RIGHT RULINGS / JUDGMENTS)

Yahuah's rulings establishing right order.

ADUTH

(TESTIMONY / WITNESS-RECORD)

Covenant testimony and witness.

BARIYTH

(COVENANT)

The binding covenant relationship.

TURAH

(INSTRUCTION / DIRECTION / GUIDANCE)

The wider instructional framework in which Yahuah teaches His people how to walk.

The mistake is not honoring the Ten Words.

The mistake is taking the Ten Words and using them to erase the rest of the instruction.

AND YAHUAH EVEN REQUIRED THE RULER TO LIVE UNDER THE WHOLE INSTRUCTION

Dabarim (Deuteronomy) 17:18-20

18 And it shall be, when he sits upon the throne of his reign, that he shall write for himself a copy of this Turah (instruction) in a Saphar (scroll / written record), from before the Kahaman (priests / appointed ministers), the Lewiym.

19 And it shall remain with him, and he shall read in it all the days of his life, so that he may learn to fear Yahuah his Alahym, to guard:

ALL THE DABARIM (WORDS / MATTERS) OF THIS TURAH (INSTRUCTION),

and these Khuqim (fixed statutes), to do them.

20 His heart shall not be lifted above his brothers, and he shall not turn aside from the Mitswah (commanded instruction), to the right hand or to the left, so that he may prolong his days in his reign, he and his sons, in the midst of Yashar'al.

Read the wording carefully.

The ruler was commanded to:

write the Turah (instruction),

keep the Turah (instruction) with him,

read the Turah (instruction),

learn to fear Yahuah,

guard all the Dabarim (words / matters) of the Turah (instruction),

do the Khuqim (fixed statutes),

and not turn aside from the Mitswah (commanded instruction).

The text does not say:

“WRITE THE TEN WORDS AND IGNORE EVERYTHING ELSE.”

It says:

ALL THE DABARIM OF THIS TURAH.

ALL THE WORDS OF THIS INSTRUCTION.

That word:

ALL

matters.

THIS IS THE QUESTION THE READER SHOULD BEGIN ASKING EVERY TIME

From this point forward, whenever you encounter the English word:

COMMANDMENT

do not automatically think:

TEN COMMANDMENTS.

Stop.

Ask:

WHAT WORD IS ACTUALLY HERE?

Is it:

Mitswah (commanded instruction)?

Mitswoth (commanded instructions)?

Dabar (word / matter)?

Dabarim (words / matters)?

Khuq (fixed statute)?

Khuqim (fixed statutes)?

Mishpat (right ruling)?

Mishpatim (right rulings)?

Aduth (testimony / witness-record)?

Turah (instruction)?

Or, in a surviving Greek witness:

Entolē (command / authoritative instruction)?

Entolai (commands / authoritative instructions)?

Then ask:

WHAT DOES THE CONTEXT SAY?

That prevents an English religious assumption from being inserted into the Scroll before the Scroll has been allowed to define itself.

NOW THE QUESTION BECOMES MUCH BIGGER THAN “DO YOU KEEP THE TEN COMMANDMENTS?”

The real question becomes:

DO YOU HEAR YAHUAH?

Do you guard His Mitswoth (commanded instructions)?

Do you respect His Khuqim (fixed statutes)?

Do you walk according to His Mishpatim (right rulings)?

Do you receive His Turah (instruction)?

Do you honor His Bariyth (covenant)?

Do you believe His Dabarim (words / declared matters)?

Do you actually want to know what He commanded?

Because this is where the subject of sin becomes inseparable from the subject of:

WHO IS YAHUAH?

If Yahuah is the One establishing the instruction, then rebellion is rebellion against Him.

If Yahuah establishes the Mishpat (right ruling), rejecting it is rejecting His judgment.

If Yahuah gives the Mitswah (commanded instruction), refusing it is refusing His command.

If Yahuah gives the Turah (instruction), rejecting it is rejecting His instruction.

And if someone says:

“I KNOW HIM,”

while refusing to hear what He actually says, the Scroll has already confronted that claim.

This is why knowing His Name and knowing His ways cannot be separated.

HIS NAME TELLS US WHO IS SPEAKING.

HIS TURAH (INSTRUCTION) TELLS US HOW THE ONE SPEAKING SAYS WE ARE TO WALK.

And now we can go even deeper.

Because once we understand that sin cannot be reduced to merely violating the Ten Words, another major question immediately appears:

WHAT DOES YAHUAH HIMSELF CALL SIN?

Not what Christianity later called sin.

Not what a denomination calls sin.

Not what modern culture calls sin.

Not what a religious tradition decided sin means.

WHAT DOES THE SCROLL ITSELF CALL SIN?

And does the Scroll use only one word for sin?

Or, just as English “commandments” can compress Mitswoth (commanded instructions), Khuqim (fixed statutes), Mishpatim (right rulings), and other instruction terms, has the English word:

SIN

also compressed several different words that describe different kinds of rebellion against Yahuah?

That distinction takes us even deeper into understanding who Yahuah is, because to understand what He calls sin, we first have to understand what He says is right.

NOW WE HAVE TO ASK THE QUESTION MOST PEOPLE WERE NEVER TAUGHT TO ASK: WHAT IS “SIN”?

We just established something important.

The English word:

COMMANDMENTS

can hide several different instruction categories.

Mitswoth (commanded instructions).

Khuqim (fixed statutes).

Mishpatim (right rulings / judgments).

Dabarim (words / declared matters).

Aduth (testimony / witness-record).

Turah (instruction / direction).

The same problem happens with another extremely important English word:

SIN.

People hear “sin” constantly.

“Everybody sins.”

“Jesus died for your sins.”

“Repent of your sins.”

“Don’t live in sin.”

“Your sins are forgiven.”

But what exactly is:

SIN?

If you ask ten people, you may receive ten different answers.

Something bad.

Something immoral.

Something against God.

Breaking the Ten Commandments.

Doing something that makes you feel guilty.

Doing something your church says is wrong.

But those definitions leave a major problem.

WHO DECIDES WHAT SIN IS?

If human culture decides, then the definition changes whenever culture changes.

If a religious institution decides, then different institutions can create different definitions.

If personal feelings decide, then every person becomes his own authority.

But if Yahuah is the Creator, Father, Judge, and giver of Turah (instruction), then the standard belongs to:

YAHUAH.

That means we cannot understand sin without understanding:

WHO YAHUAH IS.

And when we examine the Scroll internally, another problem appears.

THE ENGLISH WORD “SIN” DOES NOT REPRESENT ONLY ONE SOURCE WORD.

Several different words can disappear underneath that one English word.

They describe different kinds of failure, crookedness, rebellion, unfaithfulness, and liability.

So we need to separate them.

FIRST WORD: KHATA

KHATA

חטא

𐤇𐤊𐤕𐤕

Pronunciation: Khah-tah

Root: ח-ט-נ

Meaning: to sin, miss, fail, go wrong, fail to meet what is required.

This is one of the major roots hidden underneath the English word:

SIN.

But notice something immediately.

Khata (sin / miss / fail) is not simply a religious label attached to a mysterious invisible substance.

The word describes:

FAILURE IN RELATION TO A STANDARD.

Something has been missed.

Something required has not been reached.

Something right has not been done.

And the Scroll itself gives us an unusually clear example where this root is used outside the way many people normally think about “sin.”

THE ROOT KHATA CAN DESCRIBE MISSING A TARGET

Shaphatim (Judges) 20:15-16

15 And the children of Binyamin were numbered on that day from the cities: twenty-six thousand men drawing the sword, besides the inhabitants of Giba‘ah, who numbered seven hundred chosen men.

16 Among all this people were seven hundred chosen men, left-handed. Every one could sling a stone at a hair and would not Khata (miss).

Look carefully.

The verse is describing skilled slingers.

They could sling at a hair and:

NOT KHATA.

In this setting, Khata does not mean:

“commit a religious sin.”

It means:

MISS.

Fail to strike the intended target.

That gives us an important concrete picture for the root.

There is a target.

There is an intended result.

And Khata (miss / sin / fail) describes failing to reach it.

But when the Scroll uses the same root in relation to Yahuah, the standard is not invented by the person.

YAHUAH ESTABLISHES THE STANDARD.

That is why Turah (instruction) matters.

If you do not know what Yahuah instructed, how will you understand what it means to depart from His instruction?

KHATA IS NOT THE ONLY WORD

This is where English begins compressing the Scroll.

Another word can also appear beneath words such as:

“iniquity,”

“wrongdoing,”

or sometimes language connected with sin.

That word is:

‘AWUN

און

און

Pronunciation: Ah-woon, with the opening ‘Ayin sounded deep in the throat.

Root: א-נ-נ

Meaning: crookedness, twisted wrongdoing, guilt or liability produced by crooked action, depending upon context.

So:

KHATA (SIN / MISS / FAIL)

and:

‘AWUN (CROOKEDNESS / GUILT)

are related categories of wrongdoing, but they are not the same word.

This matters.

Because the Scroll can place them together.

YAHUAH HIMSELF DISTINGUISHES THESE CATEGORIES

Shamuth (Exodus) 34:5-9

5 And Yahuah descended in the cloud and stood there with him, and proclaimed the Name:

YAHUAH.

6 And Yahuah passed before him and proclaimed:

“Yahuah, Yahuah, Al, compassionate and showing favor, slow to anger, abundant in Khasad (steadfast covenant loyalty / faithful kindness) and Amat (truth / reliability),

7 guarding Khasad (steadfast covenant loyalty / faithful kindness) for thousands, lifting away ‘Awun (crookedness / guilt), Pasha‘ (rebellion / transgression), and Khata’ah (sin / failure), yet not declaring the guilty innocent without judgment, visiting the ‘Awun (crookedness / guilt) of fathers upon children and upon children’s children to the third and fourth generation.”

8 And immediately the servant bowed toward the earth and prostrated himself.

9 And he said, “If now I have found favor in Your eyes, my Master, please let my Master go in our midst, although this is a stiff-necked people, and lift away our ‘Awun (crookedness / guilt) and our Khata’ah (sin / failure), and take us as Your inheritance.”

This is one of the most important passages for understanding the question.

Because Yahuah identifies Himself.

He proclaims His Name:

YAHUAH.

Then He describes His character.

Compassionate.

Patient.

Abundant in Khasad (steadfast covenant loyalty / faithful kindness).

Abundant in Amat (truth / reliability).

And then the passage distinguishes:

‘AWUN

(CROOKEDNESS / GUILT)

PASHA‘

(REBELLION / TRANSGRESSION)

KHATA‘AH

(SIN / FAILURE)

Three categories appear together.

If they were simply identical words with absolutely no distinction, there would be little reason for the text to stack them together.

The English reader may see something like:

“iniquity, transgression, and sin”

and pass over it.

But the source vocabulary is telling us more.

SECOND WORD: ‘AWUN

Again:

‘AWUN

(CROOKEDNESS / GUILT)

עון

אָפּ

Pronunciation: Ah-woon, with a deep opening ‘Ayin.

Root: ל-ו-א

Meaning: crookedness, twisted wrongdoing, and in some contexts the guilt or liability carried because of that wrongdoing.

The important picture is:

SOMETHING HAS BECOME CROOKED.

Not straight.

Not properly ordered.

This connects directly with what we have already learned about:

TSADAQ

(RIGHT / JUST / PROPERLY ORDERED).

If Tsadaq (right / just) concerns what is properly ordered,

then 'Awun (crookedness / guilt) describes a movement into what is twisted or crooked.

Again, this tells us something about:

WHO YAHUAH IS.

Yahuah does not define right and wrong randomly.

Throughout the Scroll He repeatedly identifies Himself with:

Tsadaq (right order / justice),

Mishpat (right ruling / judgment),

Amat (truth / reliability),

and straightness of way.

Crookedness contradicts His order.

THIRD WORD: PASHA'

PASHA'

פָּשָׁא

פֶּשַׁע

Pronunciation: Pah-shah, ending with a deep ‘Ayin.

Root: פ-ש-ע

Meaning: rebel, revolt, transgress by breaking allegiance or resisting authority.

This is stronger than merely:

MISSING.

Pasha‘ (rebellion / transgression) carries the idea of:

BREAKING WITH AUTHORITY.

REVOLTING.

REBELLING.

That is why simply translating everything:

SIN

can hide important information.

A person can fail.

A person can miss.

A person can become crooked.

And a person can deliberately rebel.

The Scroll has vocabulary capable of distinguishing these conditions.

THE DIFFERENCE MATTERS

Imagine a father tells his child:

“Take this package to that house.”

The child genuinely tries but accidentally goes to the wrong house.

That is one kind of failure.

Now imagine the child knows exactly which house the father identified, looks at the father, and says:

“I heard you. I know what you said. I am deliberately taking it somewhere else because I refuse your authority.”

Those situations are not identical.

Both can result in the instruction not being completed.

But the posture is different.

That difference helps us understand why the Scroll contains different words.

KHATA

(SIN / MISS / FAIL)

can describe failure relative to the standard.

‘AWUN

(CROOKEDNESS / GUILT)

can describe crookedness and the liability associated with it.

PASHA‘

(REBELLION / TRANSGRESSION)

can describe revolt against authority.

And there are still more.

FOURTH WORD: MA‘AL

MA‘AL

מעל

מֵאֵל

Pronunciation: Mah-ahl, with the ‘Ayin heard in the second part.

Root: מ-א-ל

Meaning: act unfaithfully, breach trust, commit covenant unfaithfulness.

This word brings another dimension into the discussion.

RELATIONSHIP.

Someone can violate trust.

Someone can act faithlessly toward a covenant relationship.

That is why reducing everything to:

“BREAKING A RULE”

can also become too shallow.

Yahuah did not merely hand Yashar‘al an impersonal legal code.

He established a:

BARIYTH

(COVENANT / BINDING RELATIONSHIP).

Therefore disobedience can also become:

UNFAITHFULNESS WITHIN A RELATIONSHIP.

THE SCROLL USES MA‘AL FOR COVENANT UNFAITHFULNESS

Dabarim (Deuteronomy) 32:45-52

45 And when all these Dabarim (words / matters) had been spoken to all Yashar‘al,

46 he said to them, “Set your hearts upon all the Dabarim (words / matters) which I testify among you today, which you shall command your children to guard and do, all the Dabarim (words / matters) of this Turah (instruction).

47 For it is not an empty Dabar (word / matter) for you, because it is your life, and through this Dabar (word / matter) you shall prolong your days upon the land which you are crossing the Yarden to possess.”

48 And Yahuah spoke on that same day, saying,

49 “Go up this mountain of the ‘Abariym, Mount Nabu, which is in the land of Mu’ab, opposite Yarikhah, and see the land of Kana’an which I am giving to the children of Yashar‘al as a possession.

50 And you shall die upon the mountain which you ascend, and be gathered to your people, as Aharun your brother died upon Mount Hur and was gathered to his people,

51 because you committed Ma‘al (unfaithfulness / breach of trust) against Me among the children of Yashar‘al at the waters of Maribath-Qadash, in the wilderness of Tsin, because you did not set Me apart in the midst of the children of Yashar‘al.

52 For from a distance you shall see the land, but you shall not enter there, into the land which I am giving to the children of Yashar‘al.”

Notice the language.

Yahuah does not merely describe:

“a mistake.”

He says:

MA‘AL

(UNFAITHFULNESS / BREACH OF TRUST)

AGAINST ME.

That last part matters.

Against:

ME.

This is personal.

Relational.

Covenantal.

That is why understanding sin helps us understand who Yahuah is.

Wrongdoing is not merely violating abstract rules floating in space.

It is disobedience toward:

SOMEONE.

The One who spoke.

The One who established the Bariyth (covenant).

The One whose Name is:

YAHUAH.

FIFTH WORD: ASHAM

ASHAM

אשם

אשם

Pronunciation: Ah-shahm

Root: א-ש-א

Meaning: become guilty, incur liability, bear responsibility for an offense.

Depending upon context, the same root can also be connected with the offering brought concerning such liability.

This introduces another dimension:

LIABILITY.

Something has happened.

The person now bears responsibility concerning it.

So again:

KHATA

(SIN / MISS / FAILURE)

‘AWUN

(CROOKEDNESS / GUILT)

PASHA ‘

(REBELLION / TRANSGRESSION)

MA ‘AL

(UNFAITHFULNESS / BREACH OF TRUST)

ASHAM

(GUILT / LIABILITY)

are connected concepts.

But they are not simply one identical source word.

English:

SIN

can flatten these distinctions.

LOOK AT HOW PRECISE THE TURAH IS ABOUT RESPONSIBILITY

Wayiqra (Leviticus) 5:14-19

14 And Yahuah spoke, saying,

15 “If a being commits Ma‘al (unfaithfulness / breach of trust) and sins unintentionally concerning the set-apart things of Yahuah, then he shall bring his Asham (liability offering) to Yahuah: a complete ram from the flock, according to your valuation in silver sheqalim, according to the sheqel of the set-apart place, as an Asham (liability offering).

16 And concerning what he has sinned against the set-apart thing, he shall make restitution and add a fifth to it, and give it to the Kahan (priest / set-apart servant). And the Kahan shall make covering for him with the ram of the Asham (liability offering), and it shall be lifted away from him.

17 And if a being sins and does one of the Mitswoth (commanded instructions) of Yahuah which is not to be done, though he did not know it, he is Asham (guilty / liable), and he shall bear his ‘Awun (crookedness / guilt).

18 And he shall bring a complete ram from the flock, according to your valuation, as an Asham (liability offering) to the Kahan (priest / set-apart servant). And the Kahan shall make covering for him concerning his error which he committed unintentionally and did not know, and it shall be lifted away from him.

19 It is an Asham (liability offering). He has certainly become Asham (guilty / liable) before Yahuah.”

This passage is extremely important because it destroys another false assumption.

**NOT EVERY VIOLATION DESCRIBED IN THE TURAH
WAS DELIBERATE REBELLION.**

Verse 17 specifically describes someone doing something Yahuah
commanded not to be done:

WITHOUT KNOWING IT.

Yet the act still created:

ASHAM

(GUILT / LIABILITY).

That means the Scroll distinguishes:

INTENT

from:

THE REALITY OF THE VIOLATION.

A person can be wrong without having deliberately shaken his fist at
Yahuah.

This is why we cannot treat:

Khata (sin / failure),

Pasha' (rebellion / transgression),

and Asham (guilt / liability)

as though every occurrence means exactly the same thing.

**THIS IS ALSO WHY YAHUAH'S MERCY MAKES MORE
SENSE**

Now go back to what Yahuah proclaimed about Himself.

He is compassionate.

He is patient.

He abounds in Khasad (steadfast covenant loyalty / faithful kindness).

He lifts away:

‘Awun (crookedness / guilt),

Pasha‘ (rebellion / transgression),

and Khata’ah (sin / failure).

But He also judges.

Why?

Because Yahuah understands the difference between:

ignorance,

failure,

crookedness,

unfaithfulness,

liability,

and deliberate rebellion.

Humans may collapse everything into:

“BAD PERSON.”

Yahuah’s own instruction is more precise.

That tells us something about His Mishpat (right judgment).

YAHUAH EVEN DISTINGUISHES UNINTENTIONAL FAILURE FROM DEFIANT REBELLION

This distinction becomes explicit.

B'Midbar (Numbers) 15:22-31

22 “And if you go astray and do not do all these Mitswoth (commanded instructions) which Yahuah spoke,

23 all that Yahuah commanded you through His servant, from the day Yahuah commanded and onward throughout your generations,

24 then if it was done unintentionally, away from the eyes of the assembly, the entire assembly shall prepare one young bull for an ascending offering, for a pleasing aroma to Yahuah, with its grain offering and its drink offering according to the Mishpat (prescribed ruling), and one male goat for a Khata'ah offering (offering concerning sin / failure).

25 And the Kahan (priest / set-apart servant) shall make covering for all the assembly of the children of Yashar'al, and it shall be lifted away from them, because it was unintentional. And they shall bring their offering, a fire offering to Yahuah, and their Khata'ah offering (offering concerning sin / failure) before Yahuah concerning their unintentional error.

26 And it shall be lifted away from all the assembly of the children of Yashar'al and from the Gar (sojourner / resident stranger) dwelling among them, because all the people were involved in the unintentional error.

27 And if one being sins unintentionally, then that one shall bring a female goat a year old as a Khata'ah offering (offering concerning sin / failure).

28 And the Kahan (priest / set-apart servant) shall make covering for the being who committed Khata (sin / failure) unintentionally before Yahuah, to make covering for him, and it shall be lifted away from him.

29 One Turah (instruction) shall be for the one acting unintentionally, for the native-born among the children of Yashar'al and for the Gar (sojourner / resident stranger) dwelling among them.

30 But the being who acts with a high hand, whether native-born or Gar (sojourner / resident stranger), that one reproaches Yahuah, and that being

shall be cut off from among his people.

31 Because he despised the Dabar (word / declared instruction) of Yahuah and broke His Mitswah (commanded instruction), that being shall certainly be cut off. His 'Awun (crookedness / guilt) is upon him.”

There it is.

The Scroll itself distinguishes:

UNINTENTIONAL FAILURE

from:

ACTING WITH A HIGH HAND.

The Hebrew expression behind “high hand” communicates defiant, elevated action.

The person knows the authority being rejected.

Verse 31 explains the posture:

“HE DESPISED THE DABAR OF YAHUAH.”

and:

“BROKE HIS MITSWAH.”

That is much closer to deliberate rebellion.

This distinction is essential.

SO WHAT IS “SIN”?

Now we can answer much more accurately.

The English word:

SIN

is too broad by itself.

Depending upon the actual source word and context, it may conceal:

KHATA

(SIN / MISS / FAILURE)

חטא

Failure relative to what is required.

‘AWUN

(CROOKEDNESS / GUILT)

עון

Crooked action and the guilt or burden connected with it.

PASHA‘

(REBELLION / TRANSGRESSION)

פשע

Breaking allegiance, revolting, resisting authority.

MA‘AL

(UNFAITHFULNESS / BREACH OF TRUST)

מעל

Violation of trust within a relationship.

ASHAM

(GUILT / LIABILITY)

אשם

Responsibility or liability incurred through wrongdoing.

And in the later Scroll:

ANOMIA

(TURAHLessness / VIOLATION OF GOVERNING INSTRUCTION)

ἀνομία

Acting contrary to the governing instruction.

These distinctions matter.

NOW WE CAN CORRECT ANOTHER COMMON STATEMENT

People sometimes say:

“SIN IS BREAKING THE TEN COMMANDMENTS.”

That statement is too narrow.

Why?

Because we have already established that the Scroll contains far more commanded instruction than the Asarath HaDabarim (Ten Words).

And now we have seen B’Midbar say explicitly:

“ALL THESE MITSWOTH WHICH YAHUAH SPOKE.”

Then it describes someone:

despising the Dabar (word / instruction) of Yahuah,

and breaking His Mitswah (commanded instruction).

The standard is not merely:

TEN.

The standard is:

WHAT YAHUAH ACTUALLY COMMANDED.

THIS IS WHY YAHUKHANAN'S STATEMENT IS SO IMPORTANT

The later Scroll says:

“SIN IS ANOMIA.”

But remember the evidence rule.

The surviving later text is Greek.

Therefore we should not pretend we possess a lost Hebrew autograph and simply replace the Greek word with whatever Hebrew word we prefer.

We do not.

The exact lost Lashon Qana‘an wording behind that sentence is:

UNKNOWN.

But we can test the concept against the earlier Scroll.

And the earlier Scroll has already established:

Yahuah gives Turah (instruction).

Yahuah gives Mitswoth (commanded instructions).

People can violate them unintentionally.

People can despise them defiantly.

People can commit Khata (sin / failure).

People can carry ‘Awun (crookedness / guilt).

People can commit Pasha‘ (rebellion / transgression).

People can commit Ma‘al (unfaithfulness / breach of trust).

People can become Asham (guilty / liable).

So when the later Greek text connects sin with:

ANOMIA

(LAWLESSNESS / VIOLATION OF GOVERNING INSTRUCTION),

the concept fits the earlier Scroll framework.

It does not create a new definition.

NOW READ THE FULL PASSAGE WITH THAT UNDERSTANDING

Yahukhanan Ri'shun (1 John) 3:1-10

1 See what kind of love the Father has given us, that we should be called children of Alahym. Because of this the world does not know us, because it did not know Him.

2 Beloved ones, now we are children of Alahym, and what we shall be has not yet been revealed. But we know that when he is revealed, we shall be like him, because we shall see him as he is.

3 And everyone having this expectation in him purifies himself, just as he is pure.

4 Everyone doing Khata (sin / failure) also practices Anomia (lawlessness / violation of governing instruction), and Khata (sin / failure) is Anomia (lawlessness / violation of governing instruction).

5 And you know that he was revealed so that sins might be taken away, and in him there is no sin.

6 Everyone remaining in him does not continue making sin his practice. Everyone continuing in sin has neither seen him nor known him.

7 Little children, let no one deceive you. The one doing Tsadaq (what is right / just) is tsadaq (right / just), just as he is tsadaq.

8 The one practicing sin is of the adversary, because the adversary sins from the beginning. For this purpose the Son of Alahym was revealed, that

he might destroy the works of the adversary.

9 Everyone born of Alahym does not continue making sin his settled practice, because His seed remains in him, and he cannot continue making sin his way because he has been born of Alahym.

10 In this the children of Alahym and the children of the adversary are revealed: everyone not doing Tsadaq (what is right / just) is not of Alahym, nor is the one not loving his brother.

Now the statement has context.

The passage is not merely giving a dictionary definition.

It is talking about:

THE FATHER.

HIS CHILDREN.

HOW HIS CHILDREN WALK.

WHAT THEY PRACTICE.

TSADAQ.

SIN.

LOVE.

That brings us directly back to:

WHO IS GOD?

**SIN TELLS US SOMETHING ABOUT THE ONE BEING
SINNED AGAINST**

This is where the study becomes much deeper than a vocabulary lesson.

Why does Yahuah care about sin?

Because His instruction reflects His order.

Yahuah commands honest judgment because He does Mishpat (right judgment).

Yahuah commands truth because He is associated with Amat (truth / reliability).

Yahuah commands Tsadaq (right conduct) because He acts in Tsadaq (right order / justice).

Yahuah condemns oppression because it violates His Mishpat (right order / judgment).

Yahuah condemns falsehood because it contradicts Amat (truth / reliability).

Yahuah condemns covenant unfaithfulness because He Himself is faithful to His Bariyth (covenant).

Yahuah condemns rebellion because:

HE IS THE RIGHTFUL AUTHORITY.

So Turah (instruction) is not an arbitrary collection of random rules.

It reveals something about the One giving the instruction.

CHAPTER 7

Who Is God Cannot Be Answered Without Defining Sin

THIS IS WHY “WHO IS GOD?” CANNOT BE ANSWERED WITHOUT DEFINING SIN

Suppose someone says:

“GOD IS LOVE.”

But what does that mean?

Does love mean He never judges?

The Scroll says otherwise.

Does love mean He has no standard?

The Scroll says otherwise.

Does love mean rebellion does not matter?

The Scroll says otherwise.

Does love mean every human being can independently decide what is right?

The Scroll says otherwise.

Yahuah’s Khasad (steadfast covenant loyalty / faithful kindness) does not erase His Mishpat (right judgment).

His compassion does not erase His Tsadaq (right order / justice).

His patience does not redefine rebellion as obedience.

His willingness to lift away Khata (sin / failure) does not mean Khata suddenly becomes right.

His willingness to lift away Pasha' (rebellion / transgression) does not mean rebellion is harmless.

His willingness to lift away 'Awun (crookedness / guilt) does not mean crookedness becomes straight.

That is precisely why His mercy means something.

**MERCY HAS MEANING BECAUSE SOMETHING REAL
NEEDS TO BE LIFTED AWAY.**

AND THIS IS WHERE TESHUBAH BECOMES CRITICAL

There is another word that English religion commonly compresses.

The English word is:

REPENT.

But the earlier Scroll repeatedly uses the action:

SHUB

שוב

שׁוּב

Pronunciation: Shoob

Root: שׁ-ו-ב

Meaning: turn, return, turn back, come back.

And from the same return concept:

TESHUBAH

תשובה

תשובה

Pronunciation: Tah-shoo-bah

Root: ש-ו-ב

Meaning: return, turning back, restoration to the way from which one departed.

That is much more concrete than merely:

“FEEL SORRY.”

If Khata (sin / failure) means you have departed from what is required,

if ‘Awun (crookedness / guilt) describes becoming crooked,

if Pasha‘ (rebellion / transgression) describes revolt,

then Yahuah’s repeated call is not merely:

“FEEL BAD.”

It is:

SHUB.

RETURN.

Come back.

Turn around.

Change direction.

Return to Yahuah.

Return to His way.

YAHUAH HIMSELF DEFINES THE RESPONSE HE WANTS

Yikhazqal (Ezekiel) 18:21-32

21 “But if the wicked turns from all his Khata (sin / failure) which he has done, and guards all My Khuqim (fixed statutes), and does Mishpat (right judgment) and Tsadaq (what is right / just), he shall surely live. He shall not die.

22 None of his Pasha'im (rebellions / transgressions) which he committed shall be remembered against him. In the Tsadaq (right conduct) which he has done, he shall live.

23 Do I have any pleasure at all in the death of the wicked?” declares Yahuah Alahym. “Is it not rather that he should Shub (turn / return) from his ways and live?

24 But when the tsadaq one turns away from his Tsadaq (right conduct), and does crookedness according to all the disgusting things which the wicked does, shall he live? None of the Tsadaq (right conduct) which he did shall be remembered. In his Ma'al (unfaithfulness / breach of trust) which he committed and in his Khata (sin / failure) which he committed, in them he shall die.

25 Yet you say, ‘The way of Yahuah is not properly measured.’ Hear now, house of Yashar'al. Is My way not properly measured? Is it not your ways that are not properly measured?

26 When a tsadaq person turns away from his Tsadaq (right conduct), commits crookedness, and dies in it, because of the crookedness which he committed he dies.

27 And when the wicked Shub (turns / returns) from the wickedness which he committed and does Mishpat (right judgment) and Tsadaq (what is right / just), he preserves his life.

28 Because he saw and Shub (turned / returned) from all his Pasha'im (rebellions / transgressions) which he committed, he shall surely live. He shall not die.

29 Yet the house of Yashar'al says, 'The way of Yahuah is not properly measured.' House of Yashar'al, are My ways not properly measured? Is it not your ways that are not properly measured?

30 Therefore I shall judge you, house of Yashar'al, each according to his ways," declares Yahuah Alahym.

"SHUB. RETURN.

Turn yourselves from all your Pasha'im (rebellions / transgressions), so crookedness shall not become your stumbling block.

31 Cast away from yourselves all your Pasha'im (rebellions / transgressions) by which you have transgressed, and make for yourselves a renewed heart and a renewed Ruakh (breath / disposition). For why should you die, house of Yashar'al?

32 For I have no pleasure in the death of the one who dies," declares Yahuah Alahym.

"THEREFORE SHUB. RETURN. AND LIVE."**

There is the pattern.

Not:

SIN AND STAY THERE.

Not:

SIN AND EXPLAIN IT AWAY.

Not:

SIN AND CHANGE THE DEFINITION.

Not:

SIN AND SAY KHASAD MAKES IT ACCEPTABLE.

Yahuah says:

SHUB

(TURN / RETURN).

And what does the person return to?

The passage itself tells us.

Guard His:

KHUQIM

(FIXED STATUTES).

Do:

MISHPAT

(RIGHT JUDGMENT).

Do:

TSADAQ

(WHAT IS RIGHT / JUST).

Turn away from:

PASHA`IM

(REBELLIONS / TRANSGRESSIONS).

This is not vague.

NOW WE CAN SEE THE WHOLE PATTERN

Yahuah gives:

TURAH

(INSTRUCTION).

Inside that instructional structure are:

MITSWOTH

(COMMANDED INSTRUCTIONS),

KHUQIM

(FIXED STATUTES),

MISHPATIM

(RIGHT RULINGS),

DABARIM

(WORDS / DECLARED MATTERS),

and other covenant instruction categories.

When a person departs from what Yahuah establishes, the Scroll can describe the problem according to its specific nature:

KHATA

(SIN / MISS / FAILURE).

‘AWUN

(CROOKEDNESS / GUILT).

PASHA‘

(REBELLION / TRANSGRESSION).

MA‘AL

(UNFAITHFULNESS / BREACH OF TRUST).

ASHAM

(GUILT / LIABILITY).

When Yahuah calls the person back, the response is:

SHUB

(TURN / RETURN).

This is a complete relationship structure.

Yahuah speaks.

The human hears.

Yahuah instructs.

The human either guards or rejects.

The human can fail.

The human can become crooked.

The human can become unfaithful.

The human can rebel.

But Yahuah calls:

RETURN.

And that reveals something enormous about:

WHO YAHUAH IS.

He is not a Father looking for excuses to destroy His children.

He corrects them.

He identifies what is wrong.

He distinguishes the offense.

He calls them back.

He says:

“I HAVE NO PLEASURE IN THE DEATH OF THE ONE WHO DIES.”

And then:

“RETURN AND LIVE.”

But there is another side of that statement that cannot be ignored.

If Yahuah says:

RETURN,

a person can still answer:

NO.

And once the difference between failure, crookedness, unfaithfulness, and rebellion is understood, we are finally ready to understand one of the strongest words in this entire article:

REBELLION.

Because there is a major difference between a person who falls and wants to return,

and a person who hears Yahuah’s Dabar (word / instruction), knows what He said, understands the authority behind it, and deliberately decides:

“I WILL NOT LISTEN.”

That difference takes us directly into the final question of obedience, rebellion, and the choice Yahuah places before His people:

LIFE OR DEATH.

NOW WE HAVE TO DISTINGUISH SIN FROM REBELLION

We have established that the English word sin can hide several different source concepts.

Khata (sin / miss / failure).

‘Awun (crookedness / guilt).

Pasha‘ (rebellion / transgression).

Ma‘al (unfaithfulness / breach of trust).

Asham (guilt / liability).

And we saw that Yahuah distinguishes between an unintentional violation and someone who acts defiantly.

That distinction matters because not every person who falls is in the same condition as a person who has decided:

“I WILL NOT LISTEN TO YAHUAH.”

Now we need another word.

MARAD

מרד

מָרָא

Pronunciation: Mah-rahd

Root: מ-ר-ד

Meaning: rebel, revolt, rise against authority, resist the rule of one who has authority.

This is an important word because rebellion requires:

AUTHORITY.

You cannot rebel against someone who has no authority over you.

You may disagree with an equal.

You may dislike someone’s opinion.

But rebellion concerns resisting or revolting against established authority.

That brings this word directly into the question:

WHO IS GOD?

If Yahuah is merely one religious opinion among thousands, then rejecting His instruction would simply be choosing another opinion.

But that is not how Yahuah identifies Himself in the Scroll.

He identifies Himself as:

Creator.

Father.

Judge.

Deliverer.

Malak (King / Ruler).

The One who establishes Bariyth (covenant).

The One who gives Turah (instruction).

The One who gives Mitswoth (commanded instructions).

The One who establishes Khuqim (fixed statutes).

The One who gives Mishpatim (right rulings / judgments).

Therefore, when Yahuah speaks, the question is not merely:

“DO I AGREE?”

The question is:

“WHO HAS THE AUTHORITY?”

THE SCROLL USES MARAD DIRECTLY FOR REBELLION AGAINST YAHUAH

One of the clearest examples comes during the crisis after the report concerning the land.

The people become afraid.

They cry.

They want to turn back.

They speak of replacing their leadership and returning to Mitsrayim (Egypt).

Then they are warned directly:

DO NOT REBEL AGAINST YAHUAH.

Bamidbar (Numbers) 14:1-10

1 And all the assembly lifted up their voice and cried, and the people wept that night.

2 And all the children of Yashar'al murmured against their leaders, and the entire assembly said to them, "If only we had died in the land of Mitsrayim (Egypt), or if only we had died in this wilderness.

3 And why is Yahuah bringing us into this land to fall by the sword? Our wives and our little ones shall become spoil. Would it not be better for us to return to Mitsrayim (Egypt)?"

4 And they said one to another, "Let us appoint a leader and return to Mitsrayim (Egypt)."

5 Then the servants fell upon their faces before all the gathered assembly of the children of Yashar'al.

6 And Yahusha son of Nun and Kalab son of Yaphunah, who were among those who searched out the land, tore their garments.

7 And they spoke to all the assembly of the children of Yashar'al, saying, "The land which we passed through to search is exceedingly good.

8 If Yahuah delights in us, then He shall bring us into this land and give it to us, a land flowing with milk and honey.

9 Only:

DO NOT MARAD (REBEL / REVOLT) AGAINST YAHUAH.

And do not fear the people of the land, for they shall be food for us. Their protection has departed from them, and Yahuah is with us. Do not fear them."

10 But all the assembly said to stone them with stones. Then the esteem of Yahuah appeared at the Tent of Appointment before all the children of Yashar'al.

Now we can see Marad (rebel / revolt) in an actual event.

What were the people doing?

They were not merely confused about geography.

They had already been delivered from Mitsrayim (Egypt).

They had already witnessed Yahuah's acts.

They had already entered Bariyth (covenant).

They had already received His instruction.

Yahuah had brought them to the land.

But fear caused them to say:

“LET US RETURN TO MITSRAYIM.”

That is why the warning is:

“DO NOT MARAD AGAINST YAHUAH.”

Do not rebel.

Do not revolt.

Do not turn against the authority of the One leading you.

REBELLION CAN LOOK LIKE GOING BACKWARD

This is important.

Sometimes rebellion does not look like someone standing in public shouting:

“I hate Yahuah.”

Sometimes rebellion says:

“I WANT TO GO BACK.”

Back to the way I lived before.

Back to the system Yahuah brought me out of.

Back to what is familiar.

Back to what feels safer.

Back to what everybody else is doing.

Back to the life that requires less trust.

That is exactly what happened here.

Yahuah was leading forward.

The people wanted to return backward.

And the Scroll calls their posture:

MARAD

(REBELLION / REVOLT).

THERE IS ANOTHER REBELLION WORD WE MUST NOT CONFUSE WITH MARAD

This is important because English can translate multiple Hebrew roots with the same word:

REBEL.

Another root is:

MARAH

מרה

מרה

Pronunciation: Mah-rah

Root: מ-ר-ה

Meaning: rebel, resist, be disobedient, refuse to comply.

Do not confuse:

MARAD

מרד (REBEL / REVOLT)

with:

MARAH

מרה (REBEL / RESIST / REFUSE TO OBEY).

They overlap in the English idea of rebellion, but they are not the same consonantal root.

This is another example of English compression.

The English reader may simply see:

REBELLED.

But the source can be more precise.

And one passage uses *Marah* (rebel / resist) repeatedly while explaining Yashar‘al’s history.

“YOU HAVE BEEN REBELLIOUS AGAINST YAHUAH”

Dabarim (Deuteronomy) 9:7-24

7 “Remember. Do not forget how you provoked Yahuah your Alahym to wrath in the wilderness. From the day you came out of the land of Mitsrayim (Egypt) until you came to this place, you have been *Marah* (rebellious / resistant) against Yahuah.

8 Even at Kharab you provoked Yahuah to wrath, and Yahuah was angry with you to destroy you.

9 When I went up the mountain to receive the tablets of stone, the tablets of the Bariyth (covenant) which Yahuah cut with you, I remained on the mountain forty days and forty nights. I ate no bread and drank no water.

10 And Yahuah gave me the two tablets of stone written with the finger of Alahym, and upon them were all the Dabarim (words / declared matters) which Yahuah spoke with you on the mountain from the midst of the fire on the day of the assembly.

11 And it came to be at the end of forty days and forty nights that Yahuah gave me the two tablets of stone, the tablets of the Bariyth (covenant).

12 And Yahuah said to me, ‘Rise. Go down quickly from here, because your people whom you brought out from Mitsrayim (Egypt) have

corrupted themselves. They have quickly turned aside from the way which I commanded them. They have made for themselves a cast image.'

13 And Yahuah spoke to me, saying, 'I have seen this people, and look, it is a stiff-necked people.

14 Leave Me alone so that I may destroy them and wipe their name from beneath the heavens, and I shall make from you a nation mightier and greater than they.'

15 So I turned and came down from the mountain, and the mountain burned with fire, and the two tablets of the Bariyth (covenant) were in my two hands.

16 And I looked, and see, you had Khata (sinned / failed) against Yahuah your Alahym. You had made for yourselves a cast calf. You had quickly turned aside from the way which Yahuah commanded you.

17 And I took the two tablets and threw them from my two hands and broke them before your eyes.

18 And I fell down before Yahuah, as at the first, forty days and forty nights. I ate no bread and drank no water because of all your Khata (sin / failure) which you committed by doing what was evil in the eyes of Yahuah, provoking Him to anger.

19 For I feared the anger and burning displeasure with which Yahuah was angry against you to destroy you. But Yahuah listened to me that time also.

20 And Yahuah was exceedingly angry with Aharun to destroy him, and I prayed for Aharun at that time also.

21 And I took your Khata'ah (sin / offense), the calf which you had made, and burned it with fire and crushed it, grinding it thoroughly until it was as fine as dust. And I threw its dust into the stream descending from the mountain.

22 And at Tab‘arah, and at Masah, and at Qibruth HaTa’awah, you provoked Yahuah to wrath.

23 And when Yahuah sent you from Qadash Barna‘a, saying, ‘Go up and possess the land which I have given you,’ then you Marah (rebelled / resisted) against the mouth of Yahuah your Alahym, and you did not trust Him, and you did not listen to His voice.

24 You have been Marah (rebellious / resistant) against Yahuah from the day that I knew you.”

Notice verse 23.

The rebellion is described as rebellion:

AGAINST THE MOUTH OF YAHUAH.

What came from His mouth?

His Dabar (word / declared instruction).

His command.

His direction.

So again, rebellion cannot be understood apart from:

WHO IS SPEAKING?

THEY “DID NOT LISTEN TO HIS VOICE”

The passage gives us three connected ideas:

THEY REBELLED.

THEY DID NOT TRUST HIM.

THEY DID NOT LISTEN TO HIS VOICE.

That is extremely important.

Because it shows that:

AMUNAH

(FAITHFUL TRUST)

and:

OBEDIENCE

cannot be completely separated.

If I truly trust Yahuah, that trust affects how I respond when He speaks.

The people did not trust Him.

Therefore they refused His direction.

Their lack of trust became visible through their refusal to obey.

THIS IS WHY REBELLION IS MORE THAN BREAKING A RULE

We can now see the relationship clearly.

Yahuah says:

“GO.”

Rebellion says:

“NO.”

Yahuah says:

“RETURN TO ME.”

Rebellion says:

“I WILL REMAIN WHERE I AM.”

Yahuah says:

“GUARD.”

Rebellion says:

“I WILL NOT.”

Yahuah says:

“DO.”

Rebellion says:

“I HAVE ANOTHER WAY.”

Yahuah says:

“DO NOT.”

Rebellion says:

“I WILL DECIDE FOR MYSELF.”

This is why the question is bigger than rule-keeping.

The question is:

WHO HAS THE RIGHT TO DEFINE THE WAY?

**THIS TAKES US BACK TO THE VERY FIRST HUMAN
REBELLION**

The pattern appears from the beginning.

Yahuah gives instruction.

The human knows the instruction.

Another voice questions the instruction.

The human decides to take what Yahuah prohibited.

Then the consequences follow.

Barashiyth (Genesis) 2:15-17

15 And Yahuah Alahym took the man and placed him in the garden of 'Adan to work it and guard it.

16 And Yahuah Alahym commanded the man, saying, "From every tree of the garden you may freely eat,

17 but from the tree of the knowledge of good and evil you shall not eat, because in the day you eat from it, dying you shall die."

The order is simple.

Yahuah gives life.

Yahuah gives a place.

Yahuah gives provision.

Yahuah gives responsibility.

Then Yahuah gives a boundary.

"YOU SHALL NOT EAT."

Now watch what happens.

ANOTHER VOICE CHALLENGES WHAT YAHUAH SAID

Barashiyth (Genesis) 3:1-13

1 And the serpent was more crafty than every living creature of the field which Yahuah Alahym had made. And it said to the woman:

"Has Alahym truly said, 'You shall not eat from every tree of the garden'?"

2 And the woman said to the serpent, "From the fruit of the trees of the garden we may eat,

3 but from the fruit of the tree which is in the midst of the garden, Alahym has said, ‘You shall not eat from it, and you shall not touch it, lest you die.’”

4 And the serpent said to the woman:

“YOU SHALL NOT SURELY DIE.”

5 “For Alahym knows that in the day you eat from it your eyes shall be opened, and you shall be like Alahym, knowing good and evil.”

6 And the woman saw that the tree was good for food, and that it was desirable to the eyes, and that the tree was desirable for gaining insight. And she took from its fruit and ate. And she also gave to her man with her, and he ate.

7 Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made coverings for themselves.

8 And they heard the voice of Yahuah Alahym walking in the garden in the Ruakh (wind / breath) of the day, and the man and his woman hid themselves from the presence of Yahuah Alahym among the trees of the garden.

9 And Yahuah Alahym called to the man and said:

“Where are you?”

10 And he said, “I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself.”

11 And He said:

“Who told you that you were naked?”

**HAVE YOU EATEN FROM THE TREE FROM WHICH I
COMMANDED YOU NOT TO EAT?”**

12 And the man said, “The woman whom You gave to be with me, she gave me from the tree, and I ate.”

13 And Yahuah Alahym said to the woman, “What is this you have done?”

And the woman said, “The serpent deceived me, and I ate.”

Look at the structure.

Yahuah:

SPOKE.

Another voice:

QUESTIONED WHAT YAHUAH SPOKE.

Yahuah:

GAVE A BOUNDARY.

Another voice:

CONTRADICTED THE CONSEQUENCE.

The human:

SAW.

DESIRED.

TOOK.

ATE.

Then Yahuah asks:

**“HAVE YOU EATEN FROM THE TREE FROM WHICH I
COMMANDED YOU NOT TO EAT?”**

That is the issue.

YAHUAH COMMANDED.

The human did something else.

**THE ARGUMENT HAS NOT CHANGED AS MUCH AS
PEOPLE THINK**

The ancient question was:

“DID YAHUAH REALLY SAY THAT?”

The modern version can sound like:

“Does that instruction really apply?”

“Did He really mean that?”

“Surely He would not judge that.”

“That was only for those people.”

“That is outdated.”

“My religion says I don’t have to do that.”

“My teacher told me that was abolished.”

“I feel that Yahuah understands my heart.”

“Everybody does it.”

“That doesn’t seem fair to me.”

But underneath all those questions can be the same deeper issue:

WHAT DID YAHUAH ACTUALLY SAY?

And:

WHO HAS THE AUTHORITY TO OVERRIDE HIM?

If Yahuah commanded something, a human being cannot make it uncommanded merely by disliking it.

If Yahuah calls something crooked, society cannot make it straight through popularity.

If Yahuah calls something clean, human tradition cannot make it unclean.

If Yahuah calls something unclean, human preference cannot make it clean.

If Yahuah establishes His Shabbath, humans cannot replace His authority merely by choosing another day.

If Yahuah establishes His Mu'adim (appointed times), humans cannot make a different calendar of religious celebrations become His appointed times simply because the replacements became traditional.

The authority question remains:

WHO IS YAHUAH?

“BUT YAHUAH KNOWS MY HEART”

Yes.

And that statement should make us more serious, not less.

Because Yahuah knowing the heart means He sees:

why we obey,

why we disobey,

whether we understand,

whether we are ignorant,

whether we are struggling,

whether we are turning,

whether we are pretending,
whether we are justifying,
and whether we have decided to rebel.

The heart cannot be used as a hiding place from the One who sees it.

THE SCROLL CONNECTS THE HEART DIRECTLY TO OBEDIENCE

Dabarim (Deuteronomy) 10:12-16

12 “And now, Yashar‘al, what does Yahuah your Alahym ask from you except to fear Yahuah your Alahym, to walk in all His ways, to love Him, and to serve Yahuah your Alahym with all your heart and with all your being,

13 to guard the Mitswoth (commanded instructions) of Yahuah and His Khuqim (fixed statutes), which I command you today:

FOR YOUR GOOD.

14 See, the heavens and the highest heavens belong to Yahuah your Alahym, the earth and all that is in it.

15 Yet Yahuah delighted in your fathers to love them, and He chose their seed after them, you above all peoples, as it is this day.

16 Therefore circumcise the foreskin of your heart and no longer stiffen your neck.”

Notice what Yahuah connects.

LOVE HIM.

SERVE HIM WITH ALL YOUR HEART.

GUARD HIS MITSWOTH

(COMMANDED INSTRUCTIONS).

GUARD HIS KHUQIM

(FIXED STATUTES).

Then:

CIRCUMCISE YOUR HEART.

So the Scroll does not teach:

HEART VERSUS OBEDIENCE.

It joins them.

A changed heart is supposed to affect the walk.

“FOR YOUR GOOD”

Do not miss those three words.

Why does Yahuah command?

The passage says:

FOR YOUR GOOD.

That tells us something about the Father.

His Turah (instruction) is not presented as a trap.

It is instruction from the One who knows what produces life.

This brings us closer to the final choice.

Because if Yahuah is Creator, He knows how His creation is designed to live.

If Yahuah is Father, He knows what is good for His children.

If Yahuah is Judge, He knows what is right.

If Yahuah is the giver of life, then His instruction concerning life is not the opinion of an outsider.

It comes from:

THE SOURCE OF LIFE.

BUT WHAT HAPPENS WHEN PEOPLE REFUSE TO HEAR?

The Nabiym repeatedly answer that question.

The problem was not that Yahuah never told the people what He wanted.

The problem was often:

THEY WOULD NOT LISTEN.

This is one of the clearest statements.

Yirmiyahu (Jeremiah) 6:16-19

16 Thus says Yahuah:

“STAND IN THE WAYS AND SEE.

Ask concerning the ancient paths,

‘Where is the good way?’

And walk in it,

and you shall find rest for your beings.”

But they said:

“WE WILL NOT WALK IN IT.”

17 “And I raised watchmen over you, saying,

‘Listen to the sound of the shuphar.’”

But they said:

“WE WILL NOT LISTEN.”

18 Therefore hear, nations, and know, assembly, what is coming upon them.

19 Hear, earth.

See, I am bringing evil upon this people, the fruit of their own thoughts, because:

THEY DID NOT LISTEN TO MY DABARIM

(WORDS / DECLARED INSTRUCTIONS),

and My Turah (instruction):

THEY REJECTED IT.”

That is rebellion stated in plain language.

Yahuah says:

“WALK.”

They answer:

“WE WILL NOT WALK.”

Yahuah says:

“LISTEN.”

They answer:

“WE WILL NOT LISTEN.”

Then Yahuah identifies the problem:

“MY TURAH THEY REJECTED.”

This is why Turah (instruction) is not a side subject in an article called:

WHO IS GOD?

The Turah tells you:

WHOSE VOICE YOU ARE REJECTING.

THIS IS THE DIFFERENCE BETWEEN STRUGGLING AND REBELLING

Someone may say:

“I know what Yahuah says, and I am struggling to obey it.”

That person needs strength.

Teaching.

Correction.

Encouragement.

Khasad (steadfast covenant loyalty / faithful kindness).

Someone may say:

“I did wrong. I see it now. I want to return.”

Yahuah says:

SHUB

(TURN / RETURN).

But someone else says:

“I know what Yahuah says.”

“I understand it.”

“I do not care.”

“I will not do it.”

“Do not teach me about it.”

“Tell me something smoother.”

That is another posture entirely.

That is why Yasha‘yahu described people who said to their teachers:

“SPEAK TO US SMOOTH THINGS.”

They did not want Amat (truth / reliability).

They wanted a message that would allow them to remain where they were.

RELIGION CAN BECOME A WAY TO AVOID YAHUAH

This may sound strange, but the Nabiym repeatedly demonstrate it.

People can create religious activity while refusing the One they claim to worship.

Sacrifices.

Songs.

Assemblies.

Prayers.

Religious days.

Religious titles.

Religious clothing.

Religious institutions.

Religious teachers.

None of those things can substitute for:

HEARING YAHUAH.

That is why Shamu‘al told Sha‘ul:

“TO LISTEN IS BETTER THAN SACRIFICE.”

Sha’ul had a religious explanation.

He claimed the animals would be sacrificed to Yahuah.

But the question was:

DID YAHUAH TELL YOU TO DO THAT?

That question exposes invented worship.

YOU CANNOT DISOBEY YAHUAH “FOR YAHUAH”

That is one of the most important principles in this entire article.

You cannot say:

“I rejected what Yahuah commanded because I wanted to honor Yahuah in a better way.”

If Yahuah told you what He wanted, you cannot replace it with something you prefer and then put His Name on the replacement.

That is not obedience.

The creature does not improve the Creator’s instruction by contradicting it.

THIS BRINGS US TO SEPARATION

There is another consequence of crookedness that must be understood.

People often talk about sin as though the only issue is:

“YOU BROKE A RULE.”

But the Scroll goes deeper.

Crookedness affects relationship.

It creates separation.

Not because Yahuah suddenly becomes weak.

Not because He cannot hear.

Not because His power disappears.

The problem is the human condition.

Yasha'yahu explains it directly.

“YOUR CROOKEDNESSES HAVE MADE A SEPARATION”

Yasha'yahu (Isaiah) 59:1-8

1 See, the hand of Yahuah is not shortened so that it cannot save, and His ear is not heavy so that it cannot hear.

2 But your 'Awunuth (crookednesses / guilt-producing wrongs) have made a separation between you and your Alahym, and your Khata'uth (sins / failures) have hidden His face from you, so that He does not hear.

3 For your hands are stained with blood and your fingers with 'Awun (crookedness / guilt). Your lips have spoken falsehood. Your tongue mutters crookedness.

4 No one calls in Tsadaq (rightness / justice), and no one judges in Amat (truth / reliability). They trust in emptiness and speak worthlessness. They conceive trouble and bring forth crookedness.

5 They hatch the eggs of a venomous serpent and weave a spider's web. The one eating from their eggs dies, and when one is crushed a serpent breaks out.

6 Their webs do not become garments, and they cannot cover themselves with their works. Their works are works of crookedness, and an act of violence is in their hands.

7 Their feet run toward evil, and they hurry to shed innocent blood. Their thoughts are thoughts of crookedness. Destruction and breaking are in their paths.

8 The way of Shalum (wholeness / peace) they do not know, and there is no Mishpat (right judgment / justice) in their tracks. They have made crooked paths for themselves. Whoever walks in them does not know Shalum (wholeness / peace).”

The passage begins by removing an excuse.

The problem is not:

YAHUAH CANNOT SAVE.

The problem is not:

YAHUAH CANNOT HEAR.

Verse 2 says:

“YOUR CROOKEDNESSES HAVE MADE A SEPARATION.”

Then the passage describes what that crookedness looks like.

Bloodshed.

Falsehood.

Injustice.

Violence.

Crooked paths.

No Mishpat (right judgment / justice).

No Shalum (wholeness / peace).

Again, sin is not an arbitrary religious category.

It produces real destruction.

LOOK AT THE LANGUAGE OF THE PATH

The Scroll repeatedly uses the image of:

A WAY.

A path.

A walk.

That is why the language of Turah (instruction) repeatedly tells people:

WALK.

And rebellion is described as:

turning aside,

going backward,

rejecting the way,

making crooked paths.

This gives us a simple picture.

Yahuah establishes the way.

Humans walk.

Khata (sin / failure) misses.

‘Awun (crookedness / guilt) twists.

Pasha‘ (rebellion / transgression) breaks allegiance.

Ma‘al (unfaithfulness / breach of trust) violates covenant faithfulness.

Marad (rebellion / revolt) rises against authority.

Marah (rebellion / resistance) refuses obedience.

Shub (turn / return) turns back.

Do you see the pattern?

This is movement language.

Direction.

Relationship.

Authority.

SO WHAT DOES YAHUAH WANT THE PERSON WHO HAS GONE CROOKED TO DO?

Not hide.

Not create excuses.

Not rename the crookedness.

Not search for a teacher who will call it straight.

Not say:

“Everybody else does it.”

Not say:

“My heart is good.”

Not say:

“My religion permits it.”

Not say:

“I believe, therefore it doesn’t matter.”

Yahuah repeatedly says:

SHUB

(TURN / RETURN).

That is the answer.

BUT RETURN HAS A COST

This is another truth that cannot be softened.

Returning to Yahuah may require leaving something behind.

A practice.

A tradition.

A relationship.

A religious teaching.

A lifestyle.

A habit.

A source of income.

A social circle.

A reputation.

An identity someone built for years.

A belief inherited from parents.

A tradition inherited from grandparents.

A system someone has defended publicly.

That is why truth can become uncomfortable.

Because once a person discovers:

“YAHUAH DID NOT SAY WHAT I WAS TAUGHT HE SAID,”

the question becomes:

“WHAT AM I GOING TO DO NOW?”

Knowledge creates a decision.

YAHUSHA WARNED THAT FOLLOWING THE TRUTH COULD COST SOMETHING

This cannot be turned into a vague motivational slogan.

His teaching was direct.

Mattityahu (Matthew) 10:34-39

34 “Do not think that I came to bring Shalum (wholeness / peace) upon the earth in the sense of removing every conflict. I did not come to remove the dividing consequence of the Dabar, but a sword.

35 For I came to set a man at variance with his father, a daughter with her mother, and a daughter-in-law with her mother-in-law.

36 And a man’s enemies shall be those of his own household.

37 The one loving father or mother above me is not worthy of me, and the one loving son or daughter above me is not worthy of me.

38 And whoever does not take up his stake and follow after me is not worthy of me.

39 The one finding his life shall lose it, and the one losing his life because of me shall find it.”

This does not teach people to hate their families.

It teaches priority.

What happens when obedience to truth creates conflict with people you love?

Who comes first?

That is where belief becomes costly.

TRUTH IS EASY UNTIL IT REQUIRES CHANGE

It is easy to say:

“I want truth.”

until truth corrects your tradition.

It is easy to say:

“I follow Yahuah.”

until His instruction contradicts what you want.

It is easy to say:

“I follow the Bible.”

until the Scroll exposes something you have practiced your entire life.

It is easy to say:

“I love Yahusha.”

until his words require you to change direction.

It is easy to say:

“I would have obeyed if I lived back then.”

But the real test is always:

WHAT DO YOU DO WITH WHAT YOU KNOW NOW?

That is why this article cannot end with merely proving the Name:

YAHUAH.

Knowing His Name matters.

But if we restore His Name while continuing to reject His voice, what have we restored?

If we learn to pronounce:

YAHUAH

but refuse His Turah (instruction),

we have learned a sound without learning the One identified by the Name.

If we learn:

ASARATH HADABARIM

(THE TEN WORDS)

but refuse the rest of His Mitswoth (commanded instructions),

we have learned terminology without submission.

If we learn the difference between:

Khata (sin / failure),

‘Awun (crookedness / guilt),

Pasha‘ (rebellion / transgression),

Ma‘al (unfaithfulness / breach of trust),

Marad (rebellion / revolt),

and Marah (rebellion / resistance),

but use the knowledge only to win arguments,

we still have not answered the question.

WHO IS GOD?

Because the answer demands a response.

YAHUAH IS NOT ASKING WHETHER YOU THINK HIS WAY IS FAIR

This is where human pride becomes dangerous.

People sometimes place themselves above the Creator and ask:

“I don’t think that is fair.”

“I don’t think that should matter.”

“I don’t see anything wrong with it.”

“I think a loving God would allow it.”

But notice what has happened.

The human has become judge.

Yahuah is placed in the defendant’s chair.

The human evaluates the Creator’s Mishpat (right judgment).

Then the human decides whether Yahuah’s instruction deserves obedience.

But if Yahuah truly is the Creator, that structure is backwards.

The clay does not become the authority over the One who formed it.

YAHUAH ADDRESSES THIS EXACT ATTITUDE

We already saw the people accuse Yahuah:

**“THE WAY OF YAHUAH IS NOT PROPERLY
MEASURED.”**

And Yahuah answered:

**“IS IT NOT YOUR WAYS THAT ARE NOT PROPERLY
MEASURED?”**

That question turns the judgment back around.

Humans naturally measure Yahuah against themselves.

The Scroll teaches the opposite.

WE ARE MEASURED AGAINST HIM.

That is why Tsadaq (rightness / justice) belongs to His standard.

That is why Mishpat (right judgment) belongs to His authority.

That is why Turah (instruction) comes from Him.

**THIS IS WHERE EVERYTHING IN THIS ARTICLE IS
NOW CONVERGING**

His Name:

YAHUAH.

His identity:

Creator.

Father.

Judge.

Deliverer.

Shepherd.

Malak (King / Ruler).

His character:

Khasad (steadfast covenant loyalty / faithful kindness).

Amat (truth / reliability).

Tsadaq (rightness / justice).

Mishpat (right judgment / justice).

His relationship:

BARIYTH

(COVENANT).

His instruction:

TURAH

(INSTRUCTION / DIRECTION).

His commanded instructions:

MITSWOTH

(COMMANDED INSTRUCTIONS).

His fixed statutes:

KHUQIM

(FIXED STATUTES).

His right rulings:

MISHPATIM

(RIGHT RULINGS / JUDGMENTS).

His call when people depart:

SHUB

(TURN / RETURN).

The human problem:

Khata (sin / failure).

‘Awun (crookedness / guilt).

Pasha‘ (rebellion / transgression).

Ma‘al (unfaithfulness / breach of trust).

Asham (guilt / liability).

Marad (rebellion / revolt).

Marah (rebellion / resistance).

And now everything comes down to:

WHICH WAY WILL YOU WALK?

Because Yahuah does not leave the decision undefined.

He places two directions before His people.

Not hundreds.

Two.

Life.

And death.

Good.

And evil.

Blessing.

And curse.

And before this article ends, we need to hear that choice exactly where Yahuah places it, because the final answer to:

WHO IS GOD?

cannot be separated from the One who says:

“I HAVE SET LIFE AND DEATH BEFORE YOU.”

And then commands:

“CHOOSE LIFE.”

AND NOW YAHUAH PUTS THE DECISION DIRECTLY IN FRONT OF US

Everything we have examined has been leading here.

The Name is not merely information.

Turah (instruction) is not merely information.

Learning the difference between the Asarath HaDabarim (Ten Words) and Mitswoth (commanded instructions) is not merely information.

Learning what Khata (sin / failure), ‘Awun (crookedness / guilt), Pasha‘ (rebellion / transgression), Ma‘al (unfaithfulness / breach of trust), Marad (rebellion / revolt), and Marah (rebellion / resistance) mean is not merely information.

Eventually:

KNOWLEDGE REQUIRES A DECISION.

Once you know what Yahuah said, what are you going to do with it?

That is the question.

And Yahuah does not leave His people without an answer.

Near the end of Dabarim (Deuteronomy), after the Turah (instruction) has been placed before the people, after blessing and consequence have been explained, after rebellion and return have been addressed, Yahuah places the decision in front of them.

And the language is remarkably direct.

“THIS MITSWAH IS NOT TOO DIFFICULT FOR YOU”

Dabarim (Deuteronomy) 30:11-20

11 “For this Mitswah (commanded instruction) which I command you today is not too difficult for you, nor is it far away.

12 It is not in the heavens, that you should say, ‘Who shall ascend into the heavens for us and bring it to us, so that we may hear it and do it?’

13 And it is not beyond the sea, that you should say, ‘Who shall cross beyond the sea for us and bring it to us, so that we may hear it and do it?’

14 For the Dabar (word / declared instruction) is exceedingly near to you:

IN YOUR MOUTH

AND IN YOUR HEART

TO DO IT.

15 See, I have set before you today:

LIFE AND GOOD,

and:

DEATH AND EVIL.

16 In that I command you today to love Yahuah your Alahym, to walk in His ways, and to guard His Mitswoth (commanded instructions), His Khuqim (fixed statutes), and His Mishpatim (right rulings / judgments), so that you shall live and increase, and Yahuah your Alahym shall bless you in the land which you are entering to possess.

17 But if your heart turns away and you do not hear, and you are drawn away and bow yourself to other alahym and serve them,

18 I declare to you today that you shall surely perish. You shall not prolong your days upon the land which you are crossing the Yarden to enter and possess.

19 I call the heavens and the earth as witnesses against you today:

I HAVE SET BEFORE YOU

LIFE AND DEATH,

BLESSING AND CURSE.

THEREFORE CHOOSE LIFE,

so that you and your seed may live,

20 by loving Yahuah your Alahym,

BY LISTENING TO HIS VOICE,

AND BY CLINGING TO HIM,

because:

HE IS YOUR LIFE

and the length of your days, so that you may dwell upon the land which Yahuah swore to your fathers to give them.”

Stop.

Read the structure again.

Yahuah does not merely say:

“CHOOSE LIFE.”

He explains what that means.

Love Yahuah.

Walk in His ways.

Guard His Mitswoth (commanded instructions).

Guard His Khuqim (fixed statutes).

Guard His Mishpatim (right rulings / judgments).

Listen to His voice.

Cling to Him.

And then comes the statement that brings this entire article together:

“HE IS YOUR LIFE.”

Not merely:

“He gives you some rules.”

Not merely:

“He gives you religion.”

Not merely:

“He gives you a list of things to believe.”

HE IS YOUR LIFE.

NOTICE WHAT YAHUAH DOES NOT SAY

He does not say:

“My instruction is hidden where you cannot reach it.”

He says:

“IT IS NOT TOO DIFFICULT FOR YOU.”

He does not say:

“You need someone to climb into the heavens and discover what I want.”

He says:

“IT IS NOT IN THE HEAVENS.”

He does not say:

“You need someone to cross the sea and recover My will.”

He says:

“IT IS NOT BEYOND THE SEA.”

He says:

“THE DABAR IS EXCEEDINGLY NEAR TO YOU.”

Then He says why it is near:

“IN YOUR MOUTH.”

“IN YOUR HEART.”

And for what purpose?

This is critical.

He does not stop at:

KNOWING IT.

He says:

“TO DO IT.”

There is the pattern again.

Hear.

Know.

Guard.

Do.

Walk.

Love.

Cling.

Live.

THE HEART AND OBEDIENCE ARE TOGETHER AGAIN

Earlier we saw the command to circumcise the heart.

We saw Yahuah call His people to love Him with the whole heart.

We saw Yahusha connect love with guarding commands.

And now, at the end of Dabarim (Deuteronomy), the Dabar (word / declared instruction) is said to be:

IN YOUR HEART

for the purpose:

TO DO IT.

So once again, the Scroll does not create the modern opposition:

“HEART OR OBEDIENCE.”

The heart is supposed to produce a walk.

The internal condition is supposed to become visible in action.

**LOVE IS NOT PRESENTED AS THE OPPOSITE OF
COMMAND**

Look at verse 16 again.

Yahuah says:

LOVE YAHUAH YOUR ALAHYM.

Then:

WALK IN HIS WAYS.

Then:

GUARD HIS MITSWOTH.

GUARD HIS KHUQIM.

GUARD HIS MISHPATIM.

The Scroll does not say:

“You can either love Yahuah or obey Him.”

It joins them.

Love is not presented as permission to disregard what the One you claim to love has spoken.

This is why the later statement:

“IF YOU LOVE ME, GUARD MY COMMANDS”

does not appear out of nowhere.

The pattern was already here.

NOW LOOK AT THE OPPOSITE PATH

Verse 17 describes the alternative.

What happens?

“YOUR HEART TURNS AWAY.”

Then:

“YOU DO NOT HEAR.”

Then:

“YOU ARE DRAWN AWAY.”

Then:

“YOU BOW TO OTHER ALAHYM.”

Then:

“YOU SERVE THEM.”

Notice the progression.

It begins with:

THE HEART TURNING AWAY.

Then the person:

STOPS HEARING.

This is why rebellion is fundamentally relational.

The problem is not simply:

“You failed an examination.”

The heart turned from Yahuah.

The ear stopped listening to Yahuah.

The feet walked another direction.

The service went to another authority.

AND THIS IS WHY “LISTEN” IS SO IMPORTANT

Verse 20 says:

“BY LISTENING TO HIS VOICE.”

That is one of the clearest descriptions of the relationship in the entire Scroll.

Who is Yahuah?

He is the One whose voice His people are supposed to hear.

And that means knowing Yahuah is not merely knowing facts about Yahuah.

You can know how to spell:

יהוה.

You can know the Paleo letters:

𐤅𐤅𐤅𐤅.

You can learn the restored pronunciation:

YAHUAH.

You can learn that “LORD” is a title rather than the written personal Name.

You can learn why “Jehovah” is later.

You can study “Yahweh.”

You can learn about manuscript transmission.

You can learn about the Dead Sea Scrolls.

You can learn about Greek manuscripts.

You can learn about ancient inscriptions.

You can learn every restored term in this article.

And still face the most important question:

WILL YOU LISTEN TO HIS VOICE?

Because information about Yahuah is not the same thing as submission to Yahuah.

YOU CAN RESTORE THE NAME AND STILL REJECT THE ONE WHOSE NAME YOU RESTORED

That needs to be said plainly.

Restoring the Name matters.

Removing substitutions matters.

Correcting corrupted terminology matters.

Understanding the source language matters.

But restoration can become another form of empty religion if it stops at vocabulary.

A person can say:

“YAHUAH”

and still Marah (resist / rebel).

A person can wear the Name.

Print the Name.

Sing the Name.

Post the Name.

Teach the Name.

Argue about the Name.

Build a platform around the Name.

And still refuse:

THE VOICE OF YAHUAH.

That is why this article could never end merely with:

“HIS NAME IS YAHUAH.”

That is true.

But the next question is:

WHO IS YAHUAH?

And once we begin answering that question, His instruction becomes unavoidable.

YAHUAH IS THE CREATOR

He does not receive His authority from humanity.

He does not need human approval to be Creator.

He was not elected.

He was not appointed by a council.

He was not invented by a denomination.

He was not created by religion.

He does not become true because people believe in Him.

And He does not become false because people reject Him.

YAHUAH IS FATHER

His instruction is repeatedly presented in the language of children being taught how to walk.

He carries.

He feeds.

He corrects.

He disciplines.

He shows compassion.

He calls His children back when they wander.

And that is why His correction should not automatically be interpreted as hatred.

A father who refuses to warn his child about destruction is not demonstrating greater love.

YAHUAH IS MALAK

Malak (King / Ruler).

A ruler has authority.

This is why Marad (rebellion / revolt) matters.

Rebellion assumes there is an authority being resisted.

If Yahuah is Malak (King / Ruler), then humans do not become sovereign over Him merely because they disagree with His rule.

YAHUAH IS JUDGE

He establishes Mishpat (right judgment / justice).

He sees what humans cannot see.

He knows intent.

He knows ignorance.
He knows deception.
He knows hypocrisy.
He knows when someone fell.
He knows when someone was misled.
He knows when someone is struggling.
He knows when someone is returning.
And He knows when someone has decided:

“I WILL NOT LISTEN.”

That is why His judgment cannot be reduced to human appearances.

YAHUAH IS TSADAQ

Tsadaq (right / just / properly ordered).
He does not need humanity to teach Him what is right.
Human culture changes.
Human morality changes.
Governments change.
Religions change.
Popular opinion changes.
What one generation celebrates, another condemns.
What one society condemns, another celebrates.
But humans changing their judgment does not place them above the One
who established the standard.

YAHUAH IS ABUNDANT IN KHASAD AND AMAT

Khasad (steadfast covenant loyalty / faithful kindness).

Amat (truth / reliability).

This is why Yahuah calls people to return.

He could judge rebellion without ever calling the rebel back.

Yet throughout the Scroll He says:

SHUB.

RETURN.

He sends the Nabiym (Prophets).

He warns.

He corrects.

He exposes.

He calls.

He shows mercy.

He lifts away Khata (sin / failure).

He lifts away ‘Awun (crookedness / guilt).

He lifts away Pasha‘ (rebellion / transgression).

But mercy does not mean Yahuah pretends rebellion is obedience.

His Khasad (steadfast covenant loyalty / faithful kindness) does not require Him to call crookedness straight.

His Amat (truth / reliability) prevents that.

YAHUAH GIVES TURAH

Turah (instruction / direction / guidance).

Not because He needs to control humans for entertainment.

The Scroll repeatedly connects His instruction with:

life,

good,

wisdom,

justice,

order,

protection,

and walking rightly.

Dabarim 30 says it directly:

“I HAVE SET BEFORE YOU LIFE AND GOOD.”

Then Yahuah connects that life with:

loving Him,

walking in His ways,

guarding His Mitswoth (commanded instructions),

His Khuqim (fixed statutes),

and His Mishpatim (right rulings / judgments).

That is the internal Scroll connection.

THE NABIYM DID NOT COME TO CREATE A NEW WAY

The Nabiym (Prophets) repeatedly called people:

BACK.

Back to Yahuah.

Back to His ways.

Back from crookedness.

Back from idolatry.

Back from oppression.

Back from injustice.

Back from rebellion.

Their message was repeatedly:

SHUB.

RETURN.

They were not inventing a new Alahym.

They were calling the people back to the One they had abandoned.

YAHUSHA DID NOT IDENTIFY A DIFFERENT FATHER

Yahusha prayed to the Father.

Yahusha spoke the Father's Dabar (word / message).

Yahusha said he had made the Father's Name known.

Yahusha quoted the command:

“HEAR, YASHAR ‘AL, YAHUAH OUR ALAHYM, YAHUAH IS ONE.”

Yahusha said:

“IF YOU LOVE ME, GUARD MY COMMANDS.”

Yahusha said he did not come to destroy the Turah (instruction) or the Nabiym (Prophets).

Yahusha warned against replacing the command of Alahym with human tradition.

Yahusha said that not everyone merely calling him “Master” enters, but the one:

DOING THE WILL OF HIS FATHER.

So Yahusha cannot honestly be used as an excuse to ignore the Father he continually pointed toward.

AND THE SHALIACHIM CANNOT BE USED TO OVERRULE YAHUAH EITHER

This principle is essential.

No later messenger has authority to turn Yahuah into a liar.

No Shaliach (emissary / sent one) can legitimately say:

“Yahuah told you to guard this, but now disregard Him.”

If a later writing appears to teach the opposite of the foundation Yahuah repeatedly established, the answer cannot be to throw away the foundation.

The later writing has to be examined carefully.

Context.

Audience.

Question being answered.

Greek carrier terminology.

Translation.

Grammar.

Earlier Scroll witness.

Because:

THE MESSENGER IS NOT GREATER THAN THE ONE WHO SENT HIM.

THIS IS WHY “GRACE” CANNOT MEAN PERMISSION TO REBEL

Favor does not transform rebellion into obedience.

Mercy does not transform crookedness into Tsadaq (rightness / justice).

Forgiveness does not transform Khata (sin / failure) into something Yahuah suddenly approves.

If someone is rescued from a pit, the purpose of rescue is not to authorize him to jump back into the pit.

If someone is forgiven for rebellion, forgiveness is not permission to continue rebelling.

That is why the later writings themselves ask whether people should continue in sin so that favor may increase.

And the answer is emphatically:

NO.

The entire return pattern would become meaningless otherwise.

Why say:

SHUB

(TURN / RETURN)

if the person does not need to turn from anything?

Why call people away from crookedness if crookedness no longer matters?

Why destroy the works of sin if sin has become acceptable?

Why teach obedience if obedience is irrelevant?

The idea collapses internally.

THIS IS WHY HUMAN TRADITION IS SO DANGEROUS

Human tradition becomes dangerous when it does something more than simply create a custom.

The danger comes when the custom begins to:

REPLACE WHAT YAHUAH SAID.

That is exactly the problem Yahusha confronted.

The issue was not merely that people had traditions.

The issue was that tradition could be used to:

SET ASIDE THE COMMAND OF ALAHYM.

That same danger remains.

It does not matter whether the tradition is ancient.

It does not matter whether millions practice it.

It does not matter whether respected religious leaders defend it.

It does not matter whether your family has practiced it for generations.

It does not matter whether abandoning it makes you uncomfortable.

The question remains:

CHAPTER 8

Did Yahuah Command It?

If not, do not call it His command.

And if it contradicts what Yahuah commanded, tradition does not have authority to overrule Him.

“BUT THIS IS WHAT I WAS TAUGHT”

That explains how you arrived somewhere.

It does not determine whether the destination is correct.

Every person begins with inherited information.

Parents teach us.

Religious systems teach us.

Schools teach us.

Culture teaches us.

Movies teach us.

Music teaches us.

Language itself teaches us assumptions.

That is why we had to examine words such as:

God.

LORD.

commandments.

law.

sin.

repent.

Each English word can carry assumptions before the reader ever reaches the Scroll.

But once something is exposed, the question changes.

Before you knew, you did not know.

After you know, you now have a decision.

“BUT EVERYBODY AROUND ME DOES IT”

The majority does not redefine Yahuah.

If every person in a room walks east, east does not become west.

If an entire culture calls crookedness straight, the path does not become straight because the vote was unanimous.

Truth is not established by popularity.

And Yahuah’s authority does not depend upon majority approval.

“BUT I FEEL LIKE YAHUAH WOULD UNDERSTAND”

Yahuah does understand.

Completely.

That is precisely why our feelings cannot be used to hide our motives from Him.

He understands ignorance.

He understands weakness.

He understands fear.

He understands deception.

He understands pain.

He understands struggle.

He understands the person who falls and cries out to return.

But He also understands the person who uses:

“YAHUAH KNOWS MY HEART”

as a shield against correction.

He does know the heart.

All of it.

“BUT IT DOESN’T SEEM FAIR”

Then we return to the question Yahuah already asked:

ARE MY WAYS NOT RIGHTLY MEASURED?

OR ARE YOUR WAYS NOT RIGHTLY MEASURED?

This is where the creature has to decide whether the Creator is truly:

YAHUAH.

Because if I reserve the right to obey Him only when I agree with Him,
then I have made my own judgment the highest authority.

I am no longer asking:

“What did Yahuah say?”

I am asking:

“Will I permit Yahuah’s instruction to stand?”

And at that point:

I HAVE PLACED MYSELF ABOVE HIM.

THAT IS THE HEART OF REBELLION

Rebellion is not merely:

“I made a mistake.”

Khata (sin / failure) can involve failure.

Rebellion goes deeper.

It says:

“I HEARD.”

“I KNOW.”

“I REFUSE.”

Yahuah says:

“Walk.”

Rebellion says:

“I will choose my own path.”

Yahuah says:

“Return.”

Rebellion says:

“I am staying.”

Yahuah says:

“Guard.”

Rebellion says:

“I have decided it no longer applies.”

Yahuah says:

“Do not.”

Rebellion says:

“I do not believe You should forbid me.”

At that point the real question is no longer:

“WHAT DOES THE COMMAND MEAN?”

The real question is:

“WHO IS THE AUTHORITY?”

**AND THAT BRINGS US ALL THE WAY BACK TO THE
TITLE**

WHO IS GOD?

If by “God” you mean a religious figure who exists mainly to approve whatever humans already want, that is not how Yahuah reveals Himself in the Scroll.

If by “God” you mean someone whose instructions can be replaced whenever culture changes, that is not how Yahuah reveals Himself.

If by “God” you mean someone whose Name can be erased, whose Turah (instruction) can be dismissed, whose appointed ways can be replaced, whose definitions can be rewritten, and whose authority can be subordinated to human tradition, then we have not actually answered:

WHO IS YAHUAH?

The Scroll answers differently.

His Name is:

YAHUAH.

He is Creator.

He is Father.

He is Malak (King / Ruler).

He is Judge.

He is Deliverer.

He is Shepherd.

He is the One who establishes Mishpat (right judgment / justice).

He is Tsadaq (right / just).

He is abundant in Khasad (steadfast covenant loyalty / faithful kindness).

He is abundant in Amat (truth / reliability).

He establishes Bariyth (covenant).

He gives Turah (instruction).

He gives Mitswoth (commanded instructions).

He gives Khuqim (fixed statutes).

He gives Mishpatim (right rulings / judgments).

When His people depart, He calls:

SHUB.

RETURN.

And when the choice is finally placed before them, He says:

CHOOSE LIFE.

SO THE QUESTION IS NO LONGER ONLY “WHO IS GOD?”

Now the question turns toward us.

WHO IS YAHUAH TO YOU?

A word?

A title?

A religious idea?

A tradition?

Someone you speak about once a week?

Someone whose Name appears on your clothing?

Someone whose Name appears in your music?

Someone whose Name appears on your social media?

Someone whose Name you argue about?

Or:

YOUR ALAHYM?

YOUR FATHER?

YOUR MALAK?

YOUR LIFE?

Because Dabarim does not end the choice by saying merely:

“Believe that He exists.”

It says:

LOVE YAHUAH.

LISTEN TO HIS VOICE.

CLING TO HIM.

And then:

“HE IS YOUR LIFE.”

**KNOWING HIS NAME IS THE BEGINNING, NOT THE
END**

This article began with a question:

WHO IS GOD?

We asked what His Name actually is.

We found:

יהוה

אֵלֵינוּ

YAHUAH.

Then the investigation became larger.

If His Name is Yahuah:

Who is He?

What does He say about Himself?

What does He command?

What is Turah (instruction)?

What are the Asarath HaDabarim (Ten Words)?

What are Mitswoth (commanded instructions)?

What are Khuqim (fixed statutes)?

What are Mishpatim (right rulings / judgments)?
What is Bariyth (covenant)?
What is Khata (sin / failure)?
What is 'Awun (crookedness / guilt)?
What is Pasha' (rebellion / transgression)?
What is Ma'al (unfaithfulness / breach of trust)?
What is Marad (rebellion / revolt)?
What is Marah (rebellion / resistance)?
What does it mean to Shub (turn / return)?
What did the Nabiym (Prophets) call people back to?
Who did Yahusha identify as Father?
What did Yahusha say about the Father's commands?
What does it actually mean to know Him?
All of those questions eventually converge into one.

WILL YOU HEAR HIS VOICE?

Because you can know His Name without obeying Him.
You can know the Hebrew letters without obeying Him.
You can know the Paleo letters without obeying Him.
You can know the history without obeying Him.
You can know the terminology without obeying Him.
You can know what religion corrupted without obeying Him.
You can expose everyone else's traditions without examining your own.
You can win arguments about Yahuah while resisting Yahuah.

You can teach people to pronounce His Name while refusing to walk in His ways.

So restoration cannot stop with:

THE MOUTH.

The Dabar must reach:

THE HEART.

And the heart must produce:

THE WALK.

THE FINAL QUESTION IS NOT WHETHER YAHUAH SPOKE

He spoke.

The question is not whether humans created traditions.

They did.

The question is not whether translations sometimes hide distinctions.

They do.

The question is not whether religion can make obedience confusing.

It can.

The question is not whether you inherited things you did not know were wrong.

Every person has inherited things that must be tested.

The question now is:

WHEN YOU DISCOVER WHAT YAHUAH ACTUALLY SAID, WHAT WILL YOU DO?

Will you defend the tradition?

Or Shub (return)?

Will you defend your feelings?

Or Shub (return)?

Will you defend your denomination?

Or Shub (return)?

Will you defend what your family always did?

Or Shub (return)?

Will you defend what is easiest?

Or Shub (return)?

Will you say:

“I know what He said, but I will not listen”?

Or will you say:

“YAHUAH, SHOW ME YOUR WAY, AND I WILL WALK IN IT.”

Because Yahuah already placed the choice before His people.

Not hidden.

Not beyond the sea.

Not unreachable in the heavens.

Near.

In the mouth.

In the heart.

TO DO IT.

And Yahuah said:

“I HAVE SET BEFORE YOU LIFE AND DEATH.”

“BLESSING AND CURSE.”

Then He did not leave the answer open.

He said:

“CHOOSE LIFE.”

Why?

So that you and your seed may live.

How?

LOVE YAHUAH YOUR ALAHYM.

LISTEN TO HIS VOICE.

CLING TO HIM.

Why?

Because:

HE IS YOUR LIFE.

So after everything has been stripped away:

the titles,

the substitutions,

the traditions,

the assumptions,

the mistranslations,

the religious systems,

the excuses,

the inherited definitions,
and the human opinions,
we return to the question that started everything:

WHO IS GOD?

His Name is:

YAHUAH.

And if He truly is Yahuah, then the proper response is not merely to learn
His Name.

It is to hear Him.

To trust Him.

To love Him.

To Shub (return) when we have departed.

To walk in His ways.

To cling to Him.

And when He places two paths before us:

LIFE OR DEATH,

there is only one answer worth giving.

CHOOSE LIFE.

CHOOSE YAHUAH.

HE IS YOUR LIFE.

**BEFORE WE CAN UNDERSTAND WHY YAHUSHA
CAME, WE HAVE TO CORRECT WHAT MANY PEOPLE
WERE TAUGHT CHANGED**

For many people, the confusion begins before they ever examine Yahusha himself.

They open a Bible and encounter two enormous divisions:

“OLD TESTAMENT”

and:

“NEW TESTAMENT.”

They are commonly taught that the commandments in the “Old Testament” were given to ancient Yashar‘al, usually described to them simply as “the Jews.”

Then Yahusha comes.

A “New Covenant” begins.

And they are taught that believers after Yahusha no longer live under the same body of instructions.

They may still believe murder is wrong.

They may still believe stealing is wrong.

They may still believe adultery is wrong.

They may still believe idolatry is wrong.

They may still teach the “Ten Commandments.”

So the problem is not accurately described by saying:

“Christians believe there are no commandments.”

Many do believe commandments matter.

The deeper question is:

**WHO DECIDED WHICH OF YAHUAH'S
COMMANDMENTS CONTINUE AND WHICH ONES
SUPPOSEDLY ENDED?**

Did Yahuah make that division?

Did Yahusha make that division?

Does the Tanakh say that only the Ten Words would remain?

Did the renewed covenant abolish the rest?

Did Yahusha's death abolish them?

Was the Turah (instruction) nailed to the stake?

Or have several different passages been interpreted through a framework
that the earlier Scroll witness does not establish?

We cannot answer those questions with religious tradition.

We have to follow the witness.

**FIRST, THE TEN WORDS ARE NOT CALLED "THE
ENTIRE LAW"**

The first problem is the familiar English expression:

"THE TEN COMMANDMENTS."

That expression can make the reader assume that whenever the Scroll
speaks about:

COMMANDMENTS,

it is speaking only about those ten.

But the source wording distinguishes these categories.

The Ten are called:

ASARATH HADABARIM

(THE TEN WORDS / TEN DECLARED MATTERS)

עשרת הדברים

The important word is:

DABARIM

(WORDS / MATTERS / DECLARED THINGS)

דברים

Pronunciation: Da-ba-rim

Root: ד-ב-ר

Meaning: words, matters, spoken or declared things.

A commanded instruction is:

MITSWAH

(ONE COMMANDED INSTRUCTION)

מצוה

Pronunciation: Mits-wah

Root: צ-ו-ה

Meaning: a commanded instruction, charge, something ordered to be done.

The plural is:

MITSWOTH

(COMMANDED INSTRUCTIONS)

מצות

Pronunciation: Mits-wuth

So the question is simple:

DOES THE SCROLL CALL THE TEN “TEN MITSWOTH”?

Read it.

YAHUAH CALLS THEM THE TEN DABARIM

Dabarim (Deuteronomy) 4:12-14

12 “And Yahuah spoke to you from the midst of the fire. You heard the sound of Dabarim (words / declared matters), but you saw no form. There was only a voice.

13 And He declared to you His Bariyth (covenant), which He commanded you to do:

THE ASARATH HADABARIM

(THE TEN WORDS),

and He wrote them upon two tablets of stone.

14 And Yahuah commanded me at that time to teach you:

KHUQIM

(FIXED STATUTES)

and:

MISHPATIM

(RIGHT RULINGS / JUDGMENTS),

for you to do them in the land which you are crossing over to possess.”

Look at what happens inside one continuous passage.

Verse 13:

TEN DABARIM.

Verse 14:

KHUQIM.

MISHPATIM.

The passage itself immediately shows that Yahuah's instruction is not reduced to ten statements.

THE TEN ARE AGAIN CALLED DABARIM

Shamuth (Exodus) 34:27-28

27 And Yahuah said, "Write these Dabarim (words / declared matters), because according to these Dabarim I have cut a Bariyth (covenant) with you and with Yashar'al."

28 And he was there with Yahuah forty days and forty nights. He did not eat bread and he did not drink water.

And He wrote upon the tablets:

THE DABARIM OF THE BARIYTH

(THE WORDS OF THE COVENANT),

THE ASARATH HADABARIM

(THE TEN WORDS)."

Again:

TEN DABARIM.

Not:

TEN MITSWOTH.

The Ten are covenant Words.

They are enormously important.

But nothing in this passage says:

**“THESE TEN ARE THE ONLY COMMANDMENTS
YAHUAH’S PEOPLE WILL EVER BE REQUIRED TO
GUARD.”**

AND YAHUAH HIMSELF SPOKE THE TEN

Dabarim (Deuteronomy) 10:1-5

1 “At that time Yahuah said to me, ‘Cut for yourself two tablets of stone like the first ones and come up to Me upon the mountain, and make for yourself an ark of wood.

2 And I shall write upon the tablets the Dabarim (words / declared matters) that were upon the first tablets which you broke, and you shall place them in the ark.’

3 So I made an ark of acacia wood and cut two tablets of stone like the first, and I went up the mountain with the two tablets in my hand.

4 And He wrote upon the tablets according to the first writing:

THE ASARATH HADABARIM

(THE TEN WORDS),

which Yahuah had spoken to you upon the mountain from the midst of the fire on the day of the assembly.

And Yahuah gave them to me.

5 And I turned and came down from the mountain and placed the tablets in the ark which I had made, and there they remained, as Yahuah commanded me.”

The witness is repeated.

The Ten are:

DABARIM.

Words.

Declared covenant matters.

But the larger instruction contains more categories.

THE SCROLL ITSELF PUTS THE CATEGORIES TOGETHER

This is one of the clearest passages for destroying the idea that Yahuah's people were instructed to live by the Ten Words alone.

Malakiym Aleph (1 Kings) 2:1-4

1 And the days of Dawid drew near for him to die, and he commanded his son Shalumah, saying:

2 "I am going the way of all the earth. Therefore be strong and become a man.

3 And guard the charge of Yahuah your Alahym:

to walk in His ways,

to guard:

HIS KHUQIM

(HIS FIXED STATUTES),

HIS MITSWOTH

(HIS COMMANDED INSTRUCTIONS),

HIS MISHPATIM

(HIS RIGHT RULINGS / JUDGMENTS),

and:

HIS ADUTH

(HIS WITNESS / TESTIMONY),

according to what is written in:

THE TURAH

(INSTRUCTION),

so that you may act wisely in everything you do and everywhere you turn,

4 so that Yahuah may establish His Dabar (word / declared promise) which He spoke concerning me, saying, ‘If your sons guard their way, to walk before Me in Amat (truth / faithfulness) with all their heart and with all their being, there shall not be cut off from you a man from the throne of Yashar‘al.’”

There it is.

The Turah contains:

Khuqim.

Mitswoth.

Mishpatim.

Aduth.

Ways to walk.

A charge to guard.

The Scroll does not reduce everything to:

TEN ONLY.

So if someone claims that after Yahusha only “the Ten Commandments” remain, we have to ask:

WHERE DOES YAHUAH SAY THAT?

And:

WHERE DOES YAHUSHA SAY THAT?

The Ten Words are inside the larger instruction.

They do not replace the larger instruction.

NOW WE CAN ASK WHAT THE “NEW COVENANT” ACTUALLY CHANGES

This is where the argument becomes even stronger.

The promise of the coming covenant did not originate after Yahusha.

Yahuah announced it through the Nabiym (Prophets) beforehand.

So we do not need a later religious system to tell us what Yahuah meant.

We can read what Yahuah Himself says He is going to do.

THE COVENANT PROMISE

Yirmiyahu (Jeremiah) 31:27-34

27 “See, days are coming,” declares Yahuah, “when I shall sow the house of Yashar‘al and the house of Yahudah with the seed of Adam and with the seed of beast.

28 And it shall be that just as I watched over them to uproot, to tear down, to overthrow, to destroy, and to bring harm, so I shall watch over them:

TO BUILD

and:

TO PLANT,”

declares Yahuah.

29 “In those days they shall no longer say, ‘The fathers ate sour grapes and the children’s teeth became dull.’

30 But each shall die for his own ‘Awun (crookedness / guilt). Every Adam who eats the sour grapes, his own teeth shall become dull.

31 See, days are coming,” declares Yahuah,

“when I shall cut a Khadash Bariyth (new / renewed covenant):

WITH THE HOUSE OF YASHAR‘AL

AND WITH THE HOUSE OF YAHUDAH.

32 Not according to the Bariyth (covenant) which I cut with their fathers in the day I took them by the hand to bring them from the land of Mitsrayim (Egypt), My Bariyth which:

THEY BROKE,

although I was joined to them,” declares Yahuah.

33 “For this is the Bariyth which I shall cut with the house of Yashar‘al after those days,” declares Yahuah:

“I SHALL PUT MY TURAH

(INSTRUCTION) WITHIN THEM,

AND UPON THEIR HEART

I SHALL WRITE IT.

And I shall be their Alahym,

and they shall be My people.

34 And they shall no longer teach each man his neighbor and each man his brother, saying, ‘Know Yahuah,’ because all of them shall know Me, from

the least of them to the greatest of them,” declares Yahuah,

“because I shall forgive their ‘Awun (crookedness / guilt), and their Khata (sin / failure) I shall remember no more.”

Now we do not need to guess what the passage is about.

The context tells us.

Yahuah had watched over them:

to uproot,

to tear down,

to destroy.

But now Yahuah says He will:

BUILD.

PLANT.

Then He announces the covenant.

This is restoration language.

WHO IS THE BARIYTH WITH?

The passage explicitly names:

THE HOUSE OF YASHAR‘AL.

And:

THE HOUSE OF YAHUDAH.

That cannot be removed from the interpretation.

It does not say:

“I shall abolish My covenant story with Yashar‘al and establish an unrelated religion for everyone else.”

The covenant promise is rooted directly in the restoration of Yashar'al and Yahudah.

That does not mean people from the nations cannot join Yahuah.

The Tanakh addresses that too.

But it does mean we cannot erase the people Yahuah Himself names.

WHAT WAS WRONG WITH THE EARLIER COVENANT RELATIONSHIP?

Again, Yahuah tells us.

“MY BARIYTH WHICH THEY BROKE.”

Who broke it?

THEY DID.

Yahuah does not say:

“My Turah was defective.”

He does not say:

“My commandments were evil.”

He does not say:

“I discovered that My instructions were too difficult and now I need to abolish them.”

He says:

THEY BROKE MY BARIYTH.

The problem identified in the passage is covenant unfaithfulness.

WHAT DOES YAHUAH DO IN THE COMING COVENANT?

This is where the popular claim that the “New Covenant” means the commandments disappeared collides directly with the text.

Yahuah says:

“I SHALL PUT MY TURAH WITHIN THEM.”

And:

“UPON THEIR HEART I SHALL WRITE IT.”

The direction is not:

stone to destruction.

It is:

INSTRUCTION TO THE HEART.

The promise is not:

LESS TURAH.

It is:

TURAH INTERNALIZED.

The promise is not:

“MY PEOPLE WILL NO LONGER NEED MY INSTRUCTION.”

It is:

“MY TURAH WILL BE WITHIN THEM.”

**YIKHAZQAL GIVES THE SAME RESTORATION
PATTERN**

One Nabi is powerful.

Repeated Nabiym are even stronger.

Yikhazqal (Ezekiel) 36:22-28

22 “Therefore say to the house of Yashar‘al, thus says Yahuah Alahym:

‘I do not act for your sake, house of Yashar‘al, but for My set-apart Name
which you profaned among the nations where you went.

23 And I shall set apart My great Name which was profaned among the
nations, which you profaned in their midst.

And the nations shall know that I am Yahuah,” declares Yahuah Alahym,
“when I am set apart through you before their eyes.

24 And:

I SHALL TAKE YOU FROM THE NATIONS,

AND GATHER YOU FROM ALL THE LANDS,

AND BRING YOU INTO YOUR OWN LAND.

25 And I shall sprinkle clean water upon you, and you shall be clean.
From all your uncleanness and from all your idols I shall cleanse you.

26 And:

I SHALL GIVE YOU A NEW HEART,

and:

A NEW RUAKH

(BREATH / INNER DISPOSITION)

I shall put within you.

And I shall remove the heart of stone from your flesh and give you a heart of flesh.

27 And:

I SHALL PUT MY RUAKH WITHIN YOU,

AND CAUSE YOU TO WALK IN MY KHUQIM

(FIXED STATUTES),

AND YOU SHALL GUARD MY MISHPATIM

(RIGHT RULINGS / JUDGMENTS)

AND DO THEM.

28 And you shall dwell in the land which I gave to your fathers, and you shall be My people:

AND I SHALL BE YOUR ALAHYM.”

This is one of the strongest passages in the entire study.

What happens when Yahuah puts His Ruakh within His people?

Does He say:

“They will no longer have to obey My instructions”?

No.

He says:

“I SHALL CAUSE YOU TO WALK IN MY KHUQIM.”

Then:

“YOU SHALL GUARD MY MISHPATIM.”

Then:

“AND DO THEM.”

Yirmiyahu says:

TURAH WRITTEN UPON THE HEART.

Yikhazqal says:

**RUAKH WITHIN THEM CAUSING THEM TO WALK IN
YAHUAH’S KHUQIM AND DO HIS MISHPATIM.**

These witnesses agree.

So whatever the renewed covenant means, it cannot honestly mean:

“YAHUAH’S INSTRUCTIONS HAVE BEEN ABOLISHED.”

**AND YAHUAH SAYS THE SAME THING ABOUT
RETURN**

Dabarim (Deuteronomy) 30:1-8

1 “And it shall be, when all these Dabarim (words / declared matters) come upon you, the blessing and the curse which I have placed before you, and you bring them back to your heart among all the nations where Yahuah your Alahym has driven you,

2 and you:

SHUB

(TURN / RETURN)

to Yahuah your Alahym,

and:

LISTEN TO HIS VOICE

according to all that I command you today, you and your children, with all your heart and with all your being,

3 then Yahuah your Alahym shall restore you from captivity and show compassion upon you, and:

SHUB AND GATHER YOU

from all the peoples where Yahuah your Alahym scattered you.

4 Even if your scattered ones are at the end of the heavens, from there Yahuah your Alahym shall gather you, and from there He shall take you.

5 And Yahuah your Alahym shall bring you into the land which your fathers possessed, and you shall possess it, and He shall do good to you and multiply you more than your fathers.

6 And Yahuah your Alahym shall circumcise your heart and the heart of your seed:

TO LOVE YAHUAH YOUR ALAHYM

with all your heart and with all your being, so that you may live.

7 And Yahuah your Alahym shall place all these curses upon your enemies and upon those who hate you and persecuted you.

8 And you shall:

SHUB

(TURN / RETURN),

AND LISTEN TO THE VOICE OF YAHUAH,

AND DO ALL HIS MITSWOTH

(COMMANDED INSTRUCTIONS)

which I command you today.”

This is before Yirmiyahu.

Before Yikhazqal.

Before Yahusha.

And the pattern is already there:

scattering,

return,

heart transformation,

gathering,

love,

listening,

and:

DOING HIS MITSWOTH.

So the later renewed-covenant promise is not disconnected from Turah.

It continues an earlier restoration pattern.

DOES “KHADASH” MEAN “NEW” OR “RENEWED”?

We have to be precise here.

The raw consonantal family is:

כדש

Kh-D-Sh.

It can express newness and renewal depending upon grammatical form and context.

Therefore we should not build the entire covenant argument upon an English debate over whether the best single gloss is:

“new”

or:

“renewed.”

The stronger proof is the context.

But the word family does show something important.

Something described with Kh-D-Sh language does not automatically mean:

“THE PREVIOUS THING WAS DESTROYED AND AN UNRELATED THING REPLACED IT.”

Consider this witness.

Yasha ‘yahu (Isaiah) 66:22-23

22 “For as the new heavens and the new earth which I make shall stand before Me,” declares Yahuah, “so shall your seed and your name stand.

23 And it shall be:

FROM KHUDASH TO KHUDASH

(FROM MONTH / RENEWED-MOON CYCLE TO MONTH / RENEWED-MOON CYCLE)

and from Shabbath to Shabbath,

all flesh shall come to bow before Me,” declares Yahuah.”

A recurring Khudash does not require us to imagine that the physical moon is annihilated every month and an unrelated moon is manufactured.

The cycle becomes fresh again.

But we still need the covenant context itself to determine what is being renewed or made new.

And Yirmiyahu tells us:

the people had broken the Bariyth,
Yahuah would restore relationship,
forgive their crookedness,
and write His Turah upon their hearts.

That is the evidence.

NOW ASK YAHUSHA WHETHER HE CAME TO DESTROY THE TURAH

We do not need a church council to answer this.

We have a direct statement attributed to Yahusha.

Mattithyahu (Matthew) 5:17-20

17 “Do not think that I came to destroy the Turah (instruction) or the Nabiym (Prophets).

I DID NOT COME TO DESTROY,

but to bring to fullness.

18 For truly I say to you, until the heavens and the earth pass away, not one Yud and not one smallest stroke shall pass from the Turah until all is accomplished.

19 Therefore whoever loosens one of the least of these Mitswoth (commanded instructions) and teaches people in this way shall be called least in the Malkuth (reign / kingship) of the heavens.

But whoever:

DOES

and:

TEACHES THEM

shall be called great in the Malkuth of the heavens.

20 For I say to you, unless your Tsadaq (right conduct / rightness) exceeds that of the scribes and Pharisees, you shall certainly not enter the Malkuth of the heavens.”

This is not ambiguous on the destruction question.

Yahusha says:

“DO NOT THINK THAT I CAME TO DESTROY.”

Then he warns against:

LOOSENING EVEN ONE OF THE LEAST MITSWOTH.

And he praises the one who:

DOES AND TEACHES THEM.

So if someone says:

**“YAHUSHA CAME TO DO AWAY WITH YAHUAH’S
COMMANDMENTS,”**

the first obstacle to that interpretation is Yahusha’s own statement:

“I DID NOT COME TO DESTROY.”

**YAHUSHA ALSO REJECTS HUMAN TRADITION WHEN
IT CANCELS YAHUAH’S COMMAND**

This is another powerful witness because Yahusha is not telling people that commands no longer matter.

He condemns people for finding religious ways around them.

Marqus (Mark) 7:5-13

5 And the Pharisees and scribes asked him, “Why do your Talmidim (students / disciples) not walk according to the tradition of the elders, but eat bread with unwashed hands?”

6 And he said to them, “Well did Yasha‘yahu speak concerning you hypocrites, as it is written:

‘This people honors Me with their lips,
but their heart is far from Me.

7 And in vain they worship Me,
teaching as instructions the commands of men.’

8 Leaving the Mitswah (commanded instruction) of Alahym:

YOU HOLD THE TRADITION OF MEN.”

9 And he said to them:

**“WELL DO YOU SET ASIDE THE MITSWAH OF
ALAHYM**

SO THAT YOU MAY GUARD YOUR TRADITION.

10 For the earlier servant said:

‘Honor your father and your mother,’

and:

‘The one speaking evil of father or mother shall surely die.’

11 But you say, ‘If a man says to his father or mother, “Whatever benefit you might have received from me is Qurban,”” meaning an offering,

12 you no longer permit him to do anything for his father or mother,

13 making the Dabar (word / declared instruction) of Alahym of no effect through your tradition which you handed down.

And many things like this you do.”

What is Yahusha’s complaint?

Not:

“You people are still keeping commandments and I came to free you from them.”

His complaint is:

**YOU ARE USING HUMAN TRADITION TO SET ASIDE
YAHUAH’S COMMAND.**

That principle is directly relevant to this entire investigation.

If later religious tradition tells us that Yahuah’s instruction no longer matters, we have to ask whether the tradition itself is doing what Yahusha condemned:

MAKING THE DABAR OF ALAHYM OF NO EFFECT.

YAHUSHA CONNECTS LOVE WITH GUARDING COMMANDS

Yahukhanan (John) 14:15-24

15 “If you love me:

GUARD MY MITSWOTH

(COMMANDED INSTRUCTIONS).

16 And I shall ask the Father, and He shall give you another helper to remain with you,

17 the Ruakh (breath / spirit) of Amat (truth), whom the world is unable to receive because it does not see or know it. But you know it because it remains with you and shall be in you.

18 I shall not leave you as orphans. I shall come to you.

19 Yet a little while and the world no longer sees me, but you see me. Because I live, you also shall live.

20 In that day you shall know that I am in my Father, and you in me, and I in you.

21 The one having my Mitswoth and:

GUARDING THEM,

that one is the one loving me.

And the one loving me shall be loved by my Father, and I shall love him and reveal myself to him.”

22 Yahudah, not the one from Qariyuth, said to him, “Master, what has happened that you are about to reveal yourself to us and not to the world?”

23 Yahusha answered and said to him:

“If anyone loves me:

HE SHALL GUARD MY DABAR

(WORD / MESSAGE),

and my Father shall love him, and We shall come to him and make Our dwelling with him.

24 The one not loving me:

DOES NOT GUARD MY DABARIM.

And the Dabar which you hear:

IS NOT MINE,

BUT THE FATHER’S WHO SENT ME.”

Now connect the statements.

Yahusha says:

GUARD MY MITSWOTH.

Then:

GUARD MY DABAR.

Then he says:

THE DABAR IS NOT MINE.

It belongs to:

THE FATHER WHO SENT ME.

That is enormously important.

Yahusha does not present himself as coming with an independent instruction that contradicts the Father.

He identifies the source:

THE FATHER.

SO WHAT ABOUT “THE LAW WAS NAILED TO THE CROSS”?

Now we can test the famous claim against all the evidence already established.

Yirmiyahu:

TURAH WRITTEN UPON THE HEART.

Yikhazqal:

WALK IN MY KHUQIM AND DO MY MISHPATIM.

Yahusha:

I DID NOT COME TO DESTROY.

Yahusha:

DO AND TEACH THE MITSWOTH.

Yahusha:

HUMAN TRADITION MUST NOT SET ASIDE YAHUAH’S COMMAND.

Yahusha:

GUARD MY DABAR.

So if Qolosiyah (Colossians) suddenly means:

“YAHUAH’S TURAH WAS DESTROYED AT THE STAKE,”

we have an enormous contradiction.

That means we must inspect the actual Greek wording rather than importing the sermon phrase.

WHAT WORD IS ACTUALLY USED?

The common Greek word used in the later writings for “law” is:

νόμος

nomos

But Qolosiyah 2:14 does not identify nomos as the object being wiped away and nailed.

The Greek noun is:

χειρόγραφον

cheirographon

Pronunciation: Khy-ro-grah-fon

Meaning: handwritten record, written certificate, written acknowledgment of indebtedness.

That is a different word.

So the claim:

“THE LAW WAS NAILED TO THE CROSS”

is already more specific than the Greek wording itself.

And another correction is necessary.

The execution language is connected with:

σταυρός

stauros

an execution stake or upright structure.

So in this study we use:

STAKE.

Now read the passage.

WHAT WAS ACTUALLY NAILED TO THE STAKE?

Qolosiyah (Colossians) 2:11-15

11 In him you were also circumcised with a circumcision not made by human hands, in the putting away of the body of flesh, in the circumcision associated with the Mashiach (anointed one),

12 having been buried with him in immersion, in which you were also raised with him through Amunah (faithful trust) in the working of Alahym:

WHO RAISED HIM FROM THE DEAD.

13 And you, being dead in your offenses and in the uncircumcision of your flesh, He made alive together with him:

FORGIVING THE OFFENSES,

14 wiping away the:

CHEIROGRAPHON

(HANDWRITTEN RECORD / CERTIFICATE OF INDEBTEDNESS)

with its charges that stood:

AGAINST US,

which was hostile to us.

And He removed it from the midst:

NAILING IT TO THE STAKE.

15 And having stripped the rulers and authorities, He exposed them openly, triumphing over them through it.”

The immediate context tells us what is being discussed:

OFFENSES.

Then:

FORGIVENESS.

Then:

THE WRITTEN RECORD STANDING AGAINST THEM.

Then:

ITS REMOVAL.

The object is:

CHEIROGRAPHON.

Not:

NOMOS.

The sentence does not say:

“THE TURAH WAS NAILED TO THE STAKE.”

THE DIFFERENCE BETWEEN THE STANDARD AND THE DEBT IS CRITICAL

Suppose Yahuah says:

DO NOT STEAL.

A person steals.

There are now two different things:

The righteous instruction:

DO NOT STEAL.

And the offender's guilt for violating it.

If Yahuah forgives the offender, does the command:

DO NOT STEAL

have to be abolished?

No.

The guilt can be removed while the standard remains right.

The same applies to adultery.

Murder.

False witness.

Idolatry.

And every other violation.

Forgiveness does not require Yahuah to declare His own instruction wrong.

**THE LATER WRITINGS THEMSELVES CALL THE
COMMAND RIGHT**

This is important because we should not depend only upon the Tanakh for this particular point.

The later witness itself says the opposite of:

“THE COMMAND WAS THE EVIL THING.”

Rumiyim (Romans) 7:7-12

7 What then shall we say? Is the Turah (instruction) sin?

LET IT NOT BE.

But I would not have known sin except through the Turah. For I would not have known coveting unless the Turah had said, “You shall not covet.”

8 But sin, taking opportunity through the Mitswah (commanded instruction), produced in me every kind of coveting. For apart from instruction, sin is dead.

9 And I was alive apart from instruction once, but when the Mitswah came, sin came alive and I died.

10 And the Mitswah which was toward life, this I found resulting in death to me.

11 For sin, taking opportunity through the Mitswah, deceived me and through it killed me.

12 Therefore:

THE TURAH IS SET-APART,

and:

THE MITSWAH IS SET-APART,

AND RIGHT,

AND GOOD.”

That is later-witness evidence.

The Turah is not called evil.

The Mitswah is not called the enemy.

It says:

SET-APART.

RIGHT.

GOOD.

So why would we interpret Qolosiyah as teaching that the righteous and good instruction itself was the hostile debt requiring destruction?

The immediate Qolosiyah context identifies:

OFFENSES

and:

THE RECORD AGAINST THE OFFENDER.

That reading agrees with the larger witness.

AMUNAH DOES NOT NULLIFY TURAH EITHER

Rumiyim (Romans) 3:27-31

27 Where then is boasting? It is excluded. Through what kind of instruction? Of works? No, but through the principle of Amunah (faithful trust).

28 For we account that an Adam is declared right through Amunah apart from works of instruction.

29 Or is He the Alahym of the Yahudim only? Is He not also of the nations? Yes, of the nations also,

30 since Alahym is One, who shall declare the circumcised right from Amunah and the uncircumcised through that Amunah.

31 Do we therefore:

NULLIFY TURAH THROUGH AMUNAH?

LET IT NOT BE.

Rather:

WE ESTABLISH TURAH.”

Again, the later witness does not say:

AMUNAH DESTROYS TURAH.

It says:

“LET IT NOT BE.”

Then:

“WE ESTABLISH TURAH.”

So the simplified formula:

“FAITH REPLACED OBEDIENCE”

cannot simply be assumed.

**THE LATER WITNESS STILL SAYS GUARDING
YAHUAH’S MITSWOTH MATTERS**

Qorinthiym Aleph (1 Corinthians) 7:17-20

17 Only as Alahym has distributed to each, as Yahuah has called each one, so let him walk. And so I instruct in all the assemblies.

18 Was anyone called having been circumcised? Let him not undo it. Was anyone called in uncircumcision? Let him not seek circumcision.

19 Circumcision is nothing, and uncircumcision is nothing:

BUT GUARDING THE MITSWOTH

(COMMANDED INSTRUCTIONS)

OF ALAHYM MATTERS.

20 Let each remain in the calling in which he was called.”

Whatever argument someone builds concerning circumcision, the sentence itself says:

GUARDING THE MITSWOTH OF ALAHYM MATTERS.

It does not say:

“ONLY THE TEN.”

It says:

MITSWOTH.

AND THE FINAL REMNANT IS STILL DESCRIBED THROUGH OBEDIENCE AND YAHUSHA TOGETHER

This is one of the strongest later witnesses because it destroys the false choice:

YAHUSHA OR YAHUAH’S COMMANDMENTS.

The final witness puts them together.

Khazun (Revelation) 12:17

17 And the dragon was enraged with the woman and went away to make battle with the remnant of her seed:

THOSE GUARDING THE MITSWOTH

(COMMANDED INSTRUCTIONS) OF ALAHYM

and:

HOLDING THE ADUTH

(WITNESS / TESTIMONY) OF YAHUSHA.”

Not:

“Yahusha instead of commandments.”

Both.

THE SAME PATTERN APPEARS AGAIN

Khazun (Revelation) 14:9-12

9 And a third messenger followed them, saying with a great voice, “If anyone bows to the beast and its image and receives a mark upon his forehead or upon his hand,

10 he also shall drink of the wine of the wrath of Alahym, poured unmixed into the cup of His anger, and he shall be tormented with fire and sulfur before the set-apart messengers and before the Lamb.

11 And the smoke of their torment ascends continually, and they have no rest day or night, those bowing to the beast and its image and whoever receives the mark of its name.

12 Here is the endurance of the set-apart ones:

THOSE GUARDING THE MITSWOTH OF ALAHYM

and:

THE AMUNAH

(FAITHFUL TRUST) OF YAHUSHA.”

Again:

MITSWOTH OF ALAHYM.

And:

AMUNAH OF YAHUSHA.

Together.

So the later witness itself does not require the reader to choose:

Yahuah's commandments

or:

Yahusha.

NOW WE CAN ASK WHAT YAHUSHA ACTUALLY CAME TO ADDRESS

If Turah is not the enemy, then what is?

The Scroll has already answered.

Human rebellion.

Khata (sin / failure).

‘Awun (crookedness / guilt).

Pasha‘ (rebellion / transgression).

Ma‘al (unfaithfulness / breach of trust).

Asham (guilt / liability).

Broken covenant faithfulness.

Scattering.

Lost sheep.

People who need forgiveness.

People who need:

SHUB

(RETURN).

This is the actual problem Yahusha enters.

YAHUSHA SAYS HE CAME TO CALL SINNERS TO RETURN

Luqas (Luke) 5:27-32

27 And after these things he went out and saw a tax collector named Lewi sitting at the tax office, and he said to him:

“FOLLOW ME.”

28 And leaving everything, he rose and followed him.

29 And Lewi made a great feast for him in his house, and there was a large crowd of tax collectors and others reclining with them.

30 And the Pharisees and their scribes murmured against his Talmidim (students / disciples), saying, “Why do you eat and drink with tax collectors and sinners?”

31 And Yahusha answered and said to them:

“Those who are healthy have no need of a healer, but those who are sick.

32 I have not come to call those considering themselves right:

BUT SINNERS TO RETURN.”

That fits the Tanakh.

The Nabiym repeatedly called:

SHUB.

Return.

Yahusha does not appear saying:

“Yahuah’s standard was the problem.”

He calls the people violating the standard:

TO RETURN.

YAHUSHA IDENTIFIES WHO HE WAS SENT TO

Mattithyahu (Matthew) 15:21-28

21 And Yahusha went out from there and withdrew toward the regions of Tsur and Tsidun.

22 And see, a woman from Kana'an from those borders came out crying, saying, "Show compassion toward me, master, Ben Dawid (son of Dawid). My daughter is severely afflicted."

23 But he did not answer her a word. And his Talmidim (students / disciples) came and urged him, saying, "Send her away, because she cries after us."

24 But he answered and said:

"I WAS NOT SENT EXCEPT TO THE LOST SHEEP OF THE HOUSE OF YASHAR'AL."

25 But she came and bowed before him, saying, "Master, help me."

26 And he answered and said, "It is not right to take the children's bread and throw it to the little dogs."

27 But she said, "Yes, master, yet even the little dogs eat from the crumbs falling from their masters' table."

28 Then Yahusha answered and said to her, "Woman, great is your Amunah (faithful trust). Let it be to you as you desire."

And her daughter was restored from that hour."

That raises the necessary Tanakh question:

CHAPTER 9

Why Are the Sheep Lost?

The answer existed before Yahusha.

THE NABIYM ALREADY DESCRIBED THE LOST AND SCATTERED SHEEP

Yikhazqal (Ezekiel) 34:1-16

1 And the Dabar (word / declared message) of Yahuah came to me, saying:

2 “Son of Adam, speak against the shepherds of Yashar‘al. Speak and say to them, ‘Thus says Yahuah Alahym concerning the shepherds:

Woe to the shepherds of Yashar‘al who feed themselves. Should not the shepherds feed the flock?

3 You eat the fat and clothe yourselves with the wool. You slaughter the fattened ones, but you do not feed the flock.

4 The weak you have not strengthened.

The sick you have not healed.

The broken you have not bound.

THE SCATTERED YOU HAVE NOT BROUGHT BACK.

THE LOST YOU HAVE NOT SOUGHT.

But with force and harshness you have ruled them.

5 And they were scattered because there was no shepherd, and they became food for every beast of the field and were scattered.

6 My sheep wandered through all the mountains and upon every high hill. My flock was scattered over all the face of the earth:

AND THERE WAS NO ONE SEARCHING

AND NO ONE SEEKING.

7 Therefore, shepherds, hear the Dabar of Yahuah.

8 As I live,” declares Yahuah Alahym, “because My flock became spoil, and My flock became food for every beast of the field because there was no shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock,

9 therefore, shepherds, hear the Dabar of Yahuah.

10 Thus says Yahuah Alahym:

‘See, I am against the shepherds. I shall require My flock from their hand and cause them to cease from feeding the flock. The shepherds shall no longer feed themselves, and I shall rescue My flock from their mouth so that they shall no longer be food for them.

11 For thus says Yahuah Alahym:

SEE, I MYSELF SHALL SEARCH FOR MY SHEEP

AND SEEK THEM OUT.

12 As a shepherd seeks his flock in the day he is among his scattered sheep, so I shall seek My sheep and rescue them from all the places where they were scattered in a day of cloud and darkness.

13 And I shall bring them out from the peoples:

AND GATHER THEM FROM THE LANDS,

and bring them into their own land.

And I shall feed them upon the mountains of Yashar'al, by the streams and in all the inhabited places of the land.

14 In good pasture I shall feed them, and upon the high mountains of Yashar'al shall their grazing place be. There they shall lie down in good pasture and feed upon rich pasture on the mountains of Yashar'al.

15 I Myself shall feed My flock and cause them to lie down," declares Yahuah Alahym.

16 # THE LOST I SHALL SEEK.

THE SCATTERED I SHALL BRING BACK.

THE BROKEN I SHALL BIND.

THE SICK I SHALL STRENGTHEN.

And the fat and the strong I shall judge. I shall feed them with Mishpat (right judgment / justice).'"

Now Yahusha's statement has a foundation.

Yahusha says:

LOST SHEEP OF THE HOUSE OF YASHAR 'AL.

Yikhazqal already says:

YAHUAH'S SHEEP WERE SCATTERED.

YAHUAH WOULD SEEK THEM.

YAHUAH WOULD GATHER THEM.

But the prophecy goes further.

**YAHUAH PROMISES AN APPOINTED SHEPHERD OVER
THE FLOCK**

Yikhazqal (Ezekiel) 34:20-24

20 Therefore thus says Yahuah Alahym to them:

“See, I Myself shall judge between the fat sheep and the lean sheep.

21 Because you push with side and shoulder and thrust all the weak with
your horns until you scatter them outside,

22 therefore:

I SHALL SAVE MY FLOCK,

and they shall no longer become spoil.

And I shall judge between sheep and sheep.

23 And:

I SHALL RAISE UP ONE SHEPHERD OVER THEM,

and he shall feed them:

MY SERVANT DAWID.

He shall feed them and he shall be their shepherd.

24 And:

I, YAHUAH, SHALL BE THEIR ALAHYM,

and:

**MY SERVANT DAWID SHALL BE A RULER AMONG
THEM.**

I, YAHUAH, HAVE SPOKEN.”

This is one of the most important Tanakh witnesses for understanding Yahusha.

Yahuah says:

“I SHALL SAVE MY FLOCK.”

Then Yahuah says He will do that through an appointed shepherd:

“MY SERVANT DAWID.”

And Yahuah preserves the distinction:

“I, YAHUAH, SHALL BE THEIR ALAHYM.”

**“MY SERVANT DAWID SHALL BE A RULER AMONG
THEM.”**

The Tanakh therefore already establishes a pattern in which:

YAHUAH SAVES,

while:

**YAHUAH APPOINTS A SERVANT THROUGH WHOM HIS
RESTORATION IS CARRIED OUT.**

That framework is essential when we reach Yahusha.

**YAHUAH ALSO PROMISES TO UNITE THE SCATTERED
PEOPLE UNDER THE DAWIDIC SERVANT**

Yikhazqal (Ezekiel) 37:21-28

21 “And speak to them, thus says Yahuah Alahym:

See:

**I SHALL TAKE THE CHILDREN OF YASHAR‘AL FROM
AMONG THE NATIONS WHERE THEY HAVE GONE,**

AND I SHALL GATHER THEM FROM EVERY SIDE,

AND BRING THEM INTO THEIR OWN LAND.

22 And I shall make them one nation in the land upon the mountains of Yashar‘al, and one Malak (king / ruler) shall be Malak over them all.

And they shall no longer be two nations, nor shall they ever again be divided into two reigns.

23 And they shall no longer defile themselves with their idols, their detestable things, or any of their Pasha‘im (rebellions / transgressions).

And I shall save them from all their dwelling places in which they Khata (sinned / failed), and I shall cleanse them.

And:

THEY SHALL BE MY PEOPLE,

AND I SHALL BE THEIR ALAHYM.

24 And:

MY SERVANT DAWID SHALL BE MALAK OVER THEM,

and:

ONE SHEPHERD SHALL BE FOR ALL OF THEM.

And:

THEY SHALL WALK IN MY MISHPATIM,

AND GUARD MY KHUQIM,

AND DO THEM.

25 And they shall dwell upon the land which I gave to My servant Ya‘aqab, where your fathers dwelt, and they and their children and their children’s children shall dwell upon it continually.

And Dawid My servant shall be their ruler continually.

26 And I shall cut with them:

A BARIYTH OF SHALUM

(COVENANT OF PEACE / WHOLENESS).

It shall be an enduring Bariyth with them.

And I shall establish them and multiply them and place My set-apart dwelling in their midst continually.

27 And My dwelling shall be with them.

I SHALL BE THEIR ALAHYM,

AND THEY SHALL BE MY PEOPLE.

28 And the nations shall know that I, Yahuah, set Yashar'al apart when My set-apart dwelling is in their midst continually.”

This passage connects almost everything.

Gathering.

Cleansing from sin.

One people.

One appointed Dawidic ruler.

One shepherd.

Covenant.

And what are the restored people doing under that ruler?

WALKING IN YAHUAH'S MISHPATIM.

GUARDING YAHUAH'S KHUQIM.

DOING THEM.

That is a direct prophetic contradiction of the idea that the coming Dawidic restoration would mean:

“THE COMMANDMENTS ARE OVER.”

The prophecy of restoration says the opposite.

**SO YAHUSHA'S MISSION DOES NOT BEGIN WITH
ABOLISHING YAHUAH'S INSTRUCTION**

The Tanakh framework is now substantial.

Yahuah's people broke covenant.

They were scattered.

Yahuah promised to gather them.

Yahuah promised forgiveness.

Yahuah promised a transformed heart.

Yahuah promised His Turah within them.

Yahuah promised His Ruakh within them.

Yahuah said that transformation would cause them to:

WALK IN HIS KHUQIM.

GUARD HIS MISHPATIM.

DO THEM.

Yahuah promised an appointed Dawidic shepherd.

Yahuah said that under that shepherd the restored people would again:

WALK IN HIS MISHPATIM.

GUARD HIS KHUQIM.

DO THEM.

Then Yahusha says:

**“I WAS SENT TO THE LOST SHEEP OF THE HOUSE OF
YASHAR‘AL.”**

That statement now has an entire Tanakh witness behind it.

BUT WHAT ABOUT PEOPLE FROM THE NATIONS?

This is where another common assumption needs Scripture.

If the covenant promise names Yashar‘al and Yahudah, someone may ask:

“THEN WHAT ABOUT ME?”

The answer is not to erase Yashar‘al.

The answer is to examine what Yahuah already said about people from outside joining themselves to Him.

YAHUAH DID NOT GIVE THE GAR A DIFFERENT STANDARD

Bamidbar (Numbers) 15:13-16

13 “Every native-born shall do these things in this way when bringing a fire offering of pleasing aroma to Yahuah.

14 And when a Gar (sojourner / resident outsider) stays with you, or whoever is among you throughout your generations, and brings a fire offering of pleasing aroma to Yahuah, as you do, so shall he do.

15 For the assembly:

ONE KHUQ

(ONE FIXED STATUTE)

shall be for you and for the Gar dwelling among you, a Khuq continually throughout your generations.

As you are:

SO SHALL THE GAR BE BEFORE YAHUAH.

16 # ONE TURA (ONE INSTRUCTION)

and:

ONE MISHPAT

(ONE RIGHT RULING / JUDGMENT)

shall be for you and for the Gar dwelling among you.”

The Scroll does not say:

“One standard for Yashar‘al and another standard for everyone else who joins Yahuah.”

It says:

ONE TURAH.

ONE MISHPAT.

YAHUAH SAYS THE FOREIGNER CAN JOIN HIM

Yasha‘yahu (Isaiah) 56:1-8

1 Thus says Yahuah:

“Guard Mishpat (right judgment / justice) and do Tsadaqah (right action / righteousness), because My deliverance is near to come and My Tsadaqah to be revealed.

2 Favored is the Adam who does this and the son of Adam who holds firmly to it:

GUARDING THE SHABBATH FROM PROFANING IT,

and guarding his hand from doing any evil.

3 And do not let the son of the foreigner:

WHO HAS JOINED HIMSELF TO YAHUAH

say:

‘Yahuah shall surely separate me from His people.’

And do not let the eunuch say, ‘See, I am a dry tree.’

4 For thus says Yahuah:

“To the eunuchs who:

GUARD MY SHABBATHOTH,

choose what pleases Me,

and:

HOLD FIRMLY TO MY BARIYTH,

5 I shall give within My house and within My walls a memorial and a name better than sons and daughters. I shall give them an enduring name which shall not be cut off.

6 And the sons of the foreigner:

WHO JOIN THEMSELVES TO YAHUAH,

to serve Him,

to love:

THE NAME OF YAHUAH,

and to become His servants,

everyone:

GUARDING THE SHABBATH FROM PROFANING IT,

and:

HOLDING FIRMLY TO MY BARIYTH,

7 these I shall bring to My set-apart mountain and cause them to rejoice in My house of prayer.

Their ascending offerings and their sacrifices shall be accepted upon My altar, because My house shall be called:

A HOUSE OF PRAYER FOR ALL PEOPLES.

8 Yahuah Alahym, who gathers the dispersed of Yashar‘al, declares:

**“I SHALL GATHER STILL OTHERS TO HIM,
BESIDES THOSE ALREADY GATHERED.””**

This is inclusion before Christianity existed.

The foreigner:

joins Yahuah,

serves Yahuah,

loves Yahuah’s Name,

guards the Shabbath,

holds Yahuah’s Bariyth.

Yahuah says:

**“MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER
FOR ALL PEOPLES.”**

So Yahuah never needed to abolish His Turah to make room for people from the nations.

The Tanakh already contains the joining pattern.

NOW THE STORY OF YAHUSHA LOOKS VERY DIFFERENT

The story is not:

Yahuah gave a law to the Jews.

The Jews failed.

Yahuah abandoned that system.

Yahusha arrived.

The law was nailed to the cross.

A new religion began.

Everyone else now follows a different standard.

That framework does not match the witness we have just read.

The Scroll gives us:

Yahuah gives Turah.

Yashar'al breaks Bariyth.

Yahuah scatters.

Yahuah promises return.

Yahuah promises gathering.

Yahuah promises forgiveness.

Yahuah promises heart transformation.

Yahuah promises His Turah upon the heart.

Yahuah promises His Ruakh within His people.

Yahuah says His Ruakh will cause them to walk in His Khuqim and do His Mishpatim.

Yahuah promises an appointed Dawidic shepherd.

Yahuah says the restored people under that shepherd will walk in His Mishpatim and guard His Khuqim.

Yahuah says outsiders can join themselves to Him.

Yahusha appears.

Yahusha says:

“I DID NOT COME TO DESTROY THE TURAH OR THE NABIYM.”

Yahusha condemns human tradition for setting aside Yahuah’s Mitswah.

Yahusha says:

“GUARD MY MITSWOTH.”

Yahusha says his Dabar comes from:

THE FATHER WHO SENT HIM.

Yahusha says:

“I WAS SENT TO THE LOST SHEEP OF THE HOUSE OF YASHAR ‘AL.”

And when the later Qolosiyah passage is examined, the thing nailed to the stake is described as:

CHEIROGRAPHON,

the written record standing against the offender.

Not:

NOMOS.

Not:

TURAH.

Then the later witnesses themselves say:

THE TURAH IS SET-APART.

THE MITSWAH IS SET-APART, RIGHT, AND GOOD.

AMUNAH DOES NOT NULLIFY TURAH.

WE ESTABLISH TURAH.

GUARDING THE MITSWOTH OF ALAHYM MATTERS.

And the final remnant is described as:

GUARDING THE MITSWOTH OF ALAHYM

while:

HOLDING THE ADUTH OF YAHUSHA.

That is a witness chain.

Not one verse.

Not one interpretation.

Not one denomination.

TURAH.

NABIYM.

YAHUSHA.

SHALIACHIM.

FINAL WITNESS.

They have to be allowed to testify together.

AND NOW WE ARE READY TO DEAL WITH THE BIGGER QUESTION

If Yahusha did not come to abolish Yahuah's Turah...

If the renewed Bariyth puts Yahuah's Turah upon the heart...

If Yahuah promised to gather His scattered sheep...

If Yahuah promised an appointed Dawidic shepherd...

If Yahusha says he was sent to those lost sheep...

If Yahusha calls sinners to return...

If Yahusha says his Dabar comes from the Father who sent him...

If the record of debt was nailed to the stake rather than the Turah...

then we have to ask:

WHAT EXACTLY DID YAHUSHA COME TO ACCOMPLISH?

And after that:

WHO EXACTLY IS YAHUSHA?

Because those two questions belong together.

His mission helps identify him.

His Name helps identify him.

The Tanakh promises help identify him.

The One who sent him helps identify him.

The authority given to him helps identify him.

The fact that Yahuah raised him helps identify him.

The title Mashiach (anointed one) helps identify him.

The title Ben (son) has to be defined from the Tanakh.

The Dawidic promises have to be examined.

The promised Nabi has to be examined.

The servant passages have to be examined.

His death has to be examined.

His resurrection has to be examined.

His exaltation has to be examined.

His position at the right hand has to be examined.

And then we have to confront, one by one, the passages used to claim:

YAHUSHA IS LITERALLY YAHUAH.

Not by ignoring them.

Not by hiding difficult verses.

Not by starting with a creed.

But by placing every one of them against:

THE FULL TANAKH WITNESS.

Because if we are going to answer:

WHO IS YAHUSHA?

we cannot allow religion to answer before the Scroll does.

BEFORE WE ASK WHO YAHUSHA IS, WE NEED TO ESTABLISH SOMETHING MOST PEOPLE WERE NEVER

SHOWN: HIS NAME DID NOT BEGIN IN THE LATER WRITINGS

Most people know the man at the center of Christianity by the English name:

JESUS.

Some eventually hear:

“Yeshua.”

Others:

“Yehoshua.”

Some are told that the original name cannot really be known.

But before arguing about theology, there is a much simpler historical and textual question:

DID THE NAME ALREADY EXIST IN THE TANAKH?

Yes.

And that changes this investigation.

Because we are not trying to reverse-engineer an unknown name from the English word “Jesus.”

We possess an earlier Hebrew witness to the name itself.

יהושע

That name existed centuries before Yahusha HaMashiach.

It was carried by other men.

It was written inside the Hebrew Scroll tradition.

And one of the strongest witnesses comes directly from the Torah (instruction).

THE NAME IS YAHUSHA

Square Script:

יהושע

Paleo:

יהושע

Restored:

YAHUSHA

Pronunciation: Ya-hu-sha

Now audit the letters.

יהושע

י = Y

ה = H

ו = W / U

ש = SH

ע = 'Ayin, retained in the consonantal structure

The opening three letters are:

יהו

Y-H-W

YAHU

That is extremely important.

The name itself preserves the Yahu element.

Then the name connects with the deliverance root:

יִשׁוּעַ

Y-Sh-‘

save,

deliver,

rescue.

Therefore the name carries the sense:

YAHUAH SAVES.

Or:

YAHUAH DELIVERS.

The name itself points beyond the bearer to:

THE ONE FROM WHOM THE DELIVERANCE COMES.

Yahuah.

**AND WE DO NOT HAVE TO GUESS WHETHER THIS
NAME EXISTED BEFORE YAHUSHA HAMASHIACH**

The Tanakh already contains it.

One of the most powerful witnesses is Yahusha bin Nun, the man
commonly called “Joshua.”

But even that English distinction can hide something important.

English readers encounter:

“Joshua”

in the earlier writings,

and:

“Jesus”

in the later writings,

and naturally assume they are completely different names.

But the Hebrew witness preserves:

יהושע

Yahusha.

That means the reader needs to understand something before proceeding:

YAHUSHA WAS ALREADY A KNOWN YASHAR‘AL NAME.

It did not suddenly appear with Yahusha HaMashiach.

THE TURAH ACTUALLY RECORDS THE EARLIER SERVANT’S NAME

Bamidbar (Numbers) 13:1-16

1 And Yahuah spoke, saying:

2 “Send men to search out the land of Kana‘an which I am giving to the children of Yashar‘al. From each tribe of their fathers you shall send one man, every one a ruler among them.”

3 And the servant sent them from the wilderness according to the mouth of Yahuah. All of them were men, heads among the children of Yashar‘al.

4 And these were their names: from the tribe of Ra‘uban, Shammu‘a son of Zakkur;

5 from the tribe of Shim‘un, Shaphat son of Khuriy;

6 from the tribe of Yahudah, Kalab son of Yaphunnah;

7 from the tribe of Yissakar, Yig'al son of Yusaph;
8 from the tribe of Aphrayim, Hush'a son of Nun;
9 from the tribe of Binyamin, Palti son of Raphu;
10 from the tribe of Zabulun, Gaddi'al son of Sudi;
11 from the tribe of Yusaph, from the tribe of Manashah, Gaddi son of
Susi;
12 from the tribe of Dan, 'Ammi'al son of Gamalli;
13 from the tribe of Ashar, Sathur son of Mika'al;
14 from the tribe of Naphtali, Nakhbi son of Wapsi;
15 from the tribe of Gad, Ga'u'al son of Maki.
16 These are the names of the men who were sent to search the land.
And the servant called:

HUSH'A SON OF NUN:

YAHUSHA.

There is the witness.

The name does not begin in Greek.

It does not begin in Latin.

It does not begin in English.

The Hebrew Scroll tradition already knows:

יהושע

Yahusha.

And that means we possess an earlier linguistic anchor for investigating
the later name.

THE FIRST MAJOR YAHUSHA WITNESS: YAHUSHA BIN NUN

Yahusha bin Nun becomes the servant appointed to lead the people after the earlier servant dies.

And what is Yahusha bin Nun told to do?

Not create a new religion.

Not abandon Yahuah's instruction.

Not reduce obedience to Ten Words.

He is commanded to guard the whole written instruction.

Yahusha (Joshua) 1:1-9

1 And it came to be after the death of the servant of Yahuah that Yahuah spoke to Yahusha bin Nun, the attendant of the servant, saying:

2 "My servant is dead. And now arise, cross this Yordan, you and all this people, into the land which I am giving to them, to the children of Yashar'al.

3 Every place upon which the sole of your foot treads I have given to you, as I spoke.

4 From the wilderness and this Labanun as far as the great river, the river Parath, all the land, and as far as the Great Sea toward the setting of the sun, shall be your boundary.

5 No man shall stand before you all the days of your life. As I was with My servant, I shall be with you. I shall not abandon you and I shall not forsake you.

6 Be strong and courageous, because you shall cause this people to inherit the land which I swore to their fathers to give them.

7 Only be strong and very courageous:

TO GUARD TO DO ACCORDING TO ALL THE TURAH

(INSTRUCTION)

which My servant commanded you.

Do not turn from it to the right or to the left, so that you may act wisely wherever you go.

8 This Saphar HaTurah (Scroll of the Instruction) shall not depart from your mouth, but you shall meditate upon it day and night:

SO THAT YOU MAY GUARD TO DO ACCORDING TO ALL THAT IS WRITTEN IN IT.

For then you shall make your way prosper, and then you shall act wisely.

9 Have I not commanded you? Be strong and courageous. Do not tremble and do not be afraid, because Yahuah your Alahym is with you wherever you go.”

This earlier Yahusha carries the name into a major moment of deliverance and inheritance.

But notice who the source of the deliverance remains:

YAHUAH.

Yahuah gives the land.

Yahuah commands.

Yahuah promises to be with him.

Yahusha is the appointed servant through whom Yahuah leads the people.

That pattern will become important later.

BUT YAHUSHA BIN NUN WAS NOT THE ONLY MAN IN THE EARLIER WITNESS WHO CARRIED THIS NAME

Another Yahusha appears centuries later.

This time the setting is not entry into the land.

It is restoration after devastation and exile.

And this Yahusha is a:

KAHAN HAGADUL

(GREAT / CHIEF PRIEST).

He is:

YAHUSHA BEN YAHUTSADAQ.

THE SECOND MAJOR YAHUSHA WITNESS: YAHUSHA BEN YAHUTSADAQ

Khaggai (Haggai) 1:1-14

1 In the second year of the ruler Daryawash, in the sixth Khudash (month), on the first day of the Khudash, the Dabar (word / declared message) of Yahuah came by the hand of Khaggai the Nabi (prophet) to Zarubbabal son of Shalti'al, governor of Yahudah, and to:

YAHUSHA SON OF YAHUTSADAQ,

THE KAHAN HAGADUL

(GREAT / CHIEF PRIEST),

saying:

2 “Thus says Yahuah Tsabauth: This people says, ‘The time has not come, the time for the house of Yahuah to be built.’”

3 And the Dabar of Yahuah came by the hand of Khaggai the Nabi, saying:

4 “Is it time for you yourselves to dwell in paneled houses while this house lies waste?

5 And now, thus says Yahuah Tsabauth: Set your heart upon your ways.

6 You have sown much and brought in little. You eat but are not satisfied. You drink but are not filled. You clothe yourselves but no one is warm. And the one earning wages puts wages into a pierced bag.”

7 Thus says Yahuah Tsabauth:

“SET YOUR HEART UPON YOUR WAYS.

8 Go up to the mountain, bring wood, and build the house, and I shall take pleasure in it and be honored,” says Yahuah.

9 “You looked for much, but see, it became little. And when you brought it home, I blew upon it. Why?” declares Yahuah Tsabauth. “Because of My house which lies waste while each of you runs to his own house.

10 Therefore the heavens above you withheld dew and the earth withheld its produce.

11 And I called for drought upon the land, upon the mountains, upon the grain, upon the new wine, upon the oil, upon what the ground brings forth, upon Adam, upon beast, and upon all the labor of the hands.”

12 Then Zarubbabal son of Shalti'al:

AND YAHUSHA SON OF YAHUTSADAQ, THE KAHAN HAGADUL,

and all the remnant of the people:

SHAMA

(HEARD / LISTENED / OBEYED)

the voice of Yahuah their Alahym and the Dabarim of Khaggai the Nabi, as Yahuah their Alahym had sent him.

And the people feared before Yahuah.

13 Then Khaggai, the messenger of Yahuah, spoke the message of Yahuah to the people:

“I am with you,” declares Yahuah.

14 And Yahuah stirred the ruakh of Zarubbabal son of Shalti’al, governor of Yahudah, and the ruakh of:

**YAHUSHA SON OF YAHUTSADAQ, THE KAHAN
HAGADUL,**

and the ruakh of all the remnant of the people.

And they came and performed work upon the house of Yahuah Tsabauth, their Alahym.

Again the name is present.

Again:

YAHUSHA.

Again the man bearing the name is not Yahuah Himself.

He is serving:

YAHUAH HIS ALAHYM.

He hears Yahuah.

He obeys Yahuah.

He serves in Yahuah’s house.

The distinction between the bearer of the name and Yahuah remains clear.

**THEN COMES AN EVEN MORE STRIKING PRIESTLY
WITNESS**

Zakaryahu (Zechariah) 3:1-10

1 And he showed me:

YAHUSHA THE KAHAN HAGADUL

(GREAT / CHIEF PRIEST)

standing before the Mal'ak (messenger) of Yahuah, and the adversary standing at his right hand to accuse him.

2 And Yahuah said to the adversary, "Yahuah rebuke you, adversary. Yahuah who has chosen Yahrushalam rebuke you. Is this not a brand pulled from the fire?"

3 And Yahusha was clothed in filthy garments and standing before the Mal'ak.

4 And he answered and spoke to those standing before him, saying, "Remove the filthy garments from him."

And he said to him:

"See:

I HAVE CAUSED YOUR 'AWUN

(CROOKEDNESS / GUILT)

TO PASS FROM YOU,

and I shall clothe you with clean garments."

5 And I said, "Let them place a clean turban upon his head."

So they placed the clean turban upon his head and clothed him with garments while the Mal'ak of Yahuah stood by.

6 And the Mal'ak of Yahuah testified to Yahusha, saying:

7 "Thus says Yahuah Tsabauth:

IF YOU WALK IN MY WAYS,

AND IF YOU GUARD MY CHARGE,

then you shall judge My house and guard My courts, and I shall give you access among those standing here.

8 Hear now:

YAHUSHA THE KAHAN HAGADUL,

you and your companions sitting before you, because they are men of a sign.

For see:

I AM BRINGING MY SERVANT,

TSEMAKH

(THE BRANCH / SPROUT).

9 For see the stone which I have placed before Yahusha. Upon one stone are seven eyes. See, I shall engrave its engraving,” declares Yahuah Tsabauth, “and I shall remove the ‘Awun (crookedness / guilt) of that land in one day.

10 In that day,” declares Yahuah Tsabauth, “each of you shall invite his neighbor under the vine and under the fig tree.”

Now the evidence becomes even more interesting.

There is a man already named:

YAHUSHA.

He is the Kahan HaGadul.

He undergoes cleansing.

He is commanded to walk in Yahuah’s ways.

And in the same vision Yahuah announces:

“I AM BRINGING MY SERVANT, TSEMAKH.”

The Branch.

So the earlier priest named Yahusha is himself standing inside a prophetic restoration scene pointing beyond his own immediate role.

That does not mean we are allowed to merge the two men.

We do not.

NO NAME BLENDING.

NO ROLE BLENDING.

The earlier Yahusha is the historical Kahan HaGadol in his own period.

The coming Tsemakh (Branch / Sprout) is announced by Yahuah.

But the convergence of:

priesthood,

cleansing,

restoration,

Yahusha,

and the coming Branch

is important evidence in the larger story.

**THERE IS ALSO A YAHUSHA ASSOCIATED WITH
WISDOM IN THE WRITINGS COMMONLY PLACED
UNDER THE “APOCRYPHA” LABEL**

This is another reason the modern reader may never realize how widespread the name was.

The wisdom work commonly called:

SIRACH

or:

ECCLESIASTICUS

is associated with:

YAHUSHA BEN SIRA.

This is a different man.

He is not Yahusha bin Nun.

He is not Yahusha ben Yahutsadaq.

He is not Yahusha HaMashiach.

His importance here is not that the Scroll declares him a prophecy of the Mashiach.

It does not.

His importance is historical and textual:

ANOTHER MAN IN THE YASHAR‘AL WRITING TRADITION CARRIED THE NAME.

And his wisdom material connects obedience, Turah (instruction), Mitswoth (commanded instructions), wisdom, covenant, and right judgment.

For example, the preserved wisdom witness states:

Sirak (Sirach / Ecclesiasticus) 1:26

26 If you desire Khakmah (wisdom):

GUARD THE MITSWOTH

(COMMANDED INSTRUCTIONS),

and Yahuah shall give her to you.

Again, this is not Yahusha HaMashiach.

It is another historical witness to the name and to the continuing world of Yashar‘al instruction.

So by the time we reach Yahusha HaMashiach, the name:

YAHUSHA

is not linguistically mysterious.

We already possess the Hebrew form.

THIS IS WHY “JESUS” CANNOT BE THE STARTING POINT FOR RESTORING HIS NAME

If we start with:

JESUS

and work backward only through English pronunciation, we are beginning thousands of years too late in the transmission chain.

The earlier Hebrew evidence gives us:

יהושע

before the later Greek manuscripts,

before Latin,

before English,

and before the letter J acquired its modern English sound.

Therefore the stronger restoration method is:

START WITH THE EARLIER HEBREW NAME WITNESS.

Not:

START WITH “JESUS” AND GUESS BACKWARD.

The Hebrew witness already exists.

BUT HIS NAME IS ONLY THE BEGINNING

Because Yahuah did not merely leave a name pattern.

He left identifying markers for the coming Mashiach.

And this is where the Tanakh becomes the measuring line again.

Before Yahusha HaMashiach appears, we should already be asking:

Where is the promised one supposed to come from?

What Zara‘ (seed / offspring / line) is involved?

What family?

What tribe?

What royal house?

What kind of ruler?

What kind of servant?

What relationship does he have to Yahuah?

What does Yahuah say He will do through him?

If the later Yahusha does not match the earlier witness, then merely giving him a title cannot make him the promised Mashiach.

THE PROMISE BEGINS WITH THE ZARA‘

ZARA‘

(SEED / OFFSPRING / DESCENDANT LINE)

זרע

Pronunciation: Za-ra‘

Root: זר-ג-י

Meaning: seed, offspring, descendants, continuing line.

This word matters because Yahuah's promises move through an identifiable line.

The coming restoration is not presented as an unnamed man appearing without historical connection.

YAHUAH MAKES THE PROMISE TO ABRAHAM'S ZARA'

Barashiyth (Genesis) 22:15-18

15 And the Mal'ak (messenger) of Yahuah called to Abraham a second time from the heavens,

16 and said:

“By Myself I have sworn,” declares Yahuah, “because you have done this thing and have not withheld your son, your only one,

17 that I shall greatly bless you and greatly multiply:

YOUR ZARA'

(SEED / OFFSPRING)

as the stars of the heavens and as the sand upon the shore of the sea.

And your Zara' shall possess the gate of his enemies.

18 And:

IN YOUR ZARA'

ALL THE NATIONS OF THE EARTH SHALL BE BLESSED,

because you listened to My voice.”

The promise is attached to:

ABRAHAM'S ZARA'.

So the promised deliverance does not emerge without ancestry.

The line matters.

THEN THE PROMISE NARROWS THROUGH YITSKHAQ

Barashiyth (Genesis) 26:1-5

1 And there was famine in the land besides the first famine which had been in the days of Abraham. And Yitskhaq went to Abimalk, ruler of the Philistines, toward Garar.

2 And Yahuah appeared to him and said:

“Do not go down to Mitsrayim. Dwell in the land which I tell you.

3 Stay in this land, and I shall be with you and bless you, because to you:

AND TO YOUR ZARA'

(SEED / OFFSPRING)

I shall give all these lands, and I shall establish the oath which I swore to Abraham your father.

4 And I shall multiply your Zara' as the stars of the heavens, and I shall give to your Zara' all these lands:

AND IN YOUR ZARA'

ALL THE NATIONS OF THE EARTH SHALL BE BLESSED,

5 because Abraham listened to My voice and guarded My charge, My Mitswoth (commanded instructions), My Khuqim (fixed statutes), and My

Turah (instruction).”

Now the promise has not disappeared.

It moves through:

YITSKHAQ.

THEN THE LINE CONTINUES THROUGH YA‘AQOB

Barashiyth (Genesis) 28:10-15

10 And Ya‘aqob departed from Bar Sha‘ba and went toward Kharan.

11 And he came upon a place and stayed there that night because the sun had gone down. And he took one of the stones of the place and placed it at his head, and lay down in that place.

12 And he dreamed, and see, a stairway was set upon the earth and its top reached toward the heavens, and see, messengers of Alahym were ascending and descending upon it.

13 And see, Yahuah stood above it and said:

“I AM YAHUAH,

THE ALAHYM OF ABRAHAM YOUR FATHER

AND THE ALAHYM OF YITSKHAQ.

The land upon which you lie I shall give to you:

AND TO YOUR ZARA‘.

14 And your Zara‘ shall be like the dust of the earth, and you shall spread toward the west and toward the east and toward the north and toward the south.

AND IN YOU AND IN YOUR ZARA ‘

**ALL THE FAMILIES OF THE EARTH SHALL BE
BLESSED.**

15 And see, I am with you, and I shall guard you everywhere you go and bring you back to this land, because I shall not leave you until I have done what I have spoken to you.”

So the line is becoming identifiable:

ABRAHAM.

YITSKHAQ.

YA ‘AQOB.

The promised one cannot simply be detached from that history.

**THEN THE ROYAL LINE IS IDENTIFIED WITH
YAHUDAH**

Barashiyth (Genesis) 49:8-12

8 “Yahudah, you are the one your brothers shall praise. Your hand shall be upon the neck of your enemies. The sons of your father shall bow before you.

9 Yahudah is a lion’s cub. From the prey, my son, you have gone up. He crouches, he lies down like a lion, and like a lioness. Who shall rouse him?

10 # THE SCEPTER SHALL NOT DEPART FROM YAHUDAH,

NOR THE RULER’S STAFF FROM BETWEEN HIS FEET,

until the one to whom it belongs comes:

AND TO HIM SHALL BE THE OBEDIENCE OF THE PEOPLES.

11 Binding his young donkey to the vine and his donkey's colt to the choice vine, he washes his garments in wine and his clothing in the blood of grapes.

12 His eyes are dark from wine and his teeth white from milk.”

Now the royal expectation is attached to:

YAHUDAH.

So the witness has narrowed again.

Abraham.

Yitskhaq.

Ya‘aqob.

Yahudah.

THEN YAHUAH MAKES THE ROYAL PROMISE TO DAWID

This is one of the most important passages for identifying the Mashiach.

Shamu'al Bet (2 Samuel) 7:8-16

8 “And now, thus you shall say to My servant Dawid:

Thus says Yahuah Tsabauth:

‘I took you from the pasture, from following the flock, to become ruler over My people Yashar'al.

9 And I have been with you wherever you went and have cut off all your enemies from before you. And I shall make for you a great name, like the name of the great ones who are upon the earth.

10 And I shall appoint a place for My people Yashar'al and plant them so that they dwell in their own place and are disturbed no more, and sons of crookedness shall no longer afflict them as before,

11 from the day I commanded judges over My people Yashar'al. And I shall give you rest from all your enemies.

And Yahuah declares to you that:

YAHUAH SHALL MAKE FOR YOU A HOUSE.

12 When your days are complete and you lie with your fathers:

I SHALL RAISE UP YOUR ZARA ' AFTER YOU,

who shall come from your body:

AND I SHALL ESTABLISH HIS REIGN.

13 He shall build a house for My Name:

AND I SHALL ESTABLISH THE THRONE OF HIS REIGN.

14 # I SHALL BE TO HIM FOR A FATHER,

AND HE SHALL BE TO ME FOR A SON.

When he commits crookedness, I shall correct him with the rod of men and with the blows of the sons of Adam.

15 But My Khasad (loyal covenant kindness) shall not depart from him as I removed it from Sha'ul, whom I removed from before you.

16 And your house and your reign shall be established continually before you:

**YOUR THRONE SHALL BE ESTABLISHED
CONTINUALLY.”**

Now we have another enormous piece.

The expected royal line is:

DAWIDIC.

Yahuah promises:

“I SHALL RAISE UP YOUR ZARA ‘.”

And the Father/Son language already exists inside the Dawidic covenant.

That means when the later writings call Yahusha:

BEN DAWID

(SON / DESCENDANT OF DAWID)

and:

BEN OF ALAHYM,

we cannot immediately import a later biological or metaphysical definition into the word:

BEN.

The Tanakh has already given us royal covenant language in which Yahuah says concerning the Dawidic ruler:

“I SHALL BE TO HIM FOR A FATHER.”

“HE SHALL BE TO ME FOR A SON.”

That witness existed first.

THE NABIYM CONTINUE THE DAWIDIC LINE

Yasha 'yahu (Isaiah) 11:1-10

1 And a shoot shall come forth from the stump of Yishai:

AND A TSEMAKH

(BRANCH / SPROUT)

from his roots shall bear fruit.

2 And the Ruakh of Yahuah shall rest upon him:

the Ruakh of Khakmah (wisdom) and understanding,

the Ruakh of counsel and might,

the Ruakh of knowledge and fear of Yahuah.

3 And his delight shall be in the fear of Yahuah.

And he shall not judge by what his eyes see, nor decide by what his ears hear.

4 But with Tsadaq (rightness / justice) he shall judge the poor, and decide with uprightness for the meek of the earth.

And he shall strike the earth with the rod of his mouth, and with the Ruakh of his lips he shall put the wicked to death.

5 And Tsadaq shall be the belt of his waist, and Amunah (faithfulness) the belt around him.

6 And the wolf shall dwell with the lamb, and the leopard lie down with the young goat, and the calf and the young lion and the fattened animal together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young shall lie down together, and the lion shall eat straw like the ox.

8 And the nursing child shall play by the hole of the cobra, and the weaned child shall put his hand upon the den of the serpent.

9 They shall not harm or destroy in all My set-apart mountain, because the earth shall be full of the knowledge of Yahuah as the waters cover the sea.

10 And in that day:

THE ROOT OF YISHAI

shall stand as a banner for the peoples:

THE NATIONS SHALL SEEK HIM,

and his resting place shall be weighty.”

The coming ruler is connected to:

YISHAI,

the father of Dawid.

The line is not vague.

The Tanakh keeps building the identification.

YIRMIYAHU ALSO IDENTIFIES A RIGHTEOUS BRANCH FROM DAWID

Yirmiyahu (Jeremiah) 23:1-6

1 “Woe to the shepherds destroying and scattering the sheep of My pasture,” declares Yahuah.

2 Therefore thus says Yahuah, Alahym of Yashar‘al, concerning the shepherds feeding My people:

“You have scattered My flock and driven them away and have not attended to them. See, I shall attend to you for the evil of your deeds,” declares Yahuah.

3 “And:

**I MYSELF SHALL GATHER THE REMNANT OF MY
FLOCK**

from all the lands where I have driven them and shall bring them back to their fold, and they shall be fruitful and multiply.

4 And I shall raise up shepherds over them who shall feed them, and they shall fear no more nor be dismayed, nor shall any be missing,” declares Yahuah.

5 “See, days are coming,” declares Yahuah,

**“WHEN I SHALL RAISE FOR DAWID A TSADAQ
TSEMAKH**

(RIGHTEOUS BRANCH),

and a Malak (king / ruler) shall reign and act wisely and shall execute Mishpat (right judgment) and Tsadaqah (righteous action) in the land.

6 In his days Yahudah shall be saved and Yashar‘al shall dwell securely.

And this is the name by which he shall be called:

‘Yahuah our Tsadaqah.’”

Again:

DAWID.

BRANCH.

RULER.

YASHAR‘AL.

DELIVERANCE.

The prophetic picture keeps becoming more specific.

MIKAH IDENTIFIES THE DAWIDIC LOCATION

Mikah (Micah) 5:1-5

1 “Now gather yourself in troops, daughter of troops. A siege is laid against us. With a rod they strike the judge of Yashar‘al upon the cheek.

2 But you:

BATH LAKHAM,

small among the clans of Yahudah,

FROM YOU SHALL COME FORTH FOR ME

ONE TO BE RULER IN YASHAR‘AL,

whose origins are from ancient days.

3 Therefore He shall give them up until the time when she who is giving birth has given birth. Then the remainder of his brothers shall return to the children of Yashar‘al.

4 And he shall stand and shepherd in the strength of Yahuah:

**IN THE MAJESTY OF THE NAME OF YAHUAH HIS
ALAHYM.**

And they shall dwell securely, because now he shall become great to the ends of the earth.

5 And this one shall be Shalum (peace / completeness).”

Notice verse 4 carefully.

The promised ruler shepherds:

IN THE STRENGTH OF YAHUAH.

And:

IN THE NAME OF YAHUAH HIS ALAHYM.

That statement matters enormously when we later ask whether the promised ruler is the same person as Yahuah.

The prophecy describes the ruler as having:

YAHUAH AS HIS ALAHYM.

That belongs in the evidence chain.

NOW LOOK AT WHAT THE LATER WRITINGS CLAIM ABOUT YAHUSHA HAMASHIACH

The later witness does not introduce him as an unrelated man with no connection to these promises.

It deliberately places him into:

THE ABRAHAMIC LINE.

THE DAWIDIC LINE.

This is stated immediately.

Mattithyahu (Matthew) 1:1-17

1 The scroll of the genealogy of Yahusha HaMashiach:

BEN DAWID

(SON / DESCENDANT OF DAWID),

BEN ABRAHAM

(SON / DESCENDANT OF ABRAHAM).

2 Abraham fathered Yitskhaq, and Yitskhaq fathered Ya'aqob, and Ya'aqob fathered Yahudah and his brothers.

3 And Yahudah fathered Pharats and Zarakh through Tamar, and Pharats fathered Khatsrun, and Khatsrun fathered Ram.

4 And Ram fathered 'Amminadab, and 'Amminadab fathered Nakhshun, and Nakhshun fathered Shalmun.

5 And Shalmun fathered Bu'az through Rakhab, and Bu'az fathered 'Ubad through Ruth, and 'Ubad fathered Yishai.

6 And:

YISHAI FATHERED DAWID THE MALAK

(KING / RULER).

And Dawid fathered Shalumah through the woman who had been the wife of Uriyah.

7 And Shalumah fathered Rakhab'am, and Rakhab'am fathered Abiyah, and Abiyah fathered Asa.

8 And Asa fathered Yahushaphat, and Yahushaphat fathered Yuram, and Yuram fathered 'Uzziyahu.

9 And 'Uzziyahu fathered Yutham, and Yutham fathered Akhaz, and Akhaz fathered Khizqiyahu.

10 And Khizqiyahu fathered Manashah, and Manashah fathered Amun, and Amun fathered Yashiyahu.

11 And Yashiyahu fathered Yakhanyahu and his brothers around the removal to Babal.

12 And after the removal to Babal, Yakhanyahu fathered Shalti'al, and Shalti'al fathered Zarubbabal.

13 And Zarubbabal fathered Abihud, and Abihud fathered Alyaqim, and Alyaqim fathered 'Azur.

14 And 'Azur fathered Tsaduq, and Tsaduq fathered Yakhin, and Yakhin fathered Alihud.

15 And Alihud fathered Al'azar, and Al'azar fathered Mattan, and Mattan fathered Ya'aqob.

16 And Ya'aqob fathered Yusaph, the husband of Miryam, from whom Yahusha was born:

WHO IS CALLED HAMASHIACH

(THE ANOINTED ONE).

17 Therefore all the generations from Abraham until Dawid were fourteen generations, and from Dawid until the removal to Babal fourteen generations, and from the removal to Babal until the Mashiach fourteen generations.”

Whatever textual questions must later be investigated concerning genealogical details, the author's stated claim is unmistakable:

YAHUSHA HAMASHIACH IS BEING IDENTIFIED THROUGH ABRAHAM AND DAWID.

That is not random.

Those are precisely covenant and royal lines established in the Tanakh.

THE LATER WITNESS ALSO DIRECTLY CALLS HIM THE ZARA' OF DAWID

Rumiyim (Romans) 1:1-7

1 Sha'ul, a servant of Yahusha HaMashiach, called as a Shaliach (sent one / emissary), separated for the good message of Alahym,

2 which He promised beforehand through His Nabiym (Prophets) in the set-apart writings,

3 concerning His Ben (son):

WHO CAME FROM THE ZARA‘ OF DAWID

ACCORDING TO THE FLESH,

4 and was declared Ben of Alahym in power according to the Ruakh of set-apartness by resurrection from the dead, Yahusha HaMashiach our master,

5 through whom we received favor and appointment as Shaliachim for obedience of Amunah among all the nations concerning his Name,

6 among whom you also are called through Yahusha HaMashiach,

7 to all who are in Rome, loved of Alahym, called to be set apart: favor to you and Shalum from:

ALAHYM OUR FATHER

AND THE MASTER YAHUSHA HAMASHIACH.”

The writer explicitly says:

“PROMISED BEFOREHAND THROUGH HIS NABIYM.”

Then:

“FROM THE ZARA‘ OF DAWID ACCORDING TO THE FLESH.”

So even the later witness tells the reader:

GO BACK TO THE NABIYM.

That is exactly what we are doing.

THIS IS WHY THE TRUE IDENTITY OF YAHUSHA CANNOT BE SEPARATED FROM THE TANAKH

Before we even reach the difficult passages that later theology debates, we already possess a substantial identification chain.

The Hebrew name:

יהושע

already existed.

Its consonants are preserved.

Its Yahu element is visible.

Its deliverance meaning is visible.

Multiple earlier men carried the name.

The Torah preserves Yahusha bin Nun.

The restoration-era writings preserve Yahusha ben Yahutsadaq.

The wisdom tradition preserves Yahusha ben Sira.

Then the later witness presents:

YAHUSHA HAMASHIACH.

And Yahusha HaMashiach is not presented as an unidentified foreign religious founder.

He is placed into the ancient covenant story.

The promised Zara' moves through:

ABRAHAM.

YITSKHAQ.

YA'AQOB.

The royal line moves through:

YAHUDAH.

Then:

DAWID.

The Nabiym promise:

THE TSEMAKH

(BRANCH / SPROUT).

A Dawidic ruler.

A shepherd.

A servant.

A Mashiach.

One who rules in the strength of:

YAHUAH.

One whose Alahym is:

YAHUAH.

Then the later witness identifies Yahusha as:

BEN ABRAHAM.

BEN DAWID.

**FROM THE ZARA^c OF DAWID ACCORDING TO THE
FLESH.**

HAMASHIACH.

That is the picture we have to establish before somebody hands the reader
a later creed and says:

“THIS IS WHO JESUS IS.”

No.

First ask:

WHO DID YAHUAH SAY WAS COMING?

What line?

What tribe?

What house?

What Name?

What function?

What authority?

What relationship to Yahuah?

What mission?

What covenant purpose?

Then ask:

DOES YAHUSHA MATCH THAT WITNESS?

That is how identity is tested.

And once we understand this, the next question becomes unavoidable:

**IF YAHUSHA IS THE PROMISED DAWIDIC MASHIACH,
THE SENT ONE, THE SHEPHERD, THE SERVANT, AND
THE ONE THROUGH WHOM YAHUAH SAVES, WHAT
DOES IT ACTUALLY MEAN WHEN THE LATER
WRITINGS CALL HIM “THE SON OF ALAHYM”?**

Because that expression also existed inside the Tanakh framework before
later religious theology defined it.

And we have to let the Tanakh speak first.

**NOW WE HAVE TO ANSWER WHAT “SON OF ALAHYM”
ACTUALLY MEANS BEFORE LATER RELIGION
DEFINES IT FOR US**

We have now established several things before reaching this question.

The name Yahusha was already written in the earlier Hebrew witness:

יהושע

It was not a name that suddenly appeared in Christianity.

The promised line was also established before Yahusha HaMashiach appeared.

The covenant promise moved through Abraham, Yitskhaq, and Ya‘aqob.

The royal line was identified through Yahudah.

The continuing royal promise was attached to Dawid.

The Nabiym (Prophets) spoke of a coming Dawidic ruler, shepherd, servant, and Mashiach (anointed one).

Therefore, when the later writings call Yahusha:

BEN DAWID

(SON / DESCENDANT OF DAWID)

and:

BEN OF ALAHYM

(SON OF ALAHYM),

we cannot begin with definitions created centuries later.

We have to ask:

What “Son of Alahym” Actually Means

HOW DID THE TANAKH ALREADY USE “SON” LANGUAGE?

This is crucial because the English expression:

“SON OF GOD”

can immediately cause a modern reader to imagine biological reproduction.

A human father physically produces a son.

Therefore some readers unconsciously transfer that exact biological concept to Yahuah and Yahusha.

But does the Tanakh require that definition?

No.

The Tanakh uses son language in several ways.

And one of the strongest examples is not about Yahusha at all.

It is about:

YASHAR‘AL.

YAHUAH CALLS YASHAR‘AL HIS SON

Shamuth (Exodus) 4:18-23

18 And the servant returned to Yathru his father-in-law and said to him, “Let me go, please, and return to my brothers who are in Mitsrayim (Egypt), and see whether they are still alive.”

And Yathru said to him, “Go in Shalum (peace / completeness).”

19 And Yahuah said to the servant in Midyan, “Go, return to Mitsrayim, because all the men who sought your life are dead.”

20 And the servant took his wife and his sons and caused them to ride upon the donkey, and he returned toward the land of Mitsrayim. And the servant took the staff of Alahym in his hand.

21 And Yahuah said to the servant, “When you return to Mitsrayim, see that you perform before Phar‘ah all the signs which I have placed in your hand. But I shall allow his heart to become strong, and he shall not release the people.

22 And you shall say to Phar‘ah:

‘Thus says Yahuah:

YASHAR‘AL IS MY BEN

(SON),

MY FIRSTBORN.

23 And I say to you:

Release:

MY BEN

so that:

HE MAY SERVE ME.

But if you refuse to release him, see, I shall strike your son, your firstborn.’”

Stop there.

Yahuah calls an entire people:

“MY BEN.”

Then:

“MY FIRSTBORN.”

Does that mean the entire nation was biologically produced by Yahuah through physical reproduction?

No.

The context itself does not require that.

This is covenant and relational language.

It identifies belonging.

Status.

Relationship.

Calling.

So immediately we have established:

**“BEN OF ALAHYM” CANNOT AUTOMATICALLY MEAN
“BIOLOGICAL DIVINE OFFSPRING.”**

The Tanakh does not allow that automatic equation.

THE SAME FATHER AND SON LANGUAGE APPEARS AGAIN

Hush'a (Hosea) 11:1-9

1 "When Yashar'al was young:

I LOVED HIM,

and from Mitsrayim:

I CALLED MY BEN

(SON).

2 The more they called them, the more they went away from them. They sacrificed to the Ba'alim and burned offerings to carved images.

3 Yet I taught Aphrayim to walk. I took them by their arms, but they did not know that I healed them.

4 I drew them with cords of Adam, with bonds of love. And I was to them as one lifting the yoke from their jaws, and I bent down and fed them.

5 He shall not return to the land of Mitsrayim, but Ashshur shall be his ruler because:

THEY REFUSED TO SHUB

(TURN / RETURN).

6 And the sword shall whirl against his cities and consume his bars because of their own counsels.

7 And My people are bent toward turning away from Me. Though they call toward the Most High, none truly raises himself.

8 How can I give you up, Aphrayim?

How can I hand you over, Yashar'al?

How can I make you like Admah?

How can I set you like Tsabu'im?

My heart turns within Me. My compassion grows warm together.

9 I shall not execute the burning of My anger. I shall not again destroy
Aphrayim, because I am Al and not Adam, the Set-Apart One in your
midst, and I shall not come in fury.”

Again:

“MY BEN.”

The son language describes Yashar'al's relationship with Yahuah.

And notice something else.

Yahuah distinguishes Himself from Adam:

“I AM AL AND NOT ADAM.”

So the Tanakh itself is capable of distinguishing Yahuah from the humans
He calls sons.

THE DAWIDIC MALAK WAS ALSO CALLED YAHUAH'S SON

Now the evidence becomes even more directly relevant to Yahusha.

Because Yahuah does not only call Yashar'al His son.

He uses Father/Son language concerning the Dawidic ruler.

Shamu'al Bet (2 Samuel) 7:8-16

8 “And now, thus you shall say to My servant Dawid:

Thus says Yahuah Tsabauth:

‘I took you from the pasture, from following the flock, to become ruler
over My people Yashar'al.

9 And I have been with you wherever you went, and I have cut off your enemies from before you. And I shall make for you a great name like the name of the great ones upon the earth.

10 And I shall appoint a place for My people Yashar'al and plant them so that they dwell in their own place and are disturbed no more.

11 And from the day I commanded judges over My people Yashar'al, I shall give you rest from all your enemies.

And Yahuah declares to you that Yahuah shall establish a house for you.

12 When your days are complete and you lie with your fathers:

I SHALL RAISE UP YOUR ZARA'

(SEED / DESCENDANT)

after you, who shall come from your body:

AND I SHALL ESTABLISH HIS REIGN.

13 He shall build a house for My Name, and I shall establish the throne of his reign.

14 # I SHALL BE TO HIM FOR A FATHER,

AND HE SHALL BE TO ME FOR A BEN

(SON).

When he acts crookedly, I shall correct him with the rod of men and with the blows of the sons of Adam.

15 But My Khasad (loyal covenant kindness) shall not depart from him as I removed it from Sha'ul, whom I removed from before you.

16 And your house and your reign shall be established continually before you. Your throne shall be established continually.'"

This is fundamental.

The Father/Son relationship is already part of:

THE DAWIDIC ROYAL COVENANT.

Yahuah is the Father.

The appointed Dawidic ruler is the Ben.

That language exists centuries before later theological arguments about Yahusha.

So when Yahusha is identified as:

BEN DAWID

and:

BEN OF ALAHYM,

the Tanakh gives us an immediate royal covenant framework.

TAHILLIYM MAKES THE CONNECTION EVEN STRONGER

Tahilliym (Psalms) 2:1-12

1 Why do the nations rage and the peoples devise emptiness?

2 The malakim (kings / rulers) of the earth take their stand and the rulers counsel together:

AGAINST YAHUAH

and:

AGAINST HIS MASHIACH

(HIS ANOINTED ONE),

3 saying, “Let us tear apart their bonds and cast their cords away from us.”

4 The One dwelling in the heavens laughs. The Master mocks them.

5 Then He speaks to them in His anger and terrifies them in His burning displeasure:

6 “But I have installed:

MY MALAK

(MY KING / RULER)

upon Tsiyun, My set-apart mountain.”

7 The appointed ruler recounts the decree:

“YAHUAH SAID TO ME:

‘YOU ARE MY BEN.

**TODAY I HAVE BROUGHT YOU FORTH INTO THIS
APPOINTED STANDING.**

8 Ask from Me, and I shall give nations as your inheritance and the ends of the earth as your possession.

9 You shall rule them with a rod of iron and break them like a potter’s vessel.”

10 And now, malakim, act wisely. Receive correction, judges of the earth.

11 Serve Yahuah with fear and rejoice with trembling.

12 Honor the Ben, lest wrath arise and you perish from the way. Favored are all those seeking refuge in Him.”

Notice the relationships.

There is:

YAHUAH.

There is:

HIS MASHIACH.

There is:

“MY MALAK.”

There is:

“MY BEN.”

Yahuah installs him.

Yahuah speaks to him.

Yahuah gives him inheritance.

The Ben receives.

The Father gives.

That is the Tanakh framework.

**SO “SON OF ALAHYM” DOES NOT BEGIN WITH
BIOLOGICAL DIVINE PROCREATION**

The Scroll witness already gives us several uses of son language:

Yashar‘al is Yahuah’s Ben.

Yashar‘al is Yahuah’s firstborn.

The Dawidic ruler is Yahuah’s Ben.

Yahuah is Father to the appointed ruler.

The Mashiach is called Yahuah’s Ben.

Therefore we have to distinguish:

COVENANT SONSHIP.

ROYAL SONSHIP.

APPOINTED SONSHIP.

from a later concept in which “Son of God” automatically means:

“GOD THE SON, THE SECOND PERSON OF A TRIUNE GOD.”

That later metaphysical formula is not the wording of these Tanakh passages.

That does not by itself settle every later passage concerning Yahusha’s conception, preexistence claims, or the Logos language.

Those difficult passages still have to be examined honestly.

But the Tanakh establishes what the reader already knew when hearing:

BEN.

And that witness cannot be discarded.

NOW LOOK AT WHAT YAHUSHA HIMSELF SAYS ABOUT HIS RELATIONSHIP WITH YAHUAH

One of the clearest passages is not a later creed.

It is a prayer attributed directly to Yahusha.

Yahukhanan (John) 17:1-8

1 Yahusha spoke these things, lifted his eyes toward the heavens, and said:

“FATHER,

the hour has come.

Honor Your Ben so that Your Ben may honor You,

2 just as:

YOU GAVE HIM AUTHORITY

over all flesh, so that to all whom You have given him he may give enduring life.

3 And this is enduring life:

THAT THEY KNOW YOU,

THE ONLY TRUE ALAHYM,

and:

YAHUSHA HAMASHIACH,

WHOM YOU SENT.

4 I honored You upon the earth. I completed the work:

WHICH YOU GAVE ME TO DO.

5 And now, Father, honor me alongside Yourself with the honor which I had alongside You before the world existed.

6 I revealed Your Name to the men whom You gave me from the world. They were Yours, and You gave them to me, and they have guarded Your Dabar.

7 Now they know that everything You have given me:

IS FROM YOU.

8 Because the Dabarim (words / messages):

WHICH YOU GAVE ME,

I HAVE GIVEN TO THEM.

And they received them and truly knew:

THAT I CAME FROM YOU,

and they trusted:

THAT YOU SENT ME.”

We cannot read verse 5 and erase verses 1 through 4.

And we cannot read verses 1 through 4 and pretend verse 5 does not exist.

The entire passage must remain.

Yahusha says:

THE FATHER GAVE HIM AUTHORITY.

The Father gave him work.

The Father gave him people.

The Father gave him Dabarim.

Yahusha says:

“YOU SENT ME.”

And then one of the clearest identity statements in the entire later witness:

“THAT THEY KNOW YOU, THE ONLY TRUE ALAHYM,

AND YAHUSHA HAMASHIACH WHOM YOU SENT.”

The sentence distinguishes:

THE ONLY TRUE ALAHYM

from:

YAHUSHA HAMASHIACH WHOM HE SENT.

That evidence cannot simply disappear because another passage is difficult.

YAHUSHA ALSO SAYS HE DOES NOT ACT FROM HIMSELF

Yahukhanan (John) 5:19-30

19 Yahusha answered and said to them:

“Truly, truly, I say to you:

THE BEN IS NOT ABLE TO DO FROM HIMSELF ANYTHING,

except what he sees the Father doing.

For whatever He does, these things the Ben also does in like manner.

20 For the Father loves the Ben and shows him all that He Himself does, and greater works than these He shall show him so that you may marvel.

21 For just as the Father raises the dead and makes alive, so also the Ben makes alive those whom he wills.

22 For the Father judges no one, but:

HAS GIVEN ALL JUDGMENT TO THE BEN,

23 so that all may honor the Ben just as they honor the Father.

The one not honoring the Ben does not honor:

THE FATHER WHO SENT HIM.

24 Truly, truly, I say to you, the one hearing my Dabar and trusting:

THE ONE WHO SENT ME

has enduring life and does not come into judgment but has passed from death into life.

25 Truly, truly, I say to you, an hour is coming and now is when the dead shall hear the voice of the Ben of Alahym, and those hearing shall live.

26 For just as the Father has life in Himself:

SO HE GAVE TO THE BEN

to have life in himself.

27 And:

HE GAVE HIM AUTHORITY

to execute judgment because he is Ben Adam (Son of Adam / human one).

28 Do not marvel at this, because an hour is coming when all those in the tombs shall hear his voice,

29 and shall come forth, those who did good to a resurrection of life and those practicing crookedness to a resurrection of judgment.

30 # I AM NOT ABLE TO DO ANYTHING FROM MYSELF.

As I hear, I judge.

And my judgment is right because:

I DO NOT SEEK MY OWN WILL,

BUT THE WILL OF THE ONE WHO SENT ME.”

This passage does not diminish Yahusha.

It gives him extraordinary authority.

Life.

Judgment.

Resurrection authority.

Honor.

But the passage repeatedly tells us where that authority comes from.

GIVEN.

SENT.

RECEIVED.

And Yahusha himself says:

“I DO NOT SEEK MY OWN WILL.”

There is Yahusha’s will.

And there is the will of:

THE ONE WHO SENT HIM.

**THIS BECOMES EVEN MORE VISIBLE BEFORE HIS
DEATH**

Mattithyahu (Matthew) 26:36-46

36 Then Yahusha came with them to a place called Gath-Shamani and said to the Talmidim (students / disciples), “Sit here while I go there and pray.”

37 And taking with him Kaphah and the two sons of Zabdi, he began to become deeply grieved and distressed.

38 Then he said to them, “My being is deeply grieved, even to death. Remain here and stay awake with me.”

39 And going forward a little, he fell upon his face:

AND PRAYED,

saying:

“MY FATHER,

if it is possible, let this cup pass from me.

YET NOT AS I WILL,

BUT AS YOU WILL.”

40 And he came to the Talmidim and found them sleeping and said to Kaphah, “Were you not able to stay awake with me one hour?

41 Stay awake and pray so that you do not enter into testing. The ruakh indeed is willing, but the flesh is weak.”

42 Again, a second time, he went away:

AND PRAYED,

saying:

“MY FATHER,

if this cannot pass unless I drink it:

LET YOUR WILL BE DONE.”

43 And he came and again found them sleeping because their eyes were heavy.

44 And leaving them, he went away again:

AND PRAYED A THIRD TIME,

speaking the same Dabarim.

45 Then he came to the Talmidim and said to them, “Sleep now and rest. See, the hour has drawn near, and the Ben Adam is delivered into the hands of sinners.

46 Rise, let us go. See, the one delivering me has drawn near.”

Who is Yahusha praying to?

HIS FATHER.

Whose will does he submit to?

HIS FATHER’S.

Yahusha says:

“NOT AS I WILL.”

Then:

“BUT AS YOU WILL.”

That distinction is direct.

It should not be erased.

AND AFTER HIS RESURRECTION, YAHUSHA STILL CALLS YAHUAH HIS ALAHYM

This is critical because someone might argue:

“That distinction only existed while Yahusha was mortal.”

But the later witness preserves this statement after the resurrection.

Yahukhanan (John) 20:11-18

11 And Miryam stood outside near the tomb weeping. As she wept, she bent toward the tomb,

12 and saw two messengers in white sitting where the body of Yahusha had been, one at the head and one at the feet.

13 And they said to her, “Woman, why are you weeping?”

She said to them, "Because they took away my master and I do not know where they placed him."

14 Having said this, she turned around and saw Yahusha standing there, but she did not know that it was Yahusha.

15 Yahusha said to her, "Woman, why are you weeping? Whom are you seeking?"

Supposing him to be the gardener, she said, "Master, if you carried him away, tell me where you placed him and I shall take him."

16 Yahusha said to her, "Miryam."

She turned and said to him, "Rabbuni," meaning teacher.

17 Yahusha said to her:

"Do not hold me, because I have not yet ascended to the Father.

But go to my brothers and say to them:

I AM ASCENDING TO MY FATHER

AND YOUR FATHER,

AND TO MY ALAHYM

AND YOUR ALAHYM."

18 Miryam came announcing to the Talmidim, "I have seen the master," and that he had spoken these things to her.

After resurrection:

"MY FATHER."

And:

"MY ALAHYM."

That statement has to remain in the evidence.

DOES THAT MEAN WE SHOULD IGNORE THE PASSAGES PEOPLE USE TO SAY YAHUSHA IS YAHUAH?

No.

Absolutely not.

If we hide those passages, we are doing the same thing we accuse religious systems of doing.

The strongest difficult passages have to be placed directly on the table.

One of them occurs only a few verses after Yahusha says:

“MY ALAHYM.”

Ta’uma encounters the risen Yahusha.

And he says something extremely strong.

“MY MASTER AND MY ALAHYM”

Yahukhanan (John) 20:24-31

24 But Ta’uma, one of the twelve, was not with them when Yahusha came.

25 Therefore the other Talmidim said to him, “We have seen the master.”

But he said to them, “Unless I see in his hands the mark of the nails, and place my finger into the mark of the nails, and place my hand into his side, I shall certainly not trust.”

26 And after eight days his Talmidim were again inside, and Ta’uma was with them. Yahusha came while the doors were shut and stood in their midst and said, “Shalum to you.”

27 Then he said to Ta’uma, “Bring your finger here and see my hands. Bring your hand and place it into my side. Do not become unbelieving, but believing.”

28 And Ta’uma answered and said to him:

“MY MASTER

AND MY ALAHYM.”

29 Yahusha said to him, “Because you have seen me, you have trusted.
Favored are those who have not seen and yet have trusted.”

30 Therefore Yahusha also performed many other signs before his
Talmidim which are not written in this scroll.

31 But these have been written:

SO THAT YOU MAY TRUST

THAT YAHUSHA IS HAMASHIACH,

THE BEN OF ALAHYM,

and so that through trusting you may have life in his Name.”

We do not hide verse 28.

Ta’uma genuinely addresses Yahusha:

“MY MASTER AND MY ALAHYM.”

That is a strong statement.

It has to be investigated.

But neither can verse 28 be removed from its own chapter.

Earlier in the same chapter, the resurrected Yahusha says:

“MY ALAHYM.”

Then the author tells us why he wrote the signs:

**“SO THAT YOU MAY TRUST THAT YAHUSHA IS
HAMASHIACH, THE BEN OF ALAHYM.”**

So a defensible investigation has to carry:

ALL THREE STATEMENTS.

Yahusha:

“MY ALAHYM.”

Ta’uma:

“MY ALAHYM.”

The author’s stated conclusion:

YAHUSHA IS HAMASHIACH, BEN OF ALAHYM.

We do not solve that tension by deleting whichever verse is inconvenient.

We investigate what:

ALAHYM

can mean when applied to an authorized representative.

And Yahusha himself gives us a Tanakh passage for doing exactly that.

“I AND THE FATHER ARE ONE”

This is probably one of the most quoted statements used to say:

YAHUSHA IS YAHUAH.

But again, we cannot stop at one sentence.

We need the argument surrounding it.

Yahukhanan (John) 10:22-39

22 And the Feast of Dedication came in Yahrushalam. It was winter.

23 And Yahusha was walking in the temple in the colonnade of Shalumah.

24 Therefore the Yahudim surrounded him and said to him, “How long do you keep us uncertain? If you are HaMashiach, tell us openly.”

25 Yahusha answered them, “I told you, and you do not trust. The works which I do:

IN THE NAME OF MY FATHER

testify concerning me.

26 But you do not trust because you are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them enduring life, and they shall never perish, and no one shall seize them from my hand.

29 # MY FATHER,

WHO HAS GIVEN THEM TO ME,

is greater than all, and no one is able to seize them from the Father’s hand.

30 # I AND THE FATHER ARE ONE.”

31 Then the Yahudim again picked up stones to stone him.

32 Yahusha answered them, “Many good works I showed you from the Father. For which of those works do you stone me?”

33 The Yahudim answered him, “We do not stone you for a good work but for blasphemy, because you, being an Adam, make yourself Alahym.”

34 Yahusha answered them:

“IS IT NOT WRITTEN IN YOUR TURAH,

‘I SAID, YOU ARE ALAHYM’?

35 If He called those:

ALAHYM

to whom the Dabar of Alahym came, and the writing cannot be broken,

36 do you say concerning the one whom the Father set apart:

AND SENT INTO THE WORLD,

‘You blaspheme,’

because I said:

‘I AM BEN OF ALAHYM’?

37 If I do not perform the works of my Father, do not trust me.

38 But if I do them, even if you do not trust me, trust the works, so that you may know and understand:

THAT THE FATHER IS IN ME

AND I IN THE FATHER.”

39 Therefore they again sought to seize him, but he escaped from their hand.”

Now notice what Yahusha himself does when accused of making himself Alahym.

He does not answer:

“Yes. I am the same person as the Father.”

Instead he appeals to:

THE TANAKH.

He cites a passage where others are called:

ALAHYM.

Then he restates his own claim as:

“I AM BEN OF ALAHYM.”

And he describes himself as:

THE ONE WHOM THE FATHER SET APART AND SENT.

That response has to control how we interpret the accusation made against him.

WHAT TANAKH PASSAGE DOES YAHUSHA USE?

He reaches into Tahilliym.

So we need the passage.

Tahilliym (Psalms) 82:1-8

1 Alahym stands in the assembly of Al:

in the midst of:

ALAHYM

He judges.

2 “How long will you judge crookedly and lift the faces of the wicked?

3 Judge the poor and fatherless. Give right judgment to the afflicted and needy.

4 Rescue the poor and needy. Deliver them from the hand of the wicked.

5 They do not know and they do not understand. They walk in darkness. All the foundations of the earth are shaken.

6 # I SAID:

‘YOU ARE ALAHYM,

AND ALL OF YOU ARE SONS OF THE MOST HIGH.’

7 Yet:

LIKE ADAM YOU SHALL DIE,

and like one of the rulers you shall fall.

8 Rise, Alahym, judge the earth, because You shall inherit all nations.”

This passage proves something important about terminology.

The word:

ALAHYM

can be applied in the Scroll to figures exercising judgment or commissioned authority without making those figures:

YAHUAH HIMSELF.

They are explicitly told:

“LIKE ADAM YOU SHALL DIE.”

That is precisely the passage Yahusha invokes when challenged about his own claim.

Therefore, Ta’uma’s use of Alahym for Yahusha cannot simply be treated as though the word by itself automatically proves:

YAHUSHA IS THE SAME PERSON AS YAHUAH.

The Tanakh does not allow that shortcut.

Context and function matter.

BUT WHAT DOES “ONE” MEAN?

Someone may still say:

“Yahusha said, ‘I and the Father are one.’ That settles it.”

But Yahusha himself uses the same unity language concerning his followers.

So we have to read that too.

Yahukhanan (John) 17:20-23

20 “And I do not ask concerning these alone, but also concerning those who shall trust in me through their Dabar:

21 # SO THAT ALL OF THEM MAY BE ONE,

just as:

YOU, FATHER, ARE IN ME,

AND I IN YOU,

that they also may be in Us, so that the world may trust that:

YOU SENT ME.

22 And the honor which You gave me I have given them:

SO THAT THEY MAY BE ONE

JUST AS WE ARE ONE.

23 I in them and You in me, so that they may be perfected into one, so that the world may know:

THAT YOU SENT ME,

and loved them just as You loved me.”

This passage is decisive against one particular assumption.

It does not prove every possible theological conclusion.

But it proves that:

“ONE”

does not automatically mean:

“THE SAME PERSON.”

Why?

Because Yahusha asks that his followers become:

ONE

in the same comparison.

He does not ask millions of different people to become one literal person.

The unity is:

agreement,

shared purpose,

relationship,

indwelling,

faithfulness,

and covenant oneness.

Therefore:

“I AND THE FATHER ARE ONE”

cannot be converted automatically into:

“I AM THE FATHER.”

The text does not say that.

**YAHUSHA ALSO EXPLAINS WHAT IT MEANS TO “SEE”
THE FATHER THROUGH HIM**

Another common argument says:

“Yahusha said, ‘If you have seen me, you have seen the Father.’ Therefore Yahusha must literally be the Father.”

But again, Yahusha provides the interpretive framework.

First read an earlier statement.

Yahukhanan (John) 12:44-50

44 And Yahusha cried out and said:

“The one trusting in me:

DOES NOT TRUST IN ME ALONE,

but:

IN THE ONE WHO SENT ME.

45 And the one seeing me:

SEES THE ONE WHO SENT ME.

46 I have come as light into the world so that everyone trusting in me should not remain in darkness.

47 And if anyone hears my Dabarim and does not guard them, I do not judge him, because I did not come to judge the world but to save the world.

48 The one rejecting me and not receiving my Dabarim has one who judges him. The Dabar which I spoke shall judge him in the last day.

49 Because:

I DID NOT SPEAK FROM MYSELF,

but:

THE FATHER WHO SENT ME

GAVE ME A MITSWAH

concerning what I should say and what I should speak.

50 And I know that His Mitswah is enduring life. Therefore what I speak:

JUST AS THE FATHER HAS SPOKEN TO ME, SO I SPEAK.”

Now the representation language becomes clear.

Seeing Yahusha means seeing:

THE ONE WHO SENT HIM.

Why?

Because Yahusha says:

I DO NOT SPEAK FROM MYSELF.

The Father gave him what to speak.

He perfectly represents the sender.

NOW READ “WHOEVER HAS SEEN ME HAS SEEN THE FATHER” IN ITS CONTEXT

Yahukhanan (John) 14:7-14

7 “If you have known me, you shall also know my Father. And from now you know Him and have seen Him.”

8 Philip said to him, “Master, show us the Father and it is enough for us.”

9 Yahusha said to him:

“Have I been with you so long and you have not known me, Philip?

THE ONE WHO HAS SEEN ME

HAS SEEN THE FATHER.

How do you say, 'Show us the Father'?

10 Do you not trust:

THAT I AM IN THE FATHER

AND THE FATHER IS IN ME?

The Dabarim which I speak to you:

I DO NOT SPEAK FROM MYSELF.

But:

THE FATHER DWELLING IN ME

performs His works.

11 Trust me that I am in the Father and the Father in me. But if not, trust because of the works themselves.

12 Truly, truly, I say to you, the one trusting in me, the works which I do he also shall do, and greater than these he shall do because:

I GO TO MY FATHER.

13 And whatever you ask in my Name, this I shall do so that:

THE FATHER MAY BE HONORED THROUGH THE BEN.

14 If you ask anything in my Name, I shall do it.”

Yahusha explains his own statement.

The Father:

DWELLS IN HIM.

The Father:

PERFORMS HIS WORKS THROUGH HIM.

Yahusha:

DOES NOT SPEAK FROM HIMSELF.

Then Yahusha:

GOES TO THE FATHER.

And the Father is honored:

THROUGH THE BEN.

This is representation and indwelling language.

It does not require same-person identity.

**THE TANAKH ALREADY GAVE US A PATTERN FOR A
SENT REPRESENTATIVE CARRYING YAHUAH'S
AUTHORITY**

This is important because someone may ask:

“How can Yahusha speak with such authority if he is not Yahuah Himself?”

The answer is that Yahuah had already established a pattern of placing His Name and authority upon a messenger.

Shamuth (Exodus) 23:20-23

20 “See:

I AM SENDING A MAL'AK

(MESSENGER)

before you to guard you in the way and bring you into the place which I have prepared.

21 Guard yourself before him:

AND LISTEN TO HIS VOICE.

Do not rebel against him, because he shall not bear with your Pasha' (rebellion / transgression):

BECAUSE MY NAME IS WITHIN HIM.

22 But if you truly listen to his voice and do all that I speak:

THEN I SHALL BE AN ENEMY TO YOUR ENEMIES

and an adversary to your adversaries.

23 For My Mal'ak shall go before you and bring you to the people of the land, and I shall cut them off."

This is a powerful agency pattern.

Yahuah sends.

The messenger goes.

Yahuah's Name is within the messenger.

The people must listen.

The messenger carries enormous delegated authority.

But the text still distinguishes:

YAHUAH

from:

THE MAL'AK HE SENDS.

So carrying Yahuah's Name or authority does not by itself collapse the messenger into the same person as Yahuah.

That matters enormously when we reach Yahusha.

EVEN THE WORD ALAHYM CAN BE USED REPRESENTATIONALLY

Yahuah says something astonishing to the earlier servant before Phar'ah.

Shamuth (Exodus) 7:1-7

1 And Yahuah said:

“See:

I HAVE PLACED YOU AS ALAHYM TO PHAR'AH,

and Aharun your brother shall be your Nabi (prophet / spokesman).

2 You shall speak all that I command you, and Aharun your brother shall speak to Phar'ah so that he sends the children of Yashar'al from his land.

3 And I shall strengthen the heart of Phar'ah and multiply My signs and wonders in the land of Mitsrayim.

4 And Phar'ah shall not listen to you, and I shall place My hand upon Mitsrayim and bring My armies, My people the children of Yashar'al, out from the land of Mitsrayim through great judgments.

5 And Mitsrayim shall know:

THAT I AM YAHUAH,

when I stretch out My hand against Mitsrayim and bring the children of Yashar'al from their midst.

6 And the servant and Aharun did as Yahuah commanded them:

SO THEY DID.

7 And the servant was eighty years old and Aharun eighty-three years old when they spoke to Phar‘ah.”

Yahuah says to the servant:

“I HAVE PLACED YOU AS ALAHYM TO PHAR‘AH.”

Does that make the servant:

YAHUAH?

No.

Verse 5 still says Mitsrayim will know:

“I AM YAHUAH.”

The representative carries authority from Yahuah without becoming Yahuah.

That is an internal Tanakh category.

THIS DOES NOT MAKE YAHUSHA UNIMPORTANT

This point has to be made clearly because some people hear a distinction between Yahuah and Yahusha and immediately think Yahusha is being reduced to an ordinary teacher.

That is not what the witness says.

Yahusha is not presented merely as:

“a good man.”

He is not merely:

“another Nabi.”

The later witness presents him as:

the promised Mashiach,

the Dawidic ruler,
the Ben of Alahym,
the one through whom Yahuah gives life,
the one given judgment,
the one raised from death,
the one exalted,
the one through whom deliverance comes,
the one appointed to reign.

The distinction between Yahusha and Yahuah does not reduce Yahusha.

It tells us:

WHERE YAHUSHA'S AUTHORITY COMES FROM.

And the Scroll repeatedly answers:

YAHUAH.

YAHUAH ANOINTS YAHUSHA

This is what Mashiach means.

An anointed one has:

AN ANOINTER.

And the later witness says exactly who anointed Yahusha.

Ma'ashah (Acts) 10:34-43

34 And Kaphah opened his mouth and said:

“Truly I understand that Alahym does not show partiality,

35 but in every nation the one fearing Him and doing Tsadaqah (right action / righteousness) is acceptable to Him.

36 The Dabar which He sent to the children of Yashar'al, announcing Shalum through Yahusha HaMashiach, he is master of all,

37 you yourselves know what happened throughout all Yahudah, beginning from Galil after the immersion which Yahukhanan proclaimed:

38 how:

ALAHYM ANOINTED YAHUSHA

with Ruakh Qadash and power,

who went about doing good and healing all who were oppressed by the adversary:

BECAUSE ALAHYM WAS WITH HIM.

39 And we are witnesses of everything he did in the land of the Yahudim and in Yahrushalam.

They killed him by hanging him upon wood.

40 # ALAHYM RAISED HIM

on the third day and caused him to become visible,

41 not to all the people but to witnesses previously chosen by Alahym, to us who ate and drank with him after:

HE WAS RAISED FROM THE DEAD.

42 And he commanded us to proclaim to the people and testify that:

HE IS THE ONE APPOINTED BY ALAHYM

as judge of the living and the dead.

43 To him all the Nabiym bear witness that everyone trusting through his Name receives forgiveness of sins.”

Look at the chain.

ALAHYM ANOINTED YAHUSHA.

ALAHYM WAS WITH YAHUSHA.

ALAHYM RAISED YAHUSHA.

ALAHYM APPOINTED YAHUSHA.

That is the apostolic witness.

YAHUAH RAISES AND EXALTS YAHUSHA

The same pattern appears immediately in the earliest proclamation.

Ma'ashah (Acts) 2:22-36

22 "Men of Yashar'al, hear these Dabarim:

Yahusha the Natsari, an Adam:

ATTESTED TO YOU BY ALAHYM

through mighty works, wonders, and signs:

WHICH ALAHYM DID THROUGH HIM

in your midst, as you yourselves know,

23 this one, delivered according to the determined counsel and foreknowledge of Alahym, you seized and killed through the hands of crooked men, fastening him to wood.

24 # ALAHYM RAISED HIM UP,

releasing the pains of death, because it was impossible for him to remain held by it.

25 For Dawid says concerning him:

'I saw Yahuah before me continually, because He is at my right hand so that I should not be shaken.

26 Therefore my heart rejoiced and my tongue was glad. And my flesh also shall dwell in expectation,

27 because You shall not abandon my being to the grave, nor allow Your loyal one to see corruption.

28 You made known to me the paths of life. You shall fill me with joy in Your presence.'

29 Men and brothers, let me speak openly concerning the patriarch Dawid, that he both died and was buried, and his tomb is with us to this day.

30 Therefore, being a Nabi and knowing that Alahym had sworn to him with an oath that:

FROM THE FRUIT OF HIS BODY

HE WOULD PLACE ONE UPON HIS THRONE,

31 seeing beforehand, he spoke concerning the resurrection of the Mashiach, that he was not abandoned to the grave and his flesh did not see corruption.

32 # THIS YAHUSHA ALAHYM RAISED UP,

of which we all are witnesses.

33 Therefore:

HAVING BEEN EXALTED TO THE RIGHT HAND OF ALAHYM,

and having received from the Father the promise of Ruakh Qadash, he poured out this which you now see and hear.

34 For Dawid did not ascend into the heavens, but he himself says:

'Yahuah said to my master:

Sit at My right hand

35 until I place your enemies as a footstool for your feet.’

36 Therefore let all the house of Yashar‘al know certainly:

THAT ALAHYM MADE THIS YAHUSHA,

whom you executed:

BOTH MASTER

AND MASHIACH.”

The pattern is unmistakable.

Alahym acts:

THROUGH HIM.

Alahym:

RAISES HIM.

Yahusha:

IS EXALTED TO THE RIGHT HAND OF ALAHYM.

Yahusha:

RECEIVES.

And Alahym makes him:

MASTER AND MASHIACH.

**THE RIGHT HAND LANGUAGE WAS ALREADY IN THE
TANAKH**

The proclamation above draws from another crucial passage.

Tahilliym (Psalms) 110:1-7

1 A declaration of Yahuah:

TO MY MASTER:

“SIT AT MY RIGHT HAND

until I place your enemies as a footstool for your feet.”

2 Yahuah shall send the rod of your strength from Tsiyun:

“Rule in the midst of your enemies.”

3 Your people shall offer themselves willingly in the day of your power, in the splendor of set-apartness.

From the womb of dawn, the dew of your youth is yours.

4 Yahuah has sworn and shall not turn:

“YOU ARE A KAHAN

(PRIEST / SET-APART SERVANT)

continually according to the order of Malki-Tsadaq.”

5 The master at Your right hand shall shatter malakim in the day of wrath.

6 He shall judge among the nations. He shall fill the places with bodies. He shall shatter the head over a great land.

7 From the stream beside the way he shall drink. Therefore he shall lift the head.”

The opening itself contains two positions:

YAHUAH SPEAKS.

And:

THE APPOINTED MASTER SITS AT YAHUAH'S RIGHT HAND.

That is not a picture of one person sitting at his own right hand.

It is relational and royal exaltation language.

DANI'AL ALSO SEES AUTHORITY BEING GIVEN TO THE COMING HUMANLIKE RULER

Dani'al (Daniel) 7:9-14

9 "I continued looking until thrones were placed and the Ancient of Days sat. His clothing was white as snow and the hair of His head like pure wool. His throne was flames of fire, its wheels burning fire.

10 A river of fire flowed and came forth from before Him. Thousands upon thousands served Him, and ten thousand times ten thousand stood before Him. The judgment sat and the scrolls were opened.

11 I continued looking because of the sound of the great words which the horn spoke. I watched until the beast was killed and its body destroyed and given to the burning fire.

12 As for the rest of the beasts, their dominion was taken away, yet their lives were prolonged for a season and time.

13 I continued looking in the visions of the night, and see:

ONE LIKE A BEN ADAM

(SON OF ADAM / HUMAN ONE)

came with the clouds of the heavens.

And:

HE CAME TO THE ANCIENT OF DAYS,

and they brought him near before Him.

14 And:

TO HIM WAS GIVEN

dominion,

honor,

and a reign,

so that all peoples, nations, and languages should serve him.

His dominion is an enduring dominion which shall not pass away, and his reign one which shall not be destroyed.”

Again:

ONE COMES TO THE ANCIENT OF DAYS.

Then:

AUTHORITY IS GIVEN TO HIM.

The Tanakh itself already provides the framework for an exalted humanlike ruler receiving worldwide authority from the One seated in judgment.

That is enormously important when Yahusha repeatedly calls himself:

BEN ADAM.

**SO WHO IS YAHUSHA ACCORDING TO THE WITNESS
WE HAVE SO FAR?**

We are not finished.

There are still difficult passages to examine.

But the evidence chain is already becoming very strong.

Yahusha is:

יהושע

the historical Yashar'al name carrying the meaning:

YAHUAH SAVES / YAHUAH DELIVERS.

He is presented as:

ZARA' OF ABRAHAM.

ZARA' OF DAWID.

BEN DAWID.

HAMASHIACH.

BEN OF ALAHYM.

BEN ADAM.

THE SENT ONE.

THE ANOINTED ONE.

THE APPOINTED JUDGE.

THE RAISED ONE.

THE EXALTED ONE.

THE ONE AT YAHUAH'S RIGHT HAND.

THE ONE GIVEN AUTHORITY.

And throughout that witness:

Yahuah sends.

Yahusha is sent.

Yahuah gives.

Yahusha receives.

Yahuah commands.

Yahusha obeys.

Yahuah anoints.

Yahusha is anointed.

Yahuah raises.

Yahusha is raised.

Yahuah is Father.

Yahusha is Ben.

Yahusha prays to Yahuah.

Yahusha submits his will to Yahuah.

Yahusha calls Yahuah:

“MY ALAHYM.”

Yahusha sits at the right hand of Yahuah.

And Yahusha reigns through authority:

GIVEN TO HIM.

That chain cannot be erased by one isolated phrase.

But neither can we stop here.

Because two of the most important passages used to argue that Yahusha existed as Yahuah Himself before his human birth are still waiting:

“BEFORE ABRAHAM WAS, I AM.”

And:

“IN THE BEGINNING WAS THE WORD.”

Those passages cannot be avoided.

They have to be put under the same Tanakh-first investigation, including the Greek wording, the Dabar (Word) framework already present in the Tanakh, the difference between Yahuah’s own Word and a supposed second eternal person, and the manuscript and grammatical evidence.

Only then can we say we have honestly confronted the strongest case.

NOW WE HAVE TO FACE ONE OF THE STRONGEST PASSAGES USED TO SAY YAHUSHA IS YAHUAH: “BEFORE ABRAHAM WAS, I AM”

We cannot avoid this passage.

If we are going to tell people to examine everything they were taught, then we have to examine the strongest evidence used against our own conclusion too.

One of the most frequently quoted statements is:

“BEFORE ABRAHAM WAS, I AM.”

Many people have been taught that this is Yahusha directly identifying himself as Yahuah because Yahuah says:

“I AM”

in the account of the burning bush.

The argument usually works like this:

Yahuah said:

“I AM.”

Yahusha said:

“I AM.”

Therefore:

Yahusha was claiming:

“I AM YAHUAH.”

But is that actually what the words prove?

We need the entire conversation.

WHAT WAS YAHUSHA ACTUALLY ARGUING ABOUT?

Yahukhanan (John) 8:48-59

48 The Yahudim answered and said to him, “Do we not rightly say that you are a Shamaruni and have a demon?”

49 Yahusha answered:

“I do not have a demon.

But:

I HONOR MY FATHER,

and you dishonor me.

50 And:

I DO NOT SEEK MY OWN HONOR.

There is One who seeks and judges.

51 Truly, truly, I say to you, if anyone guards my Dabar (word / message), he shall certainly not see death continually.”

52 The Yahudim said to him, “Now we know that you have a demon. Abraham died, and the Nabiym (Prophets) died, and you say, ‘If anyone guards my Dabar, he shall certainly not taste death continually.’

53 Are you greater than our father Abraham, who died? And the Nabiym died. Whom do you make yourself?"

54 Yahusha answered:

"IF I HONOR MYSELF, MY HONOR IS NOTHING.

IT IS MY FATHER WHO HONORS ME,

of whom you say:

'He is our Alahym.'

55 And you have not known Him, but I know Him. And if I said that I do not know Him, I would be a liar like you. But I know Him and I guard His Dabar.

56 Abraham your father rejoiced that he would see my day. And he saw and rejoiced."

57 Therefore the Yahudim said to him, "You are not yet fifty years old, and you have seen Abraham?"

58 Yahusha said to them:

"TRULY, TRULY, I SAY TO YOU:

BEFORE ABRAHAM CAME TO BE,

I AM."

59 Therefore they picked up stones to throw at him, but Yahusha hid himself and went out from the temple.

This is a difficult passage.

We should say that plainly.

Yahusha does not merely say:

“I am older than Abraham.”

The surviving Greek preserves:

πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι

prin Abraam genesthai, ego eimi

A straightforward sense is:

“Before Abraham came to be, I am.”

That is unusual language.

It deserves serious examination.

But the question is:

DOES EGO EIMI ITSELF MEAN “I AM YAHUAH”?

No.

WHAT DOES EGO EIMI MEAN?

ἐγὼ εἰμι

ego eimi

means:

“I AM”

or contextually:

“I AM HE.”

It is ordinary Greek language.

The words themselves are not a secret Greek spelling of:

יהוה

Yahuah.

And people other than Yahuah use the expression.

Therefore:

EGO EIMI BY ITSELF CANNOT MEAN “I AM YAHUAH.”

The real question is whether Yahusha is deliberately invoking a particular earlier divine declaration.

That requires context.

AND THE BURNING-BUSH PASSAGE DOES NOT SAY THAT “I AM” REPLACED YAHUAH’S NAME

We already examined this earlier in the article, but the distinction becomes important again here.

In Shamuth (Exodus), the statement about being/existence occurs, and then Yahuah explicitly gives His Name.

Shamuth (Exodus) 3:13-15

13 And the servant said to Alahym:

“See, I am coming to the children of Yashar‘al, and I shall say to them, ‘The Alahym of your fathers has sent me to you,’ and they shall say to me, ‘What is His Name?’ What shall I say to them?”

14 And Alahym said:

“AHAYAH ASHAR AHAYAH.”

And He said:

“Thus you shall say to the children of Yashar‘al:

AHAYAH HAS SENT ME TO YOU.”

15 And Alahym said again to the servant:

“Thus you shall say to the children of Yashar‘al:

YAHUAH,

the Alahym of your fathers,

the Alahym of Abraham,

the Alahym of Yitskhaq,

and the Alahym of Ya‘aqob,

has sent me to you.

THIS IS MY NAME CONTINUALLY,

**AND THIS IS MY REMEMBRANCE THROUGHOUT
GENERATIONS.”**

The raw wording in verse 14 is:

אהיה אשר אהיה

Ahayah Ashar Ahayah.

Then verse 15 gives:

יהוה

Yahuah.

So reducing the entire passage to the English expression:

“I AM”

and then treating the English words “I am” as though they were Yahuah’s personal Name is already too simplistic.

Yahuah explicitly says:

יהוה

is His Name.

BUT YAHUKHANAN 8 STILL MAKES AN EXTRAORDINARY CLAIM

We should not swing too far in the other direction.

Saying that ego eimi does not automatically equal the Name Yahuah does not make Yahusha's statement ordinary.

He says:

“BEFORE ABRAHAM CAME TO BE, I AM.”

That places Yahusha's claimed existence, identity, or appointed standing in some relationship to a time before Abraham.

The exact nature of that claim must be determined from the larger witness.

Possible explanations have historically included:

literal personal preexistence,

existence in Yahuah's purpose and foreordination,

Messianic identity established before Abraham,

or an intentional echo of divine-language passages.

The sentence itself is strong enough that we should not pretend the question disappears.

But it is not strong enough by itself to erase everything Yahusha says in the same conversation.

Look again at his statements.

He says:

“I HONOR MY FATHER.”

He says:

“I DO NOT SEEK MY OWN HONOR.”

He says:

“IT IS MY FATHER WHO HONORS ME.”

And he identifies that Father as the One his opponents call:

“OUR ALAHYM.”

So whatever verse 58 means, the same Yahusha still distinguishes himself from:

HIS FATHER AND HIS ALAHYM.

The whole witness remains.

NOW WE COME TO AN EVEN BIGGER PASSAGE: “IN THE BEGINNING WAS THE WORD”

This is probably the most important passage in the entire discussion of Yahusha’s supposed preexistence.

Yahukhanan (John) 1:1-18

1 In the beginning was:

THE WORD,

and the Word was toward Alahym:

AND THE WORD WAS ALAHYM.

2 This was in the beginning toward Alahym.

3 All things came into being through it, and apart from it nothing came into being that has come into being.

4 In it was life, and the life was the light of Adam.

5 And the light shines in the darkness, and the darkness did not overcome it.

6 There came an Adam sent from Alahym whose name was Yahukhanan.

7 He came for witness, so that he might testify concerning the light, so that all might trust through him.

8 He was not the light, but came so that he might testify concerning the light.

9 The true light was coming into the world, which gives light to every Adam.

10 It was in the world, and the world came into being through it, yet the world did not know it.

11 It came to its own, and its own did not receive it.

12 But to all who received it, it gave authority to become children of Alahym, to those trusting in His Name,

13 who were born not from bloods, nor from the will of flesh, nor from the will of Adam, but from Alahym.

14 And:

THE WORD BECAME FLESH

and dwelt among us.

And we beheld his honor, honor as of an only and unique Ben from a Father, full of favor and Amat (truth / faithfulness).

15 Yahukhanan testified concerning him and cried out, saying, "This was he concerning whom I said, 'The one coming after me has come to stand before me because he was before me.'"

16 And from his fullness we all received, favor upon favor.

17 Because the Turah (instruction) was given through the earlier servant.
Favor and Amat came through Yahusha HaMashiach.

18 No one has seen Alahym at any time. The unique Ben, who is near the
Father, has made Him known.

This passage cannot be dismissed.

But neither can we import a fourth-century creed into the first sentence
before asking what:

“THE WORD”

already meant inside the Tanakh world.

THE SURVIVING GREEK WORD IS LOGOS

λόγος

logos

It can mean:

word,

speech,

statement,

message,

account,

reason,

expression,

depending upon context.

But if the conceptual world of Yahukhanan is rooted in the Tanakh, we
need to ask:

WHAT DOES THE TANAKH SAY ABOUT YAHUAH'S WORD?

The Lashon Qana'an category is:

DABAR

דבר

DABAR

(WORD / DECLARED MATTER / SPOKEN COMMAND / MESSAGE)

Pronunciation: Da-bar

Root: ד-ב-ר

Yahuah's Dabar is not a powerless sound.

When Yahuah speaks:

THINGS HAPPEN.

CREATION ITSELF IS PRESENTED AS YAHUAH SPEAKING

Barashiyth (Genesis) 1:1-5

1 In the beginning Alahym created the heavens and the earth.

2 And the earth was unformed and empty, and darkness was upon the face of the deep, and the Ruakh (breath / wind) of Alahym moved upon the face of the waters.

3 # AND ALAHYM SAID:

“LET THERE BE LIGHT.”

AND THERE WAS LIGHT.

4 And Alahym saw the light, that it was good, and Alahym separated the light from the darkness.

5 And Alahym called the light Day, and the darkness He called Night. And there was evening and there was morning, day one.

Creation begins with:

YAHUAH SPEAKING.

The Dabar is Yahuah’s effective expression.

**TAHILLIYM EXPLICITLY SAYS CREATION OCCURS
THROUGH YAHUAH’S DABAR**

Tahilliyim (Psalms) 33:1-9

1 Rejoice in Yahuah, you Tsadaqim (upright / righteous ones). Praise is fitting for the upright.

2 Give thanks to Yahuah with the lyre. Sing praise to Him with the ten-string instrument.

3 Sing to Him a new song. Play skillfully with a shout of joy.

4 Because:

THE DABAR OF YAHUAH IS UPRIGHT,

and all His work is done in Amunah (faithfulness).

5 He loves Tsadaqah (right action / righteousness) and Mishpat (right judgment / justice). The earth is full of the Khasad (loyal covenant kindness) of Yahuah.

6 # BY THE DABAR OF YAHUAH

THE HEAVENS WERE MADE,

and by the Ruakh of His mouth all their host.

7 He gathers the waters of the sea as a heap. He places the deep waters in storehouses.

8 Let all the earth fear Yahuah. Let all inhabitants of the world stand in awe of Him.

9 # BECAUSE HE SPOKE,

AND IT CAME TO BE.

HE COMMANDED,

AND IT STOOD.”

Notice the parallel.

DABAR OF YAHUAH.

Then:

RUAKH OF HIS MOUTH.

Then:

HE SPOKE.

Then:

IT CAME TO BE.

This is Yahuah creating through His own Dabar and His own Ruakh.

The passage does not introduce a second Creator alongside Yahuah.

**YAHUAH'S DABAR ALSO GOES FORTH FROM HIM
AND ACCOMPLISHES HIS PURPOSE**

Yasha 'yahu (Isaiah) 55:6-11

6 Seek Yahuah while He may be found. Call upon Him while He is near.

7 Let the wicked forsake his way and the man of 'Awun (crookedness / guilt) his thoughts. Let him:

SHUB

(TURN / RETURN)

to Yahuah, and He shall show compassion upon him, and to our Alahym because He abundantly forgives.

8 "Because My thoughts are not your thoughts, and your ways are not My ways," declares Yahuah.

9 "For as the heavens are higher than the earth, so My ways are higher than your ways and My thoughts than your thoughts.

10 For as the rain and snow come down from the heavens and do not return there without watering the earth and causing it to bring forth and sprout, giving seed to the sower and bread to the eater,

11 # SO SHALL MY DABAR BE

WHICH GOES FORTH FROM MY MOUTH.

It shall not return to Me empty:

BUT IT SHALL ACCOMPLISH WHAT I DESIRE

and succeed in that for which:

I SENT IT."

This is extremely important.

Yahuah's Dabar:

comes from His mouth,

is sent,

accomplishes His will,

and fulfills His purpose.

That language exists before Yahukhanan.

So when Yahukhanan begins with:

THE WORD,

a Tanakh-trained reader already has an enormous Dabar framework available.

YAHUAH'S DABAR IS ALSO DESCRIBED AS ACTIVE IN DELIVERANCE

Tahilliym (Psalms) 107:17-22

17 Fools, because of the way of their Pasha' (rebellion / transgression) and because of their 'Awun (crookedness / guilt), were afflicted.

18 Their being rejected all food, and they drew near to the gates of death.

19 Then they cried to Yahuah in their distress:

AND HE SAVED THEM

from their troubles.

20 # HE SENT HIS DABAR

AND HEALED THEM,

and delivered them from their destruction.

21 Let them give thanks to Yahuah for His Khasad and for His wonders toward the sons of Adam.

22 Let them offer sacrifices of thanksgiving and recount His works with rejoicing.”

Again:

YAHUAH SAVES.

How?

The passage says:

HE SENT HIS DABAR.

This is not proof by itself that the Dabar is a separate person.

It is proof that the Tanakh already speaks of Yahuah’s Dabar as going forth, being sent, accomplishing, healing, creating, and delivering.

That background matters enormously.

SO WHAT DOES “THE WORD BECAME FLESH” MEAN?

This is where evidence honesty is essential.

Yahukhanan says:

“THE WORD BECAME FLESH.”

The passage then identifies the embodied manifestation with Yahusha HaMashiach.

That is direct.

What is not directly stated is the later philosophical formula:

“THE SECOND CO-EQUAL, CO-ETERNAL PERSON OF A TRIUNE ESSENCE CHANGED INTO OR ASSUMED HUMAN NATURE.”

Those are later theological categories.

The text uses:

WORD.

ALAHYM.

FLESH.

FATHER.

BEN.

The question is how those categories relate.

One possible Tanakh-grounded reading is that Yahuah's own Dabar, His creative expression, purpose, wisdom, and self-revelation, came into embodied human expression in Yahusha.

That reading has strong Tanakh conceptual support.

But we have to distinguish:

WHAT THE TEXT DIRECTLY SAYS

from:

OUR EXPLANATION OF HOW IT HAPPENED.

The exact metaphysical mechanism is not explained in Yahukhanan 1.

So we should not pretend it is.

“THE WORD WAS WITH ALAHYM” ALSO PRESERVES A DISTINCTION

The Greek reads:

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν

kai ho logos en pros ton theon

The Logos was:

PROS TON THEON.

Toward Alahym.

With Alahym.

In relationship toward Alahym.

Then:

καὶ θεὸς ἦν ὁ λόγος

kai theos en ho logos

“The Word was Alahym.”

This is why the passage has generated centuries of debate.

It contains both:

DISTINCTION

and:

VERY HIGH ALAHYM LANGUAGE.

We should not erase either one.

The Logos is toward Alahym.

And the Logos is described with theos language.

That is precisely why simply saying:

“John 1 proves Yahusha is the Father”

is too crude.

The first verse itself already contains relational distinction.

**AND THE END OF THE PROLOGUE PRESERVES THE
DISTINCTION AGAIN**

Yahukhanan 1:18 says:

“NO ONE HAS SEEN ALAHYM AT ANY TIME.”

Then it describes the unique Ben as the one who:

MAKES HIM KNOWN.

That gives us two functions:

the One being revealed,

and:

the one revealing Him.

That agrees with what Yahusha later says:

“I REVEALED YOUR NAME.”

And:

“THE DABARIM WHICH YOU GAVE ME, I GAVE THEM.”

And:

“THE ONE WHO HAS SEEN ME HAS SEEN THE ONE WHO SENT ME.”

Yahusha is the supreme revelation of Yahuah without requiring us to say:

THE REVEALER AND THE ONE REVEALED ARE THE SAME PERSON.

Did Yahusha Exist Before His Birth?

BUT WHAT ABOUT THE CLAIM THAT YAHUSHA PERSONALLY EXISTED BEFORE HIS BIRTH?

We cannot dismiss that question either.

Yahukhanan contains language that sounds strongly preexistent.

Yahusha speaks about honor he had before the world.

Yahukhanan says the Word was in the beginning.

Yahusha says before Abraham came to be:

“I AM.”

Those are real pieces of evidence.

But the Tanakh also contains another category that must be considered:

THINGS CAN EXIST IN YAHUAH’S PURPOSE BEFORE THEY APPEAR IN HISTORY.

That does not automatically settle Yahusha’s preexistence question.

It simply means:

“BEFORE”

language must be interpreted carefully.

We should not manufacture certainty where the evidence permits more than one model.

What we can say with far greater confidence is that the later writings present Yahusha as belonging to Yahuah's purpose from before his public appearance and, in some passages, from before creation itself.

Whether every such statement requires conscious personal existence as a separate heavenly person is a further interpretive question.

The text must carry that weight before we make the claim.

NOW WE HAVE TO DEAL WITH THE MIRACULOUS CONCEPTION

Because another common argument says:

"Yahusha is literally God's biological Son because God impregnated Mary."

That is not what the surviving birth account says.

There is no sexual union described.

No divine mating.

No goddess.

No physical intercourse between Yahuah and Miryam.

The account uses Ruakh and power language.

Read it.

THE ANNOUNCEMENT TO MIRYAM

Luqas (Luke) 1:26-38

26 And in the sixth month the Mal'ak Gabri'al was sent from Alahym to a city of Galil named Natsarath,

27 to a virgin pledged to an Adam whose name was Yusaph, from the house of Dawid. And the virgin's name was Miryam.

28 And entering toward her, he said, "Rejoice, favored one. Yahuah is with you."

29 But she was deeply troubled by the Dabar and considered what kind of greeting this might be.

30 And the Mal'ak said to her:

"Do not fear, Miryam, because you have found favor with Alahym.

31 And see:

YOU SHALL CONCEIVE IN YOUR WOMB

and bear a Ben:

AND YOU SHALL CALL HIS NAME YAHUSHA.

32 He shall be great and shall be called:

BEN OF THE MOST HIGH.

And Yahuah Alahym shall give him:

THE THRONE OF DAWID HIS FATHER.

33 And he shall reign over the house of Ya'aqob continually, and of his reign there shall be no end."

34 And Miryam said to the Mal'ak, "How shall this be, since I have not known a man?"

35 And the Mal'ak answered and said to her:

"RUAKH QADASH

SHALL COME UPON YOU,

and:

THE POWER OF THE MOST HIGH

SHALL OVERSHADOW YOU.

Therefore the one being born shall be called set-apart:

BEN OF ALAHYM.

36 And see, Alishaba your relative has also conceived a son in her old age, and this is the sixth month for the one called barren.

37 Because no Dabar from Alahym shall be powerless.”

38 And Miryam said, “See, the female servant of Yahuah. Let it be to me according to your Dabar.”

And the Mal’ak departed from her.”

Look at the identifying markers.

YAHUSHA.

BEN OF THE MOST HIGH.

THRONE OF DAWID HIS FATHER.

HOUSE OF YA‘AQOB.

RUAKH QADASH.

POWER OF THE MOST HIGH.

BEN OF ALAHYM.

This is not a Greek myth of a deity physically mating with a human woman.

The account describes:

YAHUAH'S POWER.

YAHUAH'S RUAKH.

MIRACULOUS CONCEPTION.

And the child is placed directly into:

THE DAWIDIC COVENANT LINE.

The account itself tells us how to interpret him.

**THE OTHER BIRTH WITNESS CONNECTS HIS NAME
DIRECTLY TO DELIVERANCE FROM SIN**

Mattityahu (Matthew) 1:18-25

18 And the birth of Yahusha HaMashiach was in this manner.

His mother Miryam had been pledged to Yusaph, but before they came together she was found carrying a child through Ruakh Qadash.

19 And Yusaph her husband, being a Tsadaq (upright / righteous) man and not wishing to expose her publicly, intended to release her quietly.

20 But while he considered these things, see, a Mal'ak of Yahuah appeared to him in a dream, saying:

“Yusaph:

BEN DAWID,

do not fear to take Miryam as your wife, because what has been brought forth within her is through Ruakh Qadash.

21 And she shall bear a Ben:

AND YOU SHALL CALL HIS NAME YAHUSHA,

because:

HE SHALL SAVE HIS PEOPLE

FROM THEIR KHATA

(SIN / FAILURE).”

22 And all this came to be so that what had been spoken by Yahuah through the Nabi might be fulfilled.

23 “See, the young woman shall conceive and bear a Ben, and they shall call his name ‘Immanu-Al,” which carries the meaning:

“Al with us.”

24 And Yusaph arose from sleep and did as the Mal’ak of Yahuah commanded him and took his wife,

25 but did not know her until she had borne the Ben:

AND HE CALLED HIS NAME YAHUSHA.”

Again the mission is stated.

“HE SHALL SAVE HIS PEOPLE FROM THEIR KHATA.”

And the Name itself carries:

YAHUAH SAVES.

So we return to the agency question.

If Yahusha saves, does that mean Yahusha must be Yahuah?

Not automatically.

Why?

Because the Tanakh repeatedly says Yahuah saves through people He raises up.

**YAHUAH CAN SAVE THROUGH AN APPOINTED
DELIVERER WITHOUT THE DELIVERER BECOMING**

YAHUAH

Shaphatim (Judges) 3:7-11

7 And the children of Yashar'al did evil in the eyes of Yahuah and forgot Yahuah their Alahym and served the Ba'alim and the Asheroth.

8 And the anger of Yahuah burned against Yashar'al, and He sold them into the hand of Kushan-Rish'athayim, ruler of Aram-Naharayim. And the children of Yashar'al served Kushan-Rish'athayim eight years.

9 And the children of Yashar'al cried to Yahuah:

AND YAHUAH RAISED UP A DELIVERER

for the children of Yashar'al:

WHO SAVED THEM,

'Athni'al son of Qanaz, younger brother of Kalab.

10 And the Ruakh of Yahuah came upon him, and he judged Yashar'al and went out to battle.

And Yahuah gave Kushan-Rish'athayim ruler of Aram into his hand, and his hand prevailed over Kushan-Rish'athayim.

11 And the land had rest forty years, and 'Athni'al son of Qanaz died."

Who saves?

The passage can say:

THE DELIVERER SAVED THEM.

But who raised the deliverer?

YAHUAH.

Who placed His Ruakh upon him?

YAHUAH.

Who gave the enemy into his hand?

YAHUAH.

Therefore:

YAHUAH SAVES THROUGH THE DELIVERER HE APPOINTS.

That is an internal Tanakh pattern.

ANOTHER DELIVERER MAKES THE SAME POINT EVEN MORE CLEARLY

Shaphatim (Judges) 6:11-16

11 And the Mal'ak of Yahuah came and sat beneath the oak which was in 'Aphrah, belonging to Yu'ash the Abi'azri, while his son Gid'un was beating wheat in the winepress to hide it from Midyan.

12 And the Mal'ak of Yahuah appeared to him and said:

“Yahuah is with you, mighty man of strength.”

13 And Gid'un said to him, “Please, my master, if Yahuah is with us, why has all this happened to us? And where are all His wonders which our fathers recounted to us, saying, ‘Did not Yahuah bring us up from Mitsrayim?’ But now Yahuah has abandoned us and given us into the hand of Midyan.”

14 And Yahuah turned toward him and said:

“Go in this strength of yours:

AND YOU SHALL SAVE YASHAR'AL

from the hand of Midyan.

HAVE I NOT SENT YOU?”

15 And he said to Him, “Please, my master, by what shall I save Yashar‘al? See, my clan is the weakest in Manashah, and I am the least in my father’s house.”

16 And Yahuah said to him:

“BECAUSE I SHALL BE WITH YOU,

you shall strike Midyan as one man.”

Gid‘un saves.

But Gid‘un is:

SENT BY YAHUAH.

And he succeeds because:

YAHUAH IS WITH HIM.

So when Yahusha’s Name means:

YAHUAH SAVES,

and Yahusha saves Yahuah’s people from their Khata, the Tanakh gives us a category:

**YAHUAH SAVING THROUGH HIS APPOINTED
DELIVERER.**

The deliverer’s importance is enormous.

But the deliverer does not replace the One who sent him.

THIS IS WHY YAHUSHA’S NAME IS SO POWERFUL

His Name does not point away from Yahuah.

It points:

DIRECTLY TO YAHUAH.

יהושע

Yahusha.

YAHUAH SAVES.

Every time the restored Name is spoken correctly, the deliverance points back toward the Father.

This is another reason replacing the Hebrew name with an inherited form can conceal meaning.

A person can say:

“JESUS SAVES”

their entire life without ever realizing that the Hebrew Name itself contains a witness directing the hearer toward:

YAHUAH.

The Name does not announce:

“I HAVE REPLACED YAHUAH.”

It announces:

“YAHUAH SAVES.”

BUT WE STILL HAVE NOT REACHED THE FULL PURPOSE OF HIS DEATH

Now we can begin seeing why Yahusha matters without making Yahuah's Turah the enemy.

Yahusha comes into a world where:

the Bariyth had been broken,

Yashar'al had been scattered,

Khata had multiplied,
'Awun stood against the people,
death ruled,
and restoration was required.
Yahuah had promised:
forgiveness,
cleansing,
a renewed heart,
His Ruakh,
His Turah within His people,
gathering,
a Dawidic ruler,
a shepherd,
and restoration.

Yahusha's death has to be understood inside that world.

Not inside the later slogan:

**“GOD HAD TO KILL GOD SO GOD COULD SAVE
PEOPLE FROM GOD'S LAW.”**

That formula is not how the Scroll itself explains the story.

So what does the Tanakh say about:

A SUFFERING SERVANT?

Does it predict suffering?

Rejection?

Bearing crookedness?

Death?

And afterward:

life,

vindication,

and exaltation?

Yes.

And one passage is impossible to avoid.

THE SUFFERING SERVANT

Yasha 'yahu (Isaiah) 52:13-15 through 53:1-12

52:13 See:

MY SERVANT SHALL ACT WISELY.

He shall be raised,

lifted,

and greatly exalted.

14 Just as many were astonished at you, his appearance was disfigured beyond that of an Adam and his form beyond the sons of Adam,

15 so he shall startle many nations. Malakim (kings / rulers) shall shut their mouths because of him, because what had not been told them they shall see, and what they had not heard they shall understand.

53:1 Who has trusted our report?

And to whom has:

THE ARM OF YAHUAH

been revealed?

2 For he grew up before Him like a tender shoot and like a root from dry ground.

He had no form or splendor that we should look upon him, nor appearance that we should desire him.

3 He was despised and rejected by men:

an Adam of pains,

acquainted with sickness.

And as one from whom faces are hidden, he was despised, and we did not value him.

4 Surely:

OUR SICKNESSES HE BORE,

AND OUR PAINS HE CARRIED.

Yet we considered him struck,

beaten by Alahym,

and afflicted.

5 But he was pierced because of:

OUR PASHA 'IM

(REBELLIONS / TRANSGRESSIONS).

He was crushed because of:

OUR 'AWUNOTH

(CROOKEDNESSES / GUILTS).

The correction for our Shalum was upon him:

AND THROUGH HIS WOUNDS

HEALING CAME TO US.

6 All of us like sheep have wandered.

Each turned toward his own way:

and Yahuah caused the 'Awun of all of us to meet upon him.

7 He was oppressed and afflicted, yet he did not open his mouth.

Like a lamb led to slaughter,

and like a sheep silent before its shearers,

he did not open his mouth.

8 From restraint and judgment he was taken.

And who considered his generation?

Because he was cut off from the land of the living:

because of the Pasha' of my people, the blow came upon him.

9 And they appointed his grave with the wicked and with a rich one in his death,

although he had done no violence and there was no deceit in his mouth.

10 Yet Yahuah desired to accomplish His purpose through his crushing.

When his being is placed as an Asham (guilt / liability offering),

HE SHALL SEE ZARA',

HE SHALL PROLONG DAYS,

and:

THE DESIRE OF YAHUAH

SHALL PROSPER IN HIS HAND.

11 From the labor of his being he shall see and be satisfied.

Through his knowledge My Tsadaq servant shall cause many to be accounted right:

AND THEIR 'AWUNOTH HE SHALL BEAR.

12 Therefore:

I SHALL DIVIDE TO HIM WITH THE MANY,

and with the strong he shall divide spoil,

because he poured out his being to death,

and was numbered with the Pasha'im,

and he bore the Khata of many:

AND INTERCEDED FOR THE PASHA'IM."

This passage deserves more than a quotation.

Look at the structure.

Yahuah calls him:

"MY SERVANT."

The servant suffers.

The servant bears.

The servant is cut off.

The servant is associated with:

ASHAM

(GUILT / LIABILITY OFFERING).

Then something remarkable happens.

After being cut off:

HE SHALL SEE ZARA'.

HE SHALL PROLONG DAYS.

Yahuah's purpose:

PROSPERS THROUGH HIM.

Then Yahuah says:

"I SHALL DIVIDE TO HIM."

Again:

Yahuah is the One acting.

The servant is the one through whom the purpose is accomplished.

THE PROBLEM BEING DEALT WITH IS NOT TURAH

Look at the words in the passage.

Pasha'.

Rebellion.

'Awun.

Crookedness and guilt.

Khata.

Sin and failure.

Asham.

Guilt and liability.

Those are the problem.

Not:

TURAH.

The servant does not suffer because Yahuah's righteous instruction needs to be destroyed.

He suffers because:

PEOPLE VIOLATED IT.

That connects directly back to the distinction we already established concerning the record of indebtedness.

AND THIS TAKES US BACK TO THE NAME AGAIN

YAHUSHA.

YAHUAH SAVES.

How does Yahuah save?

The Tanakh has already shown multiple patterns.

Yahuah saves personally.

Yahuah saves through appointed deliverers.

Yahuah sends His Dabar.

Yahuah sends messengers.

Yahuah raises judges.

Yahuah raises rulers.

Yahuah promises a Dawidic shepherd.

Yahuah promises His servant.

Yahuah promises a suffering servant through whom guilt is borne.

Then the later witness presents Yahusha and says:

THIS IS HAMASHIACH.

This is why Yahusha is not optional.

Understanding that Yahusha is not the same person as Yahuah does not mean:

“YAHUSHA DOESN’T MATTER.”

It means the opposite.

It allows us to see his actual appointed place.

He is the one Yahuah sent.

The one Yahuah anointed.

The one Yahuah authorized.

The one through whom Yahuah speaks.

The one through whom Yahuah calls the lost sheep.

The one who bears suffering.

The one who gives himself.

The one Yahuah raises.

The one Yahuah exalts.

The one Yahuah seats at His right hand.

The one Yahuah appoints to judge.

The one Yahuah appoints to reign.

The one through whom Yahuah’s deliverance reaches the people.

THAT IS NOT A SMALL ROLE.

It is the central appointed role in Yahuah’s restoration plan.

And now one of the deepest questions remains:

WHAT EXACTLY DID HIS DEATH AND BLOOD ACCOMPLISH?

Was it human sacrifice?

Was it substitution?

Was it covenant blood?

Was it Passover?

Was it Asham?

Was it forgiveness?

Was it redemption?

Was it all of these in different senses?

What does the Turah itself establish about blood before the later writings interpret Yahusha's death?

That question has to be answered next from:

THE TURAH FIRST.

Because once again, the later writings cannot be allowed to invent the meaning of sacrifice, blood, covenant, redemption, or forgiveness after the fact.

The earlier witness has to define the categories first.

SO WHAT DID THE BLOOD OF YAHUSHA ACTUALLY ACCOMPLISH?

This is where we have to be especially careful.

People often begin with the death of Yahusha and then work backward, trying to make the earlier Scrolls fit whatever theology they were taught about his death.

We are going to do the opposite.

Before Yahusha's blood can be explained, we need to know what Yahuah had already established concerning:

blood,

life,

death,

covenant,

cleansing,

forgiveness,

guilt,

redemption,

Passover,

and the priestly system.

Otherwise phrases such as:

“saved by the blood,”

“blood of the covenant,”

“the Lamb,”

“sacrifice for sin,”

and:

“his blood cleanses us”

become religious slogans without their original framework.

And the first correction is important:

**BLOOD WAS NEVER A LICENSE TO CONTINUE
REBELLING AGAINST YAHUAH.**

The sacrificial system did not teach:

“Break Yahuah’s instructions as much as you want. Kill something. Everything is fine.”

The entire system existed inside a covenant relationship that required:

hearing,

turning,

confession,

cleansing,

restoration,

and obedience.

To understand why blood matters, we have to begin where Yahuah explains blood itself.

WHY DOES BLOOD MATTER?

The key word is:

DAM

(BLOOD)

דָּם

דָּם

Pronunciation: Dahm

Root letters: ד-מ

Meaning: blood.

But Yahuah gives the reason blood has covenant and covering significance.

The reason is:

LIFE.

“THE LIFE OF THE FLESH IS IN THE BLOOD”

Wayiqra (Leviticus) 17:10-14

10 “And any man from the house of Yashar‘al, or from the Gar (resident outsider / sojourner) dwelling among them, who eats any blood, I shall set My face against the being who eats blood, and I shall cut him off from among his people.

11 Because:

THE LIFE OF THE FLESH IS IN THE BLOOD.

And:

I HAVE GIVEN IT TO YOU

upon the altar to make covering for your beings:

BECAUSE IT IS THE BLOOD,

BY THE LIFE,

THAT MAKES COVERING.

12 Therefore I said to the children of Yashar‘al, ‘No being among you shall eat blood, nor shall the Gar (resident outsider / sojourner) dwelling among you eat blood.’

13 And any man from the children of Yashar‘al, or from the Gar dwelling among them, who hunts a beast or bird which may be eaten shall pour out its blood and cover it with dust.

14 Because:

THE LIFE OF ALL FLESH IS ITS BLOOD.

Its blood is for its life.

Therefore I said to the children of Yashar'al, 'You shall not eat the blood of any flesh, because the life of all flesh is its blood. Whoever eats it shall be cut off.'"

This is foundational.

Yahuah does not say blood is magical.

He says:

LIFE IS IN THE BLOOD.

And then something else extremely important:

“I HAVE GIVEN IT TO YOU.”

The blood used upon the altar was something:

YAHUAH PROVIDED WITHIN HIS OWN COVENANT SYSTEM.

So the basic movement is not humans inventing a way to manipulate Yahuah.

Yahuah establishes the means by which covering and restoration function inside the covenant.

THE WORD BEHIND “ATONEMENT” NEEDS TO BE UNDERSTOOD

English Bibles often use:

ATONEMENT.

But that English religious word can hide the underlying action.

The central consonantal root is:

KPHR

כפר

כִּפֵּר

Pronunciation: Kah-phar

Root: כ-פ-ר

Meaning in the ritual context: cover, make covering, effect reconciliation or purgation within the appointed rite.

We should not force every occurrence into one English word.

But the key point is that the sacrificial system is dealing with:

THE CONSEQUENCES OF VIOLATION

and:

RESTORATION OF COVENANT ACCESS.

It is not abolishing Yahuah's standard.

BUT BLOOD APPEARS IN THE DELIVERANCE STORY BEFORE SIN-OFFERING THEOLOGY IS EVER APPLIED TO YAHUSHA

One of the strongest examples is the Passover in Mitsrayim (Egypt).

Yashar'al is under oppression.

Judgment is coming upon Mitsrayim.

Yahuah provides a sign involving:

THE BLOOD OF A LAMB.

Read the entire command.

THE PASSOVER BLOOD

Shamuth (Exodus) 12:1-14

1 And Yahuah spoke to the servant and Aharun in the land of Mitsrayim, saying:

2 “This Khudash (month) shall be the beginning of Khudashim (months) for you. It shall be the first Khudash of the year for you.

3 Speak to all the assembly of Yashar‘al, saying:

On the tenth day of this Khudash each man shall take for himself a lamb according to the house of his father, a lamb for a household.

4 And if the household is too small for the lamb, he and his neighbor nearest his house shall take according to the number of beings. According to what each one eats you shall count for the lamb.

5 Your lamb shall be complete, a male a year old. You may take it from the sheep or from the goats.

6 And you shall guard it until the fourteenth day of this Khudash. Then the whole assembly of the congregation of Yashar‘al shall slaughter it between the evenings.

7 And they shall take from:

THE BLOOD

and place it upon the two doorposts and upon the lintel of the houses in which they eat it.

8 And they shall eat the flesh that night, roasted with fire, with unleavened bread and bitter herbs they shall eat it.

9 Do not eat from it raw or boiled in water, but roasted with fire, its head with its legs and inner parts.

10 And you shall leave none of it until morning. And what remains until morning you shall burn with fire.

11 And this is how you shall eat it: your waist girded, your sandals upon your feet, and your staff in your hand. And you shall eat it in haste.

IT IS THE PASSOVER OF YAHUAH.

12 And I shall pass through the land of Mitsrayim that night and strike every firstborn in the land of Mitsrayim, from Adam to beast, and against all the alahym of Mitsrayim I shall execute Mishpatim (right judgments).

I AM YAHUAH.

13 # AND THE BLOOD SHALL BE A SIGN FOR YOU
upon the houses where you are.

AND WHEN I SEE THE BLOOD,

I SHALL PASS OVER YOU,

and the plague shall not be upon you to destroy you when I strike the land of Mitsrayim.

14 And this day shall be for you a remembrance, and you shall observe it as a feast to Yahuah throughout your generations. As an enduring Khuq (fixed statute), you shall observe it.”

Notice what the blood does in this setting.

It marks the household belonging under Yahuah’s appointed protection when judgment passes through the land.

But even here, blood is not separated from:

OBEDIENCE.

They had to hear the command.

They had to take the lamb.

They had to slaughter it.

They had to place the blood where Yahuah commanded.

They had to remain within the house.

The blood did not teach rebellion.

The blood operated inside:

TRUST EXPRESSED THROUGH OBEDIENCE.

THE PASSOVER WAS NOT THE SAME THING AS THE DAY OF COVERING

This distinction matters.

People sometimes take every sacrifice in the Turah (instruction) and blend them into one vague category called:

“animal sacrifice.”

But the Scroll gives different offerings and different functions.

Passover concerns deliverance from judgment and departure from Mitsrayim.

Other offerings concern guilt, purification, restitution, thanksgiving, dedication, fellowship, and priestly service.

The Day of Covering has its own appointed structure.

If we erase those distinctions, we cannot accurately understand how the later writings use more than one sacrificial image for Yahusha.

Yahusha can be compared with Passover in one respect and with an Asham (guilt / liability offering) in another without claiming those earlier rites were identical.

The later writers are drawing multiple lines toward one appointed death.

THEN WE COME TO COVENANT BLOOD

This is one of the most important connections in the entire study.

Because before Yahusha ever speaks about:

“MY BLOOD OF THE COVENANT,”

the Turah already contains:

BLOOD OF THE COVENANT.

The expression did not begin at the final meal.

THE COVENANT AT SINAY WAS RATIFIED WITH BLOOD

Shamuth (Exodus) 24:1-8

1 And He said to the servant:

“Come up to Yahuah, you and Aharun, Nadab and Abihu, and seventy of the elders of Yashar‘al, and bow yourselves from a distance.

2 And the servant alone shall draw near to Yahuah, but they shall not draw near, and the people shall not come up with him.”

3 And the servant came and recounted to the people:

ALL THE DABARIM

(WORDS / DECLARED MATTERS)

of Yahuah:

AND ALL THE MISHPATIM

(RIGHT RULINGS).

And all the people answered with one voice and said:

**“ALL THE DABARIM WHICH YAHUAH HAS SPOKEN,
WE SHALL DO.”**

4 And the servant wrote:

ALL THE DABARIM OF YAHUAH.

And he rose early in the morning and built an altar beneath the mountain and twelve pillars according to the twelve tribes of Yashar‘al.

5 And he sent young men of the children of Yashar‘al, and they offered ascending offerings and slaughtered bulls as offerings of Shalum (peace / completeness) to Yahuah.

6 And the servant took half of:

THE BLOOD

and placed it in basins, and half of the blood he sprinkled upon the altar.

7 And he took:

THE SAPHAR HABARIYTH

(SCROLL OF THE COVENANT)

and read it in the hearing of the people.

And they said:

**“ALL THAT YAHUAH HAS SPOKEN,
WE SHALL DO,**

AND WE SHALL SHAMA

(HEAR / LISTEN / OBEY).”

8 And the servant took:

THE BLOOD

and sprinkled it upon the people and said:

“SEE,

THE DAM HABARIYTH

(BLOOD OF THE COVENANT)

which Yahuah has cut with you:

ACCORDING TO ALL THESE DABARIM.”

That passage destroys two major misunderstandings at once.

First:

**BLOOD AND COVENANT WERE ALREADY
CONNECTED.**

Second:

**THE COVENANT BLOOD DID NOT ABOLISH THE
COVENANT WORDS.**

It ratified the relationship:

ACCORDING TO ALL THESE DABARIM.

The people hear.

The people agree:

“WE SHALL DO.”

The covenant Scroll is read.

Then the blood is applied.

So biblically:

COVENANT BLOOD AND COVENANT OBEDIENCE ARE NOT ENEMIES.

They belong in the same covenant scene.

This becomes extremely important when Yahusha later speaks of his own blood as:

COVENANT BLOOD.

BEFORE WE GET THERE, WE NEED THE DAY OF COVERING

The Day of Covering gives another major piece of the framework.

The high priest enters the innermost set-apart place.

Blood is involved.

Cleansing is involved.

The sanctuary is involved.

The people are involved.

And the text explicitly names their:

Khata (sin / failure),

Pasha‘ (rebellion / transgression),

and ‘Awun (crookedness / guilt).

THE DAY OF COVERING

Wayiqra (Leviticus) 16:15-22

15 “Then he shall slaughter the goat of the Khata offering which is for the people and bring its blood inside the veil. And he shall do with its blood as he did with the blood of the bull, sprinkling it upon the covering and before the covering.

16 And he shall make covering for the set-apart place because of the uncleannesses of the children of Yashar'al:

AND BECAUSE OF THEIR PASHA'IM

(REBELLIONS / TRANSGRESSIONS),

FOR ALL THEIR KHATA'UTH

(SINS / FAILURES).

And so he shall do for the Tent of Meeting which dwells among them in the midst of their uncleannesses.

17 And no Adam shall be in the Tent of Meeting when he enters to make covering in the set-apart place until he comes out and has made covering for himself, for his house, and for all the assembly of Yashar'al.

18 And he shall go out to the altar which is before Yahuah and make covering for it. And he shall take from the blood of the bull and from the blood of the goat and place it upon the horns of the altar all around.

19 And he shall sprinkle some of the blood upon it with his finger seven times and cleanse it and set it apart from the uncleannesses of the children of Yashar'al.

20 And when he has finished making covering for the set-apart place, the Tent of Meeting, and the altar, he shall bring the living goat.

21 And Aharun shall lay both his hands upon the head of the living goat:

AND CONFESS OVER IT

ALL THE 'AWUNOTH

(CROOKEDNESSES / GUILTS)

of the children of Yashar'al:

AND ALL THEIR PASHA‘IM

(REBELLIONS / TRANSGRESSIONS),

FOR ALL THEIR KHATA‘UTH

(SINS / FAILURES),

placing them upon the head of the goat, and he shall send it away into the wilderness by the hand of an appointed man.

22 And the goat shall bear upon itself:

ALL THEIR ‘AWUNOTH

into an uninhabited land.

And he shall release the goat into the wilderness.”

Now we can see why the language of Yasha‘yahu 53 is so important.

The Nabi (Prophet) did not randomly invent language about a servant:

bearing ‘Awun,

bearing Khata,

and dealing with Pasha‘.

Those concepts already live inside the covenant world.

But notice another detail people often miss:

THERE ARE TWO GOATS IN THE RITE.

One is slaughtered.

The other remains alive and symbolically bears the confessed ‘Awunoth (crookednesses / guilts) away.

So we should not flatten the Day of Covering into:

“Something had to die because Yahuah needed blood.”

The ritual is more complex.

It contains:

blood,

purification,

confession,

removal,

cleansing,

priestly mediation,

and restoration of the set-apart space.

**DOES THE TURAH TEACH THAT EVERY SIN CAN
SIMPLY BE PAID FOR BY KILLING AN ANIMAL?**

No.

That is another major misunderstanding.

The offering system distinguishes different kinds of wrongdoing and different responses.

There are unintentional failures.

There is guilt.

There is restitution.

There is confession.

There are purification concerns.

And there is also deliberate, defiant rebellion.

The Scroll does not treat them all as though they are identical.

THE “HIGH HAND” PROBLEM

Bamidbar (Numbers) 15:22-31

22 “And if you go astray and do not perform all these Mitswoth (commanded instructions) which Yahuah has spoken to the servant,

23 all that Yahuah commanded you through the servant from the day Yahuah commanded and onward throughout your generations,

24 then if it was done unintentionally, away from the eyes of the assembly, all the assembly shall prepare one young bull as an ascending offering for a pleasing aroma to Yahuah, with its grain offering and drink offering according to the Mishpat (right ruling), and one male goat as a Khata offering.

25 And the Kahan (priest / set-apart servant) shall make covering for all the assembly of the children of Yashar‘al, and it shall be forgiven them:

BECAUSE IT WAS UNINTENTIONAL.

And they shall bring their offering, an offering by fire to Yahuah, and their Khata offering before Yahuah for their unintentional failure.

26 And it shall be forgiven all the assembly of the children of Yashar‘al and the Gar (resident outsider / sojourner) dwelling among them because all the people were involved in the unintentional failure.

27 And if one being sins unintentionally, then he shall bring a female goat a year old as a Khata offering.

28 And the Kahan shall make covering before Yahuah for the being who went astray unintentionally when he sinned unintentionally before Yahuah, to make covering for him:

AND IT SHALL BE FORGIVEN HIM.

29 One Turah (instruction) shall be for the native-born among the children of Yashar'al and for the Gar dwelling among them concerning the one who acts unintentionally.

30 But the being who acts:

WITH A HIGH HAND,

whether native-born or Gar:

REPROACHES YAHUAH.

And that being shall be cut off from among his people.

31 Because:

HE HAS DESPISED THE DABAR OF YAHUAH

AND BROKEN HIS MITSWAH

(COMMANDED INSTRUCTION).

That being shall certainly be cut off. His 'Awun is upon him."

This passage is essential.

The difference is not merely:

"Did blood exist?"

The difference includes:

THE HEART AND POSTURE OF THE PERSON.

Unintentional failure receives an appointed path of covering.

But the person who knowingly raises himself in defiance:

DESPISES THE DABAR OF YAHUAH.

That is rebellion.

This is why the message:

“Yahusha died, therefore deliberate rebellion no longer matters”

cannot be reconciled with the covenant framework.

EVEN THE NABIYM SAY SACRIFICE WITHOUT OBEDIENCE IS NOT WHAT YAHUAH WANTS

This is not a minor point.

Yahuah repeatedly rejects religious sacrifice when people use ritual while refusing His voice.

One of the strongest examples comes through Shamu'al.

Shamu'al Aleph (1 Samuel) 15:16-23

16 And Shamu'al said to Sha'ul, “Stop, and let me declare to you what Yahuah spoke to me this night.”

And he said to him, “Speak.”

17 And Shamu'al said, “Though you were small in your own eyes, were you not made head of the tribes of Yashar'al? And Yahuah anointed you as Malak (king / ruler) over Yashar'al.

18 And Yahuah sent you on a way and said, ‘Go and completely destroy the sinners, ‘Amalaq, and fight against them until they are consumed.’

19 Why then did you not:

SHAMA

(HEAR / LISTEN / OBEY)

the voice of Yahuah, but rushed upon the spoil and did evil in the eyes of Yahuah?”

20 And Sha'ul said to Shamu'al, "I did Shama the voice of Yahuah, and I went on the way which Yahuah sent me. And I brought Agag ruler of 'Amalaq and completely destroyed 'Amalaq.

21 But the people took from the spoil sheep and cattle, the best of what was devoted to destruction, to sacrifice to Yahuah your Alahym at Gilgal."

22 And Shamu'al said:

**"DOES YAHUAH DELIGHT IN ASCENDING OFFERINGS
AND SACRIFICES**

AS MUCH AS IN SHAMA

(HEARING / OBEYING)

THE VOICE OF YAHUAH?

See:

TO SHAMA IS BETTER THAN SACRIFICE,

and to listen than the fat of rams.

23 Because:

REBELLION

is as the Khata of divination, and stubbornness as 'Awun and idolatry.

Because:

YOU REJECTED THE DABAR OF YAHUAH,

He has rejected you from being Malak."

That is unmistakable.

Sacrifice never gave Sha'ul permission to disobey.

He could not disobey Yahuah and then say:

“But I saved the animals to sacrifice to Him.”

Yahuah wanted:

SHAMA.

Hearing that produces obedience.

YAHUAH SAYS THE SAME THING THROUGH YIRMIYAHU

Yirmiyahu (Jeremiah) 7:21-28

21 Thus says Yahuah Tsabauth, Alahym of Yashar‘al:

“Add your ascending offerings to your sacrifices and eat flesh.

22 For when I brought your fathers out from the land of Mitsrayim, I did not speak to them or command them concerning ascending offerings and sacrifices as though sacrifice were the heart of what I required.

23 But this Dabar I commanded them, saying:

SHAMA MY VOICE,

AND I SHALL BE YOUR ALAHYM,

AND YOU SHALL BE MY PEOPLE.

And walk in all the way which I command you:

SO THAT IT MAY BE WELL WITH YOU.

24 But they did not Shama and did not incline their ear. Instead they walked in their own counsels and in the stubbornness of their evil heart, and went backward and not forward.

25 From the day your fathers came out from the land of Mitsrayim until this day, I have sent to you all My servants the Nabiym, rising early and sending them.

26 Yet they did not Shama Me or incline their ear, but stiffened their neck. They acted more wickedly than their fathers.

27 And you shall speak all these Dabarim to them:

BUT THEY SHALL NOT SHAMA YOU.

And you shall call to them:

BUT THEY SHALL NOT ANSWER YOU.

28 Therefore you shall say to them:

‘This is the nation which:

**DID NOT SHAMA THE VOICE OF YAHUAH THEIR
ALAHYM**

and did not receive correction.

Amat (truth / faithfulness) has perished and has been cut off from their mouth.’”

The heart of the covenant is not ritual detached from obedience.

It is:

“SHAMA MY VOICE.”

**SO WHEN YAHUSHA DIES, THE QUESTION IS NOT “DID
OBEDIENCE DIE?”**

The question is:

HOW DOES YAHUAH RESTORE PEOPLE WHO HAVE BROKEN THE COVENANT?

That is an entirely different question.

The problem is not that Yahuah's instruction was bad.

The problem is:

THE PEOPLE BROKE THE COVENANT.

The people accumulated:

Khata (sin / failure),

Pasha' (rebellion / transgression),

'Awun (crookedness / guilt),

and Asham (guilt / liability).

The people became scattered.

The people needed forgiveness.

The people needed cleansing.

The people needed their hearts changed.

The people needed to return.

That is precisely what the Nabiym promised Yahuah would address.

THE RENEWED BARIYTH DOES NOT SAY YAHUAH WILL REMOVE HIS TURAH

This passage now becomes even more powerful.

Yirmiyahu (Jeremiah) 31:31-34

31 "See, days are coming," declares Yahuah,

"when I shall cut a Khadash Bariyth with:

THE HOUSE OF YASHAR‘AL

and:

THE HOUSE OF YAHUDAH.

32 Not according to the Bariyth which I cut with their fathers in the day I took them by the hand to bring them from the land of Mitsrayim:

MY BARIYTH WHICH THEY BROKE,

though I was master over them,” declares Yahuah.

33 “But this is the Bariyth which I shall cut with the house of Yashar‘al after those days,” declares Yahuah:

I SHALL PLACE MY TURAH

(INSTRUCTION)

WITHIN THEM,

AND UPON THEIR HEART I SHALL WRITE IT.

And:

I SHALL BE THEIR ALAHYM,

AND THEY SHALL BE MY PEOPLE.

34 And they shall no longer teach each man his neighbor and each man his brother, saying, ‘Know Yahuah,’ because they shall all know Me, from the least of them to the greatest of them,” declares Yahuah.

“Because:

I SHALL FORGIVE THEIR ‘AWUN

(CROOKEDNESS / GUILT),

AND THEIR KHATA

(SIN / FAILURE)

I SHALL REMEMBER NO MORE.”

Read exactly what Yahuah says the problem was:

“MY BARIYTH WHICH THEY BROKE.”

Then read His solution.

Does He say:

“I shall remove My Turah”?

No.

Does He say:

“I shall replace My instructions with a different morality”?

No.

He says:

“I SHALL PLACE MY TURAH WITHIN THEM.”

And:

“UPON THEIR HEART I SHALL WRITE IT.”

Then:

“I SHALL FORGIVE THEIR ‘AWUN.”

And:

“THEIR KHATA I SHALL REMEMBER NO MORE.”

That is covenant restoration.

Internalization.

Forgiveness.

Knowledge of Yahuah.

Not abolition of Yahuah's ways.

NOW WE CAN UNDERSTAND WHAT YAHUSHA SAYS AT THE MEAL

When Yahusha takes the cup and speaks of his blood, he is not inventing covenant-blood language.

His words reach backward into:

SHAMUTH 24.

The earlier covenant had:

the Dabarim,

the Saphar HaBariyth (Scroll of the Covenant),

the people's agreement to Shama,

and:

DAM HABARIYTH

(BLOOD OF THE COVENANT).

Now listen to Yahusha.

“MY BLOOD OF THE COVENANT”

Mattityahu (Matthew) 26:26-30

26 And as they were eating, Yahusha took bread, gave thanks, broke it, gave it to the Talmidim (students / disciples), and said:

“Take, eat. This represents my body.”

27 And taking the cup and giving thanks, he gave it to them, saying:

“Drink from it, all of you.

28 Because:

THIS IS MY BLOOD OF THE BARIYTH

(COVENANT),

which is poured out for many:

FOR THE FORGIVENESS OF KHATA’UTH

(SINS / FAILURES).

29 And I say to you, I shall certainly not drink from this fruit of the vine from now until that day when I drink it renewed with you in the reign of my Father.”

30 And after singing praise, they went out toward the Mount of Olives.”

Now the connection is much clearer.

Yahusha says:

BLOOD.

BARIYTH.

FORGIVENESS OF KHATA.

Those are not disconnected Christian words.

They are Tanakh covenant categories.

And the earlier covenant-blood passage did not destroy Yahuah’s Dabarim.

It ratified the covenant according to them.

The promised Khadash Bariyth likewise does not erase Turah.

Yahuah says He will:

WRITE HIS TURAH WITHIN HIS PEOPLE.

So Yahusha's covenant blood cannot honestly be interpreted as:

“MY BLOOD DESTROYS MY FATHER’S TURAH.”

That interpretation runs directly against the covenant framework.

AND NOTICE WHOSE REIGN YAHUSHA STILL SPEAKS ABOUT

At the same meal, Yahusha says:

“THE REIGN OF MY FATHER.”

Again:

the Ben serves within the purpose of the Father.

The covenant belongs to Yahuah's restoration plan.

THE LATER WITNESS DIRECTLY CONNECTS YAHUSHA WITH PASSOVER

Qorinthiyim Aleph (1 Corinthians) 5:6-8

6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump?

7 Clean out the old leaven so that you may be a new lump, as you are unleavened:

BECAUSE OUR PASSOVER,

YAHUSHA HAMASHIACH,

HAS BEEN SACRIFICED.

8 Therefore let us observe the feast, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and Amat (truth / faithfulness).”

Notice what happens.

The writer does not say:

“Yahusha abolished Passover because old things no longer matter.”

He interprets Yahusha:

THROUGH THE PASSOVER FRAMEWORK.

And the response is not:

“Now practice wickedness.”

The response is:

REMOVE THE LEAVEN OF EVIL AND WICKEDNESS.

Again:

deliverance does not authorize rebellion.

YAHUSHA IS ALSO IDENTIFIED AS THE LAMB

Yahukhanan (John) 1:29-37

29 The next day Yahukhanan saw Yahusha coming toward him and said:

“SEE,

THE LAMB OF ALAHYM,

THE ONE BEARING AWAY THE KHATA

(SIN / FAILURE)

OF THE WORLD.

30 This is the one concerning whom I said, ‘After me comes an Adam who has come to stand before me because he was before me.’

31 And I did not know him, but so that he might be revealed to Yashar‘al, because of this I came immersing in water.”

32 And Yahukhanan testified, saying, “I saw the Ruakh descending from the heavens like a dove, and it remained upon him.

33 And I did not know him, but:

THE ONE WHO SENT ME

to immerse in water said to me, ‘The one upon whom you see the Ruakh descending and remaining upon him, this is the one who immerses in Ruakh Qadash.’

34 And I have seen and testified:

THAT THIS IS THE BEN OF ALAHYM.”

35 Again the next day Yahukhanan stood with two of his Talmidim.

36 And looking upon Yahusha as he walked, he said:

“SEE, THE LAMB OF ALAHYM.”

37 And the two Talmidim heard him speak and followed Yahusha.”

Again the categories converge.

Lamb.

Khata.

Yashar‘al.

Ruakh.

Ben of Alahym.

But Yahusha is still:

THE LAMB OF ALAHYM.

The lamb belongs to the One providing the deliverance.

BUT WE HAVE TO MAKE AN IMPORTANT CORRECTION HERE

Passover and the Khata offering are not identical rites.

The Passover lamb in Shamuth 12 is not simply called a Khata offering.

The Day of Covering goats are not Passover lambs.

The Asham of Wayiqra is another appointed category.

Yasha'yahu 53 uses Asham language.

The later writings apply multiple earlier patterns to Yahusha.

Therefore we should not falsely say:

“Every animal sacrifice was just a prophecy of the exact same mechanism.”

That would erase the distinctions Yahuah Himself placed in the Turah.

A stronger conclusion is:

YAHUSHA'S DEATH IS INTERPRETED THROUGH MULTIPLE EXISTING COVENANT PATTERNS.

Passover contributes:

DELIVERANCE FROM JUDGMENT.

Covenant blood contributes:

RATIFICATION AND COVENANT RELATIONSHIP.

Covering rites contribute:

**PURIFICATION, CLEANSING, CONFESSION, AND
REMOVAL OF GUILT.**

Asham contributes:

GUILT AND LIABILITY.

Yasha 'yahu's servant contributes:

BEARING KHATA, PASHA ' , AND ' AWUN.

And the resurrection contributes something no slaughtered animal could ever accomplish:

**YAHUAH VINDICATES AND RAISES HIS APPOINTED
SERVANT.**

**THIS ALSO EXPLAINS WHY YAHUSHA'S DEATH
CANNOT BE UNDERSTOOD WITHOUT HIS
RESURRECTION**

If the story ended with Yahusha dead, the restoration story would remain incomplete.

The later witness does not merely proclaim:

“YAHUSHA DIED.”

It proclaims:

YAHUAH RAISED HIM.

His death addresses Khata, guilt, covenant rupture, and death.

His resurrection is Yahuah's vindication of His appointed Mashiach and the declaration that death does not have the final word.

That is why the earliest proclamation keeps repeating:

“ALAHYM RAISED HIM.”

**AND THIS BRINGS US TO A QUESTION THAT
RELIGION OFTEN ANSWERS TOO QUICKLY**

If Yahusha's blood brings forgiveness:

**DOES THAT MEAN OBEDIENCE IS NO LONGER
REQUIRED?**

The later writings answer this question directly.

Not indirectly.

Not by inference.

Directly.

“SHALL WE CONTINUE IN SIN?”

Rumiyim (Romans) 6:1-14

1 What then shall we say?

SHALL WE CONTINUE IN KHATA

(SIN / FAILURE)

so that favor may increase?

2 # CERTAINLY NOT.

How shall we who died to Khata still live in it?

3 Or do you not know that as many of us as were immersed into Yahusha HaMashiach were immersed into his death?

4 Therefore we were buried with him through immersion into death so that just as Mashiach was raised from the dead through the honor of the Father:

SO WE ALSO SHOULD WALK

IN RENEWED LIFE.

5 For if we have become united with the likeness of his death, certainly we shall also be united with his resurrection,

6 knowing this, that our old Adam was executed with him so that the body ruled by Khata might be rendered powerless:

SO THAT WE SHOULD NO LONGER SERVE KHATA.

7 Because the one who has died has been released from Khata.

8 And if we died with Mashiach, we trust that we shall also live with him,

9 knowing that Mashiach, having been raised from the dead, dies no more. Death no longer rules over him.

10 For the death he died:

HE DIED TO KHATA ONCE,

but the life he lives:

HE LIVES TO ALAHYM.

11 Likewise you also, reckon yourselves dead indeed to Khata:

BUT ALIVE TO ALAHYM

through Yahusha HaMashiach.

12 Therefore:

DO NOT LET KHATA REIGN

in your mortal body so that you obey its desires.

13 And do not present the members of your body to Khata as instruments of crookedness, but present yourselves:

TO ALAHYM

as those alive from the dead, and your members as instruments of Tsadaqah (right action / righteousness) to Alahym.

14 For Khata shall not rule over you, because you are not under the condemnation of violation but under favor.”

Whatever debate later developed around the phrase “under law,” the argument of the chapter itself cannot mean:

“CONTINUE BREAKING YAHUAH’S INSTRUCTIONS.”

The writer begins by asking that exact functional question.

His answer:

“CERTAINLY NOT.”

Then:

“DO NOT LET KHATA REIGN.”

So favor is not permission to rebel.

**YAHUSHA’S BLOOD IS ALSO CONNECTED TO
CLEANSING, BUT CLEANSING IS CONNECTED TO
WALKING**

Yahukhanan Ri’shun (1 John) 1:5-10

5 And this is the message which we have heard from him and announce to you:

ALAHYM IS LIGHT,

and in Him there is no darkness at all.

6 If we say that we have fellowship with Him while we walk in darkness:

WE LIE

and do not practice Amat (truth / faithfulness).

7 But if:

WE WALK IN THE LIGHT

as He is in the light, we have fellowship with one another:

AND THE BLOOD OF YAHUSHA HIS BEN

CLEANSSES US FROM ALL KHATA.

8 If we say that we have no Khata, we deceive ourselves and Amat is not in us.

9 If:

WE CONFESS OUR KHATA'UTH,

He is faithful and Tsadaq to forgive us our Khata'uth:

AND TO CLEANSE US

from all crookedness.

10 If we say that we have not sinned, we make Him a liar and His Dabar is not in us."

Notice the structure.

Blood.

Cleansing.

Walking in light.

Confession.

Forgiveness.

The passage does not say:

“His blood cleanses us, therefore how we walk no longer matters.”

It says the opposite.

THE NEXT CHAPTER MAKES IT EVEN CLEARER

Yahukhanan Ri'shun (1 John) 2:1-6

1 My children, I write these things to you:

SO THAT YOU DO NOT KHATA

(SIN / FAIL).

And if anyone does Khata, we have an advocate toward the Father:

YAHUSHA HAMASHIACH,

the Tsadaq one.

2 And he is the means of covering concerning our Khata'uth, and not concerning ours only but also concerning the whole world.

3 And by this we know that we have known Him:

IF WE GUARD HIS MITSWOTH

(COMMANDED INSTRUCTIONS).

4 The one saying:

“I know Him,”

while:

NOT GUARDING HIS MITSWOTH

is a liar:

AND AMAT IS NOT IN HIM.

5 But whoever guards His Dabar, truly in this one the love of Alahym has been brought toward completion.

By this we know that we are in Him.

6 The one saying that he remains in Him:

IS OBLIGATED TO WALK

JUST AS THAT ONE WALKED.”

That is extremely direct.

The purpose of the writing is:

“SO THAT YOU DO NOT SIN.”

If someone falls:

THERE IS AN ADVOCATE.

But the existence of the advocate does not redefine rebellion as obedience.

The same passage says:

GUARD HIS MITSWOTH.

And:

WALK AS YAHUSHA WALKED.

NOW WE CAN STATE THE DIFFERENCE CLEARLY

Yahusha's blood is not permission to remain in the condition from which his blood is supposed to cleanse you.

That would make no sense.

If someone is rescued from a burning building, rescue does not mean:

RUN BACK INTO THE FIRE.

If someone is cleansed from filth, cleansing does not mean:

RETURN TO THE FILTH.

If someone is forgiven for breaking covenant, forgiveness does not mean:

CONTINUE BREAKING THE COVENANT.

The purpose of forgiveness is:

RESTORATION.

The purpose of cleansing is:

CLEANSING.

The purpose of deliverance is:

FREEDOM FROM THE THING THAT HELD YOU.

**AND THIS IS WHY THE BLOOD OF YAHUSHA CANNOT
BE USED TO DESTROY THE TURAH OF YAHUAH**

The evidence chain now runs from the Turah through the Nabiym into the later witness.

Yahuah says:

LIFE IS IN THE BLOOD.

Yahuah gives blood for covering.

Passover blood marks those under Yahuah's appointed deliverance.

Covenant blood ratifies a covenant:

ACCORDING TO YAHUAH'S DABARIM.

The Day of Covering deals with:

Khata,

Pasha',

'Awun,

uncleanness,

confession,

cleansing,

and removal.

The Nabiym teach:

SHAMA IS BETTER THAN SACRIFICE.

Yirmiyahu promises a Khadash Bariyth in which Yahuah says:

"I SHALL PLACE MY TURAH WITHIN THEM."

Yasha'yahu describes Yahuah's servant bearing:

Khata,

Pasha',

'Awun,

and Asham.

Yahusha then identifies his blood with:

BARIYTH.

The later witness associates him with:

Passover,

the lamb,

cleansing,
forgiveness,
and covenant restoration.

And the same later writings explicitly say:

DO NOT CONTINUE IN KHATA.

WALK IN THE LIGHT.

GUARD HIS MITSWOTH.

WALK AS YAHUSHA WALKED.

Therefore the blood does not abolish obedience.

**THE BLOOD ADDRESSES THE DAMAGE CAUSED BY
DISOBEDIENCE.**

That distinction changes everything.

BUT NOW WE HAVE TO GO EVEN DEEPER

Because another enormous question remains.

If Yahusha's death deals with Khata, Pasha', 'Awun, Asham, covenant
rupture, and death:

CHAPTER 12

Who He Was Sent to Restore

WHO EXACTLY WAS HE SENT TO RESTORE?

Was Yahusha sent to create an entirely new people called “Christians” disconnected from Yashar‘al?

Was he sent only to biological descendants and no one else?

What did Yahuah already promise concerning:

THE SCATTERED SHEEP?

What did Yahuah promise concerning:

THE HOUSE OF YASHAR‘AL?

What did He promise concerning:

THE HOUSE OF YAHUDAH?

What did He promise concerning:

THE NATIONS?

What about:

THE GAR

(RESIDENT OUTSIDER / SOJOURNER)

who joins himself to Yahuah?

And when Yahusha says:

“I WAS SENT TO THE LOST SHEEP OF THE HOUSE OF YASHAR ‘AL,”

what earlier prophetic promise is he stepping into?

That is the next piece.

Because once we understand:

THE SCATTERING,

THE LOST SHEEP,

THE GATHERING,

THE RENEWED BARIYTH,

AND THE NATIONS,

we can finally understand why Yahusha came without inventing a religion that the Tanakh never predicted.

WHO WAS YAHUSHA ACTUALLY SENT TO RESTORE?

Now we have reached one of the most important pieces of the entire question:

WHO IS YAHUAH?

Because if we misunderstand what Yahuah was doing through Yahusha, we will misunderstand both of them.

Yahusha did not suddenly appear in history to begin a completely disconnected story.

He entered a story that had already been unfolding through the Turah (instruction), the Bariyth (covenant), the Nabiym (Prophets), the

scattering of Yashar'al, and Yahuah's repeated promises to gather and restore His people.

Before Yahusha was born, Yahuah had already said what the problem was.

Before Yahusha preached, Yahuah had already promised what He would do.

Before Yahusha spoke about lost sheep, Yahuah had already spoken about lost and scattered sheep.

Before Yahusha spoke about gathering, Yahuah had already promised gathering.

Before Yahusha spoke about a renewed Bariyth (covenant), Yahuah had already promised it.

Before people from the nations began entering the assembly, Yahuah had already spoken about foreigners joining themselves to Him.

Therefore the mission of Yahusha has to be read:

BACKWARD THROUGH THE NABIYM.

Not forward through later religious systems.

THE SCATTERING WAS ALREADY WRITTEN INTO THE COVENANT WARNINGS

The story of the scattered sheep does not begin in the later writings.

Yahuah warned Yashar'al what would happen if they abandoned Him.

Dabarim (Deuteronomy) 4:23-31

23 "Guard yourselves, lest you forget the Bariyth (covenant) of Yahuah your Alahym which He cut with you, and make for yourselves a carved image in the form of anything which Yahuah your Alahym commanded you not to make.

24 Because Yahuah your Alahym is a consuming fire, a jealous Al.

25 When you bring forth children and children's children and have grown old in the land, if you corrupt yourselves and make a carved image in the form of anything and do evil in the eyes of Yahuah your Alahym to provoke Him,

26 I call the heavens and the earth as witnesses against you this day that you shall quickly perish from the land which you are crossing the Yarden to possess. You shall not prolong your days upon it, but shall certainly be destroyed.

27 # AND YAHUAH SHALL SCATTER YOU AMONG THE PEOPLES, and you shall remain few in number among the nations where Yahuah drives you.

28 And there you shall serve alahym, the work of human hands, wood and stone, which neither see, hear, eat, nor smell.

29 But from there:

YOU SHALL SEEK YAHUAH YOUR ALAHYM,

and you shall find Him if you seek Him with all your heart and with all your being.

30 When you are in distress and all these Dabarim (words / declared matters) have come upon you in the latter days:

YOU SHALL SHUB

(TURN / RETURN)

to Yahuah your Alahym:

AND SHAMA

(HEAR / LISTEN / OBEY)

His voice.

31 Because Yahuah your Alahym is a compassionate Al.

HE SHALL NOT ABANDON YOU.

HE SHALL NOT DESTROY YOU.

HE SHALL NOT FORGET THE BARIYTH

of your fathers which He swore to them.”

This is crucial.

Before the scattering happens, Yahuah already speaks of:

THE RETURN.

The pattern is:

covenant,

rebellion,

scattering,

distress,

seeking Yahuah,

returning to Yahuah,

hearing Yahuah,

and Yahuah remembering His Bariyth (covenant).

The restoration plan is already there.

YAHUAH SAYS IT AGAIN EVEN MORE POWERFULLY

Dabarim (Deuteronomy) 30:1-10

1 “And it shall be, when all these Dabarim come upon you, the blessing and the curse which I have placed before you, and you bring them back to your heart among all the nations where Yahuah your Alahym has driven you,

2 and:

YOU SHUB

(TURN / RETURN)

to Yahuah your Alahym:

AND SHAMA

(HEAR / LISTEN / OBEY)

His voice according to all that I command you today, you and your children, with all your heart and with all your being,

3 then:

YAHUAH YOUR ALAHYM SHALL RESTORE YOU FROM YOUR CAPTIVITY,

AND HAVE COMPASSION UPON YOU,

AND SHUB AND GATHER YOU

from all the peoples where Yahuah your Alahym scattered you.

4 Even if your scattered ones are at the end of the heavens:

**FROM THERE YAHUAH YOUR ALAHYM SHALL
GATHER YOU,**

AND FROM THERE HE SHALL TAKE YOU.

5 And Yahuah your Alahym shall bring you into the land which your fathers possessed, and you shall possess it. And He shall do good to you and multiply you beyond your fathers.

6 And Yahuah your Alahym shall circumcise your heart and the heart of your Zara^c (seed / descendants):

TO LOVE YAHUAH YOUR ALAHYM

with all your heart and with all your being:

SO THAT YOU MAY LIVE.

7 And Yahuah your Alahym shall place all these curses upon your enemies and upon those who hated you and persecuted you.

8 And:

YOU SHALL SHUB

(TURN / RETURN)

AND SHAMA

(HEAR / LISTEN / OBEY)

the voice of Yahuah:

AND DO ALL HIS MITSWOTH

(COMMANDED INSTRUCTIONS)

which I command you today.

9 And Yahuah your Alahym shall make you abundant in every work of your hand, in the fruit of your body, the fruit of your livestock, and the fruit of your ground for good. For Yahuah shall again rejoice over you for good as He rejoiced over your fathers,

10 when:

YOU SHAMA THE VOICE OF YAHUAH YOUR ALAHYM,

guarding His Mitswoth (commanded instructions) and His Khuqim (fixed statutes) written in this Scroll of the Turah (instruction):

AND WHEN YOU SHUB TO YAHUAH YOUR ALAHYM

with all your heart and with all your being.”

This is one of the strongest passages for understanding the restoration mission.

Notice what Yahuah never says.

He does not say:

“One day I will gather you so that you no longer have to obey Me.”

The exact opposite is written.

The gathered people:

SHUB TO YAHUAH.

They:

SHAMA HIS VOICE.

They:

DO HIS MITSWOTH.

Their hearts are changed:

TO LOVE YAHUAH.

Therefore restoration and obedience are joined together before Yahusha ever appears.

NOW THE “LOST SHEEP” LANGUAGE BEGINS TO MAKE SENSE

Centuries later, the Nabiym describe Yashar‘al as sheep.

Not merely metaphorically as helpless people.

The shepherd imagery is tied directly to:

bad leadership,

scattering,

covenant failure,

and Yahuah’s promise to intervene.

One of the most important passages is Yikhazqal.

YAHUAH SAYS HIS SHEEP WERE SCATTERED

Yikhazqal (Ezekiel) 34:1-16

1 And the Dabar of Yahuah came to me, saying:

2 “Ben Adam, speak as a Nabi against the shepherds of Yashar‘al. Speak and say to them:

Thus says Yahuah Alahym concerning the shepherds:

Woe to the shepherds of Yashar‘al who feed themselves.

Should not the shepherds feed the flock?

3 You eat the fat, clothe yourselves with the wool, and slaughter the fattened, but:

YOU DO NOT FEED THE FLOCK.

4 The weak you have not strengthened.

The sick you have not healed.

The broken you have not bound.

THE SCATTERED YOU HAVE NOT BROUGHT BACK.

THE LOST YOU HAVE NOT SOUGHT.

But with force and harshness you have ruled them.

5 And:

THEY WERE SCATTERED

because there was no shepherd.

And they became food for every beast of the field:

AND WERE SCATTERED.

6 # MY SHEEP WANDERED

over all the mountains and upon every high hill.

And:

MY FLOCK WAS SCATTERED

over all the face of the earth:

AND THERE WAS NO ONE SEARCHING

AND NO ONE SEEKING.

7 Therefore, shepherds, hear the Dabar of Yahuah:

8 As I live, declares Yahuah Alahym, because My flock became plunder
and My flock became food for every beast of the field because there was

no shepherd, and My shepherds did not search for My flock but fed themselves and did not feed My flock,

9 therefore, shepherds, hear the Dabar of Yahuah:

10 Thus says Yahuah Alahym:

See:

I AM AGAINST THE SHEPHERDS.

And I shall require My flock from their hand and cause them to cease from feeding the flock.

The shepherds shall no longer feed themselves.

And I shall rescue My flock from their mouths so that they shall no longer be food for them.

11 Because thus says Yahuah Alahym:

SEE, I MYSELF SHALL SEARCH FOR MY SHEEP AND SEEK THEM.

12 As a shepherd seeks his flock in the day when he is among his scattered sheep:

SO I SHALL SEEK MY SHEEP.

And I shall rescue them from all the places where they were scattered in the day of cloud and thick darkness.

13 # AND I SHALL BRING THEM OUT FROM THE PEOPLES.

AND I SHALL GATHER THEM FROM THE LANDS.

And I shall bring them into their own land.

And I shall feed them upon the mountains of Yashar'al, by the streams and in all the inhabited places of the land.

14 In a good pasture I shall feed them, and upon the high mountains of Yashar'al shall their grazing place be.

There they shall lie down in a good grazing place and feed in rich pasture upon the mountains of Yashar'al.

15 # I MYSELF SHALL FEED MY FLOCK,

AND I MYSELF SHALL CAUSE THEM TO LIE DOWN,

declares Yahuah Alahym.

16 # THE LOST I SHALL SEEK.

THE SCATTERED I SHALL BRING BACK.

THE BROKEN I SHALL BIND.

THE SICK I SHALL STRENGTHEN.

But the fat and strong I shall destroy. I shall feed them with Mishpat (right judgment)."

Do not rush past those words.

Yahuah says:

"MY SHEEP."

"MY FLOCK."

"THE LOST."

"THE SCATTERED."

Then Yahuah promises:

“I MYSELF SHALL SEARCH.”

“I SHALL SEEK.”

“I SHALL GATHER.”

“I SHALL BRING THEM BACK.”

This promise exists before Yahusha.

**BUT THEN YAHUAH EXPLAINS HOW HIS SHEPHERD
PROMISE WILL OPERATE**

The chapter continues.

And this is where the identity question becomes extremely important.

Yikhazqal (Ezekiel) 34:17-24

17 “And as for you, My flock, thus says Yahuah Alahym:

See:

I SHALL JUDGE

between sheep and sheep, between rams and male goats.

18 Is it a small thing for you to feed upon the good pasture that you must trample the remainder of your pasture with your feet?

And to drink the clear waters that you must muddy what remains with your feet?

19 And My flock must feed upon what your feet have trampled and drink what your feet have muddied?

20 Therefore thus says Yahuah Alahym to them:

See:

I MYSELF SHALL JUDGE

between the fat sheep and the lean sheep.

21 Because you push with side and shoulder and thrust all the weak with your horns until you have scattered them outside,

22 # I SHALL SAVE MY FLOCK,

and they shall no longer become plunder:

AND I SHALL JUDGE

between sheep and sheep.

23 And:

I SHALL RAISE UP OVER THEM ONE SHEPHERD,

MY SERVANT DAWID,

and:

HE SHALL FEED THEM.

He shall feed them:

AND HE SHALL BE THEIR SHEPHERD.

24 # AND I, YAHUAH,

SHALL BE THEIR ALAHYM,

and:

MY SERVANT DAWID

SHALL BE RULER AMONG THEM.

I, YAHUAH, HAVE SPOKEN.”

This passage is enormous.

Yahuah says:

“I SHALL SAVE MY FLOCK.”

Then Yahuah says:

“I SHALL RAISE UP OVER THEM ONE SHEPHERD.”

Who?

“MY SERVANT DAWID.”

Then the text deliberately preserves the distinction:

“I, YAHUAH, SHALL BE THEIR ALAHYM.”

And:

“MY SERVANT DAWID SHALL BE RULER AMONG THEM.”

This gives us the prophetic pattern before Yahusha appears.

Yahuah is:

THEIR ALAHYM.

The promised Dawidic figure is:

HIS SERVANT.

HIS APPOINTED SHEPHERD.

HIS RULER.

And Yahuah saves His flock:

THROUGH THE SHEPHERD HE RAISES.

Now listen again when Yahusha speaks about sheep.

“I WAS SENT TO THE LOST SHEEP OF THE HOUSE OF YASHAR‘AL”

Mattityahu (Matthew) 15:21-28

21 And Yahusha went out from there and withdrew toward the region of Tsur and Tsidun.

22 And see, a woman from that region came out and cried, saying:

“Have compassion upon me, master, Ben Dawid. My daughter is badly tormented.”

23 But he did not answer her a Dabar.

And his Talmidim (students / disciples) came and urged him, saying, “Send her away, because she cries after us.”

24 But he answered and said:

“I WAS NOT SENT

EXCEPT TO THE LOST SHEEP

OF THE HOUSE OF YASHAR‘AL.”

25 But she came and bowed before him, saying, “Master, help me.”

26 And he answered and said, “It is not right to take the children’s bread and throw it to the little dogs.”

27 But she said, “Yes, master, yet even the little dogs eat from the crumbs falling from their masters’ table.”

28 Then Yahusha answered and said to her:

“Woman, great is your Amunah (trust / faithfulness). Let it be to you as you desire.”

And her daughter was healed from that hour.”

Now the statement has an earlier prophetic background.

Yahusha says:

“I WAS SENT.”

Yikhazqal had already said Yahuah would:

SEEK THE LOST SHEEP.

And would:

RAISE UP ONE DAWIDIC SHEPHERD.

Then Yahusha appears as:

BEN DAWID

and says:

“I WAS SENT TO THE LOST SHEEP OF THE HOUSE OF YASHAR‘AL.”

That is not random wording.

It fits the restoration story.

YAHUSHA SENDS HIS TALMIDIM INTO THE SAME MISSION

Mattityahu (Matthew) 10:5-8

5 These twelve Yahusha sent out, commanding them, saying:

“Do not go into the way of the nations, and do not enter a city of the Shamarunim.

6 But go rather:

TO THE LOST SHEEP

OF THE HOUSE OF YASHAR‘AL.

7 And as you go, proclaim, saying:

‘The reign of the heavens has drawn near.’

8 Heal the sick, raise the dead, cleanse those afflicted with disease, drive out unclean ruakhim.

Freely you received:

freely give.”

Again:

LOST SHEEP.

This is not a phrase Christianity invented.

It is restoration language.

**BUT DOES “LOST SHEEP OF YASHAR‘AL” MEAN
PEOPLE FROM THE NATIONS ARE EXCLUDED?**

No.

And this is where another false choice has to be rejected.

The Scroll does not require us to choose between:

“Yashar‘al matters”

and:

“people from the nations can come to Yahuah.”

Both appear in the earlier witness.

Yahuah's restoration remains centered upon His covenant promises, while outsiders are explicitly shown joining themselves to Him.

This was already written.

THE GAR WAS ALREADY INCLUDED UNDER ONE STANDARD

A major word here is:

GAR

(RESIDENT OUTSIDER / SOJOURNER)

גר

גֹּאֵר

Pronunciation: Gar

Meaning: a resident outsider, sojourner, one dwelling among the covenant people without simply being treated as a foreign enemy.

Listen to Yahuah's instruction.

Bamidbar (Numbers) 15:13-16

13 "Every native-born shall do these things in this manner when bringing an offering by fire as a pleasing aroma to Yahuah.

14 And if:

A GAR

(RESIDENT OUTSIDER / SOJOURNER)

dwells with you, or whoever is among you throughout your generations, and prepares an offering by fire as a pleasing aroma to Yahuah:

AS YOU DO,

SO HE SHALL DO.

15 One Khuq (fixed statute) shall be for you of the assembly:

AND FOR THE GAR DWELLING WITH YOU.

An enduring Khuq throughout your generations:

AS YOU ARE,

SO SHALL THE GAR BE

before Yahuah.

16 # ONE TURA

(INSTRUCTION)

AND ONE MISHPAT

(RIGHT RULING)

shall be for you:

AND FOR THE GAR DWELLING WITH YOU.”

That is direct.

Not:

one righteousness for Yashar‘al,

another righteousness for outsiders.

The covenant community has:

ONE TURA.

ONE MISHPAT.

This does not erase every distinction involving ancestry, tribal inheritance, land, priestly lineage, or office.

But it destroys the idea that Yahuah created one moral standard for His people and a completely different standard for everyone else who joins Him.

YASHA 'YAHU MAKES THE INCLUSION EVEN CLEARER

Yasha 'yahu (Isaiah) 56:1-8

1 Thus says Yahuah:

“Guard Mishpat (right judgment):

AND DO TSADAQAH

(RIGHT ACTION / RIGHTEOUSNESS),

because My deliverance is near to come and My Tsadaqah to be revealed.

2 Favored is the Adam who does this and the Ben Adam who holds firmly to it:

GUARDING THE SHABBATH

from profaning it:

and guarding his hand from doing any evil.

3 And let not:

THE SON OF THE FOREIGNER

who has joined himself to Yahuah say:

‘Yahuah shall certainly separate me from His people.’

And let not the eunuch say:

‘See, I am a dry tree.’

4 Because thus says Yahuah:

“To the eunuchs:

WHO GUARD MY SHABBATHOTH,

choose what pleases Me:

AND HOLD FAST TO MY BARIYTH

(COVENANT),

5 I shall give within My house and within My walls a memorial and a name better than sons and daughters. I shall give them an enduring name which shall not be cut off.

6 And:

THE SONS OF THE FOREIGNER

WHO JOIN THEMSELVES TO YAHUAH,

to serve Him:

AND TO LOVE THE NAME OF YAHUAH,

to become His servants:

EVERYONE GUARDING THE SHABBATH

from profaning it:

AND HOLDING FAST TO MY BARIYTH,

7 I shall bring them to My set-apart mountain and make them rejoice in My house of prayer.

Their ascending offerings and sacrifices shall be accepted upon My altar:

**BECAUSE MY HOUSE SHALL BE CALLED
A HOUSE OF PRAYER FOR ALL PEOPLES.”**

8 Declares Yahuah Alahym:

**THE ONE GATHERING THE SCATTERED OF
YASHAR‘AL:**

**“I SHALL YET GATHER OTHERS TO HIM,
BESIDES THOSE ALREADY GATHERED.””**

There it is.

In the same passage Yahuah identifies Himself as:

**THE ONE GATHERING THE SCATTERED OF
YASHAR‘AL.**

And then says:

“I SHALL YET GATHER OTHERS.”

Who are these people?

The passage itself describes foreigners who:

join themselves to Yahuah,

love:

THE NAME OF YAHUAH,

serve Him,

guard the Shabbath,

and hold firmly to:

HIS BARIYTH.

So the nations do not enter because Yahuah's covenant standards have been abolished.

They enter by:

JOINING THEMSELVES TO YAHUAH.

That is the earlier witness.

YAHUAH'S PROMISE TO ABRAHAM ALREADY HAD THE NATIONS IN VIEW

This is another piece people often miss.

The restoration plan does not begin with Yahusha suddenly deciding that people outside Yashar'al should receive blessing.

The promise goes all the way back to Abraham.

Barashiyth (Genesis) 12:1-3

1 And Yahuah said to Abraham:

“Go from your land, from your relatives, and from your father's house to the land which I shall show you.

2 And:

I SHALL MAKE YOU INTO A GREAT NATION.

I SHALL BLESS YOU.

I SHALL MAKE YOUR NAME GREAT.

And you shall become a blessing.

3 And I shall bless those blessing you, and the one treating you lightly I shall curse:

AND THROUGH YOU

**ALL THE FAMILIES OF THE EARTH
SHALL BE BLESSED.”**

The nations were already present in the promise.

But the blessing moves through the covenant line.

It does not require the destruction of that line.

THE ZARA ‘ PROMISE IS REPEATED

Barashiyth (Genesis) 22:15-18

15 And the Mal’ak of Yahuah called to Abraham a second time from the heavens,

16 and said:

“By Myself I have sworn,” declares Yahuah,

“because you have done this Dabar and have not withheld your son, your only one,

17 I shall certainly bless you:

**AND I SHALL GREATLY MULTIPLY YOUR ZARA ‘
(SEED / DESCENDANTS)**

as the stars of the heavens and as the sand upon the shore of the sea:

AND YOUR ZARA‘ SHALL POSSESS

THE GATE OF HIS ENEMIES.

18 # AND THROUGH YOUR ZARA‘

ALL THE NATIONS OF THE EARTH

SHALL BE BLESSED,

because:

YOU SHAMA

(HEARD / LISTENED TO / OBEYED)

My voice.”

Again:

Zara‘.

Covenant.

Obedience.

Nations.

They are already connected.

**AND THE ROYAL LINE IS NARROWED THROUGH
YAHUDAH**

The promised ruler does not appear from nowhere.

Barashiyth (Genesis) 49:8-12

8 “Yahudah, your brothers shall praise you.

Your hand shall be upon the neck of your enemies.

The sons of your father shall bow before you.

9 Yahudah is a lion's cub.

From the prey, my son, you have gone up.

He crouches and lies down like a lion, and like a lioness:

who shall rouse him?

10 # THE RULING STAFF SHALL NOT DEPART FROM YAHUDAH,

NOR THE RULER'S STAFF FROM BETWEEN HIS FEET,

until the one to whom it belongs comes:

AND TO HIM SHALL BE THE OBEDIENCE OF PEOPLES.

11 Binding his donkey to the vine and his donkey's colt to the choice vine,
he washes his garment in wine and his clothing in the blood of grapes.

12 His eyes are darker than wine and his teeth whiter than milk."

The royal expectation is attached to:

YAHUDAH.

Then later:

DAWID.

Then the Nabiym continue the Dawidic promise.

**THE ROOT FROM THE LINE OF DAWID IS ALREADY
PROMISED**

Yasha 'yahu (Isaiah) 11:1-12

1 And a shoot shall come forth from the stump of Yishai:

AND A BRANCH FROM HIS ROOTS

SHALL BEAR FRUIT.

2 And the Ruakh of Yahuah shall rest upon him:

the Ruakh of wisdom and understanding,

the Ruakh of counsel and strength,

the Ruakh of knowledge and fear of Yahuah.

3 And his delight shall be in:

THE FEAR OF YAHUAH.

And he shall not judge according to what his eyes see nor decide according to what his ears hear.

4 But with Tsadaq (right judgment / righteousness) he shall judge the poor, and with uprightness decide for the humble of the earth.

He shall strike the earth with the rod of his mouth, and with the Ruakh of his lips he shall put the wicked to death.

5 And Tsadaq shall be the belt of his waist, and Amunah (faithfulness) the belt around him.

6 And the wolf shall dwell with the lamb, and the leopard shall lie down with the young goat. The calf, young lion, and fattened animal shall be together, and a little child shall lead them.

7 The cow and bear shall feed together. Their young shall lie down together. And the lion shall eat straw like the ox.

8 And the nursing child shall play near the hole of the cobra, and the weaned child shall stretch his hand toward the den of the serpent.

9 They shall not hurt or destroy in all My set-apart mountain:

BECAUSE THE EARTH SHALL BE FULL

OF THE KNOWLEDGE OF YAHUAH

as the waters cover the sea.

10 And in that day:

THE ROOT OF YISHAI

shall stand as a signal for the peoples:

THE NATIONS SHALL SEEK HIM,

and his resting place shall be honorable.

11 And it shall be in that day that the Master shall again extend His hand a second time:

TO RECOVER THE REMNANT OF HIS PEOPLE

who remain from Ashshur, Mitsrayim, Pathrus, Kush, 'Aylam, Shin'ar, Khamath, and the islands of the sea.

12 And He shall raise a signal for the nations:

AND GATHER THE OUTCASTS OF YASHAR'AL,

AND ASSEMBLE THE SCATTERED OF YAHUDAH

from the four corners of the earth.”

This passage brings almost the entire story together.

The coming ruler comes from:

YISHAI.

That means the line of:

DAWID.

The Ruakh of Yahuah:

RESTS UPON HIM.

He fears:

YAHUAH.

He judges with Tsadaq.

The nations seek him.

And at the same time:

THE OUTCASTS OF YASHAR‘AL ARE GATHERED.

THE SCATTERED OF YAHUDAH ARE ASSEMBLED.

Again:

Yashar‘al and the nations are not competing stories.

They are part of the same restoration picture.

**NOW YAHUSHA’S GENEALOGICAL IDENTITY MAKES
SENSE**

The later witness does not introduce Yahusha as a random universal religious figure detached from this ancestry.

It deliberately identifies him through:

ABRAHAM.

YAHUDAH.

DAWID.

That is why the opening genealogy begins the way it does.

Mattityahu (Matthew) 1:1-17

1 The scroll of the genealogy of:

YAHUSHA HAMASHIACH,

BEN DAWID,

BEN ABRAHAM.

2 Abraham brought forth Yitskhaq, Yitskhaq brought forth Ya‘aqob, and Ya‘aqob brought forth Yahudah and his brothers.

3 Yahudah brought forth Pharats and Zarakh through Tamar, Pharats brought forth Khatsrun, and Khatsrun brought forth Ram.

4 Ram brought forth ‘Aminadab, ‘Aminadab brought forth Nakhshun, and Nakhshun brought forth Shalmun.

5 Shalmun brought forth Bu‘az through Rakhah, Bu‘az brought forth ‘Ubad through Ruth, and ‘Ubad brought forth Yishai.

6 And:

YISHAI BROUGHT FORTH DAWID THE MALAK

(KING / RULER).

And Dawid brought forth Shalumah through the wife of Uriyah.

7 Shalumah brought forth Rakhah‘am, Rakhah‘am brought forth Abiyah, and Abiyah brought forth Asa.

8 Asa brought forth Yahushaphat, Yahushaphat brought forth Yuram, and Yuram brought forth ‘UzziYahu.

9 ‘UzziYahu brought forth Yutham, Yutham brought forth Akhaz, and Akhaz brought forth KhizqiYahu.

10 KhizqiYahu brought forth Manashah, Manashah brought forth Amun, and Amun brought forth YushiYahu.

11 YushiYahu brought forth YakunYahu and his brothers at the time of the exile to Babal.

12 And after the exile to Babal, YakunYahu brought forth Shalathi'al, Shalathi'al brought forth Zarubabal,

13 Zarubabal brought forth Abihud, Abihud brought forth Alyaqim, and Alyaqim brought forth 'Azur.

14 'Azur brought forth Tsaduq, Tsaduq brought forth Yakhin, and Yakhin brought forth Alihud.

15 Alihud brought forth Al'azar, Al'azar brought forth Matthan, and Matthan brought forth Ya'aqob.

16 And Ya'aqob brought forth Yusaph, the husband of Miryam:

FROM WHOM WAS BORN YAHUSHA,

THE ONE CALLED HAMASHIACH.

17 Therefore all the generations from Abraham until Dawid were fourteen generations, and from Dawid until the exile to Babal fourteen generations, and from the exile to Babal until HaMashiach fourteen generations.”

The writer wants the reader to understand immediately:

YAHUSHA BELONGS INSIDE THE COVENANT STORY.

He is introduced as:

BEN ABRAHAM.

And:

BEN DAWID.

This is not decorative genealogy.

It establishes covenant and royal identity.

BUT THE GENEALOGY DOES SOMETHING ELSE IMPORTANT

It includes:

Rakhab.

Ruth.

And the line proceeds through complicated human history.

Why is that important?

Because Yahuah's covenant purpose has never been a simplistic story about ethnic pride.

The promise moves through a particular people and lineage.

But outsiders can join themselves to Yahuah and become incorporated into the covenant story.

Ruth is one of the clearest examples.

RUTH DOES NOT MERELY MOVE TO ANOTHER COUNTRY

She makes a covenantal declaration.

Ruth 1:14-18

14 And they lifted their voices and wept again. And 'Arpah kissed her mother-in-law, but Ruth clung to her.

15 And she said:

"See, your sister-in-law has returned to her people:

AND TO HER ALAHYM.

Return after your sister-in-law."

16 But Ruth said:

“Do not urge me to leave you or to turn back from following you.

Because wherever you go:

I SHALL GO.

And wherever you lodge:

I SHALL LODGE.

YOUR PEOPLE SHALL BE MY PEOPLE.

AND YOUR ALAHYM MY ALAHYM.

17 Where you die, I shall die, and there I shall be buried.

Thus may Yahuah do to me and more also if anything except death separates me from you.”

18 And when she saw that she was determined to go with her, she stopped speaking to her.”

Ruth does not say:

“I will keep my own alahym and simply live near your people.”

She says:

“YOUR PEOPLE SHALL BE MY PEOPLE.”

And:

“YOUR ALAHYM MY ALAHYM.”

Then Ruth becomes part of the ancestral line leading toward:

DAWID.

And eventually the later genealogy includes her in the line leading toward:

YAHUSHA.

That is covenant inclusion.

NOW WE CAN UNDERSTAND WHY YAHUSHA SPEAKS OF “OTHER SHEEP”

Yahusha’s sheep teaching has to be read against everything we just established.

Yahuah gathers scattered Yashar‘al.

Yahuah also gathers others.

Foreigners join themselves to Yahuah.

The nations are promised blessing through Abraham’s Zara‘.

The Dawidic root becomes a signal for the peoples.

Then Yahusha says this.

Yahukhanan (John) 10:11-18

11 “I am the good shepherd.

THE GOOD SHEPHERD

GIVES HIS LIFE FOR THE SHEEP.

12 But the hired worker, who is not the shepherd and whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf seizes them:

AND SCATTERS THE SHEEP.

13 The hired worker flees because he is a hired worker and does not care about the sheep.

14 # I AM THE GOOD SHEPHERD.

And I know my own, and my own know me,

15 just as the Father knows me and I know the Father:

AND I GIVE MY LIFE FOR THE SHEEP.

16 # AND I HAVE OTHER SHEEP

WHICH ARE NOT FROM THIS FOLD.

THOSE ALSO I MUST BRING.

And they shall hear my voice:

AND THERE SHALL BE ONE FLOCK,

ONE SHEPHERD.

17 Because of this:

MY FATHER LOVES ME,

because I lay down my life so that I may receive it again.

18 No one takes it from me, but I lay it down from myself.

I have authority to lay it down and authority to receive it again:

THIS MITSWAH

(COMMANDED INSTRUCTION)

I RECEIVED FROM MY FATHER.”

Again, the relationship is preserved.

Yahusha is:

THE SHEPHERD.

But he says:

“MY FATHER.”

And:

“THIS MITSWAH I RECEIVED FROM MY FATHER.”

The shepherd acts under the Father’s command.

And Yahusha says:

“OTHER SHEEP I MUST BRING.”

That fits the earlier promise:

“I SHALL YET GATHER OTHERS.”

**BUT THIS DOES NOT MEAN EVERY PERSON
AUTOMATICALLY BECOMES PART OF THE FLOCK**

This is another important correction.

Modern universal religious language can make it sound as though Yahusha simply declared every human being automatically part of the covenant regardless of whether they return to Yahuah.

That is not the witness.

The pattern remains:

hear,

trust,

return,

join,

walk,

guard,

obey,

remain.

Yahuah's invitation expands outward.

Yahuah's standard does not disappear.

THIS IS WHY THE “CHURCH REPLACED YASHAR‘AL” FRAMEWORK CREATES ANOTHER PROBLEM

The later Greek word often translated:

“CHURCH”

is:

ἐκκλησία

ekklēsia

It means an assembly or called gathering according to context.

The English word “church” can make modern readers imagine that a completely new religious institution suddenly appeared after Yahusha.

But assembly language already existed.

Yahuah already had:

His people,

His assembly,

His covenant community.

The later gatherings around Yahusha do not require us to invent the idea that Yahuah abandoned Yashar‘al and created an unrelated replacement people.

The prophetic restoration promises point the other direction:

GATHER.

RESTORE.

JOIN.

BRING BACK.

ADD OTHERS.

YAHUSHA HIMSELF SAYS THE GATHERING WILL REACH BEYOND ONE PLACE

After his resurrection, the mission expands outward.

Ma‘ashah (Acts) 1:1-8

1 The first account I made concerning all that Yahusha began both to do and teach,

2 until the day he was taken up, after giving Mitswoth (commanded instructions) through Ruakh Qadash to the Shaliachim (sent emissaries) whom he had chosen.

3 To them he also presented himself alive after his suffering through many convincing signs, being seen by them during forty days and speaking concerning the reign of Alahym.

4 And gathering them together, he commanded them not to depart from Yahrushalam but to wait for the promise of the Father:

“Which,” he said, “you heard from me.

5 Because Yahukhanan immersed with water, but you shall be immersed in Ruakh Qadash not many days from now.”

6 Therefore, when they came together, they asked him, saying:

“MASTER, ARE YOU AT THIS TIME

RESTORING THE REIGN TO YASHAR‘AL?”

7 And he said to them:

“It is not for you to know times or seasons which:

THE FATHER HAS PLACED

in His own authority.

8 But you shall receive power when Ruakh Qadash comes upon you:

AND YOU SHALL BE MY WITNESSES

in Yahrushalam,

in all Yahudah,

in Shamarun,

AND TO THE ENDS OF THE EARTH.”

Notice something that is often missed.

The Talmidim ask about:

RESTORING THE REIGN TO YASHAR ‘AL.

Yahusha does not answer:

“Yashar‘al has been abolished. Forget that.”

He tells them that the timing belongs to:

THE FATHER.

Then he sends the witness:

TO THE ENDS OF THE EARTH.

Restoration and worldwide witness remain in the same conversation.

THIS IS THE PATTERN YASHA ‘YAHU HAD ALREADY GIVEN

The servant’s mission is not limited to one small geographical restoration.

Yasha'yahu (Isaiah) 49:1-13

1 "Listen to me, coastlands, and pay attention, peoples from far away.

Yahuah called me from the womb. From the body of my mother He remembered my name.

2 And He made my mouth like a sharp sword. In the shadow of His hand He hid me. And He made me a polished arrow. In His quiver He concealed me.

3 And He said to me:

'You are My servant, Yashar'al, in whom I shall display My honor.'

4 But I said:

'I have labored for emptiness. For nothing and vanity I have spent my strength. Yet surely my Mishpat is with Yahuah and my reward with my Alahym.'

5 And now says Yahuah:

the One who formed me from the womb to be His servant:

TO SHUB YA'AQOB TO HIM

(TO TURN / RETURN YA'AQOB TO HIM),

so that Yashar'al might be gathered to Him.

And I am honored in the eyes of Yahuah:

AND MY ALAHYM IS MY STRENGTH.

6 And He says:

'It is too small a thing for you to be My servant:

TO RAISE UP THE TRIBES OF YA‘AQOB

AND RESTORE THE PRESERVED OF YASHAR‘AL.

I shall also give you:

AS A LIGHT TO THE NATIONS,

so that:

MY DELIVERANCE MAY REACH

TO THE END OF THE EARTH.’

7 Thus says Yahuah, Redeemer of Yashar‘al, his Set-Apart One, to the despised being, to the one hated by the nation, to the servant of rulers:

‘Malakim shall see and rise. Rulers shall bow because of Yahuah who is faithful, the Set-Apart One of Yashar‘al:

WHO HAS CHOSEN YOU.’

8 Thus says Yahuah:

‘In a time of favor I have answered you, and in a day of deliverance I have helped you.

And I shall guard you and give you as a Bariyth (covenant) for the people:
to establish the land,

to cause the desolate inheritances to be inherited,

9 saying to the prisoners, “Come out,” and to those in darkness, “Show yourselves.”

Along the ways they shall feed, and upon all bare heights shall be their pasture.

10 They shall neither hunger nor thirst, nor shall scorching heat or sun strike them:

because:

**THE ONE HAVING COMPASSION UPON THEM
SHALL LEAD THEM,**

and beside springs of water He shall guide them.

11 And I shall make all My mountains into a way, and My highways shall be raised.

12 See, these shall come from far away. And see, these from the north and from the west, and these from the land of Sinim.’

13 Shout for joy, heavens. Rejoice, earth. Break forth into singing, mountains:

BECAUSE YAHUAH HAS COMFORTED HIS PEOPLE,

**AND SHALL HAVE COMPASSION UPON HIS
AFFLICTED.”**

This is one of the clearest prophetic mission statements.

The servant is appointed:

TO RETURN YA‘AQOB TO YAHUAH.

TO GATHER YASHAR‘AL.

TO RAISE THE TRIBES OF YA‘AQOB.

TO RESTORE THE PRESERVED OF YASHAR‘AL.

And then:

TO BECOME A LIGHT TO THE NATIONS.

Why?

So that:

YAHUAH'S DELIVERANCE

reaches:

THE END OF THE EARTH.

That is the mission pattern.

**THIS MEANS YAHUSHA DID NOT COME TO START A
RELIGION AGAINST YASHAR'AL**

The prophetic pattern is restoration.

The mission is not:

“Replace Yashar'al with Christianity.”

It is:

RETURN.

RESTORE.

GATHER.

BRING BACK.

SHINE LIGHT TO THE NATIONS.

**EXTEND YAHUAH'S DELIVERANCE TO THE ENDS OF
THE EARTH.**

That is a completely different framework.

AND NOW WE CAN SEE WHY YAHUSHA'S TRUE NAME MATTERS AGAIN

The mission predicted by Yasha 'yahu is:

YAHUAH'S DELIVERANCE REACHING THE ENDS OF THE EARTH.

Then the appointed Mashiach carries the name:

יהושע

YAHUSHA

and the Name itself witnesses:

YAHUAH SAVES.

The mission and the Name point in the same direction.

Yahusha does not draw the story away from Yahuah.

He carries Yahuah's deliverance outward.

THIS ALSO HELPS US UNDERSTAND A PASSAGE THAT IS OFTEN READ WITHOUT ITS TANAKH FOUNDATION

Ma'ashah (Acts) 4:5-12

5 And it came to be on the next day that their rulers, elders, and scribes gathered in Yahrushalam,

6 along with the high Kahan (priest), and those from the high-priestly family.

7 And having placed them in the midst, they asked:

“By what power or by what name did you do this?”

8 Then Kaphah, filled with Ruakh Qadash, said to them:

“Rulers of the people and elders,

9 if we are examined today concerning a good work done to a weak man,
by what means he has been healed,

10 let it be known to all of you and to all the people of Yashar'al that:

IN THE NAME OF YAHUSHA HAMASHIACH,

whom you executed and:

WHOM ALAHYIM RAISED FROM THE DEAD,

by him this man stands before you whole.

11 This is the stone rejected by you builders which became the head of the
corner.

12 And deliverance is in no other, because there is no other name under
the heavens given among Adam by which we must be delivered.”

This is an extremely strong statement concerning Yahusha.

It should not be weakened.

But notice again:

ALAHYIM RAISED YAHUSHA.

And the authority attached to Yahusha's Name is:

GIVEN.

So the passage exalts Yahusha while still preserving the sender and
appointed-one relationship.

**DOES THIS CONTRADICT YAHUAH SAYING THAT HE
ALONE SAVES?**

No, once the Tanakh's agency pattern is understood.

We already saw Yahuah raise human deliverers and then say that those
deliverers saved Yashar'al.

The ultimate source of deliverance remains:

YAHUAH.

The appointed means can be:

YAHUSHA.

That is why Yahusha's very Name can mean:

YAHUAH SAVES.

The Name itself keeps the source of deliverance visible.

AND THIS IS WHERE THE ARTICLE'S ORIGINAL QUESTION COMES BACK INTO FOCUS

We started by asking:

WHO IS GOD?

But that English question was already hiding the first problem.

The Scroll does not reveal a personal being named:

“GOD.”

The personal Name written repeatedly is:

יהוה

YAHUAH.

And now after following the witness through creation, covenant, Turah, Nabiym, scattering, restoration, Yahusha, blood, forgiveness, gathering, and the nations, the distinction becomes even clearer.

YAHUAH IS THE SOURCE.

He creates.

He speaks.

He establishes the Bariyth.

He gives the Turah.

He judges.

He scatters.

He promises restoration.

He forgives.

He gathers.

He sends.

He anoints.

He raises.

He gives authority.

He provides the Mashiach.

He raises the shepherd.

He extends His deliverance to the nations.

And Yahusha is the appointed central servant, Mashiach, Ben, shepherd, ruler, and deliverer through whom that restoration moves.

That is why understanding Yahusha correctly is necessary to answer:

WHO IS YAHUAH?

If Yahusha is turned into Yahuah Himself, the sender and the sent become collapsed.

The anointer and the anointed become collapsed.

The Father and the Ben become collapsed.

The giver and receiver of authority become collapsed.

The One raising and the one raised become collapsed.

But if Yahusha is reduced to an insignificant teacher, the opposite error occurs.

The promised Mashiach is stripped of the extraordinary authority Yahuah actually gave him.

The witness allows neither extreme.

Yahusha is not presented as insignificant.

He is presented as:

THE MASHIACH OF YAHUAH.

THE BEN OF ALAHYM.

THE BEN DAWID.

THE PROMISED SHEPHERD.

THE SERVANT.

THE ONE SENT.

THE ONE ANOINTED.

THE ONE WHO GIVES HIS LIFE FOR THE SHEEP.

THE ONE YAHUAH RAISED.

THE ONE YAHUAH EXALTED.

THE ONE GIVEN JUDGMENT.

**THE ONE THROUGH WHOM YAHUAH'S
DELIVERANCE REACHES THE PEOPLE.**

And his own Name continually points beyond himself:

יהושע

YAHUSHA.

YAHUAH SAVES.

But there is still one major problem we have not finished confronting.

Because millions of people have been taught that although Yahusha did not abolish every moral principle, his coming changed the covenant relationship so radically that the Turah given through the earlier covenant is no longer the governing instruction for how Yahuah's people should live.

They will say:

“WE ARE NOT UNDER LAW, BUT UNDER GRACE.”

They will say:

“MASHIACH IS THE END OF THE LAW.”

They will say:

“THE LAW WAS A CURSE.”

They will say:

“THE COMMANDMENTS WERE ABOLISHED IN HIS FLESH.”

And some will say:

“ONLY THE COMMANDMENTS REPEATED IN THE NEW TESTAMENT STILL APPLY.”

Those statements cannot simply be dismissed.

The passages used to support them have to be written out completely.

The Greek wording has to be examined.

The Tanakh foundation has to remain the measuring line.

And we have to ask the question directly:

DID THE SHALIACHIM TEACH SOMETHING DIFFERENT FROM YAHUSHA?

Because if Yahusha says he did not destroy the Turah and the Nabiym, but our interpretation of one of his Shaliachim makes that Shaliach teach that the Turah was destroyed, then we have created a contradiction.

That contradiction has to be investigated, not hidden.

The next step is to put the strongest “Turah is finished” passages on the table one by one and test them against the full witness.

DID THE SHALIACHIM TEACH THAT YAHUSHA ENDED YAHUAH’S TURAH?

Now we have to confront the passages people are most often given as proof that everything changed after Yahusha.

This matters because many people have been taught something like this:

Yahuah gave His commandments to ancient Yashar‘al.

Yahusha came.

Yahusha died.

Now believers are “under grace.”

Therefore the earlier Turah (instruction) is no longer the governing instruction for Yahuah’s people.

Usually this does not mean the person believes murder, theft, adultery, hatred, or idolatry suddenly became acceptable.

Most believers still accept many commandments.

The real confusion is:

WHICH COMMANDMENTS?

Who determined which ones remained?

Why are some called “moral” and retained while others are dismissed as “Old Testament law”?

Did Yahuah make that division?

Did Yahusha?

Did the Shaliachim (sent emissaries)?

Or was that framework placed over their writings later?

We have to test the passages actually used.

FIRST: “YOU ARE NOT UNDER LAW BUT UNDER GRACE”

This is one of the most quoted sentences in the entire discussion.

But before reading it, two English words need to be exposed.

The surviving Greek uses:

νόμος

nomos

Meaning according to context:

law, rule, governing standard, established usage.

When the writer is discussing Yahuah’s revealed instruction, English translations commonly render nomos as “law.”

But the English word “law” can make the reader imagine a modern legal code detached from covenant instruction.

Our restored covenant category is:

TURAH

(INSTRUCTION / DIRECTION / GUIDANCE)

תורה

𐤕𐤓𐤕𐤔

Root consonants: ת-ו-ר-ה

Meaning: instruction, direction, guidance.

The other major Greek word is:

χάρις

charis

commonly translated:

“grace.”

The exact lost Lashon Qana‘an word behind every occurrence is:

UNKNOWN.

Therefore we should not falsely pretend that every charis originally represented one particular Lashon Qana‘an word.

Functionally, the passage is speaking about favor freely extended rather than permission to rebel.

Now read the whole argument surrounding the famous sentence.

RUMIYIM (ROMANS) 6:1-23

1 What then shall we say?

SHALL WE CONTINUE IN KHATA

(SIN / FAILURE)

so that favor may increase?

2 # CERTAINLY NOT.

How shall we who died to Khata still live in it?

3 Or do you not know that all of us who were immersed into Yahusha HaMashiach were immersed into his death?

4 Therefore we were buried with him through immersion into death so that, just as Mashiach was raised from the dead through the honor of the Father:

WE ALSO SHOULD WALK

IN RENEWED LIFE.

5 For if we have become united with the likeness of his death, we shall also be united with the likeness of his resurrection,

6 knowing this, that our old Adam was executed with him so that the body ruled by Khata might be rendered powerless:

SO THAT WE SHOULD NO LONGER SERVE KHATA.

7 Because the one who has died has been released from Khata.

8 And if we died with Mashiach, we trust that we shall also live with him,

9 knowing that Mashiach, having been raised from the dead, dies no more. Death no longer rules over him.

10 For the death he died, he died to Khata once, but the life he lives:

HE LIVES TO ALAHYM.

11 Likewise reckon yourselves dead to Khata but alive to Alahym through Yahusha HaMashiach.

12 Therefore:

DO NOT LET KHATA REIGN

in your mortal body so that you obey its desires.

13 And do not present your members to Khata as instruments of crookedness, but present yourselves to Alahym as those alive from the dead and your members as instruments of Tsadaqah (right action / righteousness) to Alahym.

14 Because:

KHATA SHALL NOT RULE OVER YOU,

BECAUSE YOU ARE NOT UNDER NOMOS

BUT UNDER FAVOR.

15 What then?

SHALL WE KHATA

BECAUSE WE ARE NOT UNDER NOMOS

BUT UNDER FAVOR?

CERTAINLY NOT.

16 Do you not know that to whom you present yourselves as servants for obedience, you are servants of the one you obey, whether:

KHATA LEADING TO DEATH,

or:

OBEDIENCE LEADING TO TSADAQAH

(RIGHT ACTION / RIGHTEOUSNESS)?

17 But thanks be to Alahym that although you were servants of Khata, you obeyed from the heart the pattern of teaching to which you were delivered.

18 And having been freed from Khata:

YOU BECAME SERVANTS OF TSADAQAH.

19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as servants to uncleanness and Torahlessness leading to further Torahlessness, now present your members as servants to Tsadaqah leading to being set apart.

20 Because when you were servants of Khata, you were free concerning Tsadaqah.

21 What fruit then did you have in those things of which you are now ashamed?

THE END OF THOSE THINGS IS DEATH.

22 But now, having been freed from Khata and having become servants of Alahym, you have your fruit toward being set apart:

AND THE END, CONTINUAL LIFE.

23 Because the wages of Khata is death:

but the gift of Alahym is continual life through Yahusha HaMashiach our master.”

Now we can ask:

DOES “NOT UNDER NOMOS” MEAN “FREE TO VIOLATE YAHUAH’S INSTRUCTIONS”?

The writer answers that question himself.

Immediately after saying:

“not under nomos but under favor,”

he asks:

“SHALL WE SIN BECAUSE OF THAT?”

And answers:

“CERTAINLY NOT.”

Then he gives two paths:

KHATA → DEATH.

OBEDIENCE → TSADAQAH.

So whatever “not under nomos” means in this argument, it cannot honestly mean:

“YAHUAH’S INSTRUCTIONS NO LONGER MATTER.”

The surrounding passage prohibits that interpretation.

THEN WHAT DOES IT MEAN?

The immediate subject is:

DOMINION.

What rules the person?

Khata?

Death?

Or Alahym through renewed life?

The writer says:

“KHATA SHALL NOT RULE OVER YOU.”

Then comes:

“YOU ARE NOT UNDER NOMOS BUT UNDER FAVOR.”

The sentence is part of an argument about release from the condemning dominion created by Khata, not permission to practice Khata.

That distinction is confirmed by what the same writer says elsewhere about Yahuah’s Turah.

Does Amunah Destroy Turah?

AMUNAH

(FIRMNESS / TRUST / FAITHFULNESS)

אמונה

אָמוֹנָה

Pronunciation: Ah-mu-nah

Root: א-מ-נ

Meaning: firmness, reliability, trust, faithfulness.

Read the writer's direct question.

RUMIYIM (ROMANS) 3:27-31

27 Where then is boasting?

It is excluded.

Through what kind of nomos?

Of works?

No, but through a principle of Amunah (firmness / trust / faithfulness).

28 For we reckon that an Adam is declared right through Amunah apart from works used as grounds for boasting.

29 Or is Alahym the Alahym of Yahudim only?

Is He not also of the nations?

Yes, of the nations also,

30 since Alahym is one, who shall declare right the circumcised from Amunah and the uncircumcised through Amunah.

31 # DO WE THEN NULLIFY TURAH

THROUGH AMUNAH?

CERTAINLY NOT.

RATHER,

WE ESTABLISH TURAH.”

That is a direct question.

Does Amunah make Turah void?

The answer is not:

“Yes, because Yahusha came.”

It is:

“CERTAINLY NOT.”

Then:

“WE ESTABLISH TURAH.”

So “faith versus law” cannot be an accurate summary of this writer’s argument.

THE SAME LETTER CALLS YAHUAH'S COMMAND GOOD

Rumiyim (Romans) 7:7-12

7 What then shall we say?

IS THE TURAH KHATA?

CERTAINLY NOT.

Yet I would not have recognized Khata except through the Turah.

For I would not have known coveting unless the Turah had said:

“You shall not covet.”

8 But Khata, taking opportunity through the Mitswah (commanded instruction), produced in me every kind of coveting. For apart from governing instruction, Khata is dead.

9 And I once lived apart from governing instruction, but when the Mitswah came, Khata came alive and I died.

10 And the Mitswah which was toward life was found by me to lead to death because of Khata.

11 For Khata, taking opportunity through the Mitswah, deceived me and through it killed me.

12 Therefore:

THE TURAH IS SET APART,

AND THE MITSWAH IS SET APART,

AND TSADAQ,

AND GOOD.”

What is the problem?

Not Turah.

The writer explicitly asks:

“IS THE TURAH KHATA?”

And answers:

“CERTAINLY NOT.”

Then says:

TURAH IS SET APART.

THE MITSWAH IS SET APART.

THE MITSWAH IS RIGHT.

THE MITSWAH IS GOOD.

So if our interpretation makes this writer teach:

“Yahuah’s Turah was evil bondage that Yahusha came to destroy,”
our interpretation has contradicted his own words.

THEN WHAT ABOUT “MASHIACH IS THE END OF THE LAW”?

This is another major prooftext.

The surviving Greek uses:

τέλος

telos

The word can carry senses such as:

end,

goal,
outcome,
completion,
culmination,
depending upon context.

Therefore translating it “end” and then automatically interpreting “end” as:

ABOLITION

goes beyond the word itself.

We need the context.

Rumiyim (Romans) 10:1-13

1 Brothers, the desire of my heart and my petition to Alahym concerning them is for deliverance.

2 For I testify concerning them that they have zeal for Alahym:

BUT NOT ACCORDING TO KNOWLEDGE.

3 Because, being ignorant of the Tsadaqah (right standing / righteousness) of Alahym and seeking to establish their own, they did not submit themselves to the Tsadaqah of Alahym.

4 Because:

MASHIACH IS THE TELOS

of nomos toward Tsadaqah for everyone who trusts.

5 For the earlier servant writes concerning the Tsadaqah connected with the Turah that the Adam doing these things shall live by them.

6 But the Tsadaqah from Amunah speaks in this manner:

“Do not say in your heart, ‘Who shall ascend into the heavens?’ that is, to bring Mashiach down,

7 or, ‘Who shall descend into the deep?’ that is, to bring Mashiach up from the dead.

8 But what does it say?

**THE DABAR IS NEAR YOU,
IN YOUR MOUTH**

AND IN YOUR HEART.

This is the Dabar of Amunah which we proclaim:

9 that if you confess with your mouth Yahusha as master and trust in your heart that Alahym raised him from the dead, you shall be delivered.

10 For with the heart one trusts toward Tsadaqah, and with the mouth confession is made toward deliverance.

11 For the Writing says:

“Everyone trusting upon him shall not be put to shame.”

12 For there is no distinction in this matter between Yahudi and Greek, because the same Master is rich toward all calling upon him.

13 For everyone who calls upon the Name of Yahuah shall be delivered.”

Here is something extremely important.

The writer’s language in verses 6 through 8 comes directly from an earlier Turah passage.

He is not quoting a text that says:

“The command is impossible, so someone else must do it for you.”

The original says almost the opposite.

Read it.

THE PASSAGE RUMIYIM IS DRAWING FROM

Dabarim (Deuteronomy) 30:11-14

11 “Because:

THIS MITSWAH

(COMMANDED INSTRUCTION)

which I command you today:

IS NOT TOO DIFFICULT FOR YOU,

NOR IS IT FAR AWAY.

12 It is not in the heavens that you should say:

‘Who shall ascend into the heavens for us and take it for us and cause us to hear it:

SO THAT WE MAY DO IT?’

13 Nor is it beyond the sea that you should say:

‘Who shall cross beyond the sea for us and take it for us and cause us to hear it:

SO THAT WE MAY DO IT?’

14 Because:

THE DABAR IS VERY NEAR YOU,

IN YOUR MOUTH

AND IN YOUR HEART:

SO THAT YOU MAY DO IT.”

That changes the way Rumiym 10 must be read.

The source passage being invoked says:

THE MITSWAH IS NOT TOO DIFFICULT.

THE DABAR IS NEAR YOU.

IT IS IN YOUR MOUTH.

IT IS IN YOUR HEART.

Why?

“SO THAT YOU MAY DO IT.”

Therefore using Rumiym 10 to teach:

“Yahuah’s Turah is now abolished”

creates tension with the very Turah passage being used.

A responsible reading of telos has to preserve the context.

Mashiach is the goal, culmination, outcome, or decisive point toward which the argument concerning right standing is moving.

The word telos by itself does not prove:

“TURAH CEASED TO EXIST.”

Especially when the same writer has already said:

“WE ESTABLISH TURAH.”

And:

“TURAH IS SET APART.”

WHAT ABOUT “THE CURSE OF THE LAW”?

This phrase has also produced enormous confusion.

People hear:

“THE CURSE OF THE LAW”

and sometimes conclude:

“THE LAW ITSELF WAS THE CURSE.”

But that is not what the covenant says.

The Turah contains:

BLESSINGS FOR OBEDIENCE

and:

CURSES FOR COVENANT VIOLATION.

The curse is not identical to the Turah.

It is a covenant judgment resulting from disobedience.

The earlier witness establishes this before Galatiah is ever written.

YAHUAH SETS BLESSING AND CURSE BEFORE THE PEOPLE

Dabarim (Deuteronomy) 11:26-28

26 “See:

I SET BEFORE YOU TODAY

A BLESSING

AND A CURSE.

27 # THE BLESSING,

if:

YOU SHAMA

(HEAR / LISTEN / OBEY)

the Mitswoth (commanded instructions) of Yahuah your Alahym which I command you today.

28 # AND THE CURSE,

if:

YOU DO NOT SHAMA

the Mitswoth of Yahuah your Alahym but turn aside from the way which I command you today to walk after other alahym which you have not known.”

What produces the curse?

REFUSING TO SHAMA.

The Turah itself is not called the curse.

The curse is the covenant consequence of violating Yahuah’s instruction.

Now read Galatiah.

“MASHIACH REDEEMED US FROM THE CURSE”

Galatiah (Galatians) 3:7-14

7 Know therefore that those from Amunah:

these are sons of Abraham.

8 And the Writing, foreseeing that Alahym would declare people from the nations right through Amunah, announced beforehand to Abraham:

“IN YOU ALL THE NATIONS SHALL BE BLESSED.”

9 Therefore those from Amunah are blessed with Abraham the faithful.

10 For as many as rely upon works of nomos as the ground of their right standing are under a curse, because it is written:

“Cursed is everyone who does not continue in all things written in the Scroll of the Turah:

TO DO THEM.”

11 And that no one is declared right before Alahym merely through nomos is clear because:

“The Tsadaq shall live through Amunah.”

12 Yet the Turah is not from mere mental assent, but:

“The Adam who does these things shall live in them.”

13 # MASHIACH REDEEMED US

FROM THE CURSE OF NOMOS,

becoming a curse on our behalf, because it is written:

“Cursed is everyone hanging upon wood,”

14 so that:

THE BLESSING OF ABRAHAM

might come toward the nations through Yahusha HaMashiach:

so that we might receive the promise of the Ruakh through Amunah.”

The passage says:

REDEEMED FROM THE CURSE.

It does not say:

REDEEMED FROM OBEDIENCE.

Those are not the same statement.

The curse existed because covenant violation produced judgment.

Yahusha addresses the curse produced by violation.

That is consistent with everything we already established about:

Khata,

Pasha‘,

‘Awun,

Asham,

forgiveness,

covenant blood,

and restoration.

THE VERY NEXT QUESTION IN GALATIYAH IS WHETHER TURAH OPPOSES YAHUAH’S PROMISE

And the answer again is:

NO.

Galatiyah (Galatians) 3:15-22

15 Brothers, I speak according to Adam: even a human Bariyth (covenant), once confirmed, no one sets aside or adds to it.

16 Now the promises were spoken to Abraham and concerning his Zara‘ (seed / descendants). The argument focuses upon the promised Zara‘ and its fulfillment in Mashiach.

17 And this I say: a covenant previously confirmed by Alahym is not annulled by what came afterward so as to make the promise ineffective.

18 For if the inheritance comes merely from nomos, it is no longer from promise, but Alahym gave it to Abraham through promise.

19 Why then the nomos?

It was placed concerning Pasha'im (rebellions / transgressions) until the promised Zara' should come, being arranged through Mal'akim (messengers) by the hand of a mediator.

20 Now a mediator is not of one alone, but Alahym is one.

21 # IS THE NOMOS THEN AGAINST

THE PROMISES OF ALAHYM?

CERTAINLY NOT.

For if a governing arrangement had been given capable in itself of producing life, then right standing would indeed have come through that arrangement.

22 But the Writing enclosed all under Khata so that the promise through Amunah of Yahusha HaMashiach might be given to those who trust."

Again, whatever difficult questions exist in Galatiah, the writer directly rejects the conclusion:

"YAHUAH'S INSTRUCTION IS AGAINST YAHUAH'S PROMISE."

He says:

"CERTAINLY NOT."

The problem is:

KHATA.

Not Yahuah's righteousness.

WHAT ABOUT "WE ARE NO LONGER UNDER A TUTOR"?

The next verses are also frequently interpreted to mean:

"Turah's job ended, so we no longer need it."

But we need to distinguish:

THE FUNCTION BEING DISCUSSED

from:

THE ENTIRE BODY OF YAHUAH'S INSTRUCTION.

Galatiah (Galatians) 3:23-29

23 But before the coming of Amunah's revealed fulfillment, we were guarded under nomos, enclosed toward the Amunah about to be revealed.

24 Therefore the nomos became our paidagōgos toward Mashiach so that we might be declared right from Amunah.

25 But Amunah having come, we are no longer under a paidagōgos.

26 For you are all sons of Alahym through Amunah in Yahusha HaMashiach.

27 For as many of you as were immersed into Mashiach have clothed yourselves with Mashiach.

28 There is neither Yahudi nor Greek, neither servant nor free, neither male nor female concerning this standing:

FOR YOU ARE ALL ONE IN YAHUSHA HAMASHIACH.

29 And if you belong to Mashiah:

**THEN YOU ARE ABRAHAM'S ZARA',
HEIRS ACCORDING TO PROMISE."**

The Greek word is:

παιδαγωγός

paidagōgos

It did not primarily mean a modern classroom teacher.

It referred to a guardian or supervisory figure responsible for a child during minority.

The analogy concerns:

STATUS AND MATURITY.

The analogy does not automatically prove:

**"EVERY COMMAND YAHUAH EVER GAVE IS NOW
VOID."**

That conclusion must come from the text if it is true.

It cannot simply be imported into the metaphor.

And notice where the argument ends:

ABRAHAM'S ZARA'.

HEIRS ACCORDING TO PROMISE.

Again the story moves backward into the covenant promise, not away from it.

**WHAT ABOUT “THE COMMANDMENTS WERE
ABOLISHED IN HIS FLESH”?**

This brings us to Ephesiyah.

This passage requires exceptional care because the English phrase:

**“LAW OF COMMANDMENTS CONTAINED IN
ORDINANCES”**

sounds extremely broad.

Read the larger unit.

Ephesiyah (Ephesians) 2:11-22

11 Therefore remember that formerly you, people from the nations according to flesh, called “uncircumcision” by what is called “circumcision” made in flesh by hands,

12 that at that time you were:

SEPARATED FROM MASHIACH,

**ALIENATED FROM THE COMMONWEALTH OF
YASHAR‘AL,**

**AND STRANGERS TO THE BARIYTHOTH
(COVENANTS)**

OF PROMISE,

having no expectation and without Alahym in the world.

13 But now in Yahusha HaMashiach, you who once were far away:

HAVE BEEN BROUGHT NEAR

through the blood of Mashiach.

14 For he is our Shalum (peace / completeness), who made both one and broke down the dividing barrier of hostility,

15 rendering ineffective in his flesh the hostility connected with the nomos of commands in dogmata, so that from the two he might create in himself one renewed Adam, making Shalum,

16 and reconcile both in one body to Alahym through the stake, putting the hostility to death through it.

17 And coming, he announced Shalum to you who were far away and Shalum to those who were near.

18 Because through him we both have access in one Ruakh toward:

THE FATHER.

19 Therefore:

**YOU ARE NO LONGER STRANGERS AND
FOREIGNERS,**

but fellow citizens with the set-apart ones and members of the household of Alahym,

20 having been built upon the foundation of the Shaliachim (sent emissaries) and Nabiym (Prophets), Yahusha HaMashiach himself being the cornerstone,

21 in whom the entire building, being joined together, grows into a set-apart dwelling in Yahuah,

22 in whom you also are being built together into a dwelling of Alahym in Ruakh.”

Now look at the movement.

People from the nations were:

**ALIENATED FROM THE COMMONWEALTH OF
YASHAR‘AL.**

STRANGERS TO THE COVENANTS.

Then through Yahusha they are:

BROUGHT NEAR.

The conclusion is not:

“You now form an unrelated religion that replaced Yashar‘al.”

It says:

NO LONGER STRANGERS.

FELLOW CITIZENS.

HOUSEHOLD OF ALAHYM.

That is inclusion language.

BUT WHAT EXACTLY WAS “ABOLISHED”?

The surviving Greek wording includes:

τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν

ton nomon tōn entolōn en dogmasin

The phrase is genuinely difficult.

entolē can mean command or instruction.

dogma can mean decree, regulation, ordinance, or formal ruling.

Therefore we should not pretend there is no interpretive problem.

But context matters.

The passage repeatedly identifies the thing being destroyed as:

HOSTILITY.

The result is:

THE TWO BECOME ONE.

People once alienated become:

FELLOW CITIZENS.

So at minimum, the passage cannot responsibly be used to teach that Yahuah abolished righteousness itself.

The stated objective is:

REMOVING HOSTILITY AND BRINGING NEAR.

And this has to be read beside Yahuah's earlier declaration concerning the Gar (resident outsider / sojourner):

ONE TURAH.

ONE MISHPAT.

Not one standard for Yashar'al and another for everyone else.

THERE IS ALSO A CRITICAL QUESTION MANY PEOPLE NEVER ASK

If Ephesiyah 2 means:

“YAHUAH ABOLISHED HIS COMMANDMENTS,”

then why does the same collection of later writings continue instructing believers through those commandments?

Why condemn:

idolatry?

adultery?

murder?

theft?

coveting?

dishonoring parents?

sexual corruption?

false witness?

greed?

Why continue appealing to the earlier Scrolls for instruction?

The common response is:

“ONLY THE COMMANDMENTS REPEATED AFTER YAHUSHA STILL APPLY.”

But where is that rule written?

Where does Yahuah say:

“After Mashiach comes, every command expires unless a later writer repeats it”?

Where does Yahusha say that?

That governing rule itself requires evidence.

We cannot invent a rule for determining Yahuah’s will and then treat the rule as Scripture.

THE SHALIACHIM THEMSELVES CONTINUE USING THE EARLIER WRITINGS AS INSTRUCTION

Timothiyos Bet (2 Timothy) 3:10-17

10 But you have closely followed my teaching, conduct, purpose, Amunah (firmness / trust / faithfulness), patience, love, endurance,

11 persecutions and sufferings, such as happened to me in Antioch, Iconium, and Lystra. What persecutions I endured, and out of them all the Master delivered me.

12 And indeed all who desire to live in reverence toward Alahym through Yahusha HaMashiach shall suffer persecution.

13 But evil men and impostors shall advance toward worse, deceiving and being deceived.

14 But you:

REMAIN IN THE THINGS YOU LEARNED

and were assured of, knowing from whom you learned them,

15 and that:

FROM CHILDHOOD

YOU HAVE KNOWN THE SET-APART WRITINGS,

which are able to make you wise toward deliverance through Amunah in Yahusha HaMashiach.

16 # ALL WRITING BREATHED THROUGH ALAHYM

is useful:

FOR TEACHING,

FOR CORRECTION,

FOR REPROOF,

FOR TRAINING IN TSADAQAH

(RIGHT ACTION / RIGHTEOUSNESS),

17 so that the Adam of Alahym may be complete:

FULLY EQUIPPED FOR EVERY GOOD WORK.”

At the time being described, the “set-apart writings” known from childhood necessarily refer primarily to the earlier sacred writings.

And they are called useful for:

TEACHING.

CORRECTION.

REPROOF.

TRAINING IN TSADAQAH.

That is not the language of useless abolished revelation.

YA ‘AQOB CALLS THE COMMAND AGAINST PARTIALITY PART OF A LARGER STANDARD

Ya‘aqob (James) 2:8-13

8 If indeed you fulfill the royal governing instruction according to the Writing:

“YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF,”

you do well.

9 But if you show partiality, you work Khata:

BEING CONVICTED BY THE GOVERNING INSTRUCTION

as violators.

10 For whoever guards the whole governing instruction yet stumbles in one point becomes accountable as a violator of the same authority.

11 Because the One who said:

“DO NOT COMMIT ADULTERY”

also said:

“DO NOT MURDER.”

And if you do not commit adultery but murder:

YOU HAVE BECOME A VIOLATOR.

12 So speak and so do as those about to be judged through the governing instruction of freedom.

13 For judgment without compassion is toward the one who showed no compassion:

and compassion triumphs over judgment.”

Ya‘aqob’s reasoning is powerful.

Why does murder still matter?

Why does adultery still matter?

Because:

THE SAME ONE SPOKE BOTH.

The authority comes from:

THE SPEAKER.

Yahuah.

This is exactly the framework we have been building throughout the article.

The question is not merely:

“Was this command repeated in a later letter?”

The deeper question is:

WHO SPOKE IT?

AND THIS TAKES US RIGHT BACK TO YAHUSHA

Yahusha never taught his followers:

“Obey me instead of my Father.”

He repeatedly directs them toward the Father.

He says his teaching is not independently invented.

He says the Dabar comes from the One who sent him.

He says he guards his Father’s Mitswoth.

And he tells his followers to remain in that same pattern.

Yahukhanan (John) 15:1-10

1 “I am the true vine, and:

MY FATHER IS THE CULTIVATOR.

2 Every branch in me not bearing fruit He removes, and every branch bearing fruit He cleans so that it may bear more fruit.

3 You are already clean because of the Dabar which I have spoken to you.

4 Remain in me and I in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, neither can you unless you remain in me.

5 I am the vine. You are the branches. The one remaining in me and I in him bears much fruit, because apart from me you can do nothing.

6 If anyone does not remain in me, he is thrown outside like a branch and dries. And they gather them and throw them into fire, and they burn.

7 If you remain in me and my Dabarim (words / declared matters) remain in you, ask whatever you desire and it shall come to be for you.

8 In this:

MY FATHER IS HONORED,

that you bear much fruit and become my Talmidim (students / disciples).

9 As:

THE FATHER LOVED ME,

I also loved you.

Remain in my love.

10 # IF YOU GUARD MY MITSWOTH

(COMMANDED INSTRUCTIONS),

you shall remain in my love:

JUST AS I HAVE GUARDED

MY FATHER'S MITSWOTH

AND REMAIN IN HIS LOVE.”

That final comparison is crucial.

Yahusha's model is:

I GUARD MY FATHER'S MITSWOTH.

Therefore:

YOU GUARD MY MITSWOTH.

Yahusha does not present obedience to himself as rebellion against the Father.

His obedience is the model.

SO DID THE SHALIACHIM TEACH A DIFFERENT RELIGION FROM YAHUSHA?

When their difficult statements are read in isolation, they can be made to sound that way.

But when the full witness is retained, a different picture appears.

They oppose:

KHATA

(SIN / FAILURE).

They oppose:

PASHA

(REBELLION / TRANSGRESSION).

They oppose:

TORAHLESSNESS.

They oppose relying upon identity markers or works as grounds for boasting before Alahym.

They teach forgiveness through Yahusha.

They teach deliverance from condemnation.

They teach inclusion of people from the nations.

They teach Amunah.

But they also say:

AMUNAH DOES NOT NULLIFY TURAH.

TURAH IS SET APART.

THE MITSWAH IS GOOD.

DO NOT CONTINUE IN KHATA.

OBEDIENCE LEADS TOWARD TSADAQAH.

**THE EARLIER WRITINGS REMAIN USEFUL FOR
TEACHING AND CORRECTION.**

And the final remnant is still described through obedience to Yahuah.

**THE FINAL SCROLL DOES NOT DESCRIBE YAHUAH'S
PEOPLE AS THOSE WHO ABANDON HIS MITSWOTH**

Khazun (Revelation) 12:13-17

13 And when the dragon saw that he had been thrown to the earth, he pursued the woman who had brought forth the male child.

14 And two wings of the great eagle were given to the woman so that she might fly into the wilderness to her place, where she is nourished for a time, times, and half a time away from the face of the serpent.

15 And the serpent cast water like a river from his mouth after the woman so that he might cause her to be swept away by the river.

16 But the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast from his mouth.

17 And the dragon became enraged with the woman and went away to make war with the rest of her Zara':

THOSE GUARDING

THE MITSWOTH OF ALAHYM

and:

HOLDING THE WITNESS OF YAHUSHA.”

Look at those two things together.

THE MITSWOTH OF ALAHYM.

And:

THE WITNESS OF YAHUSHA.

Not:

commandments or Yahusha.

Not:

Yahuah or Yahusha.

Not:

Turah or Amunah.

The remnant holds both.

THE SAME DESCRIPTION APPEARS AGAIN

Khazun (Revelation) 14:9-12

9 And a third Mal’ak (messenger) followed them, saying with a great voice:

“If anyone bows to the beast and its image and receives a mark upon his forehead or upon his hand,

10 he also shall drink from the wine of the wrath of Alahym, poured unmixed into the cup of His anger, and he shall be tormented with fire and sulfur before the set-apart Mal’akim and before the Lamb.

11 And the smoke of their torment rises continually, and they have no rest day or night, those bowing to the beast and its image and whoever receives the mark of its name.

12 Here is the endurance of the set-apart ones:

THOSE GUARDING

THE MITSWOTH OF ALAHYM

and:

THE AMUNAH OF YAHUSHA.”

Again:

MITSWOTH OF ALAHYM.

AMUNAH OF YAHUSHA.

The final witness does not place them against one another.

SO WHAT ACTUALLY CHANGED THROUGH YAHUSHA?

Now we can answer more precisely.

Yahusha did not change:

WHO YAHUAH IS.

He did not change Yahuah from a Creator who values Tsadaqah into one who no longer cares how people live.

He did not turn Khata into obedience.

He did not turn Pasha' into righteousness.

He did not make idolatry acceptable.

He did not erase Yahuah's Name.

He did not become permission to reject the Father who sent him.
What changes through Yahusha concerns the restoration crisis itself.
Forgiveness is opened through his appointed blood.
The covenant is renewed.
The scattered are called back.
People formerly far away are brought near.
The nations receive the promised blessing.
The Ruakh is poured out.
The Mashiach is raised from death.
The appointed ruler is exalted.
Access is opened.
The people are called into renewed life.
And Yahuah's Turah is not merely external writing confronting rebellious hearts.
The prophetic promise is:

"I SHALL PLACE MY TURAH WITHIN THEM."

That is the restoration.

**BUT THIS NOW LEADS TO ONE OF THE MOST
IMPORTANT QUESTIONS IN THE ENTIRE ARTICLE**

If Yahusha did not come to abolish Yahuah's instruction:

WHAT DOES IT ACTUALLY MEAN TO FOLLOW YAHUSHA?

Does following Yahusha mean joining a religion bearing his translated name?

Does it mean merely believing that he existed?

Does it mean saying a prayer?

Does it mean mentally accepting that he died?

Does it mean attending a building once a week?

Or did Yahusha define following him in terms of:

hearing,

doing,

obedience,

denying self,

enduring,

bearing fruit,

walking as he walked,

and ultimately returning people to:

YAHUAH?

And there is another question even deeper than that.

Yahusha himself said:

“WHY DO YOU CALL ME ‘MASTER, MASTER,’

AND NOT DO WHAT I SAY?”

That question cuts through nearly everything religion has built around his name.

Because if people claim Yahusha while rejecting the way Yahusha himself lived before Yahuah, then the question is no longer merely:

“DO YOU BELIEVE IN YAHUSHA?”

The question becomes:

“DO YOU ACTUALLY FOLLOW HIM?”

That is where we have to go next.

WHAT DOES IT ACTUALLY MEAN TO FOLLOW YAHUSHA?

This question is much deeper than:

“Do you believe Yahusha existed?”

A person can believe Yahusha existed and still reject what he taught.

A person can know his Name and still refuse the One whose Name he carried.

A person can call him Mashiach and still live opposite to the way he commanded.

Yahusha himself warned about exactly this problem.

He did not define a true follower merely by what came out of the person’s mouth.

He repeatedly connected hearing with:

DOING.

“WHY DO YOU CALL ME MASTER AND NOT DO WHAT I SAY?”

Luqas (Luke) 6:43-49

43 “For there is no good tree producing corrupt fruit, nor again a corrupt tree producing good fruit.

44 Because every tree is known by its own fruit. For they do not gather figs from thorns, nor harvest grapes from a thornbush.

45 The good Adam brings forth good from the good treasure of his heart, and the evil Adam brings forth evil from the evil treasure, because from the abundance of the heart his mouth speaks.

46 # AND WHY DO YOU CALL ME,

‘MASTER, MASTER,’

AND DO NOT DO WHAT I SAY?

47 Everyone coming to me:

AND HEARING MY DABARIM

(WORDS / DECLARED MATTERS)

AND DOING THEM,

I shall show you whom he is like.

48 He is like an Adam building a house who dug deeply and placed the foundation upon rock. And when a flood came, the river struck against that house and was unable to shake it because it had been built well.

49 But the one hearing:

AND NOT DOING

is like an Adam who built a house upon the ground without a foundation.
The river struck against it, and immediately it fell:

AND THE RUIN OF THAT HOUSE WAS GREAT.”

That is not:

BELIEF WITHOUT OBEDIENCE.

Yahusha establishes two people.

Both hear.

Only one:

DOES.

The difference between them is not whether they heard the teaching.

The difference is whether they lived it.

**YAHUSHA GIVES THE SAME WARNING AT THE END OF
HIS MOUNTAIN TEACHING**

Mattityahu (Matthew) 7:13-27

13 “Enter through the narrow gate, because wide is the gate and broad is the way leading toward destruction, and many are those entering through it.

14 Because narrow is the gate and confined is the way leading toward life:

AND FEW ARE THOSE FINDING IT.

15 Guard yourselves from false Nabiym (Prophets) who come to you in sheep’s clothing but inwardly are ravenous wolves.

16 # BY THEIR FRUITS

YOU SHALL KNOW THEM.

Do people gather grapes from thorns or figs from thistles?

17 Likewise every good tree produces good fruit, but a corrupt tree produces evil fruit.

18 A good tree cannot produce evil fruit, nor can a corrupt tree produce good fruit.

19 Every tree not producing good fruit is cut down and thrown into fire.

20 Therefore:

BY THEIR FRUITS

YOU SHALL KNOW THEM.

21 # NOT EVERYONE SAYING TO ME,

‘MASTER, MASTER,’

shall enter the reign of the heavens:

BUT THE ONE DOING

THE WILL OF MY FATHER

WHO IS IN THE HEAVENS.

22 Many shall say to me in that day:

‘Master, Master, did we not speak as Nabiym in your name, and in your name drive out unclean ruakhim, and in your name perform many mighty works?’

23 And then I shall declare to them:

‘I never knew you.

DEPART FROM ME,

YOU WORKERS OF ANOMIA.’

24 Therefore everyone:

HEARING THESE DABARIM OF MINE

AND DOING THEM

shall be compared to a wise Adam who built his house upon rock.

25 And the rain descended, the floods came, and the winds blew and struck against that house, but it did not fall because its foundation had been placed upon rock.

26 And everyone:

HEARING THESE DABARIM OF MINE

AND NOT DOING THEM

shall be compared to a foolish Adam who built his house upon sand.

27 And the rain descended, the floods came, and the winds blew and struck against that house:

AND IT FELL,

AND GREAT WAS ITS FALL.”

Look carefully at the people Yahusha rejects.

They call him:

“MASTER.”

They claim to operate:

“IN YOUR NAME.”

They claim spiritual works.

They claim mighty works.

Yet Yahusha says:

“I NEVER KNEW YOU.”

Why?

The surviving Greek gives:

ἀνομία

anomia

The word is formed around the absence or violation of nomos, governing instruction or law.

Depending upon context it can carry:

lawlessness,

law-breaking,

wickedness,

disregard of governing instruction.

In the Tanakh-first framework, the functional problem is:

REJECTING YAHUAH’S GOVERNING INSTRUCTION.

And notice what Yahusha says immediately before this:

“THE ONE DOING THE WILL OF MY FATHER.”

That is the dividing line.

Not merely:

“Did you say my name?”

But:

DID YOU DO THE WILL OF MY FATHER?

**THIS TELLS US SOMETHING CRITICAL ABOUT
YAHUSHA'S ENTIRE MISSION**

Yahusha is not trying to replace Yahuah.

He is returning people to:

THE WILL OF HIS FATHER.

The true follower of Yahusha should therefore become:

MORE OBEDIENT TO YAHUAH,

not less.

More faithful.

More truthful.

More set apart.

More compassionate.

More just.

More committed to Yahuah's Dabar.

Not:

"I have Yahusha now, therefore I no longer need to hear Yahuah."

Yahusha himself never taught that.

**YAHUSHA SAYS HIS TEACHING CAME FROM THE ONE
WHO SENT HIM**

This is one of the clearest ways to understand who Yahusha is.

Yahukhanan (John) 7:14-18

14 And when the feast was already halfway through, Yahusha went up into the Set-Apart Place and began teaching.

15 And the Yahudim were amazed, saying:

“How does this one know writings, having not been formally taught?”

16 Yahusha answered them and said:

“MY TEACHING IS NOT MINE,

BUT HIS WHO SENT ME.

17 If anyone desires:

TO DO HIS WILL,

he shall know concerning the teaching whether it is from Alahym or whether I speak from myself.

18 The one speaking from himself seeks his own honor:

BUT THE ONE SEEKING THE HONOR

OF THE ONE WHO SENT HIM

is true, and crookedness is not in him.”

Yahusha does not say:

“I am introducing my own independent instruction.”

He says:

“MY TEACHING IS NOT MINE.”

Whose is it?

“HIS WHO SENT ME.”

Again:

SENDER.

SENT ONE.

And Yahusha says his objective is the honor of:

THE ONE WHO SENT HIM.

YAHUSHA SAYS THE SAME THING ABOUT HIS WORDS

Yahukhanan (John) 12:44-50

44 And Yahusha cried out and said:

“The one trusting in me does not trust in me alone:

BUT IN THE ONE WHO SENT ME.

45 And the one seeing me sees the One who sent me.

46 I have come as light into the world so that everyone trusting in me should not remain in darkness.

47 And if anyone hears my Dabarim and does not guard them, I do not presently judge him, because I did not come to judge the world at this time but to deliver the world.

48 The one rejecting me and not receiving my Dabarim has that which judges him:

THE DABAR WHICH I SPOKE

shall judge him in the last day.

49 Because:

I DID NOT SPEAK FROM MYSELF.

But:

THE FATHER WHO SENT ME

HIMSELF GAVE ME A MITSWAH

(COMMANDED INSTRUCTION)

concerning what I should say and what I should speak.

50 And I know that:

HIS MITSWAH IS CONTINUAL LIFE.

Therefore the things I speak:

JUST AS THE FATHER HAS SPOKEN TO ME,

SO I SPEAK.”

This is direct.

Yahusha says:

“I DID NOT SPEAK FROM MYSELF.”

Then:

“THE FATHER WHO SENT ME GAVE ME A MITSWAH.”

And:

“AS THE FATHER HAS SPOKEN TO ME, SO I SPEAK.”

This is the language of an authorized Shaliach.

WHAT IS A SHALIACH?

SHALIACH

(SENT EMISSARY / AUTHORIZED REPRESENTATIVE)

שליח

Meaning: one sent with a commission or delegated mission.

The later writings survive primarily in Greek, so we must be careful not to claim that Shaliach is the proven lost original word behind every Greek occurrence.

Where the Greek says:

ἀπόστολος

apostolos

the basic function is:

one sent,

messenger,

emissary,

commissioned representative.

The exact lost Lashon Qana'an wording behind each passage is:

UNKNOWN.

But the sender and sent-one pattern is unmistakable.

And Yahusha repeatedly describes himself as:

SENT.

“THE ONE WHO RECEIVES ME RECEIVES THE ONE WHO SENT ME”

Mattityahu (Matthew) 10:40-42

40 “The one receiving you:

RECEIVES ME.

And the one receiving me:

RECEIVES THE ONE WHO SENT ME.

41 The one receiving a Nabi (Prophet) in the name of a Nabi shall receive a Nabi’s reward. And the one receiving a Tsadaq person in the name of a Tsadaq person shall receive a Tsadaq person’s reward.

42 And whoever gives one of these little ones only a cup of cold water to drink because he is a Talmid, truly I say to you, he shall certainly not lose his reward.”

This passage gives us an agency chain.

The Talmid is sent by Yahusha.

Receiving the Talmid can count as receiving Yahusha.

But that does not mean:

THE TALMID IS LITERALLY YAHUSHA.

Then Yahusha says:

Receiving me is receiving:

THE ONE WHO SENT ME.

By the same logic, representation does not automatically establish same-person identity.

It establishes:

AUTHORIZED REPRESENTATION.

This becomes crucial when interpreting statements such as:

“Whoever has seen me has seen the Father.”

“IF YOU HAVE SEEN ME, YOU HAVE SEEN THE FATHER”

This statement is often presented as if Yahusha simply declared:

“I AM THE FATHER.”

But that is not what the sentence says.

We have to read the entire exchange.

Yahukhanan (John) 14:1-14

1 “Do not let your heart be troubled. Trust in Alahym:

AND TRUST ALSO IN ME.

2 In my Father’s house are many dwelling places. If it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I shall come again and receive you to myself so that where I am, you may also be.

4 And where I go you know, and the way you know.”

5 Ta’uma said to him:

“Master, we do not know where you are going. How can we know the way?”

6 Yahusha said to him:

“I am the way, and the truth, and the life.

No one comes:

TO THE FATHER

except through me.

7 If you had known me, you would also have known:

MY FATHER.

And from now you know Him and have seen Him.”

8 Philip said to him:

“Master:

SHOW US THE FATHER,

and it is enough for us.”

9 Yahusha said to him:

“Have I been with you so long and you have not known me, Philip?

THE ONE WHO HAS SEEN ME

HAS SEEN THE FATHER.

How then do you say:

‘Show us the Father’?

10 Do you not trust that:

I AM IN THE FATHER

AND THE FATHER IS IN ME?

The Dabarim which I speak to you:

I DO NOT SPEAK FROM MYSELF.

But:

THE FATHER WHO REMAINS IN ME

DOES HIS WORKS.

11 Trust me that I am in the Father and the Father in me. Otherwise trust because of the works themselves.

12 Truly, truly, I say to you:

the one trusting in me, the works which I do:

HE SHALL ALSO DO.

And greater than these he shall do because:

I GO TO MY FATHER.

13 And whatever you ask in my name, this I shall do so that:

THE FATHER MAY BE HONORED

IN THE BEN.

14 If you ask anything in my name, I shall do it.”

The context itself explains what “seeing the Father” means.

Immediately afterward Yahusha says:

“THE DABARIM I SPEAK I DO NOT SPEAK FROM MYSELF.”

Then:

“THE FATHER WHO REMAINS IN ME DOES HIS WORKS.”

The point is perfect representation.

Yahusha reveals:

the Father's character,

the Father's Dabar,

the Father's works,

the Father's will.

To see the appointed representative faithfully displaying Yahuah is to see Yahuah represented through him.

But the same paragraph repeatedly distinguishes:

YAHUSHA

from:

HIS FATHER.

Yahusha goes:

TO THE FATHER.

Yahusha speaks:

THE FATHER'S DABAR.

The Father is honored:

IN THE BEN.

Those grammatical relationships cannot simply be erased.

AND YAHUSHA USES THE SAME "IN" LANGUAGE FOR HIS FOLLOWERS

This is extremely important.

If:

"I am in the Father and the Father is in me"

automatically means:

"Yahusha and the Father are literally the same person,"

then we have a serious problem when Yahusha uses the same kind of indwelling and oneness language for his Talmidim.

Read the prayer.

Yahukhanan (John) 17:20-26

20 “And I do not ask concerning these alone, but also concerning those who shall trust in me through their Dabar,

21 # SO THAT THEY ALL MAY BE ONE,

just as:

YOU, FATHER, ARE IN ME

AND I IN YOU,

so that:

THEY ALSO MAY BE IN US,

so that the world may trust that:

YOU SENT ME.

22 And the honor which You gave me:

I HAVE GIVEN TO THEM,

so that:

THEY MAY BE ONE

JUST AS WE ARE ONE.

23 I in them:

AND YOU IN ME,

so that they may be completed into one, so that the world may know:

THAT YOU SENT ME

and loved them just as You loved me.

24 Father, those whom:

YOU HAVE GIVEN ME,

I desire that where I am, they also may be with me so that they may see my honor:

WHICH YOU GAVE ME,

because You loved me before the foundation of the world.

25 Tsadaq Father, the world did not know You, but I knew You:

and these knew:

THAT YOU SENT ME.

26 And I made Your Name known to them and shall make it known so that the love with which You loved me may be in them:

AND I IN THEM.”

This passage is devastating to a careless definition of:

“ONE.”

Yahusha asks that his followers:

“MAY BE ONE.”

How?

“JUST AS WE ARE ONE.”

He also asks that they:

“MAY BE IN US.”

Obviously Yahusha is not asking millions of Talmidim to become one literal person.

The language expresses:

unity,

shared purpose,

indwelling,

relationship,

agreement,

and covenant oneness.

Therefore:

“I AND THE FATHER ARE ONE”

cannot be isolated and automatically converted into:

“I AND THE FATHER ARE THE SAME PERSON.”

The wider witness does not allow that shortcut.

NOW READ “I AND THE FATHER ARE ONE” IN ITS OWN CONTEXT

Yahukhanan (John) 10:22-39

22 And the feast of dedication took place in Yahrushalam, and it was winter.

23 And Yahusha walked in the Set-Apart Place, in the porch of Shalumah.

24 Then the Yahudim surrounded him and said:

“How long do you keep us uncertain? If you are HaMashiach, tell us plainly.”

25 Yahusha answered them:

“I told you, and you do not trust.

THE WORKS WHICH I DO

IN THE NAME OF MY FATHER

testify concerning me.

26 But you do not trust because you are not from my sheep.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give them continual life, and they shall certainly not perish, and no one shall seize them from my hand.

29 # MY FATHER,

WHO HAS GIVEN THEM TO ME,

is greater than all:

and no one is able to seize them from:

THE FATHER’S HAND.

30 # I AND THE FATHER ARE ONE.”

31 Then the Yahudim again picked up stones so that they might stone him.

32 Yahusha answered them:

“I showed you many good works:

FROM MY FATHER.

For which of these works do you stone me?”

33 They answered him:

“For a good work we do not stone you, but concerning blasphemy, because you, being an Adam, make yourself Alahym.”

34 Yahusha answered them:

“Is it not written in your Turah:

‘I said, you are alahym’?

35 If He called those alahym to whom the Dabar of Alahym came, and the Writing cannot be broken,

36 concerning the one:

WHOM THE FATHER SET APART

AND SENT INTO THE WORLD,

do you say:

‘You blaspheme,’

because I said:

‘I AM BEN OF ALAHYM’?

37 If I do not do:

THE WORKS OF MY FATHER,

do not trust me.

38 But if I do them, even if you do not trust me, trust the works so that you may know and understand that:

THE FATHER IS IN ME

AND I IN THE FATHER.”

39 Therefore they sought again to seize him, but he escaped from their hand.”

Notice how many details surround:

“I AND THE FATHER ARE ONE.”

The sheep were:

GIVEN TO YAHUSHA BY THE FATHER.

The works are:

FROM THE FATHER.

Yahusha works:

IN HIS FATHER’S NAME.

Yahusha says he was:

SET APART BY THE FATHER.

Yahusha says he was:

SENT BY THE FATHER.

And when challenged concerning identity, the title he explicitly states is:

“BEN OF ALAHYM.”

Then the language returns to:

THE FATHER IN ME.

I IN THE FATHER.

The same kind of oneness and indwelling language that appears in his prayer for the Talmidim.

THIS DOES NOT MAKE YAHUSHA ORDINARY

This correction is necessary.

Rejecting the claim that Yahusha and Yahuah are the same person does not mean reducing Yahusha to:

“just another teacher.”

The Scroll gives Yahusha extraordinary authority.

But the question is:

WHERE DOES THAT AUTHORITY COME FROM?

Yahusha answers that himself.

“THE BEN CAN DO NOTHING FROM HIMSELF”

Yahukhanan (John) 5:19-30

19 Therefore Yahusha answered and said to them:

“Truly, truly, I say to you:

THE BEN CAN DO NOTHING FROM HIMSELF,

except what he sees:

THE FATHER DOING.

For whatever He does, these things the Ben likewise does.

20 Because:

THE FATHER LOVES THE BEN

and shows him all things which He Himself does, and greater works than these He shall show him so that you may marvel.

21 For just as the Father raises the dead and gives life, so also the Ben gives life to whom he desires.

22 For:

THE FATHER JUDGES NO ONE,

but:

HAS GIVEN ALL JUDGMENT TO THE BEN,

23 so that all may honor the Ben just as they honor the Father.

The one not honoring the Ben does not honor:

THE FATHER WHO SENT HIM.

24 Truly, truly, I say to you, the one hearing my Dabar and trusting:

THE ONE WHO SENT ME

has continual life and does not come into judgment but has passed from death into life.

25 Truly, truly, I say to you, an hour is coming and now is when the dead shall hear the voice of the Ben of Alahym, and those hearing shall live.

26 Because just as:

THE FATHER HAS LIFE IN HIMSELF,

so:

HE GAVE TO THE BEN

to have life in himself.

27 And:

HE GAVE HIM AUTHORITY

to execute judgment because he is Ben Adam.

28 Do not marvel at this, because an hour is coming when all those in the graves shall hear his voice,

29 and shall come forth, those having done good toward resurrection of life and those practicing evil toward resurrection of judgment.

30 # I CAN DO NOTHING FROM MYSELF.

As I hear:

I JUDGE.

And my judgment is Tsadaq because:

I DO NOT SEEK MY OWN WILL,

BUT THE WILL OF THE FATHER

WHO SENT ME.”

This is one of the most important identity passages in the entire later witness.

It contains enormous authority.

Yahusha gives life.

Yahusha executes judgment.

Yahusha is to be honored.

But how does the text explain this authority?

THE FATHER GAVE IT TO HIM.

The Father:

GIVES JUDGMENT TO THE BEN.

The Father:

GIVES THE BEN LIFE.

The Father:

GIVES HIM AUTHORITY.

Yahusha says:

“I CAN DO NOTHING FROM MYSELF.”

And:

“I DO NOT SEEK MY OWN WILL.”

Whose will?

“THE WILL OF THE FATHER WHO SENT ME.”

This is not weakness.

It is:

PERFECT SUBMISSION TO YAHUAH.

**AND THAT IS WHAT FOLLOWING YAHUSHA
ACTUALLY REQUIRES**

If Yahusha says:

“I DO NOT SEEK MY OWN WILL,”

then following Yahusha cannot mean:

“I WILL LIVE ACCORDING TO MY OWN WILL.”

If Yahusha says:

“I GUARD MY FATHER’S MITSWOTH,”

then following Yahusha cannot mean:

“MY FATHER’S MITSWOTH DO NOT MATTER.”

If Yahusha says:

“MY TEACHING IS FROM THE ONE WHO SENT ME,”

then following Yahusha cannot mean:

“THE ONE WHO SENT HIM HAS BEEN REPLACED.”

If Yahusha seeks:

THE FATHER’S HONOR,

then a true follower should do the same.

YAHUSHA DEFINES DISCIPLESHIP AS DENYING SELF

Luqas (Luke) 9:18-26

18 And it came to be while he was praying alone, the Talmidim were with him, and he questioned them, saying:

“Who do the crowds say that I am?”

19 And answering they said:

“Yahukhanan the Immerser, but others say AliYahu, and others that one of the ancient Nabiym has risen.”

20 And he said to them:

“But you:

CHAPTER 14

Who Do You Say I Am?

And Kaphah answered:

“THE MASHIACH OF ALAHYM.”

21 And strongly warning them, he commanded them to tell this to no one,

22 saying:

“The Ben Adam must suffer many things and be rejected by the elders, chief Kahanim, and scribes, and be killed:

AND ON THE THIRD DAY BE RAISED.”

23 And he said to all:

“IF ANYONE DESIRES TO COME AFTER ME,

LET HIM DENY HIMSELF,

TAKE UP HIS STAKE DAILY,

AND FOLLOW ME.

24 For whoever desires to save his life shall lose it, but whoever loses his life because of me:

SHALL SAVE IT.

25 For what does an Adam gain by gaining the whole world but losing or destroying himself?

26 For whoever is ashamed of me and my Dabarim, the Ben Adam shall be ashamed of him when he comes in his honor and the honor:

OF THE FATHER

and of the set-apart Mal'akim.”

Again, the identity statement is:

“THE MASHIACH OF ALAHYM.”

Not:

“Alahym Himself.”

MASHIACH

משיח

משיח

Pronunciation: Mah-shi-akh

Root: משה

Meaning: anointed one.

An anointed one is someone:

ANOINTED.

That naturally raises the question:

WHO ANOINTED YAHUSHA?

The Scroll answers.

YAHUAH ANOINTED YAHUSHA

Ma'ashah (Acts) 10:34-43

34 And Kaphah opened his mouth and said:

“In truth I understand that Alahym is not one who shows partiality,

35 but in every nation the one fearing Him and working Tsadaqah is accepted by Him.

36 The Dabar which He sent to the children of Yashar'al, announcing Shalum through Yahusha HaMashiach, this one is master of all,

37 you know the matter which occurred throughout all Yahudah, beginning from Galil after the immersion Yahukhanan proclaimed:

38 # YAHUSHA,

whom:

ALAHYM ANOINTED

with Ruakh Qadash and power:

who went about doing good and healing all those oppressed by the adversary because:

ALAHYM WAS WITH HIM.

39 And we are witnesses of all things which he did in the land of Yahudah and in Yahrushalam:

whom they killed by hanging upon wood.

40 # THIS ONE ALAHYM RAISED

ON THE THIRD DAY

and caused him to become visible,

41 not to all the people but to witnesses previously chosen by Alahym, to us who ate and drank with him after:

HE WAS RAISED FROM THE DEAD.

42 And:

HE COMMANDED US

to proclaim to the people and testify that:

THIS IS THE ONE APPOINTED BY ALAHYM

as judge of living and dead.

43 To him all the Nabiym bear witness that everyone trusting through him receives forgiveness of Khata'uth through his name.”

Look at the chain.

ALAHYM ANOINTED YAHUSHA.

ALAHYM WAS WITH YAHUSHA.

ALAHYM RAISED YAHUSHA.

ALAHYM APPOINTED YAHUSHA.

Those are grammatical distinctions.

The anointer is not grammatically the anointed.

The One who raises is distinguished from the one raised.

The One appointing is distinguished from the one appointed.

And yet Yahusha receives extraordinary authority.

THE TANAKH HAD ALREADY GIVEN THIS PATTERN

This is why the Tanakh must come first.

Yahuah had already spoken about His Anointed One as someone distinguished from Himself.

Tahilliym (Psalms) 2:1-12

1 Why do the nations rage and the peoples imagine emptiness?

2 The Malakim (kings / rulers) of the earth take their stand, and rulers counsel together:

AGAINST YAHUAH

AND AGAINST HIS MASHIACH

(ANOINTED ONE),

saying:

3 “Let us tear apart their bonds and cast away their cords from us.”

4 The One dwelling in the heavens laughs. The Master mocks them.

5 Then He speaks to them in His anger and terrifies them in His wrath:

6 “But:

I HAVE INSTALLED MY MALAK

(KING / RULER)

upon Tsiyun, My set-apart mountain.”

7 I shall recount the Khuq (decree / fixed statute):

Yahuah said to me:

“YOU ARE MY BEN.

**TODAY I HAVE BROUGHT YOU FORTH INTO THIS
ROYAL STATUS.**

8 Ask from Me, and I shall give the nations as your inheritance and the ends of the earth as your possession.

9 You shall rule them with an iron staff. Like a potter’s vessel you shall break them.”

10 And now, Malakim, act wisely. Receive correction, judges of the earth.

11 # SERVE YAHUAH WITH FEAR,
and rejoice with trembling.

12 Give allegiance to the Ben lest He become angry and you perish from the way when His anger burns quickly.

Favored are all those seeking refuge in Him.”

The opening itself distinguishes:

YAHUAH

and:

HIS MASHIACH.

Then Yahuah says:

“I HAVE INSTALLED MY MALAK.”

The Malak receives his position.

The nations are:

GIVEN TO HIM.

This is royal appointment.

THIS IS ALSO WHY “BEN OF ALAHYM” MUST BE READ THROUGH THE TANAKH FIRST

The word:

BEN

(SON / DESCENDANT / MEMBER OF A CLASS OR COVENANT RELATION)

בן

بن

Pronunciation: Bahn

Meaning: son, descendant, offspring, or one standing in a relational or representative category according to context.

Modern religious ears often hear:

“SON OF GOD”

and immediately imagine a biological or metaphysical category defined by later theology.

But the Tanakh already uses son language in multiple ways.

Yahuah even calls the entire nation:

HIS SON.

YASHAR‘AL IS CALLED YAHUAH’S FIRSTBORN BEN

Shamuth (Exodus) 4:18-23

18 And the servant went and returned to Yathru his father-in-law and said to him:

“Please let me go and return to my brothers who are in Mitsrayim and see whether they are still alive.”

And Yathru said:

“Go in Shalum.”

19 And Yahuah said to the servant in Midyan:

“Go, return to Mitsrayim, because all the men seeking your life are dead.”

20 And the servant took his wife and his sons and placed them upon the donkey and returned toward the land of Mitsrayim. And the servant took the staff of Alahym in his hand.

21 And Yahuah said to the servant:

“When you go to return to Mitsrayim, see that you perform before Pharaoh all the signs which I placed in your hand. But I shall strengthen his heart, and he shall not send the people away.

22 And you shall say to Pharaoh:

‘Thus says Yahuah:

YASHAR‘AL IS MY BEN,

MY FIRSTBORN.

23 And I say to you:

SEND MY BEN

SO THAT HE MAY SERVE ME.

And if you refuse to send him, see, I shall strike your son, your firstborn.’”

Yashar‘al is called:

YAHUAH’S BEN.

And:

YAHUAH’S FIRSTBORN.

Obviously that does not mean the entire nation is one biological offspring produced by Yahuah.

It is covenant relationship.

Identity.

Election.

Belonging.

Representation.

Therefore the phrase:

“BEN OF ALAHYM”

cannot be defined from later theology first.

The Tanakh’s semantic world has to be allowed to speak.

THE DAWIDIC MALAK IS ALSO CALLED YAHUAH’S BEN

Yahuah’s covenant with Dawid establishes another crucial layer.

Shamu’al Bet (2 Samuel) 7:8-16

8 “And now, thus you shall say to My servant Dawid:

Thus says Yahuah Tsabauth:

‘I took you from the pasture, from following the flock, to become ruler over My people Yashar’al.

9 And I have been with you wherever you went, and I have cut off all your enemies from before you. And I shall make for you a great name like the name of the great ones upon the earth.

10 And I shall appoint a place for My people Yashar’al and plant them so that they may dwell in their own place and be disturbed no more. And sons of wickedness shall no longer afflict them as before,

11 from the day I appointed judges over My people Yashar'al. And I shall give you rest from all your enemies.

And Yahuah declares to you that:

YAHUAH SHALL MAKE A HOUSE FOR YOU.

12 When your days are complete and you lie with your fathers:

I SHALL RAISE UP YOUR ZARA'

(SEED / DESCENDANT)

after you, who shall come from your body:

AND I SHALL ESTABLISH HIS REIGN.

13 He shall build a house for My Name:

AND I SHALL ESTABLISH

THE THRONE OF HIS REIGN.

14 # I SHALL BE TO HIM FOR A FATHER,

AND HE SHALL BE TO ME FOR A BEN.

When he acts crookedly, I shall correct him with the rod of Adam and with the blows of the sons of Adam.

15 But My Khasad (steadfast covenant kindness) shall not depart from him as I removed it from Sha'ul, whom I removed from before you.

16 And your house and your reign shall be established before you:

**YOUR THRONE SHALL BE ESTABLISHED
CONTINUALLY.'"**

This passage establishes royal:

FATHER AND BEN LANGUAGE.

Yahuah is Father to the Dawidic ruler.

The Dawidic ruler is Ben to Yahuah.

That framework existed centuries before Yahusha.

Therefore when Yahusha is called:

BEN DAWID

and:

BEN OF ALAHYM,

those titles exist inside a prophetic royal covenant framework.

That does not settle every later identity question by itself.

But it absolutely prevents us from pretending that “Ben of Alahym” had no earlier meaning until later theology defined it.

NOW WE CAN SEE THE FULL PATTERN

Yahusha is:

SENT BY YAHUAH.

TAUGHT BY YAHUAH.

COMMANDED BY YAHUAH.

ANOINTED BY YAHUAH.

EMPOWERED BY YAHUAH.

GIVEN AUTHORITY BY YAHUAH.

APPOINTED BY YAHUAH.

RAISED BY YAHUAH.

EXALTED BY YAHUAH.

He is:

YAHUAH'S MASHIACH.

YAHUAH'S BEN.

THE DAWIDIC MALAK.

THE PROMISED SHEPHERD.

THE SERVANT.

THE SHALIACH.

THE ONE THROUGH WHOM YAHUAH DELIVERS.

This does not diminish Yahusha.

It tells us:

WHO HE ACTUALLY IS.

And it keeps the answer to the article's central question clear.

WHO IS YAHUAH?

Yahuah is the One:

WHO SENT YAHUSHA.

WHO ANOINTED YAHUSHA.

WHO GAVE YAHUSHA AUTHORITY.

WHO RAISED YAHUSHA FROM THE DEAD.

WHOM YAHUSHA CALLS HIS FATHER.

WHOM YAHUSHA CALLS HIS ALAHYM.

WHOSE WILL YAHUSHA OBEYS.

WHOSE NAME YAHUSHA MAKES KNOWN.

WHOSE REIGN YAHUSHA SERVES.

WHOSE PEOPLE YAHUSHA GATHERS.

**WHOSE DELIVERANCE YAHUSHA CARRIES IN HIS
VERY NAME.**

And that brings us to another statement that cannot be skipped.

After Yahusha was raised from death, he spoke about:

HIS FATHER

and:

HIS ALAHYM.

Not before his death only.

AFTER HIS RESURRECTION.

If Yahusha still calls Yahuah:

“MY ALAHYM”

after being raised, then that statement has to be allowed to carry its full weight.

That is where the next section must go.

AFTER YAHUSHA WAS RAISED, WHO DID HE CALL HIS ALAHYM?

This question cannot be brushed aside.

It cannot be answered by a later creed.

It cannot be answered by saying:

“That’s just the mystery.”

And it cannot be answered by taking one difficult statement about Yahusha and allowing it to erase everything else he said.

We have to let the witness speak.

Because after Yahusha had been executed...

after he had died...

after he had been raised...

he still spoke about:

HIS FATHER.

And he still spoke about:

HIS ALAHYM.

That matters enormously when answering:

WHO IS YAHUAH?

Read the complete scene.

YAHUKHANAN (JOHN) 20:11-18

11 But Miryam stood outside near the tomb weeping. And as she wept, she bent down toward the tomb.

12 And she saw two Mal'akim (messengers) in white sitting where the body of Yahusha had been lying, one at the head and one at the feet.

13 And they said to her:

“Woman, why are you weeping?”

She said to them:

“Because they have taken away my master, and I do not know where they placed him.”

14 And having said this, she turned around and saw Yahusha standing there, but she did not know that it was Yahusha.

15 Yahusha said to her:

“Woman, why are you weeping? Whom are you seeking?”

Supposing that he was the gardener, she said to him:

“Master, if you carried him away, tell me where you placed him, and I shall take him.”

16 Yahusha said to her:

“Miryam.”

Turning, she said to him:

“Rabbi,” meaning teacher.

17 Yahusha said to her:

“Do not hold onto me, because:

I HAVE NOT YET ASCENDED

TO MY FATHER.

But go to my brothers and say to them:

I AM ASCENDING

TO MY FATHER

AND YOUR FATHER,

AND TO MY ALAHYM

AND YOUR ALAHYM.”

18 Miryam came announcing to the Talmidim (students / disciples):

“I have seen the master,”

and that he had spoken these things to her.

Stop there.

Yahusha has been raised.

And he says:

“MY FATHER.”

Then:

“YOUR FATHER.”

Then:

“MY ALAHYM.”

Then:

“YOUR ALAHYM.”

If Yahusha intended to teach that he was literally the same person as the Father, this statement creates a major problem for that interpretation.

Because Yahusha does not say:

“I am ascending to myself.”

He says:

“I AM ASCENDING TO MY FATHER.”

He does not say:

“I am my own Alahym.”

He says:

“MY ALAHYM.”

And this is not merely language from before his death.

This is:

AFTER HIS RESURRECTION.

Therefore resurrection does not erase the distinction.

THIS IS NOT AN ISOLATED STATEMENT

The same relationship appears before his death.

During his suffering Yahusha prays to someone other than himself.

Mattityahu (Matthew) 26:36-46

36 Then Yahusha came with them to a place called Gath-Shamani and said to the Talmidim (students / disciples):

“Sit here while I go over there and pray.”

37 And taking Kaphah and the two sons of Zabdi with him, he began to be deeply distressed and troubled.

38 Then he said to them:

“My being is deeply grieved, even to death. Remain here and stay awake with me.”

39 And going forward a little, he fell upon his face and prayed, saying:

“MY FATHER,

if it is possible, let this cup pass from me.

YET NOT AS I WILL,

BUT AS YOU WILL.”

40 And he came to the Talmidim and found them sleeping and said to Kaphah:

“So, were you unable to stay awake with me for one hour?

41 Stay awake and pray so that you do not enter into testing. The ruakh indeed is willing, but the flesh is weak.”

42 Again, a second time, he went away and prayed, saying:

“MY FATHER,

if this cannot pass unless I drink it:

LET YOUR WILL BE DONE.”

43 And he came and found them sleeping again because their eyes were heavy.

44 And leaving them, he went away again and prayed a third time:

SAYING THE SAME DABARIM

(WORDS / DECLARED MATTERS).

45 Then he came to the Talmidim and said to them:

“Sleep now and rest. See, the hour has drawn near, and the Ben Adam is delivered into the hands of sinners.

46 Rise. Let us go. See, the one delivering me has drawn near.”

This is not merely two titles for one person speaking to himself.

The passage contains:

TWO WILLS IN RELATION.

Yahusha says:

“NOT AS I WILL.”

Then:

“BUT AS YOU WILL.”

Whatever theological explanation someone eventually gives for that relationship, the textual distinction must remain intact.

Yahusha submits:

HIS WILL

to:

THE FATHER’S WILL.

AFTER HIS RESURRECTION, THE SHALIACHIM CONTINUE THE SAME DISTINCTION

They do not suddenly begin saying:

“Yahuah raised Himself from death.”

Their repeated testimony is that:

ALAHYM RAISED YAHUSHA.

Ma‘ashah (Acts) 2:22-36

22 “Men of Yashar‘al, hear these Dabarim:

Yahusha the Natsari, an Adam publicly attested to you:

BY ALAHYM

through mighty works, wonders, and signs:

WHICH ALAHYM DID THROUGH HIM

among you, just as you yourselves know,

23 this one, delivered according to the determined purpose and foreknowledge of Alahym, you took through the hands of Torahless men and executed.

24 # WHOM ALAHYM RAISED UP,

having released the pains of death because it was impossible for him to remain held by it.

25 For Dawid says concerning him:

‘I saw Yahuah continually before me because He is at my right hand so that I should not be shaken.

26 Therefore my heart rejoiced and my tongue was glad. Moreover my flesh shall rest in expectation,

27 because You shall not abandon my being to the grave nor allow Your faithful one to see decay.

28 You made known to me the ways of life. You shall fill me with gladness before Your face.’

29 Brothers, it is permitted to speak plainly concerning the patriarch Dawid, that he both died and was buried, and his tomb remains among us to this day.

30 Therefore, being a Nabi (Prophet) and knowing that:

ALAHYM HAD SWORN TO HIM

that from the fruit of his body He would raise one to sit upon his throne,

31 he foresaw and spoke concerning the resurrection of HaMashiach, that he was not abandoned to the grave nor did his flesh see decay.

32 # THIS YAHUSHA

ALAHYM RAISED UP,

of which we are all witnesses.

33 Therefore:

HAVING BEEN EXALTED

TO THE RIGHT HAND OF ALAHYM,

and:

HAVING RECEIVED FROM THE FATHER

the promise of Ruakh Qadash,

he poured out what you now see and hear.

34 For Dawid did not ascend into the heavens, but he himself says:

‘Yahuah said to my master:

SIT AT MY RIGHT HAND

35 until I place your enemies as a footstool for your feet.’

36 Therefore let all the house of Yashar‘al know certainly that:

ALAHYM MADE THIS YAHUSHA,

whom you executed:

BOTH MASTER

AND MASHIACH

(ANOINTED ONE).”

Follow the grammatical actions carefully.

Alahym:

WORKS THROUGH YAHUSHA.

Alahym:

RAISES YAHUSHA.

Yahusha:

IS EXALTED.

Where?

TO THE RIGHT HAND OF ALAHYM.

Yahusha:

RECEIVES FROM THE FATHER.

And Alahym establishes him as:

MASTER AND MASHIACH.

The language is elevation and appointment.

It is not the language of Yahusha appointing himself.

WHAT DOES “RIGHT HAND” MEAN?

This expression matters because it occurs repeatedly.

The “right hand” is an authority position.

It expresses honor, power, royal placement, and delegated rule.

But the important identity question is straightforward:

If Yahusha sits:

AT THE RIGHT HAND OF YAHUAH,

then the text presents Yahusha in relation to Yahuah.

The image contains:

THE ONE ENTHRONED

and:

THE ONE GIVEN THE POSITION BESIDE HIM.

The foundational passage is in Tahilliyim.

“YAHUAH SAID TO MY MASTER”

Tahilliyim (Psalms) 110:1-7

1 A song of Dawid.

Yahuah said to my master:

“SIT AT MY RIGHT HAND

until I place your enemies as a footstool for your feet.”

2 Yahuah shall send the staff of your strength from Tsiyun:

“Rule in the midst of your enemies.”

3 Your people shall offer themselves willingly in the day of your strength, in set-apart splendor. From the womb of dawn comes the dew of your youth.

4 # YAHUAH HAS SWORN

and shall not turn back:

“You are a Kahan (priest / set-apart servant) continually according to the order of Malki-Tsadaq.”

5 The master at Your right hand shall shatter Malakim (kings / rulers) in the day of His anger.

6 He shall judge among the nations. He shall fill them with bodies. He shall crush rulers over a broad land.

7 He shall drink from the stream beside the way:

therefore he shall lift up the head.”

A textual caution is necessary here.

The raw consonantal expression traditionally rendered “my lord” in the opening is:

לֵאדֹנִי

The later distinction between forms such as Adoni and Adonai depends partly upon a later vocalization tradition.

Therefore we should not build the entire identity argument upon Masoretic vowel points.

We do not need to.

The syntax already gives the relationship:

YHWH SPEAKS.

Another figure is addressed.

That figure is told:

“SIT AT MY RIGHT HAND.”

That relational structure exists without relying upon later vowel pointing.

THE SAME PATTERN APPEARS IN THE VISION OF THE BEN ADAM

There is another passage that became extremely important to Yahusha’s own language.

The passage is preserved in Aramaic rather than Hebrew, so we should say that clearly.

Dani'al (Daniel) 7:9-14

9 "I continued looking until thrones were placed and the Ancient of Days sat.

His clothing was white like snow and the hair of His head like pure wool.

His throne was flames of fire, its wheels burning fire.

10 A river of fire flowed and came forth from before Him.

Thousands upon thousands served Him, and ten thousand times ten thousand stood before Him.

The court sat:

AND THE SCROLLS WERE OPENED.

11 I continued looking because of the sound of the great words which the horn was speaking. I watched until the beast was killed and its body destroyed and given to burning fire.

12 And concerning the rest of the beasts, their dominion was removed, yet an extension of life was given to them for a time and season.

13 I continued looking in the visions of the night, and see:

ONE LIKE A BEN ADAM

came with the clouds of the heavens.

And:

HE CAME TO THE ANCIENT OF DAYS,

AND THEY BROUGHT HIM NEAR BEFORE HIM.

14 # AND TO HIM WAS GIVEN

dominion,

honor,

and a reign,

so that all peoples, nations, and languages should serve him.

His dominion is an enduring dominion which shall not pass away, and his reign one which shall not be destroyed.”

Again, the authority is enormous.

The Ben Adam receives:

DOMINION.

HONOR.

A REIGN.

The nations serve him.

But the passage still says:

HE COMES TO THE ANCIENT OF DAYS.

And:

HE IS BROUGHT BEFORE HIM.

Then:

AUTHORITY IS GIVEN TO HIM.

This is exactly why the distinction does not diminish Yahusha.

Yahuah can give astonishing authority to His appointed Mashiach without the receiver of that authority becoming the same person as the One who gives it.

BUT NOW WE HAVE TO FACE THE STRONGEST OBJECTION FAIRLY

Someone may answer:

“You are proving that the Father and Yahusha are distinct persons, but that does not prove Yahusha is not divine. The Trinity itself teaches that the Father and Son are distinct persons while sharing one divine identity.”

That is a much stronger argument than pretending every believer teaches that Yahusha literally is the Father.

And it deserves a serious answer.

Because there are actually different claims that often get mixed together:

CLAIM ONE:

Yahusha is the Father, the same person appearing in another form.

CLAIM TWO:

Yahusha and the Father are different persons, but both share the one identity or essence of “God.”

CLAIM THREE:

Yahusha is Yahuah’s uniquely appointed Mashiach, Ben, servant, representative, ruler, and exalted deliverer, but is not himself the same Alahym as Yahuah.

Those are not identical claims.

So evidence disproving:

SAME PERSON

does not automatically settle every possible claim about Yahusha’s nature.

We have to keep investigating.

That is evidence-chain honesty.

WHAT DOES YAHUSHA HIMSELF CALL THE FATHER?

There is one statement that has to remain on the table.

Yahukhanan (John) 17:1-8

1 Yahusha spoke these things and lifted his eyes toward the heavens and said:

“FATHER,

the hour has come.

Honor Your Ben so that Your Ben may honor You,

2 just as:

YOU GAVE HIM AUTHORITY

over all flesh so that he may give continual life to all whom:

YOU HAVE GIVEN HIM.

3 And this is continual life:

THAT THEY KNOW YOU,

THE ONLY TRUE ALAHYM,

and:

YAHUSHA HAMASHIACH

WHOM YOU SENT.

4 I honored You upon the earth.

I COMPLETED THE WORK

WHICH YOU GAVE ME TO DO.

5 And now, Father, honor me beside Yourself with the honor which I had beside You before the world existed.

6 # I MADE YOUR NAME KNOWN

to the Adam whom:

YOU GAVE ME

from the world.

They were Yours:

AND YOU GAVE THEM TO ME,

and they have guarded Your Dabar.

7 Now they have known that:

ALL THINGS YOU HAVE GIVEN ME

ARE FROM YOU.

8 Because:

THE DABARIM WHICH YOU GAVE ME

I HAVE GIVEN TO THEM.

And they received them and truly knew:

THAT I CAME FORTH FROM YOU,

and they trusted:

THAT YOU SENT ME.”

Yahusha calls the Father:

“THE ONLY TRUE ALAHYM.”

Then distinguishes himself as:

“YAHUSHA HAMASHIACH WHOM YOU SENT.”

That is powerful evidence.

But again, the strongest opposing interpretation must be stated fairly.

A Trinitarian reader would argue that Yahusha calling the Father “the only true God” does not necessarily exclude the Son from sharing divine nature, because the doctrine distinguishes persons while claiming one divine being.

That argument cannot simply be mocked or ignored.

The question is:

**DOES THE SCROLL ITSELF REQUIRE THAT
METAPHYSICAL EXPLANATION?**

Or is that explanation being brought to the Scroll to reconcile later doctrine with passages that distinguish Yahuah and Yahusha?

That has to be tested from the text itself.

**AND VERSE FIVE CREATES ANOTHER MAJOR
QUESTION**

Yahusha says:

**“THE HONOR WHICH I HAD BESIDE YOU BEFORE
THE WORLD EXISTED.”**

That sounds like preexistence.

We should not hide that.

We should not weaken it.

We should investigate it.

Because the question is no longer merely:

“IS YAHUSHA THE FATHER?”

The text clearly distinguishes them.

The deeper question becomes:

**DID YAHUSHA PERSONALLY EXIST BEFORE HIS
HUMAN BIRTH?**

And if he did:

WHAT KIND OF EXISTENCE IS BEING DESCRIBED?

Was Yahusha:

Yahuah Himself?

A distinct heavenly person alongside Yahuah?

Yahuah’s preexistent Dabar (Word)?

A person foreknown and purposed before creation?

Or is some combination of these categories being expressed differently by different passages?

We cannot decide that question from one sentence.

There are other passages that have to be confronted.

“BEFORE ABRAHAM CAME TO BE, I AM”

This is one of the strongest.

We need the whole exchange.

Yahukhanan (John) 8:48-59

48 The Yahudim answered and said to him:

“Do we not rightly say that you are a Shamaruni and have an unclean ruakh?”

49 Yahusha answered:

“I do not have an unclean ruakh, but:

I HONOR MY FATHER,

and you dishonor me.

50 # I DO NOT SEEK MY OWN HONOR.

There is One seeking and judging.

51 Truly, truly, I say to you, if anyone guards my Dabar, he shall certainly not see death continually.”

52 Then the Yahudim said to him:

“Now we know that you have an unclean ruakh. Abraham died, and the Nabiym, and you say:

‘If anyone guards my Dabar, he shall certainly not taste death continually.’

53 Are you greater than our father Abraham, who died?

And the Nabiym died.

WHOM DO YOU MAKE YOURSELF TO BE?”

54 Yahusha answered:

“IF I HONOR MYSELF,

MY HONOR IS NOTHING.

IT IS MY FATHER WHO HONORS ME,

whom you say is your Alahym.

55 And you have not known Him, but I know Him. And if I said that I do not know Him, I would be a liar like you. But I know Him:

AND I GUARD HIS DABAR.

56 Abraham your father rejoiced that he would see my day:
and he saw it and rejoiced.”

57 Then the Yahudim said to him:

“You are not yet fifty years old:

AND HAVE YOU SEEN ABRAHAM?”

58 Yahusha said to them:

“Truly, truly, I say to you:

BEFORE ABRAHAM CAME TO BE,

EGŌ EIMI.”

59 Therefore they picked up stones to throw at him, but Yahusha was hidden and went out from the Set-Apart Place.”

The Greek words are:

ἐγώ εἰμι

egō eimi

The straightforward lexical sense is:

“I AM.”

This is real evidence.

It should not be translated away merely because it creates a difficult theological question.

But neither should we immediately say:

“EGŌ EIMI IS THE NAME YAHUAH.”

That claim has to be tested.

DOES “I AM” EQUAL THE NAME YAHUAH?

Go back to the passage where Yahuah revealed His Name to the servant at the bush.

The raw consonantal wording is essential.

Shamuth (Exodus) 3:13-15

13 And the servant said to Alahym:

“See, I come to the children of Yashar‘al and say to them:

‘The Alahym of your fathers sent me to you.’

And they say to me:

‘WHAT IS HIS NAME?’

What shall I say to them?”

14 And Alahym said to the servant:

אהיה אשר אהיה

And He said:

“Thus you shall say to the children of Yashar‘al:

אהיה

has sent me to you.”

15 And Alahym said further to the servant:

“Thus you shall say to the children of Yashar‘al:

יהוה

YAHUAH,

Alahym of your fathers,

Alahym of Abraham,

Alahym of Yitskhaq,

and Alahym of Ya‘aqob,

has sent me to you.

THIS IS MY NAME CONTINUALLY,

AND THIS IS MY REMEMBRANCE

FROM GENERATION TO GENERATION.”

There are two different consonantal forms in this passage.

Verse 14 contains:

אהיה

Aleph, He, Yod, He.

Verse 15 contains:

יהוה

Yod, He, Waw, He.

They are:

NOT THE SAME CONSONANTAL WORD.

And when Yahuah explicitly says:

“THIS IS MY NAME CONTINUALLY,”

the written Name is:

יהוה

YAHUAH.

Therefore it is inaccurate to say:

“I AM IS LITERALLY THE FOUR-LETTER NAME OF YAHUAH.”

It is not.

The words are related to the revelation of Yahuah’s being and presence in the passage, but the consonants are different.

THE GREEK TRANSMISSION MAKES THE COMPARISON EVEN MORE PRECISE

The ancient Greek rendering of the bush passage does contain:

ἐγώ εἰμι

but the full wording of the key clause is not identical to Yahukhanan 8:58.

The Greek rendering of the statement in Shamuth 3:14 contains the expanded expression commonly represented as:

ἐγώ εἰμι ὁ ὢν

while Yahukhanan 8:58 has:

πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι

Meaning approximately:

“BEFORE ABRAHAM CAME TO BE, I AM.”

So there may be an intentional scriptural echo.

That possibility should be taken seriously.

But saying:

“Both contain egō eimi, therefore Yahusha literally pronounced Yahuah’s Name and declared himself the same person as Yahuah”

goes beyond what the wording alone proves.

The expression:

ἐγὼ εἰμι

is a Greek expression meaning:

“I AM.”

Its presence alone is not equivalent to the consonantal Name:

יהוה.

THEN WHY DID THEY PICK UP STONES?

This is a legitimate question.

The attempted stoning shows that Yahusha’s statement was understood as extraordinary and offensive by his opponents.

But their reaction alone cannot define exactly what Yahusha meant.

Throughout the same Scroll, opponents misunderstand, exaggerate, or challenge his claims.

Their accusation is evidence concerning how they reacted.

It is not automatically the narrator's final theological explanation.

The actual statement still has to be interpreted through:

its grammar,

its context,

the Tanakh,

and the repeated witness.

And the context contains something that cannot be ignored.

Immediately before the statement Yahusha says:

“I HONOR MY FATHER.”

“I DO NOT SEEK MY OWN HONOR.”

“MY FATHER HONORS ME.”

“I GUARD HIS DABAR.”

So even in the very passage containing:

“BEFORE ABRAHAM CAME TO BE, I AM,”

the distinction between Yahusha and his Father remains.

**BUT THE PASSAGE STILL RAISES A REAL
PREEXISTENCE QUESTION**

We should not pretend otherwise.

Yahusha says something about himself that reaches:

BEFORE ABRAHAM.

The simplest surface reading strongly suggests existence or identity extending before Abraham's lifetime.

A competing interpretation argues that Yahusha is speaking from the standpoint of Yahuah's predetermined purpose, because Scripture can speak of things foreknown or promised before they historically appear.

That possibility exists.

But Yahukhanan contains more than this one statement.

And that is why we cannot settle the question yet.

Because the opening of Yahukhanan goes even further.

It does not begin with Abraham.

It begins:

"IN THE BEGINNING."

And it introduces:

THE DABAR.

The Word.

BEFORE READING YAHUKHANAN 1, WE HAVE TO ASK WHAT "THE WORD" ALREADY MEANT

If we begin with later Greek philosophy or later creeds, we have already changed the order of evidence.

The Tanakh already speaks extensively about:

THE DABAR OF YAHUAH.

DABAR

(WORD / DECLARED MATTER / SPOKEN COMMAND / MESSAGE)

דבר

דבר

Pronunciation: Da-bar

Root: ד-ב-ר

Meaning: word, speech, matter, declaration, spoken message according to context.

Yahuah's Dabar is not powerless information.

When Yahuah speaks:

THINGS HAPPEN.

Creation itself is described through His speaking.

THE HEAVENS WERE MADE BY YAHUAH'S DABAR

Tahilliyim (Psalms) 33:1-9

1 Rejoice in Yahuah, you Tsadaqim. Praise is fitting for the upright.

2 Give thanks to Yahuah with the lyre. Sing praise to Him with an instrument of ten strings.

3 Sing to Him a renewed song. Play skillfully with a shout of joy.

4 Because:

THE DABAR OF YAHUAH IS UPRIGHT,

and all His work is done in Amunah (faithfulness).

5 He loves Tsadaqah and Mishpat. The earth is full of the Khasad (steadfast covenant kindness) of Yahuah.

6 # BY THE DABAR OF YAHUAH

THE HEAVENS WERE MADE,

and all their host by the Ruakh of His mouth.

7 He gathers the waters of the sea together like a heap. He places the depths in storehouses.

8 Let all the earth fear Yahuah. Let all inhabitants of the world stand in awe of Him.

9 Because:

HE SPOKE,

AND IT CAME TO BE.

HE COMMANDED,

AND IT STOOD.”

Notice the parallel.

THE DABAR OF YAHUAH.

Then:

HE SPOKE.

Then:

IT CAME TO BE.

The Dabar is Yahuah's effective speech.

**YAHUAH ALSO DESCRIBES HIS DABAR AS
SOMETHING HE SENDS**

Yasha 'yahu (Isaiah) 55:6-13

6 Seek Yahuah while He may be found. Call upon Him while He is near.

7 Let the wicked abandon his way and the crooked Adam his thoughts. Let him Shub (turn / return) to Yahuah:

AND HE SHALL HAVE COMPASSION UPON HIM.

And to our Alahym:

BECAUSE HE ABUNDANTLY FORGIVES.

8 “Because My thoughts are not your thoughts, and your ways are not My ways,” declares Yahuah.

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

10 For just as the rain and snow descend from the heavens and do not return there without watering the earth, causing it to bring forth and sprout, giving Zara‘ (seed) to the sower and bread to the eater,

11 # SO SHALL MY DABAR BE

WHICH GOES FORTH FROM MY MOUTH.

IT SHALL NOT RETURN TO ME EMPTY,

but:

IT SHALL DO WHAT I DESIRE,

and:

IT SHALL SUCCEED

IN THAT FOR WHICH I SENT IT.

12 For you shall go out with joy and be led forth in Shalum. The mountains and hills shall break forth into singing before you, and all the trees of the field shall clap their hands.

13 Instead of the thorn shall rise the cypress, and instead of the brier shall rise the myrtle. And it shall become for Yahuah a name, an enduring sign which shall not be cut off.”

Yahuah’s Dabar:

COMES FROM HIS MOUTH.

Yahuah:

SENDS IT.

It:

ACCOMPLISHES HIS DESIRE.

It:

SUCCEEDS IN HIS PURPOSE.

This is important because highly active language about Yahuah’s Dabar already exists before Yahukhanan opens with:

“THE DABAR.”

Active or even personified language by itself does not automatically prove that the Dabar is a second eternal person.

But neither can Yahukhanan 1 simply be reduced to ordinary spoken sounds.

We have to read what it actually says.

NOW WE ARE READY FOR “IN THE BEGINNING WAS THE WORD”

This is one of the strongest passages used to argue that Yahusha existed personally before creation and shared divine identity.

It deserves full treatment.

The surviving Greek begins:

Ἐν ἀρχῇ ἦν ὁ λόγος

En archē ēn ho logos

“In the beginning was the Logos.”

Then:

καὶ ὁ λόγος ἦν πρὸς τὸν θεόν

kai ho logos ēn pros ton theon

“And the Logos was with/toward the Alahym.”

Then:

καὶ θεὸς ἦν ὁ λόγος

kai theos ēn ho logos

“And the Logos was theos.”

The Greek term:

λόγος

logos

can carry senses including:

word,

speech,

message,

statement,

account,

reason,

expression,

depending upon context.

The exact lost Lashon Qana'an wording behind the Greek composition is:

UNKNOWN.

Therefore we should not falsely claim that a surviving Hebrew autograph proves Dabar stood there.

But Dabar is the obvious earlier Scroll category that must be investigated because Yahukhanan deliberately begins with creation language.

Now read the passage.

YAHUKHANAN (JOHN) 1:1-18

1 # IN THE BEGINNING WAS THE DABAR,

and:

THE DABAR WAS WITH ALAHYM,

and:

THE DABAR WAS ALAHYM.

2 This one was in the beginning:

WITH ALAHYM.

3 All things came to be through it, and apart from it nothing came to be which has come to be.

4 In it was life, and the life was the light of Adam.

5 And the light shines in darkness, and the darkness did not overcome it.

6 There came an Adam sent from Alahym whose name was Yahukhanan.

7 This one came for witness, so that he might testify concerning the light so that all might trust through him.

8 He was not the light, but came so that he might testify concerning the light.

9 The true light was coming into the world, the one enlightening every Adam.

10 It was in the world, and the world came to be through it, yet the world did not know it.

11 It came to its own, and its own did not receive it.

12 But as many as received it, to them authority was given to become children of Alahym, to those trusting in His Name,

13 who were brought forth not from bloods, nor from the desire of flesh, nor from the desire of an Adam:

BUT FROM ALAHYM.

14 # AND THE DABAR BECAME FLESH

AND DWELT AMONG US,

and we saw his honor, honor as of a unique Ben from a Father, full of favor and truth.

15 Yahukhanan testified concerning him and cried out, saying:

“This was the one concerning whom I said:

‘The one coming after me has come to be before me because he was before me.’”

16 And from his fullness we all received, favor upon favor.

17 Because the Turah was given through the earlier servant:

favor and truth came through Yahusha HaMashiach.

18 No one has seen Alahym at any time. The unique one, who is at the Father’s side, has made Him known.”

This passage cannot honestly be treated as insignificant.

Verse 14 says:

“THE DABAR BECAME FLESH.”

Then the narrative identifies the embodied revelation with:

YAHUSHA HAMASHIACH.

This is strong evidence for a pre-human dimension to Yahusha in the literary presentation of Yahukhanan.

We should say that plainly.

But does the passage prove:

YAHUSHA IS THE SAME PERSON AS THE FATHER?

No.

The passage itself says:

“THE DABAR WAS WITH ALAHYM.”

“WITH” expresses relationship.

Then later it speaks about:

THE FATHER

and the one who makes the Father known.

Therefore even the highest identity language in the opening does not collapse the Father and Yahusha into one person.

BUT WHAT DOES “THE DABAR WAS ALAHYM” MEAN?

This is where Greek grammar becomes important.

The clause is:

καὶ θεὸς ἦν ὁ λόγος

kai theos ēn ho logos

A simplistic argument sometimes says:

“There is no Greek article before theos, therefore it means ‘a god.’”

That is not grammatically secure.

Greek predicate nouns can appear without the article for grammatical reasons.

The absence of the article does not automatically create the English indefinite article:

“A.”

But the opposite simplistic claim is also unsafe.

The clause does not say:

ὁ λόγος ἦν ὁ θεός

in a form simply equating “the Logos” with “the God” already mentioned without distinction.

The preceding clause says the Logos was:

πρὸς τὸν θεόν

with or toward:

“THE THEOS.”

Then the predicate clause attributes:

THEOS

to the Logos.

The grammar therefore carries both:

DISTINCTION

and:

AN EXTREMELY HIGH DESCRIPTION OF THE DABAR.

Exactly how the predicate theos should be represented in English is debated.

A qualitative force is grammatically serious:

the Dabar possesses or expresses what belongs to the category described by theos.

A definite reading is also defended.

An indefinite “a god” reading is possible only through a larger grammatical and contextual argument, not merely because the article is absent.

Therefore evidence-chain honesty requires us to say:

THE GREEK IS STRONG HIGH-IDENTITY LANGUAGE.

But:

IT DOES NOT BY ITSELF SAY

“THE DABAR IS THE SAME PERSON AS THE FATHER.”

The first two clauses prevent that collapse.

VERSE 14 IS EVEN MORE IMPORTANT THAN VERSE 1 FOR THE INCARNATION QUESTION

Because verse 14 says:

“THE DABAR BECAME FLESH.”

There are at least two major ways this has been understood.

One reading says:

The Dabar was a personally existing heavenly being before creation and literally entered human existence as Yahusha.

Another reading says:

Yahuah’s eternal Dabar, purpose, wisdom, self-expression, and saving declaration became embodied and fully expressed in the human Yahusha.

Which interpretation carries the entire witness best?

That question cannot be settled merely by saying:

“Dabar means word.”

Nor can it be settled merely by saying:

“Later Christianity calls this incarnation.”

We need the entire Scroll.

And Yahukhanan itself contains evidence pointing toward genuine preexistence language that cannot simply be ignored.

Yahusha speaks of honor:

BESIDE THE FATHER BEFORE THE WORLD EXISTED.

Yahukhanan says the Dabar existed:

IN THE BEGINNING.

And the Dabar:

BECAME FLESH.

Those are strong data points.

So the responsible conclusion at this stage is:

PERSONAL PREEXISTENCE IS A SERIOUS READING OF YAHUKHANAN.

But even if personal preexistence is established, another question remains:

DOES PREEXISTENCE EQUAL BEING YAHUAH?

No.

Those are two separate propositions.

A being could exist before human birth without being the same person as Yahuah.

Therefore:

PREEXISTENCE

must not be silently converted into:

SAME-PERSON IDENTITY.

AND THERE IS A TEXTUAL PROBLEM IN VERSE 18 THAT MOST READERS NEVER HEAR ABOUT

The final verse of the opening contains a significant manuscript variation.

Some Greek witnesses preserve wording corresponding to:

“THE UNIQUE THEOS”

while others preserve wording corresponding to:

“THE UNIQUE BEN.”

That means the precise wording of Yahukhanan 1:18 is:

MANUSCRIPT-UNSTABLE.

Therefore we must not construct the entire identity doctrine upon that disputed phrase.

What is stable across the competing forms?

The final figure is distinguished relationally from:

THE FATHER.

And his function is to:

MAKE HIM KNOWN.

That stable structure matters more than pretending the textual variant does not exist.

SO WHAT CAN WE ACTUALLY SAY AT THIS POINT?

We can now say several things with different levels of certainty.

FIRST:

The claim:

“YAHUSHA IS LITERALLY THE FATHER”

does not survive the repeated witness.

Yahusha speaks to the Father.

Yahusha submits to the Father.

Yahusha is sent by the Father.

Yahusha receives from the Father.

Yahusha ascends to the Father.

Yahusha sits at the right hand of Yahuah.

Yahusha calls the Father:

“MY ALAHYM.”

The Father raises Yahusha.

These are repeated relational distinctions.

SECOND:

The claim:

**“YAHUSHA WAS MERELY AN ORDINARY TEACHER
WITH NO PRE-HUMAN SIGNIFICANCE”**

also faces serious textual problems.

Yahukhanan speaks of:

the Dabar in the beginning,

the Dabar with Alahym,

the Dabar involved in creation,

the Dabar becoming flesh,

and Yahusha speaking of honor beside the Father before the world existed.

Those passages must carry real weight.

THIRD:

The claim:

**“BECAUSE YAHUSHA PREEXISTED, HE MUST
THEREFORE BE THE SAME PERSON AS YAHUAH”**

does not logically follow.

Preexistence and same-person identity are different questions.

FOURTH:

The later Trinitarian claim is more sophisticated than same-person theology.

It says Father and Son are distinct persons while sharing one divine being or essence.

That formulation attempts to preserve both:

distinction,

and high divine language.

But the terminology of “one essence” and the formal three-person metaphysical formula are not the vocabulary used in the Tanakh passages we have examined.

Therefore that doctrine must be evaluated as:

A LATER THEOLOGICAL MODEL

that claims to explain the Scroll evidence.

It cannot simply be inserted into the text and then treated as though the Scroll itself stated the later formula word for word.

Whether the model successfully accounts for all the evidence is a separate question.

AND THERE ARE STILL PASSAGES THAT MUST BE TESTED BEFORE WE CAN CLOSE THE CASE

Because Yahukhanan 1 and Yahukhanan 8 are not the only texts used.

We still have to confront:

the conception of Yahusha,

the “Al with us” language,

the child called mighty Al,

the servant passages,

the statement that Yahusha existed in the “form of Alahym,”

the image of the invisible Alahym,

the firstborn language,

the claim that all things were created through him,

the passages in Ibrim describing the Ben,

and the question of worship, bowing, prayer, and authority.

And we have to do something else that is just as important.

We have to ask:

What Yahuah Said About the One Who Was Coming

WHAT DID YAHUAH HIMSELF SAY ABOUT THE ONE WHO WAS COMING?

Because the later writings cannot be allowed to invent an identity that contradicts the Nabiym.

If Yahuah already told us:

who would come,

whose servant he would be,

whose Ruakh would rest upon him,

who would put words in his mouth,

who would anoint him,

what line he would come through,

what authority he would receive,

why he would suffer,

why he would die,

why he would be raised,

and what he would eventually rule,
then those earlier promises are the measuring line.
So before we allow later theology to answer:

“WHO IS YAHUSHA?”

we have to go back again and ask:

“WHO DID YAHUAH SAY HE WOULD SEND?”

And that answer will take us directly into the promised Nabi (Prophet),
the suffering servant, the Dawidic Branch, the Ben, the Mashiach, the
shepherd, and the ruler whose authority comes from:

YAHUAH.

Because the ultimate question has never changed:

WHO IS GOD?

And the Scroll’s answer keeps directing us back to the One whose Name
is:

יהוה

YAHUAH.

**NOW WE HAVE TO FACE ONE OF THE STRONGEST
PASSAGES ABOUT YAHUSHA WITHOUT EXPLAINING
IT AWAY**

We have already established that Yahusha is not presented as the Father
himself.

We have already established that he is sent, anointed, given authority,
raised, exalted, and that after his resurrection he still speaks of:

“MY ALAHYM.”

So we are not going to repeat that evidence again.

Now we have to move forward and deal with the passages that appear to place Yahusha in an extraordinarily high position.

One of the strongest is Philippiym.

It contains several statements that have to be examined together:

Yahusha existed in the “form of Alahym.”

He “emptied himself.”

He took the “form of a servant.”

He became obedient unto death.

Alahym then highly exalted him.

Alahym gave him a Name above every name.

Every knee bows at the Name of Yahusha.

Every tongue acknowledges him as master.

And all of this ends:

TO THE HONOR OF ALAHYM THE FATHER.

We cannot take only the first half.

And we cannot take only the second half.

We have to carry the entire passage.

PHILIPPIYM (PHILIPPIANS) 2:1-11

1 Therefore, if there is any encouragement in Mashiach, if any comfort of love, if any sharing in Ruakh, if any compassion and mercy,

2 complete my joy by thinking the same thing, having the same love, being united in being and thinking one purpose.

3 Do nothing through selfish ambition or empty honor, but in humility
consider one another above yourselves,

4 each not looking only toward his own interests, but also toward the
interests of others.

5 Let this mind be in you which was also in Yahusha HaMashiach:

6 who:

EXISTING IN THE FORM OF ALAHYM,

did not regard equality with Alahym as something to be seized, exploited,
or grasped for his own advantage,

7 but:

EMPTIED HIMSELF,

taking:

THE FORM OF A SERVANT,

coming to be in the likeness of Adam.

And being found in appearance as an Adam,

8 # HE HUMBLER HIMSELF,

becoming:

OBEDIENT

unto death,

even death upon wood.

9 # THEREFORE ALAHYM

HIGHLY EXALTED HIM,

and:

GAVE TO HIM

the Name above every name,

10 so that:

AT THE NAME OF YAHUSHA

EVERY KNEE SHOULD BOW,

of those in the heavens,

upon the earth,

and beneath the earth,

11 and:

EVERY TONGUE SHOULD ACKNOWLEDGE

THAT YAHUSHA HAMASHIACH IS MASTER,

TO THE HONOR

OF ALAHYM THE FATHER.”

This passage is enormous.

And there are two major pieces of evidence in it that pull in directions people often try to separate.

First:

“EXISTING IN THE FORM OF ALAHYM.”

Second:

“ALAHYM HIGHLY EXALTED HIM.”

Both are there.

WHAT DOES “FORM OF ALAHYM” ACTUALLY SAY?

The Greek expression is:

μορφῇ θεοῦ

morphē theou

The word:

μορφή

morphē

can refer to form, appearance, mode of manifestation, or the form appropriate to a condition or status.

The phrase is unquestionably elevated.

We should not reduce it to:

“Yahusha was merely acting like a good man.”

That does not adequately account for the wording.

But notice what the passage does not say.

It does not say:

“YAHUSHA WAS THE FATHER.”

Nor does it simply say:

“YAHUSHA WAS YAHUAH.”

It says he existed:

“IN THE FORM OF ALAHYM.”

Then comes an even more difficult phrase.

DID YAHUSHA ALREADY POSSESS “EQUALITY WITH ALAHYM”?

The Greek expression includes:

τὸ εἶναι ἴσα θεῷ

to einai isa theō

Literally involving:

BEING EQUAL WITH ALAHYM.

But the dispute centers on what Yahusha did with that status.

The Greek word:

ἄρπαγμός

harpagmos

is difficult.

It can involve the idea of:

something seized,

something grasped,

something exploited,

or something used for one’s own advantage.

That means the passage should not be flattened into only one English slogan.

The point of the surrounding argument is humility.

Yahusha does not use his extraordinary status for selfish advantage.

Instead:

HE EMPTIES HIMSELF.

TAKES SERVANT FORM.

HUMBLES HIMSELF.

OBEYS.

That is why the passage begins by telling the readers:

“LET THIS MIND BE IN YOU.”

The theological statement is being used as an ethical model.

Do not grasp status.

Do not exalt yourself.

Humble yourself.

Serve.

Obey.

BUT “HE EMPTIED HIMSELF” DOES NOT SAY HE STOPPED BEING SOMETHING

The Greek verb is:

ἐκένωσεν

ekenōsen

from:

κενόω

kenoō

meaning to empty, make empty, make of no effect, or divest oneself in a contextual sense.

But the text itself tells us how the emptying happens.

It does not say:

“He emptied himself of deity.”

It says:

HE EMPTIED HIMSELF

by:

TAKING SERVANT FORM,

and:

COMING IN HUMAN LIKENESS.

Therefore the popular idea that the verse explicitly says Yahusha “emptied himself of being God” is not actually written.

That is an interpretation.

The text describes a movement toward:

HUMILIATION.

SERVICE.

HUMAN EXISTENCE.

OBEDIENCE.

DEATH.

**AND HERE IS THE PART THAT MUST NEVER BE
REMOVED**

Yahusha becomes:

OBEDIENT.

Obedient to whom?

The passage does not describe an independent supreme being deciding only for himself.

Its entire movement leads to:

“THEREFORE ALAHYM HIGHLY EXALTED HIM.”

That word:

“THEREFORE”

matters.

Yahusha humbles himself.

Yahusha obeys.

Yahusha dies.

THEREFORE

Alahym:

HIGHLY EXALTS HIM.

And:

GIVES TO HIM.

So the exalted position that follows his obedience is presented as:

GIVEN.

BUT THEN SOMETHING EXTRAORDINARY HAPPENS

The passage says:

EVERY KNEE

shall bow at the Name of Yahusha.

And:

EVERY TONGUE

shall acknowledge him as master.

Why is that extraordinary?

Because this language comes from a passage where Yahuah speaks about:

HIMSELF.

We cannot understand Philippiym 2 without reading that source.

YAHUAH SAYS EVERY KNEE SHALL BOW TO HIM

Yasha 'yahu (Isaiah) 45:18-25

18 Because thus says Yahuah:

the Creator of the heavens,

He is Alahym,

the One forming the earth and making it,

He established it.

He did not create it empty:

He formed it to be inhabited.

“I AM YAHUAH,

AND THERE IS NO OTHER.

19 I have not spoken in secret, in a dark place of the earth.

I did not say to the Zara' (seed / descendants) of Ya'aqob:

‘Seek Me in emptiness.’

I, Yahuah, speak Tsadaq (what is right):

declaring upright things.

20 Gather yourselves and come.

Draw near together, you survivors from the nations.

They have no knowledge who carry the wood of their carved image and
pray to an al that cannot save.

21 Declare and bring near.

Yes, let them take counsel together.

Who announced this from ancient time?

Who declared it from long ago?

WAS IT NOT I, YAHUAH?

AND THERE IS NO OTHER ALAHYM BESIDES ME.

A TSADAQ AL

AND A SAVIOR.

THERE IS NONE BESIDES ME.

22 # TURN TO ME

AND BE SAVED,

ALL THE ENDS OF THE EARTH,

because:

I AM AL,

AND THERE IS NO OTHER.

23 # BY MYSELF I HAVE SWORN.

The Dabar has gone out from My mouth in Tsadaq and shall not return:

TO ME

EVERY KNEE SHALL BOW.

EVERY TONGUE SHALL SWEAR.

24 Surely one shall say:

‘Only in Yahuah are Tsadaqah (right action / righteousness) and strength.’

To Him shall come all who were enraged against Him, and they shall be ashamed.

25 In Yahuah all the Zara‘ of Yashar‘al shall be declared right and shall boast.”

This is not ambiguous about the speaker.

The speaker repeatedly says:

“I AM YAHUAH.”

Then:

“THERE IS NO OTHER.”

Then:

“TO ME EVERY KNEE SHALL BOW.”

Now Philippiym applies that universal knee-bowing language to:

YAHUSHA.

That is one of the strongest high-identity arguments in the entire later witness.

We should say that directly.

SO DOES PHILIPPIYM 2 IDENTIFY YAHUSHA AS YAHUAH?

This is exactly where evidence-chain honesty becomes necessary.

There are several possible explanations.

THE STRONG TRINITARIAN READING

The passage takes a declaration belonging uniquely to Yahuah and includes Yahusha within it.

Therefore Yahusha participates in the divine identity while remaining personally distinguished from the Father.

This is a serious argument.

It should not be dismissed as though nothing unusual happened in the text.

THE SAME-PERSON READING

Yahusha is Yahuah Himself appearing as the Son.

But this has a much harder problem within the passage.

Because:

ALAHYM EXALTS YAHUSHA.

And:

ALAHYM GIVES TO YAHUSHA.

And the final honor goes:

TO ALAHYM THE FATHER.

The passage therefore maintains relational distinction.

So it does not naturally support the idea that Yahusha simply is the Father.

THE APPOINTED-AGENT READING

Yahuah grants His appointed Mashiach extraordinary authority and commands universal acknowledgment of him.

Bowing to Yahuah's appointed ruler honors:

YAHUAH WHO APPOINTED HIM.

That reading has strong agency precedent.

And the final words fit it:

“TO THE HONOR OF ALAHYM THE FATHER.”

But this reading still has to explain why language from Yahuah’s exclusive declaration in Yasha‘yahu is applied so directly to Yahusha.

That cannot simply be ignored.

**THEREFORE PHILIPPIYM 2 DOES NOT ALLOW A
CHEAP ANSWER**

It does not allow us to say:

“YAHUSHA WAS JUST AN ORDINARY MAN.”

The language is too high.

But it also does not allow us to erase:

THE FATHER.

Because Yahusha is exalted:

BY ALAHYM.

He receives:

FROM ALAHYM.

And his universal acknowledgment results:

IN THE HONOR OF ALAHYM THE FATHER.

The data have to remain together.

NOW ANOTHER PASSAGE GOES EVEN FURTHER

Qolosiyah describes Yahusha as:

THE IMAGE OF THE INVISIBLE ALAHYM.

FIRSTBORN OF ALL CREATION.

It says:

ALL THINGS WERE CREATED THROUGH HIM.

ALL THINGS WERE CREATED FOR HIM.

HE IS BEFORE ALL THINGS.

ALL THINGS HOLD TOGETHER IN HIM.

If we are going to answer:

WHO IS YAHUSHA?

and ultimately:

WHO IS YAHUAH?

we cannot skip this.

QOLOSIIYAH (COLOSSIANS) 1:9-20

9 Because of this, from the day we heard, we have not ceased praying for you and asking that you may be filled with the knowledge of His will in all wisdom and spiritual understanding,

10 so that you may walk worthily of Yahuah, pleasing Him in everything, bearing fruit in every good work and increasing in the knowledge of Alahym,

11 being strengthened with all power according to His honorable might, toward all endurance and patience with joy,

12 giving thanks:

TO THE FATHER,

who made you fit to share in the inheritance of the set-apart ones in light.

13 # HE DELIVERED US

from the authority of darkness:

AND TRANSFERRED US

into the reign of:

THE BEN OF HIS LOVE,

14 in whom we have redemption, the forgiveness of Khata'uth (sins / failures).

15 # HE IS THE IMAGE

OF THE INVISIBLE ALAHYM,

THE FIRSTBORN

OF ALL CREATION,

16 because in him all things were created:

things in the heavens,

things upon the earth,

visible things,

invisible things,

whether thrones,

dominions,

rulers,

or authorities.

ALL THINGS HAVE BEEN CREATED

THROUGH HIM

AND FOR HIM.

17 # AND HE IS BEFORE ALL THINGS,

**NOW WE HAVE TO FACE THE PASSAGES THAT
APPEAR TO GIVE YAHUSHA THE HIGHEST POSSIBLE
STATUS**

We have already established the relationship between:

Yahuah,

the Father,

and Yahusha.

We do not need to repeat everything already established.

Now we have to examine the passages that appear to place Yahusha at an almost unimaginable height.

These passages matter because they are among the strongest passages used to argue that Yahusha shares the identity of Yahuah Himself.

We cannot weaken them because they are difficult.

We cannot exaggerate them because they are powerful.

And we cannot throw Greek words at the reader and expect everyone to know what they mean.

So every important Greek word will be explained immediately.

The Greek pronunciation guides below are simple English reader sound-outs. They are not claims that we possess an audio recording of exact first-century pronunciation.

The first passage is one of the strongest.

“EXISTING IN THE FORM OF ALAHYM”

Philippiym (Philippians) 2:1-11

1 Therefore, if there is encouragement in Mashiach, if comfort from love, if fellowship of Ruakh, if compassion and mercy,

2 complete my joy by thinking in agreement, having the same love, united in being, thinking toward one purpose.

3 Do nothing from selfish ambition or empty honor, but in humility regard others above yourselves,

4 each one looking not only toward his own interests but also toward the interests of others.

5 Let this way of thinking be among you which was also in Yahusha HaMashiach,

6 who:

EXISTING IN THE FORM OF ALAHYM,

did not regard equality with Alahym as something to be seized, exploited, or used for his own advantage,

7 but:

EMPTIED HIMSELF,

taking:

THE FORM OF A SERVANT,

coming to be in human likeness.

8 And being found in appearance as an Adam,

HE HUMBLLED HIMSELF,

becoming:

OBEDIENT

unto death,

even death upon a stake.

9 # THEREFORE ALAHYM

HIGHLY EXALTED HIM

and:

BESTOWED UPON HIM

the Name above every name,

10 so that at the Name of Yahusha:

EVERY KNEE SHOULD BOW,

those in the heavens,

those upon the earth,

and those beneath the earth,

11 and:

EVERY TONGUE SHOULD CONFESS

that Yahusha HaMashiach is Master,

TO THE HONOR OF

ALAHYM THE FATHER.

We cannot properly understand this passage until we slow down and examine its actual words.

FIRST GREEK WORD: μορφή

μορφή

Transliteration: morphē

English sound-out: mor-FAY

Plain English meaning: form, shape, outward form, mode or condition in which something appears or exists.

The exact lost Lashon Qana‘an word behind this Greek term is:

UNKNOWN.

The phrase in verse 6 is:

ἐν μορφῇ θεοῦ

Transliteration: en morphē theou

Sound-out: en mor-FAY thay-OO

In plain English:

“IN THE FORM OF ALAHYM.”

The important word is morphē, form.

The passage then deliberately uses the same word again.

Verse 7 says:

μορφὴν δούλου

Transliteration: morphēn doulou

Sound-out: mor-FAYN DOO-loo

Plain English:

“FORM OF A SERVANT.”

So the text creates a direct comparison:

FORM OF ALAHYM

then:

FORM OF A SERVANT.

That contrast is intentional.

Something is happening to Yahusha's status or condition.

The passage describes movement downward.

From exalted condition,

to servant condition,

to human likeness,

to humiliation,

to obedience,

to death.

Then the movement reverses.

Death,

then exaltation,

then the Name,

then universal bowing,

then universal confession.

That structure is part of the evidence.

DOES μορφή MEAN "ESSENCE"?

This is where precision matters.

The Greek word used here is:

μορφή

morphē

It is not the later theological word:

οὐσία

Transliteration: ousia

Sound-out: oo-SEE-ah

Plain English meaning: being, substance, essence, that which something is in its underlying existence, depending on context.

Philippiym does not say:

“YAHUSHA WAS OF THE SAME OUSIA AS ALAHYM.”

That wording is not in this passage.

Therefore when later theology speaks of one divine “essence” or ousia, that is a theological attempt to explain the evidence.

It is not a quotation from Philippiym 2.

But the opposite mistake would be to weaken morphē theou until it means almost nothing.

The text clearly presents Yahusha in an extraordinarily elevated condition.

Whatever exact force morphē carries here, the contrast with “form of a servant” means the writer intends us to notice a real lowering.

DOES THIS PASSAGE POINT TO PREEXISTENCE?

The next words make that question unavoidable.

Verse 7 describes Yahusha as:

“TAKING”

the form of a servant.

And:

“COMING TO BE”

in human likeness.

This naturally reads as movement from one condition into another.

That is why Philippiym 2 is one of the strongest passages supporting some form of:

PRE-HUMAN EXISTENCE.

This agrees with the preexistence language we already examined in Yahukhanan.

We should not hide that evidence.

But we must keep two questions separate.

Question one:

DID YAHUSHA EXIST BEFORE HIS HUMAN LIFE?

Question two:

DOES THAT MAKE YAHUSHA THE SAME PERSON AS YAHUAH?

Those are not the same question.

Preexistence alone does not establish same-person identity.

NOW WE COME TO THE MOST DIFFICULT GREEK WORD IN THE PASSAGE

ἁρπαγμός

Transliteration: harpagmos

English sound-out: har-pag-MOSS

Plain English sense: something involving seizing, grasping, taking, holding onto, exploiting, or treating something as an advantage.

This word is important because it is rare and its exact force in Philippiym 2:6 is disputed.

The phrase concerns:

EQUALITY WITH ALAHYM.

The Greek expression for equality is:

ἴσα θεῷ

Transliteration: isa theō

Sound-out: EE-sa thay-OH

Plain English meaning: equal with Alahym, or on equality with Alahym.

The key question is what Yahusha does with that equality in connection with harpagmos.

There are two major possibilities.

READING ONE: HE POSSESSED THE STATUS BUT DID NOT EXPLOIT IT

Under this reading, Yahusha existed in the form of Alahym and did not treat equality with Alahym as something to use selfishly for his own advantage.

The idea would be:

He possessed extraordinary status.

But instead of clinging to privilege,

he humbled himself.

In simple English:

“HE DID NOT USE HIS EXALTED STATUS FOR HIMSELF.”

That interpretation fits the immediate lesson of the passage because the readers are being told to abandon selfish ambition and imitate Yahusha’s humility.

READING TWO: HE DID NOT TRY TO SEIZE EQUALITY

Under another reading, harpagmos carries more of the idea of something seized or grasped.

Then the passage could mean:

“HE DID NOT REGARD EQUALITY WITH ALAHYM AS SOMETHING TO GRAB.”

This reading produces a striking contrast with Adam.

Adam reached upward toward becoming “like Alahym.”

Yahusha does not grasp upward.

Instead:

HE GOES DOWNWARD.

He takes servant form.

He humbles himself.

He obeys.

He dies.

Under that reading Yahusha becomes the obedient Adam who refuses the path of self-exaltation.

WHICH READING IS CERTAIN?

Neither should be presented as if there is no grammatical debate.

The project's manuscript investigation classifies Philippiym 2:5-11 as:

STABLE TEXT

but the harpagmos clause as:

GRAMMATICALLY AMBIGUOUS.

Therefore the honest conclusion is:

**WE CANNOT BUILD THE ENTIRE IDENTITY OF
YAHUSHA ON ἄρπαγμός ALONE.**

But fortunately we do not have to.

Because verses 7 through 11 contain other statements whose grammatical relationships are much clearer.

“HE EMPTIED HIMSELF”

The Greek verb is:

ἐκένωσεν

Transliteration: ekenōsen

Sound-out: eh-keh-NOH-sen

It comes from:

κενόω

Transliteration: kenoō

Sound-out: keh-NOH-oh

Plain English meaning: to empty, make empty, make of no effect, give up advantage, or deprive of status or significance, depending upon context.

Verse 7 says:

“HE EMPTIED HIMSELF.”

But notice something extremely important.

The passage does not immediately explain this by saying:

“He emptied divine substance out of himself.”

Instead it explains the emptying through actions:

TAKING THE FORM OF A SERVANT.

COMING IN HUMAN LIKENESS.

HUMBLING HIMSELF.

BECOMING OBEDIENT.

The text does not say what physical or metaphysical substance left Yahusha.

Therefore claims such as:

“He emptied himself of deity”

or:

“He kept full deity but temporarily switched off certain attributes”

are theological explanations.

They are not the actual words of the passage.

What the passage directly tells us is that his emptying took the form of:

SELF-HUMBLING SERVICE.

“TAKING THE FORM OF A SERVANT”

The Greek word for servant here is:

δοῦλος

Transliteration: doulos

Sound-out: DOO-loss

Plain English meaning: servant, bondservant, one placed under the authority of another.

The phrase therefore places Yahusha in a position of willing submission.

And then verse 8 makes the point even stronger.

“BECOMING OBEDIENT”

The Greek word is:

ὕπηκοος

Transliteration: hypēkoos

Sound-out: hoo-PAY-ko-os

Plain English meaning: obedient, one who listens and submits, one who responds to authority.

The word describes Yahusha as:

OBEDIENT.

That creates an obvious question:

OBEDIENT TO WHOM?

The context answers through what follows.

After Yahusha’s obedience unto death:

ALAHYM EXALTS HIM.

So the passage maintains relationship.

Yahusha obeys.

Alahym responds.

**NOW WE COME TO ONE OF THE CLEAREST WORDS
IN THE ENTIRE PASSAGE**

Verse 9 begins:

“THEREFORE.”

The Greek is:

διὸ

Transliteration: dio

Sound-out: DEE-oh

Plain English meaning: therefore, for this reason, because of what has just been stated.

That single connecting word matters.

Why?

Because the exaltation in verse 9 is connected to Yahusha’s humility and obedience in verses 6 through 8.

The sequence is:

Yahusha humbles himself.

Yahusha takes servant form.

Yahusha becomes obedient.

Yahusha accepts death.

THEREFORE

something happens.

What?

“ALAHYM HIGHLY EXALTED HIM”

The Greek verb is:

ὑπερύψωσεν

Transliteration: hyperypsōsen

Sound-out: hoo-per-OOP-soh-sen

Plain English meaning: to exalt exceedingly, raise extremely high, elevate to the highest position.

The prefix intensifies the idea of raising.

So this is not merely:

“Alahym praised Yahusha.”

It is:

ALAHYM RAISED HIM TO AN EXTREMELY EXALTED POSITION.

Now watch the grammar.

Who performs the action?

ALAHYM.

Who receives the action?

YAHUSHA.

Alahym:

EXALTS.

Yahusha:

IS EXALTED.

That relationship is direct.

THEN THE TEXT SAYS ALAHYM “GAVE” SOMETHING TO YAHUSHA

The Greek word is:

ἐχαρίσατο

Transliteration: echarisato

Sound-out: eh-kha-REE-sa-toh

Plain English meaning: graciously gave, freely bestowed, granted, conferred as a gift.

So verse 9 does not merely say Yahusha possesses the Name.

It says:

ALAHYM BESTOWED IT UPON HIM.

Again we have:

GIVER.

and:

RECEIVER.

Yahusha receives something as the result of his obedient humiliation.

That must remain part of the interpretation.

WHAT “NAME” WAS GIVEN TO HIM?

The Greek word is:

ὄνομα

Transliteration: onoma

Sound-out: ON-oh-ma

Plain English meaning: name, but like Lashon Qana‘an Sham, a name can function as more than a sound or label. In context it can carry reputation, authority, standing, or recognized identity.

The passage says Yahusha receives:

“THE NAME ABOVE EVERY NAME.”

What exactly that means is debated.

Some understand the bestowed Name as the title:

MASTER.

Others connect it more directly to Yahuah’s own Name and authority because the next verses quote a passage where every knee bows to Yahuah.

We cannot settle that merely by translating onoma as “name.”

We have to examine the earlier Scroll quotation.

“EVERY KNEE SHOULD BOW”

The Greek verb is:

κάμψη

Transliteration: kampsē

Sound-out: KAMP-say

It comes from a verb meaning:

TO BEND.

In this sentence:

TO BEND THE KNEE.

In plain English:

TO KNEEL OR BOW.

But this language did not originate with Philippiym.

It is drawing directly from Yasha ‘yahu.

And there the speaker is unmistakably:

YAHUAH.

YAHUAH SAYS THAT EVERY KNEE SHALL BOW TO HIM

Yasha 'yahu (Isaiah) 45:18-25

18 Because thus says Yahuah, Creator of the heavens:

He is the Alahym,
the Former of the earth and its Maker.

He established it.

He did not create it empty.

He formed it to be inhabited.

“I AM YAHUAH,

AND THERE IS NO OTHER.

19 I have not spoken in secret, in a dark place of the earth.

I did not say to the Zara ' (seed / descendants) of Ya 'aqob:

‘Seek Me in emptiness.’

I am Yahuah:

SPEAKING TSADAQ

(WHAT IS RIGHT / JUST),

declaring upright things.

20 Gather yourselves and come.

Draw near together, survivors from the nations.

Those carrying the wood of their carved image have no knowledge, those
praying to an al which cannot deliver.

21 Declare and bring them near.

Let them take counsel together.

Who announced this from ancient time?

Who declared it from long ago?

WAS IT NOT I, YAHUAH?

And there is no other Alahym besides Me:

A TSADAQ AL

AND A DELIVERER.

THERE IS NONE BESIDES ME.

22 # TURN TO ME

AND BE DELIVERED,

all ends of the earth:

BECAUSE I AM AL,

AND THERE IS NO OTHER.

23 # BY MYSELF I HAVE SWORN.

A Dabar has gone out from My mouth in Tsadaqah and shall not return:

TO ME

EVERY KNEE SHALL BOW.

EVERY TONGUE SHALL SWEAR.

24 Surely one shall say:

‘In Yahuah are Tsadaqah and strength.’

To Him they shall come, and all those enraged against Him shall be ashamed.

25 In Yahuah all the Zara‘ of Yashar‘al shall be declared right and shall boast.”

Now examine the original Lashon Qana‘an root behind “bow.”

כרע

Paleo:

כרע

Root letters:

K-R-‘

Meaning:

TO BEND, CROUCH, KNEEL, OR BOW DOWN.

The actual earlier declaration is therefore not vague.

Yahuah says:

“TO ME EVERY KNEE SHALL BOW.”

Yet Philippiym applies that universal bowing language to:

YAHUSHA.

That is extremely important evidence.

It cannot be brushed aside.

**THIS IS ONE OF THE STRONGEST HIGH-IDENTITY
ARGUMENTS FOR YAHUSHA**

Here is the argument in its strongest form.

Yasha‘yahu says:

YAHUAH ALONE IS ALAHYM.

Yahuah says:

THERE IS NO OTHER.

Yahuah says:

TURN TO ME AND BE DELIVERED.

Yahuah says:

TO ME EVERY KNEE SHALL BOW.

Then Philippiym says:

**AT THE NAME OF YAHUSHA EVERY KNEE SHALL
BOW.**

Therefore a reader can reasonably argue:

The writer is placing Yahusha inside the unique honor that belongs to Yahuah.

That is not a weak argument.

It is one of the strongest arguments in the later Scrolls.

It needs to be faced directly.

**BUT DOES PHILIPPIYM SAY YAHUSHA REPLACED
YAHUAH?**

No.

The same passage says:

ALAHYM HIGHLY EXALTED YAHUSHA.

It says:

ALAHYM BESTOWED THE NAME UPON HIM.

And the passage ends by explaining where the confession ultimately leads.

The final Greek phrase contains:

εἰς δόξαν θεοῦ πατρός

Transliteration: eis doxan theou patros

Sound-out: ays DOK-san thay-OO pa-TROSS

Plain English:

“TO THE HONOR OF ALAHYM THE FATHER.”

The word:

δόξα

Transliteration: doxa

Sound-out: DOK-sa

means:

honor, reputation, splendor, esteem, glory.

In a Tanakh-rooted framework, Kabad language is often relevant to honor or weight, but the exact lost Lashon Qana‘an word behind this Greek occurrence is:

UNKNOWN.

What is not unknown is the grammar.

Every knee bows at Yahusha’s Name.

Every tongue confesses Yahusha HaMashiach as Master.

And the result is:

THE HONOR OF ALAHYM THE FATHER.

The text therefore holds two things simultaneously.

YAHUSHA RECEIVES EXTRAORDINARY UNIVERSAL HONOR.

And:

THAT HONOR TERMINATES IN THE HONOR OF THE FATHER WHO EXALTED HIM.

We cannot erase either side.

SO WHAT DOES PHILIPPIYM 2 ACTUALLY PROVE?

It strongly supports an extraordinarily elevated Yahusha.

It strongly supports some form of pre-human existence.

It places Yahusha in language drawn from Yahuah's own universal rule.

It presents universal bowing at Yahusha's Name.

It declares Yahusha Master.

But it also says:

ALAHYM EXALTED HIM.

ALAHYM BESTOWED UPON HIM.

YAHUSHA WAS OBEDIENT.

And the final honor returns to:

ALAHYM THE FATHER.

Therefore Philippiym does not allow us to reduce Yahusha to merely:

“AN ORDINARY HUMAN TEACHER.”

But neither does the passage simply say:

“YAHUSHA IS THE FATHER.”

The passage gives us:

EXTREME EXALTATION

together with:

RELATIONAL DISTINCTION.

That combination must remain.

NOW WE HAVE TO GO EVEN FURTHER

Because Qolosiyah says things that sound even stronger.

It calls Yahusha:

“THE IMAGE OF THE INVISIBLE ALAHYM.”

It calls him:

“FIRSTBORN OF ALL CREATION.”

Then it says all things were created:

IN HIM,

THROUGH HIM,

and:

FOR HIM.

If we are asking:

WHO IS GOD?

we cannot skip those statements.

But again, the Greek words have to be explained so an English reader actually knows what is being claimed.

“THE IMAGE OF THE INVISIBLE ALAHYM”

Qolosiyah (Colossians) 1:12-20

12 Giving thanks to:

THE FATHER,

who made you fit to share in the inheritance of the set-apart ones in light,

13 who rescued us from the authority of darkness and transferred us into:

THE REIGN OF THE BEN OF HIS LOVE,

14 in whom we have redemption, the release from Khata’uth (sins / failures).

15 He is:

THE IMAGE OF THE INVISIBLE ALAHYM,

FIRSTBORN OF ALL CREATION,

16 because in him all things were created,

those in the heavens,

and those upon the earth,

visible,

and invisible,

whether thrones,

dominions,

rulers,

or authorities:

AFTER YAHUSHA WAS RAISED, WHO DID HE CALL “MY ALAHYM”?

We have already established that while Yahusha walked among the people, he prayed to Yahuah, obeyed Yahuah, said he had been sent by Yahuah, received authority from Yahuah, and sought the will of the One who sent him.

We do not need to prove all of that again.

There is a sharper question left.

What happens after Yahusha is raised from death?

Does the distinction disappear?

Does Yahusha stop speaking of Yahuah as his Father and his Alahym (Mighty One)?

The answer is important because someone could argue that Yahusha spoke the way he did before his death only because of his earthly condition.

So we need to look beyond his death.

YAHUKHANAN (JOHN) 20:11-18

After Yahusha had been raised, Miryam stood outside the burial place weeping. As she wept, she bent down and looked into the burial place.

She saw two messengers in white sitting where the body of Yahusha had been, one at the head and one at the feet.

They said to her:

“Woman, why are you weeping?”

She answered:

“They have taken away my Master, and I do not know where they have placed him.”

After saying this, she turned around and saw Yahusha standing there, but she did not recognize that it was Yahusha.

Yahusha said to her:

“Woman, why are you weeping? Whom are you seeking?”

Thinking he was the keeper of the garden, she said:

“Sir, if you carried him away, tell me where you placed him, and I will take him.”

Yahusha said to her:

“Miryam.”

She turned and recognized him.

Yahusha then told her not to hold on to him, because he had not yet ascended to the Father.

Then he said:

“I am ascending to my Father and your Father, and to my Alahym and your Alahym.”

Miryam went and announced to the learners:

“I have seen the Master.”

And she reported what he had said to her.

Notice when this happens.

Yahusha has already been raised.

Yet he does not say:

“I am ascending to myself.”

He does not say:

“I was your Alahym while I appeared in flesh, but now the distinction is over.”

He says:

“My Father.”

And:

“My Alahym.”

The surviving Greek makes the relationship especially plain:

πατέρα μου καὶ πατέρα ὑμῶν

Patera mou kai patera hymōn

Meaning:

“My Father and your Father.”

Then:

θεόν μου καὶ θεὸν ὑμῶν

Theon mou kai theon hymōn

Meaning:

“My Alahym and your Alahym.”

The important word here is μου, pronounced roughly
moo, meaning “my.”

Yahusha is speaking possessively and relationally.

My Father.

My Alahym.

And this is after his resurrection.

That distinction does not disappear in the final prophetic writing either.

KHAZUN (REVELATION) 3:7-13

To the messenger of the assembly in Philadelphia write:

These are the words of the one who is set apart and true, who holds the key of Dawid, who opens and no one shuts, and shuts and no one opens:

“I know your works.

Look, I have placed before you an opened door that no one is able to shut.

You have little strength, yet you have guarded my Dabar (word/message) and have not denied my name.

Look, I will deal with those of the assembly of the adversary who say they are Yahudim but are not, and speak falsely.

I will cause them to come and bow before your feet, and they will know that I have loved you.

Because you guarded the word of my endurance, I also will guard you from the hour of testing that is coming upon the inhabited world, to test those dwelling upon the earth.

I am coming quickly.

Hold firmly to what you have so that no one takes your crown.

The one who overcomes, I will make a pillar in the dwelling place of my Alahym, and that one will never go out from it.

I will write upon that one the Name of my Alahym, and the name of the city of my Alahym, the renewed Yahrushalam that comes down out of the shamayim (heavens) from my Alahym, and I will write upon that one my renewed name.

The one who has an ear, let that one hear what the Ruakh says to the assemblies.”

This is difficult to ignore.

The exalted Yahusha says:

“My Alahym.”

Not once.

Again and again.

The dwelling place of my Alahym.

The Name of my Alahym.

The city of my Alahym.

Coming down from my Alahym.

Whatever theological explanation someone eventually places around these words, the words themselves must be allowed to remain what they are.

Yahusha speaks of One whom he calls:

“My Alahym.”

And the distinction continues even into the final ordering of the reign.

QORINTHIYM ALEPH (1 CORINTHIANS) 15:20-28

But now Mashiah (Anointed One) has been raised from the dead, the firstfruits of those who have fallen asleep.

For since death came through an Adam (human), the resurrection of the dead also comes through an Adam (human).

For just as in Adam all die, so also in Mashiah all will be made alive.

But each in the proper order:

Mashiah, the firstfruits.

Afterward, those belonging to Mashiah at his coming.

Then comes the completion, when he hands over the reign to Alahym the Father, after bringing every opposing rule, authority, and power to an end.

For he must reign until all enemies have been placed beneath his feet.

The last enemy to be destroyed is death.

For:

“He subjected everything beneath his feet.”

But when it says that everything has been subjected, it is evident that the One who subjected everything to him is excepted.

And when everything has been subjected to him, then the Ben himself will also be subjected to the One who subjected everything to him, so that Alahym may be all in all.

Look carefully at the movement.

Yahusha reigns.

Yahusha possesses enormous authority.

The enemies are placed beneath him.

Death itself is defeated.

But the passage explicitly makes one exception.

The One who subjected everything beneath Yahusha is not included among the things subjected to Yahusha.

Then the Ben himself is subjected to that One.

That means exaltation does not erase order.

Authority does not erase the One who gave authority.

Kingship does not erase the One who established the Malak (king/ruler).

Being Mashiach does not turn the Anointed One into the One who anointed him.

And being Ben does not turn the Ben into his own Father.

This settles something very specific.

It directly contradicts the claim that Yahuah and Yahusha are the same person.

But we need to be careful here because that is not exactly what historic Trinitarian theology claims.

Classical Trinitarian theology generally says the Father and the Son are distinct persons, while sharing one divine being or essence.

Therefore, showing that Yahusha speaks to the Father, is sent by the Father, or calls the Father “my Alahym” directly challenges a same-person doctrine, but it does not by itself settle every later argument concerning shared divine nature.

That question has to be tested by the strongest passages used to support it.

And that is exactly what we will do.

NOW WE HAVE TO FACE THE PASSAGES THAT APPEAR TO GIVE YAHUSHA THE HIGHEST DIVINE STATUS

We are not going to avoid them.

If we are asking who Yahuah is and who Yahusha is, then passages that appear to describe Yahusha with preexistence, creation, divine-form, throne, or divine-honor language must be examined just as seriously as the passages distinguishing him from Yahuah.

Otherwise we would only be collecting evidence for one side.

There are four major witnesses we still need to face.

1. “IN THE FORM OF ALAHYM”

PHILIPPIYM (PHILIPPIANS) 2:5-11

Have this way of thinking among yourselves that was also in Mashiach Yahusha:

Who, existing in the form of Alahym, did not regard equality with Alahym as something to be seized or exploited,

but emptied himself, taking the form of a servant, coming in human likeness.

And being found in appearance as an Adam (human), he humbled himself, becoming obedient unto death, even death by execution upon a stake.

Therefore Alahym highly exalted him and granted him the name above every name,

so that at the name of Yahusha every knee should bend, those in the shamayim (heavens), those upon the earth, and those beneath the earth,

and every tongue should confess that Yahusha HaMashiach is Master, to the honor of Alahym the Father.

This is unquestionably a high passage.

We should not weaken it.

The surviving Greek says:

ἐν μορφῇ θεοῦ

en morphē theou

Pronounced approximately:

en mor-FAY theh-OO

It means:

“in the form of Alahym.”

The important Greek word is:

μορφή

morphē

Pronounced:

mor-FAY

Meaning:

form, appearance, or mode of being, with the precise force debated in this passage.

Then comes one of the most disputed expressions:

τὸ εἶναι ἴσα θεῷ

to einai isa theō

Meaning:

“to be equal with Alahym” or “equality with Alahym.”

And then:

ἄρπαγμός

harpagmos

Pronounced approximately:

har-pag-MOSS

This is difficult.

It can carry the idea of something seized, grasped, exploited, or treated as an advantage.

That means interpreters disagree about whether the passage pictures Yahusha as already possessing equality and refusing to exploit it, or as refusing to seize equality for himself.

We should not pretend the Greek eliminates that debate.

But there are things the passage states clearly.

Yahusha humbles himself.

Yahusha becomes obedient.

Yahusha dies.

Then:

Alahym exalts Yahusha.

And:

Alahym grants something to Yahusha.

The Greek verb is:

ἐχαρίσατο

echarisato

Meaning:

granted, freely bestowed, or gave.

So even in one of the strongest exaltation passages in the later writings, the grammatical actors remain distinguishable.

One exalts.

The other is exalted.

One grants.

The other receives.

And the entire confession ends:

“to the honor of Alahym the Father.”

There is another major reason this passage cannot be treated casually.

The language about every knee bending strongly echoes Yasha'yahu (Isaiah), where Yahuah speaks about Himself.

That gives Philippiym 2 extraordinary significance.

But it creates a question that must be answered rather than hidden:

Is Yahusha being identified as Yahuah Himself, or is Yahuah giving His appointed Mashiach a position through which the honor ultimately returns to Yahuah?

Philippiym itself explicitly preserves the second part:

Alahym exalted him.

Alahym granted to him.

The confession honors Alahym the Father.

So the passage unquestionably gives Yahusha extraordinary exaltation.

What it does not explicitly say is:

“Yahusha is the same person as Yahuah.”

2. “THE IMAGE OF THE INVISIBLE ALAHYM”

QOLOSSIYIM (COLOSSIANS) 1:15-20

He is the image of the invisible Alahym, the firstborn of all creation,

because in him all things were created, those in the shamayim (heavens) and those upon the earth, visible and invisible, whether thrones or dominions or rulers or authorities.

All things have been created through him and toward him.

He is before all things, and in him all things hold together.

And he is the head of the body, the assembly.

He is the beginning, the firstborn from among the dead, so that in everything he might hold first place.

For all the fullness was pleased to dwell in him,

and through him to reconcile all things, whether things upon the earth or things in the shamayim (heavens), making peace through the blood of his execution.

This passage is even stronger concerning creation language.

The Greek calls Yahusha:

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου

eikōn tou theou tou aoratou

Meaning:

“the image of the invisible Alahym.”

The word:

εἰκών

eikōn

Pronounced approximately:

eye-KOHN

means:

image, representation, likeness.

Then comes:

πρωτότοκος πάσης κτίσεως

prōtotokos pasēs ktiseōs

Meaning:

“firstborn of all creation.”

πρωτότοκος

prōtotokos

Pronounced approximately:

pro-toh-TOH-kos

means:

firstborn.

But “firstborn” in the Scrolls does not automatically mean “first thing chronologically created.”

It can carry rank, inheritance, and supremacy.

We already established earlier in this article that Yashar‘al itself can be called Yahuah’s firstborn.

So the word must be interpreted from its context.

And this context immediately gives Yahusha supremacy:

Everything is described as being created through him and toward him.

He is before all things.

All things hold together in him.

That is extremely high language.

We should say that plainly.

But notice the opening description:

“the image of the invisible Alahym.”

An image represents another.

The text does not say:

“He is the invisible Alahym of whom he is the image.”

And the surrounding letter later speaks of Alahym raising Yahusha from the dead.

So once again we have both realities in the same witness:

Extraordinary status.

Extraordinary cosmic language.

And relational distinction.

The question is not whether Qolosiym presents Yahusha as important.

It presents him as far more than merely important.

The question is what category the writer intends that status to occupy.

And we cannot answer that responsibly by deleting either half of the evidence.

Ibrim 1 and the Highest Language

3. WHAT ABOUT IBRIM (HEBREWS) 1?

This is one of the strongest chapters in the entire discussion because it places multiple earlier Scroll passages around the Ben.

IBRIM (HEBREWS) 1:1-14

Long ago, Alahym spoke to the fathers in many portions and in many ways through the Nabiym (Prophets).

In these last days He has spoken to us through a Ben, whom He appointed heir of all things, through whom He also made the ages.

The Ben is the radiance of His honor and the imprint of His reality, sustaining all things by the word of his power.

After making purification for sins, he sat down at the right hand of the Majesty in the heights,

having become as much greater than the messengers as the name he inherited is greater than theirs.

For to which of the messengers did He ever say:

“You are My Ben. Today I have brought you forth”?

And again:

“I will be Father to him, and he will be Ben to Me”?

And when He again brings the firstborn into the inhabited world, He says:

“Let all the messengers of Alahym bow before him.”

Concerning the messengers He says:

“He makes His messengers winds, and His servants a flame of fire.”

But concerning the Ben:

“Your throne, O Alahym, is through the age of the age, and the scepter of uprightness is the scepter of your reign.

You loved righteousness and hated Turahlessness. Therefore Alahym, your Alahym, has anointed you with the oil of gladness beyond your companions.”

And:

“You, Master, laid the foundation of the earth in the beginning, and the shamayim (heavens) are the works of your hands.

They will perish, but you remain.

They will all wear out like a garment.

Like a covering you will roll them up, and like a garment they will be changed.

But you remain the same, and your years will never end.”

But to which of the messengers has He ever said:

“Sit at My right hand until I place your enemies as a footstool beneath your feet”?

Are they not all serving ruakhim (spirits), sent out for service for the sake of those who are about to inherit deliverance?

TWO GREEK WORDS IN THIS CHAPTER MUST BE EXAMINED DIRECTLY.

The first describes the Ben in relation to the esteem of Alahym:

ἀπαύγασμα

apaugasma

Pronunciation: ah-POW-gas-mah

Meaning: radiance, effulgence, brightness.

This word describes an extraordinarily close relationship between the Ben (Son) and the esteem of Alahym. But the noun by itself does not settle the later metaphysical question of whether that relationship should be understood as shared essence, derivation, representation, agency, or another mechanism.

The second word:

χαρακτήρ

charaktēr

Pronunciation: kha-rak-TAIR

Meaning: impression, exact imprint, representation produced by an original.

That word genuinely presents Yahusha as the precise representation of another.

Ibrim 1 gives Yahusha extraordinarily elevated language. He is not presented as merely another Nabi (Prophet). Yet the same passage maintains relational distinction. The Ben (Son) is appointed, inherits, is addressed with elevated language, and is then told, “Alahym, your Alahym, has anointed you.” Therefore the chapter must be allowed to establish both Yahusha’s extraordinary status and his continuing relationship to the One called “your Alahym.” The text supplies both

statements. A later metaphysical system explaining exactly how they coexist is interpretation beyond those statements.

Do not weaken Ibrim 1.

Do not use it to prove more than it proves.

And do not use the relational language to erase its extraordinary language.

This chapter cannot be dismissed.

It places extraordinary titles and earlier Scroll language around the Ben.

But there is one line inside the same chapter that must not be removed:

“Therefore Alahym, your Alahym, has anointed you.”

The surviving Greek is:

διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου

dia touto echrisen se ho theos, ho theos sou

Meaning:

“Therefore Alahym, your Alahym, anointed you.”

There are two grammatical roles.

The one doing the anointing.

And the one being anointed.

And the one being anointed is said to have:

“your Alahym.”

That agrees remarkably with Yahusha’s post-resurrection statement:

“my Alahym.”

Yet Ibrim also applies exceptionally high language to the Ben.

Both pieces of evidence belong on the table.

This is precisely why we cannot build the answer from one isolated title.

4. THE SHALIACHIM GIVE US ONE OF THEIR CLEAREST FORMULAS

QORINTHIYM ALEPH (1 CORINTHIANS) 8:4-6

Concerning the eating of things offered to idols, we know that an idol is nothing in the world and that there is no Alahym except One.

For even if there are those called alahym, whether in the shamayim (heavens) or upon the earth, as indeed there are many called alahym and many called masters,

yet for us there is:

one Alahym, the Father,

from whom are all things,

and we are for Him,

and:

one Master, Yahusha HaMashiach,

through whom are all things,

and we through him.

A major Trinitarian interpretation must be stated at full strength before it is tested.

It argues that Sha'ul is deliberately reformulating the ancient one-Alahym confession, the Shema, around the Father and Yahusha. On this reading, "one Alahym, the Father" and "one Master, Yahusha Mashiach" do not establish two deities. Instead, Yahusha is understood as included within the unique divine identity while remaining personally distinct from the Father.

THAT IS AN INTERPRETATION OF THE CONSTRUCTION.

It deserves to be taken seriously.

But now examine what the verse itself directly says.

Of the Father:

ἐξ οὗ

ex hou

Pronunciation: ex hoo

Meaning: from whom.

Of Yahusha:

δι' οὗ

di' hou

Pronunciation: dee hoo

Meaning: through whom.

Read the structure carefully.

One Alahym: the Father.

From whom are all things.

Then:

One Master: Yahusha HaMashiach.

Through whom are all things.

This is not language that makes Yahusha insignificant.

Quite the opposite.

Yahusha is placed directly into an extraordinary cosmic relationship with creation and with the people of Alahym.

But the grammatical distinction remains:

from the Father
and
through Yahusha HaMashiach.

Source.

And appointed mediator.

The passage does not say there are two competing mighty ones.

Neither does it say the Father and Yahusha are the same person.

It gives each a distinct relational description within one confession.

Qorinthiym Aleph 8:6 gives Yahusha an extraordinary position beside the confession of the one Alahym, and the Trinitarian argument that this deliberately includes Yahusha within the divine identity deserves serious consideration. But the verse itself also distinguishes the Father as the One from whom all things are and Yahusha Mashiach as the one through whom all things are. The grammar therefore establishes distinction of relation and function. Whether this means two persons sharing one divine essence, or the one Alahym acting through His uniquely exalted Mashiach, is the theological question being debated. The prepositions themselves do not supply the complete metaphysical answer.

THEREFORE WE CANNOT SOLVE THIS BY GOING TO EITHER EXTREME

One extreme says:

“Yahusha is simply Yahuah Himself, with no meaningful distinction.”

The repeated sender, receiver, Father, Ben, anointing, resurrection, exaltation, subjection, and “my Alahym” language will not allow that statement to stand without qualification.

The opposite extreme says:

“Yahusha was merely an ordinary teacher and nothing more.”

The later writings will not allow that either.

They give Yahusha extraordinary authority.

They associate him with creation.

They call him the image of the invisible Alahym.

They describe the fullness dwelling in him.

They place him above the messengers.

They place him at Yahuah’s right hand.

They apply extraordinary earlier Scroll language to him.

They describe every knee bending at his name.

They describe all things coming through him.

So we cannot reduce Yahusha merely to “a teacher.”

The evidence requires something much greater.

But neither can we silently erase the One whom Yahusha himself calls:

“my Alahym.”

That relationship survives his resurrection.

It survives his exaltation.

It survives his reign.

And according to Qorinthiym Aleph 15, it remains even when the final enemy has been defeated.

ONE CORRECTION MUST BE MADE BEFORE WE LEAVE THIS QUESTION

Earlier in this article we examined the opening of Yahukhanan (John), including Yahukhanan 1:18.

That verse must not be presented as though every early manuscript preserves exactly the same wording.

It does not.

YAHUKHANAN (JOHN) 1:18 IS MANUSCRIPT-UNSTABLE

The surviving Greek manuscript tradition contains an important variation.

One major reading is essentially:

μονογενὴς θεός

monogenēs theos

Meaning approximately:

“the unique Alahym” or “the one-of-a-kind Alahym.”

Another reading is:

ὁ μονογενὴς υἱός

ho monogenēs huios

Meaning:

“the unique Ben.”

Therefore, where the earlier portion of this article presented “unique Ben” without identifying the textual variation, that needs correction.

The correct statement is:

Yahukhanan 1:18 is MANUSCRIPT-UNSTABLE at this point.

We cannot responsibly build the entire identity of Yahusha upon whichever reading happens to support a preferred conclusion.

And the Greek word:

μονογενής

monogenēs

Pronounced approximately:

mo-no-geh-NAYS

primarily carries the sense of:

unique, one-of-a-kind, the only one of its kind.

It should not automatically be turned into a claim of biological procreation.

The Turah Question

That distinction matters greatly when people hear the English expression “only begotten Son” and imagine that the Scroll is describing Yahuah producing offspring in the manner of a physical being.

That is not something the Greek word itself establishes.

SO WHERE DOES THE EVIDENCE ACTUALLY LEAVE US?

The strongest passages have now been allowed to speak.

Not just the passages showing distinction.

Not just the passages showing exaltation.

Both.

The evidence does not support reducing Yahusha to an insignificant human teacher.

The evidence also does not support collapsing Yahuah and Yahusha into the same person.

Yahuah is the One who sends.

Yahusha is the one sent.

Yahuah is the One who anoints.

Yahusha is the Mashiach (Anointed One).

Yahuah raises him.

Yahuah exalts him.

Yahuah grants authority to him.

Yahusha reigns by that authority.

Yahusha calls Yahuah:

“my Father.”

And after being raised:

“my Alahym.”

Yet Yahusha also occupies an extraordinary position in the later witness that cannot honestly be minimized.

That means we stop where the evidence stops.

We do not invent what the text does not explain.

We do not force later philosophical vocabulary backward into earlier Scrolls merely because later theology developed categories such as “essence,” “substance,” and technical definitions of divine persons.

And we do not remove the high statements about Yahusha simply because they create difficult questions.

We preserve both sides of the witness.

Now only one major doctrinal claim stands between us and the final blood question:

If Yahusha did not come to abolish Yahuah’s Turah (Torah), what do we do with the passages people use to say that the Turah, the Shabbath, the appointed times, and the earlier covenant order were abolished after his death?

That is the next and final Turah test.

BUT WHAT ABOUT “THE MINISTRY OF DEATH WRITTEN ON STONES”?

This is one of the remaining passages that must be faced because it specifically mentions what was:

WRITTEN ON STONES.

That immediately connects the discussion to the stone tablets.

So what is the writer actually saying?

QORINTHIYM BET (2 CORINTHIANS) 3:1-18

1 Are we beginning again to recommend ourselves? Or do we need, as some do, letters of recommendation to you or from you?

2 You are our letter, written upon our hearts, known and read by everyone,

3 being made evident that you are a letter of Mashiach (Anointed One), served through us, written not with ink but with the Ruakh (Spirit) of the living Alahym, not upon tablets of stone but upon tablets of human hearts.

4 Such confidence we have through Mashiach toward Alahym.

5 Not that we are sufficient from ourselves to consider anything as coming from ourselves. Our sufficiency is from Alahym,

6 who also made us sufficient as servants of a renewed Bariyth (covenant), not merely of letter but of Ruakh (Spirit), because the letter kills, but the Ruakh gives life.

7 But if the service associated with death, engraved in letters upon stones, came with honor, so that the children of Yashar‘al were not able to look steadily at the face of the servant because of the honor of his face, an honor that was fading,

8 how much more shall the service of the Ruakh (Spirit) be with honor?

9 For if the service associated with condemnation had honor, much more does the service associated with Tsadaqah (rightness / being declared right) overflow in honor.

10 Indeed, what had been honored has, in this respect, been surpassed because of the surpassing honor.

11 For if what was fading came through honor, much more what remains is in honor.

12 Therefore, having such expectation, we use great openness,

13 and not as the servant who placed a covering over his face so that the children of Yashar'al would not gaze at the outcome of what was fading.

14 But their understanding became hardened. For until this day, at the reading of the old Bariyth (covenant), the same covering remains, not being lifted, because in Mashiach it is removed.

15 But even to this day, whenever the servant is read, a covering lies upon their heart.

16 But whenever one turns toward Yahuah, the covering is removed.

17 And Yahuah is Ruakh, and where the Ruakh of Yahuah is, there is freedom.

18 And all of us, with uncovered face, beholding as in a mirror the honor of Yahuah, are being transformed into the same image from honor to honor, as from Yahuah, the Ruakh.

The difficult expression is:

“THE LETTER KILLS.”

The surviving Greek word translated letter is:

γράμμα

gramma

Pronounced:

GRAHM-mah.

Plain English meaning:

a written character, something written, a letter, or written text.

This is where English words such as grammar ultimately connect linguistically.

Then the passage says:

“THE SERVICE ASSOCIATED WITH DEATH”

The Greek expression contains:

διακονία τοῦ θανάτου

diakonia tou thanatou

Pronounced approximately:

dee-ah-ko-NEE-ah too THAH-nah-too.

Plain English:

service/ministry associated with death.

διακονία, diakonia means service, ministry, or
administration.

θάνατος, thanatos means death.

The passage then describes this as:

ἐν γράμμασιν ἐντετυπωμένη λίθοις

en grammasin entetypōmenē lithois

Meaning:

“engraved in letters upon stones.”

So yes.

The stone tablets are genuinely in view.

We should not deny that.

But does the passage say:

“YAHUAH’S COMMANDMENTS WERE EVIL”?

No.

Does it say:

**“MURDER, ADULTERY, IDOLATRY, THEFT, AND
COVETING ARE NOW RIGHT”?**

No.

The argument is contrasting the administration associated with condemnation and death with the life-giving work of Ruakh (Spirit).

And that heart language did not suddenly appear in Qorinthiym.

Yahuah had already said the renewed Bariyth (covenant) would involve His Turah (instruction) being placed:

WITHIN THEM

and written:

UPON THEIR HEART.

So the movement is not naturally:

Yahuah had a righteous standard, then decided the standard was bad.

It is:

the external written witness condemns the violator, while Yahuah’s Ruakh transforms the person inwardly.

That distinction matters.

A command saying:

“YOU SHALL NOT MURDER”

can expose a murderer as guilty.

The fact that the command exposes guilt does not make murder righteous.

The problem is not that Yahuah’s standard became evil.

The problem is the human being violating it.

That is why this passage cannot be isolated from everything we have already established.

And we do not need another entire section proving that point.

We move forward.

WHAT ABOUT “A CHANGE OF THE LAW” IN IBRIM?

This passage is more difficult because the surviving Greek genuinely uses *nomos*, the common Greek word translated “law.”

So we cannot answer it by saying:

“The word law is not there.”

Here it is.

We have to determine what is changing and why.

IBRIM (HEBREWS) 7:11-28

11 If completion had been through the Lewiy priesthood, for under it the people received the governing instruction, what further need would there have been for another Kahan (priest) to arise according to the order of Malki-Tsadaq rather than being called according to the order of Aharun?

12 For when the priesthood is changed, there necessarily occurs a change concerning the governing instruction also.

13 For the one concerning whom these things are spoken belonged to another tribe, from which no one had served at the altar.

14 For it is evident that our Master arose from Yahudah, concerning which tribe the earlier servant said nothing about priests.

15 And this becomes even more evident if another Kahan (priest) arises according to the likeness of Malki-Tsadaq,

16 who became such not according to a command concerning fleshly descent, but according to the power of an indestructible life.

17 For it is witnessed:

“You are a Kahan (priest) continually according to the order of Malki-Tsadaq.”

18 For there is a setting aside of the preceding command because of its weakness and inability in accomplishing this particular completion,

19 for the governing instruction brought nothing to completion in that respect, but a better expectation is introduced, through which we draw near to Alahym.

20 And this did not happen without an oath.

21 For those priests became priests without an oath, but this one through the One saying to him:

“Yahuah has sworn and shall not change His purpose: You are a Kahan (priest) continually.”

22 By so much Yahusha has become guarantor of a better Bariyth (covenant) arrangement.

23 And the former priests were many because death prevented them from continuing,

24 but because this one continues, he possesses a priesthood that does not pass away.

25 Therefore he is able to deliver completely those drawing near to Alahym through him, because he continually lives to intercede for them.

26 For such a Kahan (priest) was fitting for us, set apart, without evil, undefiled, separated from sinners, having become higher than the heavens,

27 who does not need daily, like those Kahaman (priests), first to offer sacrifices concerning his own failures and then those of the people, because this he did once when he offered himself.

28 For the governing instruction appoints as Kahaman (priests) men having weakness, but the word of the oath, which came afterward, appoints a Ben who has been brought to completion continually.

Now we need the Greek behind the famous statement.

Verse 12 says:

μετατιθεμένης γὰρ τῆς ἱερωσύνης

metatithemenēs gar tēs hierōsynēs

Pronounced approximately:

meh-tah-tee-theh-MEH-nays gar tays heh-ro-SOO-nays.

Plain English:

“FOR THE PRIESTHOOD BEING CHANGED / TRANSFERRED...”

The key word comes from:

μετατίθημι

metatithēmi

Pronounced:

meh-tah-TEE-thay-mee.

Meaning:

to transfer, change, move from one position to another.

Then:

ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται

ex anankēs kai nomou metathesis ginetai

Plain English:

**“OF NECESSITY A CHANGE/TRANSFER CONCERNING
NOMOS ALSO OCCURS.”**

The critical noun is:

μετάθεσις

metathesis

Pronounced:

meh-TAH-theh-sis.

Meaning:

change, transfer, removal, or alteration of position.

And:

νόμου

nomou

Pronounced:

NO-moo.

It is a form of:

νόμος

nomos

Meaning:

law, governing instruction, established rule, according to context.

So we should be completely honest:

**IBRIM 7 REALLY DOES SPEAK OF A CHANGE
CONCERNING NOMOS.**

The question is:

**WHICH PART OF THE GOVERNING ORDER IS THE
CHAPTER DISCUSSING?**

The chapter tells us.

Priesthood.

Tribal qualification.

Who may serve as Kahan (priest).

Aharunic succession.

Death preventing priests from continuing.

The appointment of another Kahan (priest) according to the order of Malki-Tsadaq.

That is the immediate subject.

Therefore the passage itself does not say:

“Because the priesthood changed, loving Yahuah is abolished.”

It does not say:

“Do not murder is abolished.”

It does not say:

“Do not commit adultery is abolished.”

It does not say:

“Shabbath is abolished.”

It says that a priestly change necessarily affects the governing instruction concerning that priesthood.

That is a real change.

We should not hide it.

But neither should we enlarge the statement beyond the subject the writer is actually discussing.

THEN IBRIM SAYS THE EARLIER COVENANT IS BECOMING “OBSOLETE”

This is another passage that must be allowed to say exactly what it says.

IBRIM (HEBREWS) 8:1-13

1 Now the main point of the things being said is this: we have such a Kahan HaGadul (high priest), who sat at the right hand of the throne of the Majesty in the heavens,

2 a servant of the set-apart place and of the true dwelling that Yahuah established, not Adam (human).

3 For every Kahan HaGadul (high priest) is appointed to offer gifts and sacrifices. Therefore it is necessary that this one also have something to offer.

4 If he were upon the earth, he would not be a Kahan (priest), since there are those offering gifts according to the governing instruction,

5 who serve a copy and shadow of the heavenly things, just as the earlier servant was warned when he was about to complete the dwelling:

“See that you make everything according to the pattern shown to you upon the mountain.”

6 But now Yahusha has obtained a more excellent service, by as much as he is mediator of a better Bariyth (covenant), which has been established upon better promises.

7 For if that first arrangement had been without fault in accomplishing its purpose, no place would have been sought for a second.

8 But finding fault with them, He says:

“Look, days are coming, says Yahuah, when I shall establish a renewed Bariyth (covenant) with the house of Yashar‘al and with the house of Yahudah,

9 not according to the Bariyth (covenant) that I made with their fathers in the day when I took them by their hand to lead them out of Mitsrayim (Egypt), because they did not remain in My Bariyth (covenant), and I did not continue toward them in the same manner, says Yahuah.

10 Because this is the Bariyth (covenant) that I shall establish with the house of Yashar‘al after those days, says Yahuah:

I SHALL PLACE MY GOVERNING INSTRUCTION INTO THEIR UNDERSTANDING,

AND UPON THEIR HEARTS I SHALL WRITE IT.

AND I SHALL BE THEIR ALAHYM,

AND THEY SHALL BE MY PEOPLE.

11 And they shall not each teach his fellow citizen and each his brother, saying, ‘Know Yahuah,’ because all shall know Me, from the least of them to the greatest,

12 because I shall be compassionate toward their unrighteousness, and their failures I shall remember no more.”

13 In saying “renewed,” He has made the first old. And what is becoming old and aging is near disappearance.

Now the Greek word people hear as:

“OBSOLETE”

comes from:

παλαιόω

palaioō

Pronounced approximately:

pah-lai-OH-oh.

Meaning:

to make old, treat as old, cause to become aged or obsolete.

Verse 13 genuinely says that the first covenantal arrangement is becoming old.

We should not erase that.

But what does the very quotation used to prove this renewed covenant contain?

YAHUAH’S INSTRUCTION WRITTEN WITHIN THE PEOPLE.

That is the crucial internal evidence.

The writer does not quote Yirmiyahu saying:

“I shall remove My Turah (instruction) from their lives.”

The prophecy says the opposite.

The failure identified is also important.

Verse 8 says He finds fault:

WITH THEM.

The covenant people failed to remain faithful.

The promised answer is an inwardly written relationship in which Yahuah says:

“I SHALL BE THEIR ALAHYM.”

And:

“THEY SHALL BE MY PEOPLE.”

Therefore we must distinguish:

a covenantal administration becoming old
from:

Yahuah reversing His definition of right and wrong.

Those are not automatically the same statement.

And this passage is heavily concerned with priesthood, sanctuary, sacrifice, mediation, and covenant access.

That context cannot be discarded.

FINALLY, WHAT ABOUT MA‘ASHAH 15?

This is probably the last major passage we need before closing the Turah question.

The issue is people from the nations entering the assembly.

Were they told:

“ONLY FOUR COMMANDS APPLY TO YOU FOR THE REST OF YOUR LIFE”?

Read what happened.

MA'ASHAH (ACTS) 15:1-21

1 Certain men came down from Yahudah and were teaching the brothers:

“Unless you are circumcised according to the custom handed down through the earlier servant, you cannot be delivered.”

2 Therefore, after no small disagreement and debate arose between them and Sha'ul and Barnaba, they appointed Sha'ul, Barnaba, and some others to go up to Yahrushalam concerning this question.

3 Being sent on their way by the assembly, they passed through Phoenicia and Samaria, describing the turning of people from the nations, causing great joy among all the brothers.

4 When they arrived in Yahrushalam, they were received by the assembly, the Shaliachim (sent emissaries), and the elders, and they reported everything Alahym had done with them.

5 But some from the sect of the Pharisees who had come to belief stood up, saying:

“It is necessary to circumcise them and command them to guard the Turah (instruction) associated with the earlier servant.”

6 The Shaliachim (sent emissaries) and elders gathered to examine this matter.

7 After much discussion, Kaphah stood and said to them:

“Brothers, you know that from earlier days Alahym chose among you that through my mouth the nations should hear the Dabar (message / word) of the good report and believe.

8 And Alahym, who knows the heart, testified concerning them by giving them Ruakh Qadash just as He did to us,

9 and He made no distinction between us and them, cleansing their hearts by Amunah (faithful trust).

10 Therefore why are you testing Alahym by placing upon the neck of the learners a yoke that neither our fathers nor we were able to bear?

11 But through the favor of the Master Yahusha we trust that we shall be delivered in the same manner as they.”

12 Then the entire multitude became silent and listened as Barnaba and Sha’ul described the signs and wonders Alahym had performed through them among the nations.

13 After they became silent, Ya‘aqob answered:

“Brothers, listen to me.

14 Shim‘un has explained how Alahym first visited the nations to take from them a people for His Name.

15 And the Dabarim (words) of the Nabiym (Prophets) agree with this, as it is written:

16 ‘After these things I shall return and rebuild the fallen dwelling of Dawid. I shall rebuild its ruins and restore it,

17 so that the remainder of Adam may seek Yahuah, even all the nations upon whom My Name has been called, says Yahuah, who does these things,

18 known from ancient time.’

19 Therefore my judgment is that we should not trouble those from the nations who are turning toward Alahym,

20 but write to them to abstain from the pollutions of idols, from sexual immorality, from what is strangled, and from blood.

21 For from ancient generations the earlier servant has those proclaiming him in every city, being read in the assemblies every Shabbath.”

Now identify the actual dispute.

Verse 1 does not merely say:

“Should people obey Yahuah?”

It makes a salvation requirement:

“UNLESS YOU ARE CIRCUMCISED... YOU CANNOT BE DELIVERED.”

That is the controversy.

Then verse 5 shows the stricter position being argued.

The council refuses to make circumcision and complete conversion to the established ethnic-religious pattern the entrance requirement for people from the nations.

Instead, they give immediate prohibitions involving:

idolatrous pollution,

sexual immorality,

strangled meat,

and blood.

But then comes verse 21.

And verse 21 is often left out of the argument.

The Greek begins:

Μωϋσῆς γὰρ

Mōysēs gar

Plain English:

“FOR MOSES...”

Then:

ἐκ γενεῶν ἀρχαίων

ek geneōn archaiōn

Meaning:

“FROM ANCIENT GENERATIONS.”

Then the text says he is:

ἀναγινωσκόμενος

anaginōskomenos

Pronounced approximately:

ah-nah-ghee-no-SKOH-meh-nos.

Meaning:

“BEING READ.”

And when?

κατὰ πᾶν σάββατον

kata pan sabbaton

Plain English:

“EVERY SHABBATH.”

That does not prove by itself that the writer intended every person from the nations immediately to become responsible for every command in precisely the same covenantal application as every ancient priest, ruler, farmer, landholder, or native-born member of Yashar‘al.

We should not make the passage say more than it says.

But neither does the chapter say:

**“THESE FOUR THINGS ARE THE ONLY COMMANDS
THESE PEOPLE WILL EVER NEED TO KNOW.”**

If that were the intended rule, verse 21 would be an unusual thing to add:

**THE EARLIER INSTRUCTION IS BEING READ EVERY
SHABBATH.**

The most cautious conclusion is this:

The council rejected circumcision as a prerequisite for deliverance and entry.

It established immediate minimum requirements necessary to separate new people from idolatrous and sexually corrupt practices.

And it explicitly recognized the continuing public reading of the earlier instruction every Shabbath.

That is considerably different from:

“ACTS 15 ABOLISHED TURA.”

NOW WE CAN CLOSE THIS QUESTION

We have examined the major passages.

“Not under nomos but under favor” has already been examined.

“The end of the law” has already been examined.

“The curse of the law” has already been examined.

Ephesiyah 2 has already been examined.

The handwritten record nailed to the stake in Qolosiyim 2 has already been examined. The document itself identifies the object as

cheirographon, a written record standing against the offenders, rather than simply calling the object nomos.

Now we have also examined:

Qorinthiym Bet 3.

Ibrim 7.

Ibrim 8.

Ma'ashah 15.

So we do not need another Turah section.

The evidence shows genuine covenantal developments.

The priestly order changes.

The sacrificial and sanctuary framework is interpreted through Yahusha.

The covenant administration is described as renewed and superior.

People from the nations are brought near without circumcision functioning as the entrance requirement for deliverance.

Ruakh (Spirit) and inward transformation are emphasized.

Those are real developments.

But none of those statements requires the conclusion:

**“YAHUAH CHANGED FROM CALLING SOMETHING
RIGHT TO CALLING THE SAME REBELLION
RIGHTEOUS.”**

And none gives us permission to invent our own standard.

That brings us to the final unresolved issue before the conclusion.

Because there is one statement almost everybody has heard:

“WITHOUT THE SHEDDING OF BLOOD THERE IS NO FORGIVENESS.”

But is that actually an absolute rule stated by Yahuah?

What happens when we place that statement beside the Turah itself?

What about the poor person who could not afford an animal and brought flour?

And if Yahuah condemned human sacrifice, how are we supposed to understand the death of Yahusha without turning Yahuah’s own instructions against themselves?

That is the last major evidence question.

After that, we return directly to:

WHO IS GOD?

and finish the article.

The Blood and the Death

NOW WE HAVE TO CORRECT ONE OF THE MOST REPEATED CLAIMS ABOUT BLOOD

There is one statement many people have heard so often that it is treated almost as though Yahuah Himself declared it as an absolute rule:

“WITHOUT BLOOD, YAHUAH CANNOT FORGIVE SIN.”

That statement needs to be tested carefully.

Not because blood is unimportant.

We have already established that blood is enormously important in the sacrificial and covenant system.

We have already examined the blood of the Passover, covenant blood, the Day of Covering, and the blood of Yahusha.

We are not going to repeat those sections.

The remaining question is narrower:

DID YAHUAH TEACH THAT FORGIVENESS WAS ABSOLUTELY IMPOSSIBLE IN EVERY CASE WITHOUT BLOOD?

There is a passage in the Turah (instruction) that gives us a direct answer.

THE POOR PERSON COULD BRING FLOUR

Wayiqra (Leviticus) 5:11-13

11 But if his hand is not able to obtain two turtledoves or two young pigeons, then the one who has Khata (sinned / failed) shall bring as his offering a tenth of an ephah of fine flour as a Khata offering. He shall put no oil upon it, nor place frankincense upon it, because it is a Khata offering.

12 He shall bring it to the Kahan (priest), and the Kahan (priest) shall take from it his handful as its memorial portion and burn it upon the altar upon the offerings made to Yahuah. It is a Khata offering.

13 The Kahan (priest) shall make covering for him concerning the Khata (sin / failure) that he committed in any of these matters:

AND IT SHALL BE FORGIVEN HIM.

The remainder shall belong to the Kahan (priest), as with the grain offering.

Stop there.

What was brought?

FLOUR.

Not an animal.

Not blood.

Yet the passage says:

“IT SHALL BE FORGIVEN HIM.”

That means we cannot responsibly say:

“YAHUAH NEVER FORGAVE ANY FAILURE WITHOUT BLOOD.”

The Turah itself gives an exception.

That does not make blood meaningless.

It means we must stop turning one sacrificial principle into an absolute statement broader than Yahuah’s own instruction.

The passage even calls the flour:

A KHATA OFFERING.

The important word is:

חטא

חטא

Khata

Pronunciation:

Khah-tah

Root:

ח-ט-א

Meaning:

to sin, fail, miss, or go wrong, according to context.

We already established this word earlier, so we do not need another full word study.

The critical point here is simply this:

The person committed Khata (sin / failure).

A flour offering was accepted.

Covering was made.

And the text says:

THE PERSON WAS FORGIVEN.

So now we can read the famous later statement more accurately.

WHAT DOES IBRIM ACTUALLY SAY?

Ibrim (Hebrews) 9:18-28

18 Therefore even the first covenantal arrangement was not inaugurated without blood.

19 For when every command had been spoken to all the people according to the governing instruction, the earlier servant took the blood of calves and goats, with water, scarlet wool, and hyssop, and sprinkled both the scroll itself and all the people,

20 saying:

“This is the blood of the Baryth (covenant) that Alahym commanded toward you.”

21 And in the same way he sprinkled with blood both the dwelling and all the vessels of the service.

22 And:

ACCORDING TO THE GOVERNING INSTRUCTION,

ALMOST ALL THINGS

are cleansed with blood,

and apart from blood-shedding there is no release.

23 Therefore it was necessary for the copies of the heavenly things to be cleansed through these things, but the heavenly things themselves through

better offerings than these.

24 For Mashiach (Anointed One) did not enter a set-apart place made by human hands, a copy of the true one, but into the shamayim (heavens) itself, now to appear before the face of Alahym for us.

25 Nor was it so that he should offer himself repeatedly, as the Kahan HaGadul (high priest) enters the set-apart place year after year with blood not his own.

26 Otherwise he would have needed to suffer repeatedly from the foundation of the world. But now, once at the completion of the ages, he has appeared for the removal of Khata (sin / failure) through his offering.

27 And just as it is appointed for Adam (humanity / a human) to die once, and after this judgment,

28 so Mashiach (Anointed One), having been offered once to bear the failures of many, will appear a second time, apart from Khata (sin / failure), to those waiting for him for deliverance.

Now look closely at verse 22.

The Greek begins:

καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται

Pronounced approximately:

kai skheh-DON en HAI-mah-tee PAN-tah kah-thah-REE-zeh-tai.

Now put it into plain English.

καί, kai Pronounced: kai Means: and.

σχεδόν, schedon Pronounced approximately: skheh-DON Means:

ALMOST.

NEARLY.

That word matters enormously.

αἷμα, haima Pronounced approximately: HAI-mah
Means:

BLOOD.

πάντα, panta Pronounced: PAN-tah Means:

ALL THINGS.

καθαρίζεται, katharizetai Pronounced approximately:
kah-thah-REE-zeh-tai Means:

ARE CLEANSED

or:

ARE PURIFIED.

So the sentence does not begin:

“Absolutely everything without exception is cleansed only with blood.”

It says:

**“ALMOST ALL THINGS ARE CLEANSED WITH
BLOOD.”**

The writer himself included:

ALMOST.

Why?

The Turah already gives us evidence that not every purification and not every act associated with forgiveness required blood.

Wayiqra 5 is one direct example.

So we must not delete the word:

ALMOST.

Then comes the second half:

καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις

Pronounced approximately:

kai kho-REES hai-mah-tek-khoo-SEE-as oo GHEE-neh-tai AH-feh-sis.

Plain English:

“and apart from blood-shedding there does not occur aphasis.”

The important final word is:

ἄφεσις

aphesis

Pronounced:

AH-feh-sis.

Meaning:

release, remission, letting go, cancellation, liberation, or forgiveness, depending upon context.

The exact lost Lashon Qana‘an word behind this Greek term in Ibrim is:

UNKNOWN.

So the verse is certainly making a powerful statement concerning blood and release within the covenantal and sanctuary argument.

But it should be read together with its own opening qualification:

“ALMOST ALL THINGS.”

And together with the Turah that the writer himself is discussing.

That Turah contains the flour offering followed by:

“IT SHALL BE FORGIVEN HIM.”

Therefore the defensible conclusion is not:

“Blood did not matter.”

That would be false.

Nor is it:

“Yahuah was absolutely incapable of forgiving anything under any circumstances unless an animal or human being died.”

The Turah does not allow us to make that absolute statement either.

THEN COMES THE HARDER QUESTION

If Yahuah condemns the killing of humans as religious offerings, how can Yahusha’s death be described using sacrificial language?

Was Yahusha simply:

A HUMAN SACRIFICE?

We have to define what we mean before answering.

The Scroll absolutely condemns offering sons and daughters as burnt offerings to other mighty ones.

Dabarim (Deuteronomy) 12:29-32

29 When Yahuah your Alahym cuts off before you the nations that you are entering to dispossess, and you dispossess them and dwell in their land,

30 guard yourself so that you are not ensnared by following them after they have been destroyed before you, and so that you do not inquire concerning their mighty ones, saying:

“How did these nations serve their mighty ones? I also will do the same.”

31 You shall not do so toward Yahuah your Alahym, because every abomination that Yahuah hates they have done toward their mighty ones:

EVEN THEIR SONS AND THEIR DAUGHTERS

THEY BURN IN THE FIRE

TO THEIR MIGHTY ONES.

32 Everything that I command you, guard to do. You shall not add to it, and you shall not take away from it.

That prohibition is clear.

Yahuah did not tell Yashar‘al:

“Copy the nations and kill your children for Me.”

He says:

DO NOT DO THAT.

So whatever the later writings mean by the death of Yahusha, we cannot honestly interpret them as though Yahuah suddenly adopted the very pagan ritual practice He condemned.

And the later writings themselves describe something different.

YAHUSHA’S LIFE IS NOT DESCRIBED AS BEING TAKEN FROM AN UNWILLING CHILD AND BURNED TO APPEASE A DEITY

Listen to Yahusha’s own description.

Yahukhanan (John) 10:11-18

11 “I am the good shepherd. The good shepherd lays down his life for the sheep.

12 But the hired worker, who is not the shepherd and to whom the sheep do not belong, sees the wolf coming, leaves the sheep, and flees. Then the wolf seizes them and scatters them.

13 He flees because he is a hired worker and does not care for the sheep.

14 I am the good shepherd. I know those who are mine, and those who are mine know me,

15 just as the Father knows me and I know the Father:

AND I LAY DOWN MY LIFE FOR THE SHEEP.

16 I also have other sheep that are not from this fold. I must bring them also, and they will hear my voice, and there will be one flock and one shepherd.

17 Because of this the Father loves me:

BECAUSE I LAY DOWN MY LIFE

SO THAT I MAY TAKE IT AGAIN.

18 No one takes it from me, but:

I LAY IT DOWN FROM MYSELF.

I have authority to lay it down, and I have authority to take it again.

THIS MITSWAH (COMMANDED INSTRUCTION)

I RECEIVED FROM MY FATHER.”

That final sentence keeps the entire relationship intact.

Yahusha voluntarily lays down his life.

Yet he also says the Mitswah (commanded instruction) concerning this was received:

FROM MY FATHER.

Then human authorities actually execute him.

And Yahuah raises him.

That is not the same narrative as parents burning their children as offerings to pagan mighty ones.

THE LATER WRITINGS USE SEVERAL IMAGES TO EXPLAIN ONE DEATH

This is where confusion happens if every image is flattened into one.

Yahusha is connected with:

Passover.

That emphasizes deliverance.

Covenant blood.

That emphasizes Bariyth (covenant).

The suffering servant.

That emphasizes bearing suffering associated with the failures of others.

Asham (guilt / liability offering) language.

That emphasizes guilt and restoration.

The shepherd laying down his life.

That emphasizes voluntary self-giving for the flock.

Redemption.

That emphasizes release.

These images overlap.

But they are not identical rituals.

The Passover lamb was not simply the same offering as the Khata offering.

The Day of Covering was not simply Passover.

A flour Khata offering was not blood.

And Yahusha's Roman execution was not literally an animal being slaughtered upon the Levitical altar by an Aharunic Kahan (priest).

The later writers use the earlier covenantal patterns to explain the significance of what happened.

That distinction protects us from turning symbolism into something the Scroll never actually says.

SO WHAT CAN WE SAY WITH CONFIDENCE?

We can say:

Yahuah condemns pagan child sacrifice.

We can say:

The Turah contains forgiveness associated with a flour Khata offering, demonstrating that "forgiveness is absolutely impossible without literal blood in every case" is too broad.

We can say:

Ibrim itself says "almost all things" are cleansed with blood.

We can say:

Blood nevertheless carries enormous covenantal significance because life is associated with blood and Yahuah appointed blood within major covering, purification, covenant, and deliverance patterns.

We can say:

Yahusha describes his death as voluntary self-giving.

We can say:

Human authorities executed him.

We can say:

Yahuah raised him.

We can say:

The later writings interpret his death through several earlier Scroll patterns rather than through one simplistic pagan-sacrifice model.

And we can say:

**HIS DEATH DOES NOT MEAN YAHUAH ABOLISHED
HIS OWN DEFINITION OF RIGHTEOUSNESS.**

The purpose of deliverance is not to make rebellion safe.

It is to bring people out of rebellion.

That is the point we have been moving toward throughout this entire article.

Who Is God? The Answer

AND NOW THE INVESTIGATION IS COMPLETE ENOUGH TO ANSWER THE TITLE

We began with:

WHO IS GOD?

We discovered very quickly that even the English wording of that question hides information.

Because the Scroll does not introduce the Creator merely through the English title:

GOD.

It gives us His Name:

יהוה

YAHUAH.

And once His Name became visible, everything else had to be tested again.

Who does Yahuah say He is?

What does Yahuah call right?

What does He call rebellion?

What is Turah (instruction)?

What did the Nabiym (Prophets) actually proclaim?

Who is Yahusha?

Why was Yahusha sent?

What did his death accomplish?

What did his resurrection mean?

Did Yahusha replace Yahuah?

Did he abolish Yahuah's authority?

Did the Shaliachim (sent emissaries) teach people to abandon Yahuah's instruction?

After all the evidence we have examined, the answer is not complicated.

YAHUAH REMAINS AT THE CENTER.

Yahusha does not reveal a different Alahym.

He directs us to his Father.

The Nabiym (Prophets) do not reveal a different Alahym.

They call the people back to Yahuah.

The renewed Bariyth (covenant) does not introduce a different Alahym.

Yahuah says:

“I WILL BE THEIR ALAHYM.”

And His instruction is written within His people.

The Shaliachim (sent emissaries) do not announce permission to live in rebellion.

They call people toward Amunah (faithful trust), obedience, righteousness, endurance, and faithfulness to Yahuah through Yahusha HaMashiach.

And Yahusha does not become unimportant because Yahuah is his Alahym.

Quite the opposite.

Yahuah appointed him.

Yahuah anointed him.

Yahuah raised him.

Yahuah exalted him.

Yahuah placed enormous authority in his hands.

Through him the promises of restoration, resurrection, gathering, judgment, and reign move toward their fulfillment.

That is why the two errors must both be rejected.

Do not erase Yahusha.

And do not erase Yahuah.

Do not reduce Yahusha to an insignificant teacher.

And do not make the Ben replace the Father he himself calls:

“MY ALAHYM.”

The evidence has brought us back to the same center again and again:

YAHUAH.

The Creator.

The Father.

The One who speaks.

The One who establishes Bariyth (covenant).

The One who gives Turah (instruction).

The One who sends the Nabiym (Prophets).

The One who sends and raises Yahusha.

The One who calls the scattered back.

The One who forgives.

The One who judges.

The One who delivers.

And the One before whom the final human question remains:

**NOW THAT YOU KNOW WHO IS SPEAKING, WHAT
WILL YOU DO WITH HIS VOICE?**

There is only one passage left that needs to close this article.

Not another theological argument.

Not another Greek word study.

Not another historical branch.

Yahuah Himself places the matter before the people.

Life.

Death.

Blessing.

Curse.

Listening.

Turning away.

Loving Him.

Clinging to Him.

And choosing.

That is where this article must end.

NOW WE CAN ANSWER THE QUESTION WE STARTED WITH

After everything we have examined, we do not need another theological branch.

We do not need another argument.

We do not need another list of Greek words.

We have tested the Name.

We have tested the titles.

We have tested Turah (instruction).

We have tested the words translated “sin.”

We have tested rebellion.

We have tested what Yahusha said about the Father.

We have tested the strongest passages used to give Yahusha the highest possible status.

We have tested the passages used to say Yahuah’s Turah (instruction) ended.

We have tested the blood question.

We have tested whether forgiveness absolutely required literal blood in every circumstance.

We have tested whether Yahusha’s death should simply be described as pagan human sacrifice.

The evidence has now converged.

So return to the question:

WHO IS GOD?

The English word God is a title.

It is not the personal Name written in the Scroll.

The Name is:

יהוה

YAHUAH.

And that is not merely a pronunciation issue.

Because once we identify the One speaking, we have to allow Him to define Himself.

Not Rome.

Not Greece.

Not a denomination.

Not a council.

Not a theologian.

Not a translation tradition.

Not us.

YAHUAH DEFINES YAHUAH.

Throughout the witness we have examined, Yahuah identifies Himself as the Creator.

The Father.

The Alahym of Yashar'al.

The Deliverer.

The Judge.

The Shepherd.

The One who establishes Bariyth (covenant).
The One who gives Turah (instruction).
The One who defines Tsadaq (rightness / justice).
The One who establishes Mishpat (right judgment / justice).
The One who calls His people to Shub (turn / return).
The One who forgives.
The One who gathers.
The One who raises the dead.
And the One who sent Yahusha.

THEN WHO IS YAHUSHA?

The answer cannot be:
“Yahusha does not matter.”
The evidence will not allow that.
The later witness places Yahusha in an extraordinary position.
He is the Mashiach (Anointed One).
He is the Ben (Son).
He is the promised Dawidic ruler.
He is the shepherd.
He is the servant.
He is the one through whom Yahuah brings deliverance.
He is associated with Yahuah’s Dabar (Word).
He is given extraordinary authority.
He is associated with creation in the later writings.

He is described as the image of the invisible Alahym.

He is exalted above the messengers.

He is given the Name above every name.

Every knee is described as bending at his name.

He is raised from death.

He is exalted.

He reigns.

He judges.

He gathers.

He is not an insignificant teacher.

He is not merely one more Nabi (Prophet) among many.

But neither can we erase the relationship the Scroll repeatedly preserves.

Yahusha has a Father.

Yahusha is sent.

Yahusha obeys.

Yahusha receives.

Yahusha is anointed.

Yahusha is raised.

Yahusha is exalted.

And after his resurrection, Yahusha still says:

“MY ALAHYM.”

Even at the culmination of the reign, the Ben remains distinguished from the One who subjected all things beneath him.

Therefore we should not say less than the Scroll says about Yahusha.

And we should not say more than the Scroll establishes.

THIS IS WHERE THE DIFFERENCE BETWEEN SCRIPTURE AND THEOLOGICAL SYSTEMS BECOMES CRITICAL

A theological system wants every difficult passage fitted immediately into a finished formula.

The Scroll often gives us relationships instead.

Father and Ben.

Sender and sent one.

The One who commands and the one who obeys.

The One who anoints and the Mashiach (Anointed One).

The One who raises and the one raised.

The One who exalts and the one exalted.

The One who gives authority and the one who receives it.

At the same time, the later writings give Yahusha extraordinary language that cannot honestly be reduced to the status of an ordinary human messenger.

That tension must remain wherever the evidence itself leaves it.

We do not solve it by deleting one side.

We solve it by refusing to claim more certainty than the witness gives us.

AND WHAT DID YAHUSHA COME TO DO?

Not to teach rebellion against Yahuah.

Not to establish another Alahym.

Not to tell people that the Father had become irrelevant.

Not to turn Khata (sin / failure) into righteousness.
Not to make Pasha' (rebellion / transgression) acceptable.
Not to make Turahlessness a form of freedom.
The pattern we have followed is restoration.
The scattered are called back.
The lost are sought.
Khata (sin / failure) is confronted.
Forgiveness is proclaimed.
The Baryth (covenant) promises move forward.
The nations are brought near.
The dead are promised resurrection.
The Mashiah (Anointed One) is raised.
And authority is given to him by the One who sent him.
So following Yahusha cannot logically mean:

REJECTING THE ALAHYM YAHUSHA OBEYED.

It cannot mean:

REFUSING THE FATHER YAHUSHA IDENTIFIED.

And it cannot mean using Yahusha as an argument for living in deliberate rebellion against the One Yahusha called:

“MY ALAHYM.”

THIS ALSO CORRECTS THE OTHER EXTREME

Restoration is not merely recovering Hebrew-looking words.

It is possible to say:

Yahuah.

It is possible to write:

יְהוָה.

It is possible to know Paleo script.

It is possible to know the difference between Turah (instruction), Mitswah (commanded instruction), Khuq (fixed statute), Mishpat (right ruling / judgment), and Bariyth (covenant).

It is possible to expose translation problems.

It is possible to expose religious traditions.

And still refuse Yahuah when His Dabar (word / declared instruction) confronts something we want to keep doing.

That would mean we restored vocabulary without restoring obedience.

We restored letters without restoring the walk.

We restored the Name to our mouths while refusing the authority belonging to the Name.

That is why this article cannot end merely by saying:

“HIS NAME IS YAHUAH.”

That is where the investigation began.

It is not where the investigation ends.

THE REAL QUESTION IS WHAT HAPPENS AFTER YOU KNOW

Once the Name is restored, what will you do with the One whose Name you restored?

Once Turah (instruction) is understood, what will you do when it contradicts you?

Once Khata (sin / failure) is exposed, will you defend it or Shub (turn / return)?

Once Pasha' (rebellion / transgression) is exposed, will you rename it freedom?

Once tradition conflicts with the Dabar (word / declared instruction), which one becomes the authority?

Once Yahusha points toward the Father, will you follow where he points?

That is where knowledge becomes a decision.

And that is why the final words of this article should not belong to a denomination.

They should not belong to a theological council.

They should not belong to ZoreaYahu.

They should belong to the witness already spoken by Yahuah.

The final passage we established earlier places everything before the people with remarkable simplicity:

The Dabar (word / declared instruction) is not unreachable.

It is near.

It is placed in the mouth.

It is placed in the heart.

And it is placed there:

TO DO IT.

Then Yahuah places two paths before His people.

Life and good.

Death and evil.

Blessing and curse.

And He does not leave the correct choice undefined.

He tells them to love Him.

To walk in His ways.

To guard what He commanded.

To listen to His voice.

To cling to Him.

And then He tells them why:

HE IS YOUR LIFE.

That is where the full Dabarim “Choose Life” passage already written in this article belongs.

It belongs here.

At the very end.

Because after every word study, every historical question, every translation problem, every argument about Yahusha, every argument about Turah (instruction), every argument about blood, and every religious doctrine has been tested, the question becomes extraordinarily simple:

WHO IS YOUR AUTHORITY?

If the answer is Yahuah, then His voice cannot become secondary to our tradition.

His Name cannot merely become branding.

His Turah (instruction) cannot merely become information.

Yahusha cannot merely become a religious symbol while the Father he obeyed is ignored.

And restoration cannot merely become knowledge.

It must become a return.

SHUB.

TURN BACK.

Not to a denomination.

Not to a modern religious movement.

Not to a man-made identity.

Not to another human authority.

RETURN TO YAHUAH.

Hear His voice.

Test what you inherited.

Guard what He actually commanded.

Receive the Mashiah (Anointed One) He sent without replacing the One who sent him.

When you fail, Shub (turn / return).

When tradition contradicts the Scroll, choose the Scroll.

When human authority contradicts Yahuah, choose Yahuah.

When the path divides between obedience and rebellion, understand what is actually being placed before you:

LIFE.

OR DEATH.

And when Yahuah tells you which one to choose, the investigation is over.

The decision belongs to you.

WHO IS GOD?

His Name is:

יהוה

YAHUAH.

Know His Name.

Know who He says He is.

Hear His voice.

Love Him.

Cling to Him.

Walk in His ways.

And when He places life and death before you:

CHOOSE LIFE.

CHOOSE YAHUAH.

HE IS YOUR LIFE.

Hear the Whole Album

Yahuah Awaken The Remnant, the full restoration worship album by
ZoreaYahu.

<https://youtu.be/csxb5408FW8>