

Teleios Ministries (Volume 5)

Teachings
for
The Mature Members
of the
Body of the Christ

*Proclaim the Word,
convince, rebuke, encourage.
And, the things which thou hast heard from me among many witnesses,
the same, entrust thou unto faithful men,
such as shall be, competent, to teach, others also.
Take thy part in suffering hardship, as a brave soldier of Christ Yahoshua.
(2 Timothy 2:2-3, 4:2)*

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Understanding Yahweh's Sabbaths

(Today, Do any of them Apply to us?)

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

Yahweh introduced us to his seventh day in Genesis 2:3, by stating, "And Elohim blessed the Seventh day, and hallowed [qadash]¹ it,—because, therein, rested [shabath]² he from all his work which Elohim, by creating, had made." Yahweh has presented to us many days of shabath (rest), as will be unfolded in this article. Colossians 2:16-17 declares to the Body of the Christ, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or sabbath,—Which are a shadow of the things to come, whereas, the body, is of the Christ," but Exodus 35:2 declares, "Six days, shall work be done, but, on the seventh day, shall there be to you a holy sabbath-keeping, unto Yahweh,—whosoever doeth work therein, shall be put to death." The fourth Commandment commanded the Israelites to, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it " (Ex. 20:8-11). Christ told us in Mark 2:27, "...The Sabbath, for man, was made, and not, man, for, the Sabbath." We have a very important puzzle before us, concerning the rest Yahweh desires for us or may I say, commands, of us. The above verses cover many different ages; ages when commandments did not exist, then existed, then did not exist, such as was with the eating of swine. It is our duty, to put together this puzzle, to the best of our ability, thereby obeying our Father's will.

(I will be quoting many verses with their context instead of leaving footnotes, because this topic needs to be fully read to be understood; multiple meanings and lessons are unveiled in these verses, which need to be ingested.)

Shabath, Shabbath & Shabbathown

Shabath (#07673) is a verb, used seventy-one times, meaning to cease, desist, rest; first usage being in Genesis 2:2. Shabbath (#07676) is a noun used one hundred and eight times; first usage is Exodus 16:23. Shabbathown (#07677) is a noun, meaning Sabbath observance, sabbatism, used eleven times; first usage is Exodus 16:23. Leviticus 23:32, speaking of the Day of Propitiation (seventh month, tenth day)³ contains all three words,

¹ 06942 קדש qadash kaw-dash' (Piel) 1) to set apart as sacred, consecrate, dedicate (1st usage Gen. 2:3)

² 07673 שבת shabath shaw-bath' verb; 1) to cease, desist, rest

³ And Yahweh spake unto Moses, saying, Surely, on the tenth of this seventh month, is, the Day of Propitiation, a holy convocation, shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. And, no

which states, "A Sabbath [Shabbath] of sacred rest [shabbathown], shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep [shabath] your Sabbath [Shabbath]. This day has nothing to do with the seventh day of the week; the weekly Sabbath.

The Seventh Day

In the USA, the seventh day begins on Friday night, at midnight and goes to Saturday midnight. The seventh day is not Sunday, Sunday being the first day of the week, which can be seen on any calendar. Yahweh began his days at sunset (between the evenings)⁴ and not at midnight; "So it was evening—and it was morning, one day" (Gen. 1:5). The seventh day, the weekly Sabbath, begins on Friday at sunset and ends on Saturday at sunset. The word, Sabbath, is in the Old Covenant, the Gospels, book of Acts and Hebrews but is not in Paul's seven epistles, except in Colossians 2:16, which states, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Throughout Genesis, there are no listed penalties for not keeping the Sabbath. The figures, such as Adam, Eve, Noah, Abraham, Isaac, Jacob and Joseph make no reference to resting on the seventh day. This time period is, approximately, 2,500 years. Genesis 2:3, states, "And Elohim blessed the seventh day, and hallowed it,—because, therein, rested [shabath] he from all his work which Elohim, by creating, had made," is the only notice of the seventh day until 2,500 years later, when Yahweh was feeding the Israelites manna in the wilderness. The first usage of, Sabbath, is in Exodus 16:23.

They were commanded to only gather a day's worth of manna, but on the sixth day, they could collect two days of manna and it would not spoil. The account states, "And it came to pass, on the sixth day, that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. And he said unto them—That, is what Yahweh spake. The observance of a holy Sabbath to Yahweh, is tomorrow,—what ye would bake, bake, and, what ye would boil, boil, and, all that is left over, put by you, to keep until the morning. So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there, a worm, therein. Then said Moses—Eat ye it today, for, a Sabbath, is today, unto Yahweh,—today, ye shall not find it in the field. Six days, shall ye gather it,—but, on the seventh day, a Sabbath, it shall not be therein" (Ex. 16:22-26). Moses states Yahweh's purpose for this feeding method by proclaiming, "So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers, known,—that he might lead thee to consider that,

work, shall ye do, on this selfsame day,—for, a day of propitiation, it is, to put a propitiatory-covering over you before Yahweh your God. For, whosoever be the person that shall not be humbled on this selfsame day, then shall he be cut off from among his kinsfolk. And, whosoever be the person that shall do any work on this selfsame day, then will I destroy that person from the midst of his people. No work, shall ye do,—an age-abiding statute, to your generations, in all your dwellings. A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. (Lev. 23:26-32)

⁴ Lev. 23:32 A sabbath of sacred rest, shall it be unto you, so shall ye humble your souls,—on the ninth of the month, in the evening, from evening to evening, shall ye keep your sabbath. Ex 30:8 and, when Aaron lighteth the lamps, between the evenings, shall he burn it,—a continual incense before Yahweh, to your generations.

not on bread alone, shall the son of earth live, but, on whatsoever cometh from the mouth of Yahweh, shall the son of earth live" (Deu. 8:3). This first application of resting on the seventh day is very significant. Yahweh illustrated that he would supply their food, one day at a time, offering them a day of rest without suffering lack. As slaves in Egypt, they probably worked seven days a week, but under this new covenant, Yahweh's raham and hesed would take care of their needs (Ex. 34:6). At this time the Ten Commandments had not been given. The people who searched for manna on the seventh day were not put to death. This account states, "And it came to pass, on the seventh day, that there went forth some of the people to gather,—but they found not. Then said Yahweh unto Moses,—How long have ye refused to keep my commandments and my laws? See, because, Yahweh, hath given you the Sabbath, for this cause, is, he, giving you, on the sixth day, food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day. So the people rested on the seventh day" Ex. 16:27-30).

The Fourth Commandment

Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). The Israelites entered into a covenant with Yahweh. Yahweh, now, presents the penalties for not following his laws, one of which, was death if you worked on the Sabbath; "Then spake Yahweh unto Moses, saying—Thou thyself, therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you. Therefore shall ye keep the Sabbath, for, holy, it is unto you,—he that profaneth it, shall be, surely put to death; verily, whosoever doeth, therein, any work, that soul shall be cut off, from the midst of its people: Six days, shall work be done, but, on the seventh day, is a holy Sabbath-keeping of rest, unto Yahweh,—whosoever doeth work on the Sabbath day, shall be, surely put to death. Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest to your generations, as an age-abiding covenant: between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed. Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of God" (Ex. 31:12-18).⁵ It appears, that the first death penalty, for this offense, occurred over one year later in Numbers 15:32-36, because a man was picking up sticks on the Sabbath day. Even in the seasons of planting and harvesting, people were commanded to rest on the seventh day (Ex 34:21).

⁵ Ex. 35:2-3, Num. 15:32,

Weekly Sabbaths (Physical Rest for All)

In Exodus 31:17, Yahweh states, that he rested [shabath] and was refreshed [naphash] by resting on the seventh day. Naphash meaning is to take a breath. Exodus 23:12, states, "Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest [shabath], and the son of thy handmaid, and the stranger, may be refreshed [naphash]." Deuteronomy 5: 12-15 commands that all of your household including your animals, will receive rest; "Observe the Sabbath day, to hallow it,—as Yahweh thy God, hath commanded thee: six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath unto Yahweh thy God,—thou shalt do no work—thou, nor thy son nor thy daughter, nor thy servant nor thy handmaid, nor thine ox nor thine ass, nor any of thy cattle, nor thy sojourner who is within thy gates, that, thy servant and thy handmaid, may rest, as well as thou. So shalt thou remember that, a servant, wast thou, in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm,—for this cause, hath Yahweh thy God commanded thee to keep the Sabbath day [Rest]."

The theme of shabath (rest) is also for the land to rest. (The land resting on the seventh year will be addressed later.) The context of Leviticus 26:34-35, is a prophesy of what will happen if the people disobey Yahweh by not letting their land rest every seven years: "Then, shall the land be paid her Sabbaths, All the days she lieth desolate, While, ye, are in the land of your foes,—Then, shall the land keep rest [shabath], And pay off her Sabbaths: All the days she lieth desolate, shall she keep rest [shabath],—the which she kept not as your Sabbaths, while ye dwelt thereupon." This prophesy was fulfilled when Judah was carried away to Babylon. Jeremiah prophesied that the land would rest for 70 years (10 Sabbaths (7 X 10) for the Land), because Judah planted and harvested on the seventh year, disobeying Yahweh's commandment.⁶

Sabbaths an Age-Abiding Covenant

Exodus 31:6 proclaims, "Therefore shall the sons of Israel keep the Sabbath,—by making it a Day of Rest [Sabbath] to your generations, as an age-abiding [owlam] covenant." What is the meaning of, age-abiding ['owlam']⁷? The first usage of owlam is Genesis 3:22, which states, "Then said Yahweh Elohim—Lo! man, hath become like one of us, in respect of knowing good and evil,—Now, therefore, lest he thrust forth his hand, and take even of the tree of life, and eat, and live to times age-abiding [owlam]." This usage appears to be

⁶ Jer 25:11 So shall all this land become, a desolation, an astonishment, And these nations shall serve the king of Babylon, seventy years.

Jer 25:12 And it shall come to pass—When the seventy years are fulfilled, I will visit upon the king of Babylon and upon that nation, Declareth Yahweh, their iniquity, and upon the land of the Chaldeans,—and I will turn it into age-abiding desolations.

⁷ 05769 עולם 'owlam o-lawm' or עולם 'olam o-lawm' The LXX generally translates 'olam by aion which has essentially the same range of meaning. That neither the Hebrew nor the Greek word in itself contains the idea of endlessness is shown both by the fact that they sometimes refer to events or conditions that occurred at a definite point in the past, and also by the fact that sometimes it is thought desirable to repeat the word, not merely saying 'forever,' but 'forever and ever.' Both words came to be used to refer to a long age or period—an idea that is sometimes expressed in English by 'world.' [TWOT]

infinite. The last usage is in Malachi 3:4, which states, "Then shall the gift of Judah and Jerusalem, be pleasant to Yahweh,—as in the days of age-past times [owlam], and as in the ancient years." This usage is finite. Owlam can mean, infinite, such as is the case when it is dealing with Yahweh; "Yahweh, will reign, to times age-abiding [owlam]... (Ps 146:10)! Owlam can also mean a finite period of time, such as in the case of circumcision; "He must surely be circumcised, born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding [owlam] covenant" (Gen. 17:13). Why I say, finite, is because the Apostles state, in Acts 15, that circumcision is no longer necessary. Paul declares in Galatians 5:2, "See! I, Paul, say unto you—if ye be getting circumcised, Christ will profit you, nothing." Owlam is used 439 times. In order to receive a proper perspective of it's meaning, a person should do a further study on it's usages, keeping in mind it's context.

Other Sabbaths

Shabath means to cease, desist, rest.⁸ These additional Sabbaths are not the seventh day (the weekly Sabbath). There is no record of the following Sabbaths with Noah, Abraham and Jacob. The covenant people, beginning with Moses, were commanded not to work on certain feast days, of which there were three; the first and seventh day of Unleavened Bread (Lev. 23:7-8); the one day of the Feast of Weeks (Lev. 23:21); the seventh month, first day (Tishri 1) (Lev. 23:24-25); the Day of Propitiation (Lev. 23:30); the first and the eighth day of the Festival of Booths (Lev. 23:35-36).

The land was to rest on the seventh year. Leviticus 25:1-7, 20-22 declares, "And Yahweh spake unto Moses in Mount Sinai, saying— Speak unto the sons of Israel, and thou shalt say unto them:—When ye enter into the land which, I, am giving you, then shall the land keep a Sabbath unto Yahweh. Six years, shalt thou sow thy field, and, six years, shalt thou prune thy vineyard,—and gather the increase thereof; but, in the seventh year—a Sabbath of sacred rest, shall there be unto the land, a Sabbath unto Yahweh: thy field, shalt thou not sow, and, thy vineyard, shalt thou not prune; that which groweth of itself of thy harvest, shalt thou not reap; and, the grapes of thine unpruned vines, shalt thou not cut off: a year of sacred rest, shall there be to the land. So shall the Sabbath of the land be unto you for food: unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; and unto thy tame-beasts, and unto the wild-beasts that are in thy land, shall belong all the increase thereof, for food...And, since ye may say, What shall we eat in the seventh year? Lo! we are not to sow, neither are we to gather our increase! Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; and ye shall sow, the eighth year, and eat of old store,—until the ninth year, until the coming in of the increase thereof, shall ye eat old store." This promise to supply their needs when the land on the seventh year laid fallow is

⁸ 07673 שבת shabath shaw-bath'

similar to their days of receiving manna in six days, getting a double portion on the sixth day. Full dependence on Yahweh's Word, was the lesson to be learned.

It appears that these Israelites would be very vulnerable to their enemies on their Sabbaths and Feast days. All men were required to appear in Jerusalem on the three required feast days. If an enemy knew this, then they would attack the villages during these days but Yahweh promised them protection concerning this concern, by stating, "three times in the year, shall every one of thy males see the face of the Lord, Yahweh, the God of Israel. For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goes up to see the face of Yahweh thy God, three times in the year" (Ex. 34:24).

Faith in Yahweh Exhibited in Obeying His Sabbaths

Hebrew 11:6 declares, "But, apart from faith, it is impossible to be well-pleasing; for he that approacheth unto Yahweh—must needs have faith, that he is, and that, to them who seek him out, a rewarder he becometh." Yahweh's people, such as Noah,, Abram, Sarai, Isaac and Jacob were different than the rest of the inhabitants of the world. They rested upon Yahweh's promises, which was a sign to the world's inhabitants. These people were protected and provided for, even though they only worked six days of each week. (52 days of rest, each year, is equivalent to 7 plus weeks off each year.) Beginning with Moses, Yahweh's protection and provision expanded unto the men traveling to Jerusalem three times a year; these men spending over two weeks in Jerusalem, leaving their cities and villages (women and children) in Yahweh's protection; these families, whose men did not work for over two weeks, did not suffer lack. These same families would allow their fields to rest on the seventh year. This farming practice was unheard of in the world. Yahweh gave them a triple portion of food in the sixth year, enabling them to let their fields rest in the seventh year.⁹ Yahweh's people were very different.

Beginning with Moses, Yahweh gave the people a sign, which enabled them to believe for his protection and provision, if they followed his words. Exodus 19:9, states, "Then said Yahweh unto Moses: Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee, moreover also, that, in thee, they may believe [aman]¹⁰ to times age-abiding." Believe is the Hebrew word, aman, meaning more than trust but certainty. The inhabitants of the world never had the Hebrew's certainty. Yahweh was a living God, while their god's protections and provisions were uncertain.

⁹ Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years; (Lev. 25:21)

¹⁰ 0539 אמן 'aman aw-man' This very important concept in biblical doctrine gives clear evidence of the biblical meaning of 'faith' in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in #Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in #2Ki 18:16, where it refers to pillars of support. (TWOT)

Sabbaths are Blessed, Holy and a Sign

"And God blessed [barak]¹¹ the seventh day, and hallowed [qadash]¹² it.." To bless [barak] in the Old Covenant means, 'to endue with power for success, prosperity, fecundity, longevity, etc.' It is frequently contrasted with qalal, 'to esteem lightly, curse.' (TWOT)¹³ "The ethical connotations of the concepts of holiness [qadash] find their basis in the proscriptions against diffusing the realms of the sacred and the profane [chalal]" (TWOT).¹⁴ Sometimes the best way to understand the meaning of a word is to reflect on it's antonym. Leviticus 22:32-33, is an example of qadash and chalal, being in the same sentence, which states, "So shall ye not profane [chalal] my holy [qodesh] name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing [qadash] you; Who brought you forth out of the land of Egypt, that I might become your, God,—I, am Yahweh."

Exodus 31:13, 17, unveils a revelation in the days of Moses, when it states, "Thou thyself [Moses], therefore, speak unto the sons of Israel, saying,—Surely, my Sabbaths, shall ye keep,—for, a sign, it is betwixt me and you, to your generations, that ye may know that, I—Yahweh, do hallow you [Israelites]...between me and the sons of Israel, a sign, it is, unto times age-abiding,—for, in six days, did Yahweh make the heavens and the earth, and, on the seventh day, he rested, and was refreshed." Other signs, which Yahweh mentioned, were the rainbow (Yahweh & Noah) and circumcision (Yahweh & Abraham). Over 1,000 years later, Ezekiel is quoting Moses concerning the Sabbaths being a sign from Yahweh.¹⁵

The seven day week came from Yahweh's Word. Our seven day week is a sign to the world that we follow the Word of Yahweh. A seven day week has been a problem with communists and Yahweh haters. People went to church on Saturday or Sunday, which these governments despised, being atheists. The French revolution changed the seven day calendar to a ten day week for twelve years, erasing religious holidays (1793-1805). The Soviet Union's calendar was changed to a five day week, changing the customs of Christians.¹⁶

¹¹ 01288 בָּרַךְ barak baw-rak'

¹² 06942 קָדַשׁ qadash kaw-dash'

¹³ De 30:1,19

¹⁴ Le 22:32 So shall ye not profane [chalal] my holy name, So shall I be hallowed [qadash] in the midst of the sons of Israel,—I, am Yahweh, who am hallowing you;

¹⁵ Eze 20:12 Moreover also, my Sabbaths, gave I unto them, to become a sign betwixt me and them,—that it might be known, that, I, Yahweh, was hallowing them.

Eze 20:20 My Sabbaths also, hallow ye,—And they shall become a sign betwixt me and you, That it may be known, that, I, Yahweh, am your God.

¹⁶ For the urban workforce of the Soviet Union, September 29, 1929, was a Sunday like any other—a day of rest after six days of labor. Sunday was the prize at the finish line: a day's holiday, where people might see family, attend church or clean their homes. But in the eyes of the Soviet government led by Joseph Stalin, Sundays represented a genuine threat to the whirr and hum of industrial progress. For one day in seven, after all, machines sat silent, productivity slumped to zero and people retreated to comforts thought to be contrary to the revolutionary ideal, like family life or religious practice.

Circumcision & the Sabbath

Circumcision, which was a work, took precedent over all the Sabbaths. Circumcision was to be performed on the 8th day, regardless, even if the day was a weekly or festival Sabbath day.¹⁷ Christ confirmed this by stating, "For this cause, Moses, hath given you, circumcision,—not that, of Moses, it is, but of the fathers; and, on Sabbath, ye circumcise a man. If, circumcision, a man receiveth, on Sabbath, that the law of Moses may not be broken, with me, are ye bitter as gall, because, a whole man, I made, well, on Sabbath" (Jn. 7:22-23)? Circumcision was a requirement for all males; an age-abiding covenant for 1,900 plus years until it ended at the house of Cornelius (Gen. 17:13, Acts 10, 15). Peter addressed the circumcision question in Acts 15, by stating, "Now, therefore, why are ye proving Yahweh, that ye should put a yoke upon the neck of the disciples, which, neither our fathers, nor we, have been able to bear. But, through the favour of the Lord Yahoshua, we believe we shall be saved, in like manner as, even they."

What Happened to the Fourth Commandment?

We are fully aware that the death penalty has been rescinded for not keeping Yahweh's Sabbaths. The question is, 'Does Yahweh desire us to keep the weekly Sabbath or at least set one day aside to hallow it and rest, showing this evil world a sign from Yahweh?' Yahweh, from Mount Sinai proclaimed, "Remember the Sabbath day, to hallow it: Six days, shalt thou labour, and do all thy work; but, the seventh day, is a Sabbath, unto Yahweh thy God,—thou shalt do no work, thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. For, in six days, did Yahweh make the heavens and the earth, and the sea—and all that in them is, and rested on the seventh day,—for this cause, Yahweh blessed the Sabbath day and hallowed it" (Ex. 20:8-11). According to the Word of Yahweh, Yahweh, from Mount Sinai, issued, through Moses, a criminal penalty upon those who did not follow the weekly Sabbath and all the Mosaic Law, from that time period, through Christ to the time of Cornelius, as recorded in Acts 10-11, which is approximately, 1,520 years. Many of the Mosaic Laws, such as circumcision, eating of pork, observance of feast days etc. etc. were rescinded.

I believe the fourth Commandment, has been rescinded, according to the Church epistles, which establishes the Age of the Sacred Secret but the seventh day, according to Genesis 2:3, is still a holy, set apart day for rest, being a sign to the world, that Yahweh, the

On the following Sunday, no such collective pause for breath took place. Eighty percent of the workforce were told to go to work; 20 percent to stay home. The ordinary seven-day week now had a new bedfellow: the nepreryvka, or "continuous working week." It was five days long, with days of rest staggered across the week. Now, the Soviet economist and politician Yuri Larin proposed, the machines need never be idle. <https://www.history.com/news/soviet-union-stalin-weekend-labor-policy>

¹⁷ Gen. 17: 10-12 This, is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—To circumcise to you, every male: So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you. And, he that is eight days old, shall be circumcised to you, every male to your generations,—he that is born of the house, and he that is bought with silver, of any son of a stranger, who is, not of thy seed, Lev. 12: 3 And, on the eighth day, shall the flesh of his foreskin be circumcised.

Creator of everything, completed his work in six days, thereby resting on the seventh day, to be emulated by his children, not by law but according to a profound deep respect for our Father.

The Age of the Sacred Secret

Christ, after his resurrection, taught his disciples for another forty days. Did he tell them Yahweh was going to rescind circumcision, the priesthood and allow them to eat things unclean, like pork? No! Christ did not know of this coming age, or otherwise he would have given these new instructions, which began to be received by Peter, in Acts chapter ten.

I have divided the Word of Yahweh into ten different periods (ages) of time.¹⁸ As can be observed, the people who lived before Moses could not have known the requirements of Yahweh's Sabbaths. These requirements came through Moses and were followed through Christ's ministry and the Apostles until Acts 10, when the nations were cleansed¹⁹ by Yahweh. Our present time period is the age of the Sacred Secret, as is presented in Ephesians. Yahweh began this age through Peter, at the house of Cornelius, when Peter proclaimed, "Of a truth, I find that Yahweh is no respecter of persons; But, in every nation, he that feareth him and worketh righteousness, is acceptable unto him" (Acts 10:34-35). Ephesians 3:3-6 declares, "...by way of revelation, was made known unto me the sacred secret...Which, in other generations, had not been made known unto the sons of men, as it hath, now, been revealed by his holy apostles and prophets, in spirit; That they who are of the nations [uncircumcised] should be joint heirs, and a joint body, and joint partakers of the promise in Christ Yahoshua through means of the glad-message."

Circumcision, which was an age-abiding covenant was now optional. Pork, feast days, Jerusalem, new moons, etc. etc. were now optional. Paul came to Jerusalem and the temple in the book of Acts but he did not require it as being necessary according to the law. Paul instructs us in Colossians 2:16, "Let no one, therefore, be judging, you,—in eating and in drinking, or in respect of feast, or new moon, or Sabbath." Paul did not say, you are not supposed to attend the feast days, new moon, Sabbath but rather, let no one be judging you concerning these events. Yahweh's nine Commandments are still in effect, as they are reiterated throughout the epistles but Yahweh's weekly Sabbath is not mentioned in the epistles, neither has it been done away with, as has been circumcision. (See Appendix A) It appears, whether to keep a day of rest, or whether to be circumcised or eat pork is up to each individual.

¹⁸ 1) Age of Adam & Eve 2) Age of Cain 3) Age of Noah 4) Age of Abraham 5) Age of Moses 6) Age of Yahoshua 7) Age of the Christ, the Sacred Secret 8) Age of the Beast 9) Age of Christ as King 10) Age of Yahweh as King (Read the article Ages, Periods or Epochs of Mankind in the Word of Yahweh)

¹⁹ And said unto the—Ye, well know, how unlawful it is, for, a Jew, to be joining himself or coming in unto one of another race. And yet, unto me, hath Yahweh pointed out that I should be calling no man, common or unclean. (Acts 10:28)

Why is the Weekly Sabbath Different?

The weekly Sabbath did not begin as a commandment from Yahweh. The seventh day began as a day of blessing and holiness, resulting in rest. It was not a day of going to Church or reading Yahweh's Word. Rest (shabath) was its purpose! It was not a covenant, an agreement between two parties, which has ramifications if the covenant is broken. It appears, that Yahweh, as Father, desires his children to emulate him by doing as he has done. Genesis 2:3 states, "And God blessed the seventh day, and hallowed it,—because, therein, rested he from all his work which God, by creating, had made." Two additional times, Yahweh repeats Genesis 2:3, which occurs in Exodus 20:11 and 31:17. Yahweh's statement and request is something to prayerfully consider. A day of resting was not supposed to be a law, when broken to be punished. It appears to be considered as a holy family tradition. Its purpose appears to be solely for our benefit, such as a paid holiday (holy day). What we did on that paid holiday would be ours for the choosing but our children, spouse and employees etc. need a day of rest. As we are all aware, Yahweh did not need physical rest after creating but by way of a figure of speech, he has told his creation to do as he has done, which was resting. Is resting a foundation that mankind must build on?

Two thousand five hundred years later, the Sabbath was inscribed on the covenant tablets as the fourth commandment; penalties were imposed, up to death, by the breaking of this commandment. This commandment is different from the other nine commandments. In Matthew 22:36-40, Christ was asked, "...Which commandment, is greatest in the law? And, he, said unto him—Thou shalt love Yahweh thy God—with all thy heart, and with all thy soul, and with all thy mind: This, is the great and first commandment. The second, like it, is, this: Thou shalt love thy neighbour as thyself. In these two commandments, all the law, is contained, and the prophets." Commandments one through three fall into loving Yahweh, while commandments five through ten fall into loving thy neighbor. The fourth commandment does not affect one's neighbor, unless he works for you, neither does it affect Yahweh being one's God.

The weekly Sabbath, over time, began to be a time for the people to go to the synagogue and hear the Word of Yahweh. (Synagogues²⁰ were never recorded in the Old Covenant, neither did Yahweh prescribe them for the people.) I do not believe Yahweh ever made any commandment, requiring one to attend a synagogue on the Sabbath or to listen to the

²⁰ The Jewish Synagogue.

1. Origin. The origin, date, and development of the synagogue are all obscure. It probably arises during the exile or under Ezra due to isolation from the temple and the establishment of the law as the exclusive norm of national life. Testimony to a synagogue outside Israel comes from Egypt in 247-221 B.C. Josephus refers to a synagogue at Antioch under Antiochus Epiphanes, and remains of a synagogue at Delos seem to go back to the first century B.C., to which the oldest inscription in Palestine also belongs.

2. Spread. As the Jews spread into many lands, so synagogues are attested for some 150 places throughout the Roman world and into Babylonia and Mesopotamia. Every significant community in Palestine has a synagogue, and larger cities have more than one. Swollen figures say that there are 480 in Jerusalem alone just before its fall. The great number involves strong decentralization. (TWOT)

Word of Yahweh, at a synagogue on the Sabbath. The Sabbath was a day of rest and not a day to go to Church and read Yahweh's Word, unless one chose to engage in these endeavors.

The Hebrew weekly Sabbath was definitely a sign to the nations, as can be witnessed in Nehemiah 13:15-22, which states, " In those days, saw I [Nehemiah] in Judah—some treading winepresses on the Sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the Sabbath day,—so I protested against it, as a day for them to sell provisions. And, men of Tyre, dwelt therein, who were bringing in fish—and every kind of ware for sale,—and were selling, on the Sabbath, to the sons of Judah, and in Jerusalem; so I contended with the nobles of Judah,—and said unto them, What is this wicked thing which, ye, are doing, and profaning the Sabbath day? Was it not, thus, your fathers did, and our God brought upon us all this calamity, and upon this city?—and, ye, would add indignation against Israel, by profaning the Sabbath! And it came to pass, when the gates of Jerusalem made a shadow before the Sabbath, then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the Sabbath,—and, some of my young men, set I near the gates, so that no burden should be brought in, on the Sabbath day. But the traders and sellers of all kinds of wares lodged outside Jerusalem once or twice. Therefore I testified against them, and said unto them, Wherefore are ye lodging against the wall? if ye do it again, a hand, will I thrust upon you,—From that time, they came not on the Sabbath. And I gave word to the Levites, that they should be purifying themselves and coming in, as keepers of the gates, to hallow the Sabbath day. This also, remember to me, O my God, and have pity upon me, according to the abundance of thy lovingkindness."

Conclusion

The Hebrews then and today know when the seventh day begins and ends. The nations, not knowing Hebrew, at sometime, changed the Sabbath to Sunday, the first day of the week. Today pastors make up reasons why Sunday is for Christians and the Sabbath is for Hebrews, the scriptures make no such statement. Yahweh understands this error. In my opinion, Yahweh sees his children setting aside Sunday as a holy day of rest and Church service, which should please him; it not being a law we are under but a day of reverence to Yahweh.

Festival Sabbath days, including the Sabbath for the land is gone because the festivals are gone. In the United States, the average work week is 40 hours, leaving Saturday and Sunday for days of rest; Sunday being the day the majority of people go to Church. We have three large Christian retail companies²¹ that close each Sunday, contrary to the standard business practices, because most retail customers are making purchases on

²¹ Hobby Lobby, Chick-fil-A and Ashley HomeStore

Sunday. These companies are resting in Yahweh's promise that he will bless their business, which he has, they being signs to the nations.

Yahweh's shabath (rest) is a holy gift and a recommendation to mankind. Yahweh set aside the seventh day (Friday sunset to Saturday sunset) as a holy day of rest for all laborers, not as a law but as a holy gift to his children. This practice is a sign to the unbelievers, unveiling Yahweh's provisions for his children. Yahweh's desire is that there is a seven day week, which there is. He desires that all have a day of rest, within a seven day period. Since the Sabbath is no longer a law, people get to choose whether to rest or not rest, choosing what day to rest on and choosing what is rest for them might not be rest for another. All believers, each week, should be instructed on Yahweh's Sabbath, reflecting upon Yahweh's holy seventh day (Friday sunset to Saturday sunset), thanking him for his rest and provisions. We have been commanded, in Colossians 2:16-17, "...let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ."

Appendix A

The Nine Commandments in the Church Epistles

- 1.) Yahweh is the only God. 1 Cor. 8:6, 1 Tim. 2:5
 - a.) Idolatry forbidden. Eph. 5:5, 1 Cor. 5:10-11, 6:9, 10:7

Loving neighbor fulfills all the Law. (Rm. 13:8-10, Gal. 5:14)

- 2.) Murder. Rm. 1:29
- 3.) Adultery. 1 Cor. 6:9, Eph. 5:3
- 4.) Stealing. Eph. 4:28
- 5.) Bear false witness. Eph. 5:25, 5:6
- 6.) Coveting. Rm. 13:9, Eph. 4:22, 5:3

Where Sabbath Keeping is not Mentioned.

"Or know ye not that, wrong-doers, shall not inherit, Yahweh's kingdom? Be not deceiving yourselves:—neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor sodomites, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners— shall inherit, Yahweh's kingdom" (1 Cor. 6:9-10) (Gal. 5:19-21, Eph. 5:5, Rev. 21:8)

Yahweh named his Only-Begotten Son

YEHOSHUA

(yeh-ho-shoo'-ah)

A name is a proper noun, which is to be transliterated and not translated. The United States of America is a proper noun and is not translated into Russian but is transliterated. The Hebrew language is the foundation of Yahweh's Word. The name, David (daw-veed, Strong's #1732) is David in Greek, English, Italian etc. etc. The problem is that the Greek and then English translators started translating proper names instead of transliterating them. For example, Miriam (meer-yawm, Strong's #4813, Ex. 15:20) was changed by the Greeks, who translated the Hebrew Old Covenant into Greek, which is known as the Septuagint, written around 250 B.C. changed her name to, Maria (Strong's #3137), then an English translator changed Maria to Mary, when all along, our Lord's mother's name is Miriam and not Maria (Song Ave Maria) or Mary.

The prophet Joshua's name is actually, Yehoshua (yeh-ho-shoo'-ah, Strong's #3091, Josh. 1:1), meaning, Yah (Strong's #3068) is salvation (yasha Strong's # 3467) The Greeks changed his name to, Iesous (ee-ay-sooce, Strong's #2424) in the Septuagint. The Greek text of the New Testament, in Acts 7:45 and Hebrew 4:8, calls Yehoshua (Joshua) Iesous (#2424). English translators, in 1611 KJV, changed his name to Jesus (Acts 7:45, Hebrews 4:8), later on this name being changed to our present day Jesus (Jee-zus).

The Greek New Covenant Text, in Matthew 1:1, states, "The book of the generation of Iesous Christ..." Iesous (Strong's #24240) is the same name used in Acts 7:45 and Hebrew 4:8, which was representing Joshua, who we know his true name to be, Yehoshua. Matthew 1:21 now makes sense, which states, "...thou shalt call his name Yehoshua,— for, he [Yahweh], will save [yasha] his people from their sins. Moses changed Joshua's name from Hoshea (ho-shay-ah, Strong's #1954, Num. 13:16), meaning, salvation (Strong's #3467) to Yeh-oshua (Strong's # 3091), meaning Yahweh is Salvation (Num. 13;16).

Bible commentators and translators have known this for hundred's of years. For example, Adam Clarke's commentary, written around the 1830's, stated, under Matthew 1:21, "*Jesus, The same as Joshua (Yehoshua) from yasha, he saved, delivered, put in a state of safety. See on Exodus 13:9; Num. 13:16.*" E. W. Bullinger, in his Companion Bible, written in the early 1900's, stated under Numbers 13:16, "*Jehoshua. Name occurs over 250 times; see the first, Ex. 17:9. Sometimes Jeshua (Neh. 8:17). Greek, Jesus (Mat. 1:21, Acts 7:45, Heb. 4:8). In Deu. 32:44 called Hoshea again: Hoshea = saviour, or salvation. Je, prefixed = he by whom Jehovah will save.*"

(An error that has occurred, is that people are calling our Lord, Yeshua, which is incorrect. The Hebrew word, yeshua, (yesh-oo-aw, Strong's # 3444) is a feminine common noun, meaning, salvation, first used in Genesis 49:18; "For thy salvation [yeshua], have I waited, O Yahweh!")

Conclusion: A great percentage of the proper names in our English translations are completely wrong! Isaiah is Yeshayah (yesh-ah-yaw, Strong's #3470), Jeremiah is Yirmeyah (yir-meh-yaw, Strong's # 3414) etc. etc. but the name of YEHOSHUA, is the name Yahweh gave his only-begotten Son!

To here Yehoshua's name and learn Hebrew & Greek words, go to
<https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3091&t=KJV>

Chronological Events of Moses' Life

- 1.) Moses birth plus 3 months (Ex. 2:1-7)
(Aaron 3 years (Ex. 7:7) older, while Miriam must be 5-10 years older than Moses (Ex. 2:1-7))
- 2.) Moses 40 years old leaves Egypt (Acts 7:23)
- 3.) Moses 80 years old goes back to Egypt (Ex. 7:7)
(Aaron 83 years old)

1st Year

- 4.) Calendar begins: **1st month 14th day; Passover** Abid (Nisan) 14th (Ex. 12:2, (Num. 33:3)
(Left Egypt on the 15th of Nisan, Feast of Unleavened Bread.)
(Tishri moved from the 1st month to the 7th month.)
- 5.) **2nd month, 15th day**, entered desert of Sin (Ex. 16:1)
(Manna comes (Ex. 16:4)) (Water from Rock at Rephidim & war with Amalek (Ex. 17)
(Moses' father-in-law Jethro (Ex. 18)
- 6.) **3rd month** entered the desert of Sinai (Ex. 19:1)
(10 Commandments Ex. 20))

Moses going up to Mount Sinai

<u>Ascents Exodus</u>	<u>Descents Exodus</u>	<u>Ascents Deut.</u>	<u>40 Days & Nights</u>
1st 19:3-6	19:7-8		
2nd 19:8-13	19:14-19		
3rd 19:20-24	19:25		
4th 20:21-24:2	24:3-8		
5th 24:9-32:14	32:15-30	Deu. 9:8-17	Ex. 24:18; Deu. 9:9-11
6th 32:31-33	32:34-34:3	Deu. 9:18-29	Deu. 9:18, 25
7th 34:4-28	34:29-35	Deu. 10:1-5	Ex. 34:28; Deu. 10:10

2nd Year

- 7.) **1st month, 1st day** (Ex. 40:2, 17)
(Rear the Tent of Meetings) (*Then did the cloud cover the tent of meeting,—and, the glory of Yahweh, filled the habitation;* (Ex. 40:34)
- 8.) **1st month** (Num. 9:1-5)
(1st Passover in the wilderness (Nisan 14th).) (Guiding Cloud (Num. 9:15-23))
- 9.) **2nd month, 1st day** (Num. 1:1)
(*Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting...*) (Numbering the men (Num. 1:18))
- 10.) [Leviticus comes between the 1st day of 1st month & 20th day of 2nd month (Priesthood) (Num. 3:4, 10:12; Lev. 10:1)]
- 11.) **2nd month, 20th day** (Num. 10:11)
(*The Cloud lifted itself up...left wilderness of Sinai...3 day journey* (Num. 10:11, 33)
- 12.) Events up to Miriam's death, the 40th year: (Murmuring of the People, quail. (Num. 11)) (Miriam & Aaron slander Moses (Num. 12)) (Spies sent to the land of Canaan (Num. 13)) (Land of Canaan rejected, 40 year wandering, spies cursed (Num. 14)) (Korah and others judged (Num. 16)) (Aaron's staff budded (Num. 18)) (All men die by the 38th year from leaving Kadesh-barnea (2nd year to the 40th year) (Deu. 2:14))

40th Year

- 13.) **1st month** (Num. 20:1)
(Miriam dies, desert of Zin (Num. 20:1)) (Waters of Meribah (Num. 20:7-13))
- 14.) **5th month, 1st day** (Num. 20:22-29, 33:38))
(Aaron dies on Mount Hor (Num. 20:25) (Deu. 10:6, 32:50)) (The seraph serpents (Num. 21)) Balaam & Balak (Num. 22)) Daughters of Moab, Balaam dies (Num. 25)) (Moses warned of his death, anoints Yahoshua (Num. 27:12-23)) (Killed Sihon and Og (Deu. 1:4))
- 15.) **11th Month, 1st day** (Deu. 1:3)
(Retrospect of their journey) (*Forty years, loathed I that generation, So I said—A people going astray in heart, they are, Even they, have not known my ways! And I swear in mine anger,—Verily they shall not enter into my rest.* (Ps. 95:10-11, 106:6-33)) (Moses dies 120 yr. old (Deu. 34:7))

16.) **The Itinerary of the Israelites for their 40 years in the wilderness** (Num. 33:1-49)

SHEOL & GEHENNA

(Word Study)

*"For thou wilt not abandon my soul to Sheol,
Neither wilt thou suffer thy man of lovingkindness [hesed], to see corruption"
(Ps. 16:10, Acts 2:27).*

The first occurrence of Sheol is in Genesis 37:35, when Jacob, learning of Joseph's death, states, "And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father [Jacob] wept for him." Sheol (Strong's #07585) occurs sixty-five times in the Hebrew Old Covenant and eleven times in the Greek New Covenant, translated as Hades (Strong's #86).

(Note: People have translated, 'Sheol,' as, 'Grave,' but grave is the Hebrew word, qeber (Strong's #06913). Ge 35:20 And Jacob set up a pillar, over her grave [qeburâ 06900],—the same, is—The Pillar of the Grave [qebura 06900] of Rachel, until this day.")

E. W. Bullinger stated in his Critical Lexicon, under Hell (Hades), "If we enquire of it in the list of the occurrences, it will teach: 1.) That as to direction it is down. 2.) That as to place it is in the earth. 3.) that as to nature it is put for the state of death. Not the act of dying, for which we have no English word, but the state or duration of death. Sheol therefore means the state of death; or the state of the dead, of which the grave is tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-doom, as meaning the dominion of power of the grave. 3.) As to relation it stands in contrast with the state of the living (Deu. 30:15,19; 1 Sam. 2:6-8). 4.) As to association, it is used in connection with mourning (Gen. 37:34-35), sorrow (Gen. 42:38, 2 Sam. 22:6, Ps. 18:5, 116:3), fright and terror (Num. 16:27, 34), weeping (Is. 38:3, 10, 15, 20), silence (Ps. 31:17, 6:5, Ecc. 9:10), no knowledge (Ecc. 9:5, 6, 10), punishment (Num. 16:27, 34, 1 Kg. 2:6, 9, Job 24:19, Ps. 9:17) and finally as to duration, the dominion of Sheol will continue until and end only with resurrection, which is the only exist from it (Hos. 13:14 and compare Ps. 16:10 with Acts 2:27, 31; 13:35)."

Sheol's sixty-five usages are: Gen. 37:35, Gen. 42:38, Gen. 44:29, 31, Num. 16:30, 33, Deut. 32:22, 1 Sam. 2:6, 2 Sam. 22:6, 1 Ki. 2:6, 9, Job 7:9, Job 11:8, Job 14:13, Job 17:13, 16, Job 21:13, Job 24:19, Job 26:6, Ps. 6:5, Ps. 9:17, Ps. 16:10, Ps. 18:5, Ps. 30:3, Ps. 31:17, Ps. 49:14f, Ps. 55:15, Ps. 86:13, Ps. 88:3, Ps. 89:48, Ps. 116:3, Ps. 139:8, Ps. 141:7, Prov. 1:12, Prov. 5:5, Prov. 7:27 Prov. 9:18, Prov. 15:11, 24, Prov. 23:14, Prov. 27:20, Prov. 30:16, Eccl. 9:10, Cant. 8:6, Isa. 5:14, Isa. 14:9, 11, 15, Isa. 28:15, 18, Isa. 38:10, 18, Isa. 57:9, Ezek. 31:15ff, Ezek. 32:21, 27, Hos. 13:14, Amos 9:2, Jon. 2:2, Hab. 2:5

The err of people being alive after dying, those who were evil being tortured (Hell), was inserted into Yahweh's Word by the Greeks. The Greek Septuagint, approximately written 250 BC, is the Greek translation of the Hebrew text. These translators use the Greek word, Hades, for the Hebrew word, Sheol, they having no other word, in their language, to represent Sheol. Sheol, being a place where all the dead go until their resurrection, became Hades, a place where people are alive being tortured. Hades also known as Pluto is a Greek god who is the god of the lower regions. " Hades was a son of the Titans, Cronus and Rhea, and brother of the deities Zeus, Poseidon, Demeter, Heres and Hestia. After Cronus was overthrown by his sons, his kingdom was divided among them, and the underworld fell by lot to Hades. There he ruled with his queen, Persephone, over the infernal powers and over the dead in what was often called "the house of Hades," or simply Hades. He was aided by the dog Cerberus. Though Hades

supervised the trial and punishment of the wicked after death, he was not normally one of the judges in the underworld, nor did he personally torture the guilty, a task assigned to the Furies (Erinyes). Hades was depicted as stern and pitiless, unmoved by prayer or sacrifice (like death itself). Forbidding and aloof, he never quite emerges as a distinct personality from the shadowy darkness of his realm, not even in the myth of his abduction of Persephone."²² Hades usages, in the New Covenant, are Matt. 11:23, Matt. 16:18, Lk. 10:15, Lk. 16:23, Acts 2:27, 31, 1 Co. 15:55, Rev. 1:18, Rev. 6:8, Rev. 20:13f.

The KJV, of 1611, translated, Sheol: Hell, thirty-one times, Grave, thirty-one times and Pit, three times. The NKJV of 1982, translated Sheol as Hell, nineteen times instead of thirty-one times. Robert Young's Bible, written in the 1880's, translated, Sheol, as Sheol, sixty-five times. Rotherham's Emphasized Bible translated, Sheol, as Hades, in the Old Covenant and the New Covenant, thereby showing the reader, Sheol's usages in the Old and New Covenant. The ASV of 1901 translated Sheol, as Sheol as does the NASV. The word, Hell, is not in Young's or Rotherham's Bible.

There are many Bibles (NIV, ESV etc.) today that do not translate Sheol as Hell, meaning there is no Hell in the Old Covenant!

Ge-henna (Strong's #1067), used twelve times. Ge is Greek for valley and henna is the name for hinnom. It is the Valley of Ben-hinnom, which is a valley (deep and narrow ravine) with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the 'hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south. Hinnom mean is, "lamentation." Yahweh in Jeremiah 7:31-32, declares, "And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters, in the fire,—Which I commanded not, Neither came it up on my heart. Therefore, lo! days are coming, Declareth Yahweh, When it shall not be called any more—The Topheth, nor, The valley of Ben-hinnom, but, The valley of Slaughter,—And they shall bury in Topheth, for want of place." Usages are in Jos. 15:8, Jos. 18:16, 2 Ki. 23:10, 2 Chr. 28:3, 2 Chr. 33:6, Neh. 11:30, Jer. 7:31f, Jer. 19:2, 6, Jer. 32:35. Gehenna, in the New Covenant, is being used figuratively as the Lake of Fire in the book of Revelation, where all those who are not written in the Book of Life are cast into, including death and Sheol.

(Note of interest: The word used in the Parable of the Rich Man and Lazarus, is not Gehenna but rather Hades.)

'Does Hell exist in the Word of Yahweh,' can be read at
http://www.teleiosministries.com/pdfs/Hell_the_adversary_and_Death/does_hell_exist.pdf

'The Rich man and Lazarus or the Intermediate State,' can be read at
http://www.teleiosministries.com/pdfs/E_W_Bullinger_Writings/rich_man_and_lazarus.pdf

²² Britannica Hades (Greek Mythology)

English Bibles Are Seriously Defective

(When quoting scriptures, from the Rotherham Emphasized Bible New Covenant, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo'-ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)

"If the King James Bible is good enough for the Apostle Paul, then it is good enough for me!" Funny, but many people believe this in some degree. English Bible translations have always been defective; some far worst than others, some even to the point of being blasphemous. Our discussion will place the errors of the English translations into one of three categories: Defective, Deceptive and Corrupt. Hebrew is Yahweh's language. All of his prophets were Hebrews, who thought in Hebrew. The Septuagint, the Greek translation of the Hebrew Old Covenant, written around 250 B. C., began the process of altering and in many cases, corrupting Yahweh's words; this continues unto this present day in all of our English translations. Are you aware that there are five Greek gods in the Greek translation of your Bible? Our seminaries do not study, 'Yahology,' the study of Yahweh, but rather, they study, 'Theology,' the study of Theos,²³ the Greek word for gods! The Words of Yahweh, being in Hebrew, are True but, as will be illustrated, the changing of Hebrew words into Greek words, begins the diluting, if not the deceptive or corrupting process, being diluted even further and/or corrupted when translated into English. For example, the Hebrew word, 'Sheol,' (the place of dead humans) got translated into Greek as, 'Hades,' (the abode of the Greek god Hades), which then got translated into English as, 'Hell,' (the fiery everlasting torture chamber). (Read Appendix A) This example is an illustration of absolute corruption and not defectiveness. Who is behind this corruption? The parable of Matthew 13:27-28 explains, "And the servants of the householder, coming near, said to him,—Sir! was it not, good seed, thou didst sow in thy field? Whence then hath it, darnel? And he said unto them—An enemy, hath, done this." The Good News is that you do not have to learn Hebrew because we live in an age where Yahweh's Sacred Royal Hebrew Words are, 'Retrievable,' for English readers, especially by Rotherham's Emphasized Bible, in connection with three books: Strong's numbering system, Theological Wordbook of the Old Testament (TWOT) and Theological Dictionary of the New Testament (TDNT). Bible software is also a must. I use The Online Bible (Official Web Site)²⁴ and Blue Letter Bible.²⁵ The purpose of this article is: to expose defective, deceptive and corrupt Bible translations; to illustrate examples of Hebrew words, whose

²³ Theos in the Usage of Secular Greek. The word theos is used in both singular and plural, definite and indefinite, often with little distinction of sense between the gods, god, the god, and the godhead. The term does not denote a specific personality but the unity of the religious world in spite of its multiplicity. The Greek concept is essentially polytheistic in the sense of belief in an ordered totality of gods. Zeus as the father of gods and men brings this to expression. Since he has the first and last word, piety often associates him quite simply with god. Out of the plurality a hierarchy develops with families of gods and a pantheon. Zeus, Apollo, etc. are called gods, but so is the cosmos, and elemental forces may also be given the name. The deepest reality is god (the Greeks would have to reverse #1Jo 4:16 and say that love is God). But reality is manifold; hence the plural theoi. Heroes, unusual people, and outstanding rulers are also gods, so that in the emperor cult theoi is a designation of office. Finally, philosophers use the word for metaphysical forces, so that often they use as equivalents the divine, the good, the existent, and destiny. We see here a spiritualizing and moralizing of mythical figures which enhances their dignity but robs them of proximity. Through every change of form, however, the inner structure of the concept remains constant. (TDNT)

²⁴ <https://onlinebible.net/>

²⁵ <https://www.blueletterbible.org/search.cfm>

meanings have been changed by the Greek and English language, retrieving the original Hebrew meanings, thereby recovering Yahweh's true communications to his children; also to equip others on how to retrieve Yahweh's truths through the study tools we have at our disposal.

Why are our English Bibles defective, deceptive and corrupt? Bible publishers produce books that people will purchase. If the people desire an accurate translation, the publishers will produce one. History has shown us that the majority of people do not want truth but rather they desire confirmation that what they believe is truth. An example of which is the account of the woman caught in adultery, which was a creation of men, remains in the majority of English Bible translations, pleasing the people. Robert Young's Bible, produced in the 1880's, surpassed all other translations in accuracy but the people did not want Jehovah and other inaccuracies in their Bibles. Joseph Rotherham produced an even more accurate translation, late 1880's, but the majority of people did not purchase it. Even today, the above two Bibles are not desired, meaning publishers will not publish them because people will not purchase them. Today, the most popular Bibles are the NIV, NLT and the NKJV. The NASB, which is the fourth most accurate translation, is not even on the list of the top 25 Bibles being purchased. Most pastors, who are supposed to be shepherds, seek to please their members, submitting to their preferences, following the traditions of men rather than truths of Yahweh. The six most accurate English Bible translations, beginning with the most accurate is: 1.) Rotherham's Emphasized Bible 2.) Robert Young's Bible 3.) ASV Bible (1901) & New World Bible 4.) NASB Bible 5.) ESV Bible.

Today, the Church speaks of the Church Fathers, who were Greeks and not Hebrews. The majority of them were converted Greek pagans (polytheists), never learning Hebrew, reading the Septuagint rather than the Hebrew text. Their teachings reflected their ignorance of Yahweh's truths. The Church Fathers are actually the Hebrew Apostles chosen by Christ, knowing Yahweh, Yah, Elohim, El and Eloah not Theos and Kurios. The Apostles knew Yahweh, the Law of Moses, the Prophets and the Psalms, as recorded in Hebrew, by dedicated professional scribes. Paul declares in Philippians 3:5, "Circumcised, the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews,—regarding law, a Pharisee." Yahoshua spoke to the Apostle Paul in Hebrew.²⁶ In contrast, the Greek Church Fathers created the Trinity, Mary the God-bearer, Hell and other false doctrines. Today's pastors are taught their teachings, of which, many are defective, deceptive and corrupt.

Yahweh's words are not ambivalent. Ambiguity is derived from the Latin, *ambiguus*, meaning, doubtful. Robert Young, in his Bible, published in the 1880's, showed that the KJV Bible used the English verb, 'destroy,' to represent forty-nine different Hebrew

²⁶ Ac 26:14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking!

words.²⁷ The only Hebrew word that is translated, soul, is nephesh (#05315). The NIV Bible translates nephesh in Genesis as creatures, being, lifeblood, life, people and 171 usages later in Deuteronomy 4:29, it translates nephesh, for the first time, as, 'soul';²⁸ the English word, soul, according to Church doctrine, being an immortal substance.²⁹ (According to Yahweh's usage, nephesh is not an immortal substance.) Do any of the readers of the NIV realize that nephesh has been translated into these different words? Some additional usages of nephesh, as translated by the NIV are in the book of Leviticus: Le 21:11 "He must not enter a place where there is a dead body [soul nephesh]." Le 17:14 "because the life [soul nephesh] of every creature is its blood." The NIV translators realize that translating nephesh, as soul, in these verses would go against the Churches teaching on the soul, as being immortal, therefore they disassociate nephesh's usages when it contradicts the Churches teaching, corrupting Yahweh's usage of nephesh; the first usage is in Genesis 1:20, which states, "And God said—Let the waters swarm with an abundance of living soul [nephesh], and, birds..." Yahweh uses nephesh 753 times in the Old Covenant. The NIV translates it soul, 110 times, while the NLT translates it soul, 40 times out of 753 usages. This is an illustration of how readers can be led to believe a false doctrine by selectively translating a Hebrew word, with the English word, 'soul,' when it validates the false doctrine and translating it differently when the usage would contradict the Church's doctrine.

A Criminal Investigation

Let us examine some of the evidence of the crime scene, being the English Bible:

1.) The word, 'Bible,' Latin for, 'book,' is no where to be found in Yahweh's Book. Yahweh speaks of his Book as the Book of the Covenant;³⁰ the Word of Yahweh;³¹ the Word of Elohim.³² 2.) Have you ever wondered how the first Hebrew book of the Torah, B'reshit, (In the Beginning) got a Greek name, Genesis? 3.) Are you aware that there are twenty-four books in the Old Covenant and not thirty-six?³³ Also, are you aware that last

²⁷ Young's Literal Translation of the Holy Bible, Confused Renderings of the King James Revisers.

²⁸ Gen. 1:20, 2:7, 19, 9:4, 5, 12:5, Deu. 4:29

²⁹ "The spiritual principle of human beings. The soul is the subject of human consciousness and freedom; soul and body together form one unique human nature. Each human soul is individual and immortal, immediately created by God. The soul does not die with the body, from which it is separated by death, and with which it will be reunited in the final resurrection." <https://www.catholic.com/qa/what-exactly-is-a-soul>

³⁰ Ex 24:7 then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken.

³¹ Ge 15:1 After these things, came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, I, am a shield to thee, thine exceeding great reward.

³² 1Ki 12:22 Then came the word of God unto Shemaiah, the man of God, saying:

³³ Lu 24:44 And he [Yahoshua] said unto them—These, are my words, which I spake unto you yet being with you: That all the things that are written in the Law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled." The Hebrew Bible is divided into The Law, Prophets and Psalms. The Torah (Law) contains; 1) Genesis, 2) Exodus, 3) Leviticus, 4) Numbers and 5) Deuteronomy. The books of the Nevi'im (Prophets) are categorized among either the Former Prophets; 6) Joshua, 7) Judges, 8) Samuel and 9) Kings or the Latter Prophets; 10) Isaiah, 11) Jeremiah, 12) Ezekiel. Together in one book are the 12 Minor Prophets; 13) Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. The last of the three divisions, the Ketuvim (Psalms), contains poetry and drama in 14) Psalms, 15) Proverbs, 16) Job, 17) Song of Songs, 18) Ruth, 19) Lamentations, 20) Ecclesiastes, 21) Esther, 22) Daniel, 23) Ezra-Nehemiah and 24) Chronicles.

book of the Old Covenant is 2 Chronicles and not Malachi? 4.) We were raised to refer to Yahweh's Word as the Old and New Testament but the word, 'Testament,' is not in Yahweh's Word, but rather the word is, 'Covenant.' 5.) The narrative of the woman caught in the act of adultery (Jn. 7:53-8:11) was added by man to Yahweh's Book. 6.) Yahweh is used 6,831 times in the Old Covenant, although hidden in the majority of Bibles, it's never used in the Greek New Covenant. 7.) Yahweh did not name his Only-Begotten Son, 'Jesus;' the name, Jesus, being a man-made invention. The origin of many of these crimes began approximately 250 years before Yahoshua's birth, by way of the Septuagint.

The Septuagint

The Septuagint, the Greek translation of the Hebrew text, was a defective translation, which, in many cases, began a downward process of corrupting many of Yahweh's words and thoughts. This Greek corruption has been carried on for thousand's of years, even to this present day, where seminaries teach pastors Greek rather than Hebrew, thereby propagating the exact same errors done 250 years before Yahoshua's birth. Our present day pastors carry on the wicked tradition where Yahweh's very name is removed from his Word and replaced with the Greek name, Theos (God) or Kurios (Lord). For example, the very first time Yahweh unveils his name is in Genesis 2:4, which states, "These, are the geneses of the heavens and the earth, when they were created,—in the day when Yahweh God [Elohim] made earth and heavens." The Septuagint translated this verse as, "This is the book of the generation of heaven and earth, when they were made, in the day in which the Lord [Kurios] God [Theos] made the heaven and the earth;" the KJV and other English translations following the Septuagint.

Yahweh refers to himself as Elohim, El and Eloah, while the Septuagint translates all three words as, Theos (God). Psalm 18:29-32 illustrates this point; "For, by thee, I [David] ran through a troop, and, by my Elohim, I leapt over a wall. As for El, blameless is his way, The speech of Yahweh hath been proved, A shield, he is to all who seek refuge in him. For who is a Eloah, save Yahweh? And who is a Rock, save our Elohim? The El who girded me with strength, and set forth, as blameless, my way." The Septuagint translates the three words, Elohim, El and Eloah as the one word, Theo, and translate Yahweh as Kurios, as also does the KJV and the majority of other English Translations.

Yahweh Removed from His Word

The Septuagint removed Yahweh (#03068) and Yah (#03050) from Yahweh's Word and it appears, that they also removed it from peoples names, yah (jah) being part of the name, such as Elijah. Yahweh was used 6,831 times in the Old Covenant; these were all changed to the Greek word, Kurios (Lord), and it is still being done today in our English Bibles. Isaiah 26:4 declares, "Trust ye in Yahweh, unto futurity,—For, in Yah, Yahweh, is a rock of ages," but the NIV changed this verse to "Trust in the LORD for ever, for the LORD, the LORD, is the Rock eternal."

The Septuagint changed Elijah (#0452), meaning, Yah is El, to Helios (#2246), meaning, Sun God (Greek God) (1 Kg. 17:1). In the New Covenant, the KJV kept to the Greek by using, Elias (#2243, Helias, Sun God) (Mt. 11;14); Yah being removed from his name. (In the New Covenant, the KJV transliterated the Greek names but the Bibles today, including the NKJV, change the names back to the names they used in the Old Covenant, although those names are not correct.) Jeremiah's name is, Yirmeyah (#03414), meaning Yahweh has appointed, was changed to Ieremias (#2408), also being used in the New Covenant (Mt. 2:17), Yahweh being removed. Isaiah's name is Yesha Yah (#03470), meaning, Yahweh's help, was changed to Esaias (#2268) (Mt. 3:3), Yahweh's name being removed. Zachariah name is Zekaryah (#02148), meaning, Yahweh remembers was changed to Zacharias (#2197) (Mt. 23:35), Yahweh being removed. Joshua (#03091, Yehoshua), meaning, Yah is salvation was changed to Iesous (#2424), removing Yah from the name. (Read Appendix B) Yahweh named his Only-begotten Son, Yehoshua, not Jesus, in Matthew 1:21, because Yahweh would save his people through him, as he did with Joshua (Yehoshua) when Moses changed his name from Hoshea, meaning salvation, to Yehoshua, meaning Yahweh is salvation, in Numbers 13:16. We can view the pattern now of a corruption to Yahweh's language, whether it was done by the Hebrews, who produced the Septuagint, in order to hide Yahweh and Yah from the Greek unbelievers, we will never know. This same corruption, which I believe is from the adversary, is very apparent in our present day English Bibles. The Septuagint stayed somewhat faithful to names, which did not have Yah in them, such as Adam,³⁴ David,³⁵ Aaron³⁶ and Moses,³⁷ which makes my point that the removal of, 'Yah,' must have been their purpose.

Yahweh does not have Greek gods in his Word. The Septuagint and the Greek New Covenant have five Greek gods in Yahweh's Word: 1.) Hades (#86 King of the underworld, Rev. 20:14) 2.) Thanatos (#2288 God of death, Rev. 20:14) 3.) Helios (#2246 Sun God, 1 Kg. 17:1; Helias (Elias) (#2243) Mt. 11:14) 4.) Dike (#1348 God of Justice, Acts 28:4) and 5.) Tartarus (#5020 God of Tartaros, 2 Pe. 2:4).

Retrieving Yahweh's Truth from the Greek Text

The Old Covenant is in Hebrew. Transforming English words back to Greek and then to Hebrew, the Hebrew word being it's true meaning, is a simple process. For example, the Great Commandment is Deuteronomy 6:4-5, which declares, "Hear, O Israel: Yahweh, is our God [Elohim],—Yahweh alone. Thou shalt therefore love [ahab] Yahweh thy God [Elohim],—with all thy heart, and with all thy soul [nephesh], and with all thy might." The New Covenant is in Greek. Yahoshua was asked what is the Great Commandment, by which he quoted Deuteronomy 6:4-5, "And, he, said unto him—Thou shalt love [agapao] the Lord [kurios] thy God [theos]—with all thy heart, and with all thy soul [psyche], and

³⁴ 76 Ἀδάμ Adam ad-am'

³⁵ 1138 Δαβίδ Dabid dab-eed'

³⁶ 2 Ἀαρών Aaron ah-ar-ohn'

³⁷ 3475 Μωσσεύς Moseus moce-yoos'

with all thy mind." Transferring the Greek to Hebrew we have: 1.) kurios represents Yahweh 2.) theos represents Elohim 3.) agapao represents ahab 4.) psyuche represents nephesh. These Greek words are not equivalent to Yahweh's Hebrew meanings, so we replace the meanings of the Greek words with Yahweh's Hebrew meanings. For example, we replace the Greek word, agape, and it's meaning, with the Hebrew word, ahab, and it's meaning; agape representing ahab.

Yahweh is not in the Greek New Covenant but when kurios and theos are used to represent him, as a proper name, we replace kurios and theos with Yahweh. Yahoshua was being tempted in the wilderness, in Luke 4:12, where he responded, "And Jesus [Iesous], answering, said to him—It is said: Thou shalt not put to the test the Lord [kurios] thy God [theos]," which should be read as, "And Yahoshua, answering, said to him—It is said: Thou shalt not put to the test Yahweh thy Elohim."

The New Covenant Greek text is defective in many places. Psalm 110:1 declares, "The declaration of Yahweh to my Lord [adon]—Sit thou at my right hand, Until I make thy foes thy footstool." This verse is quoted, incorrectly, in Matthew 22:44, Mark 12:36, Luke 20:43 and Acts 2:34. Matthew 22:44 states, "The Lord [kurios], hath said unto, my Lord [kurios],—Sit thou on my right hand, until I make thy foes thy footstool," which makes no sense. We correct the above verses with "Yahweh hath said unto, my Lord...," which now makes sense. Another example is Luke 4:17-19, where Yahoshua read from the scroll of Isaiah. Compare the Hebrew text with the Greek text. Our Greek New Covenant text states,

"And there was handed to him a scroll of the prophet Isaiah [Hesaias]; and unfolding the scroll, he found the place where it was written: The Spirit [pneuma] of the Lord [kurios], is upon me, because he hath anointed me—to tell glad tidings unto the destitute; He hath sent me forth,—To proclaim, to captives, a release, and, to the blind, a recovering of sight,—to send away the crushed, with a release; To proclaim the welcome year of the Lord [kurios]."

The Hebrew text, actually states,

"The spirit [ruah] of My Lord [‘Adonay] Yahweh, is upon me,—Because Yahweh, Hath anointed me, to tell good tidings to the oppressed, Hath sent me to bind up the broken-hearted, To proclaim, To captives, liberty, To them who are bound, the opening of the prison; To proclaim—The year of acceptance of Yahweh" (Is. 61:1-2). [Isaiah name is actually, Y^esha‘yah ("Yah has saved" (Yah yasha‘) yasha‘is, #03467, to save.)

Yahweh's Hebrew truths are retrieved from the Greek and English language, thereby correcting the defects in the Greek and English Bibles.

Corrupting Words, Psyche

As was illustrated above, Hell, is a corrupting word and should not be in any Bible. Another example is our misunderstanding of the Hebrew word, nephesh, which has been selectively translated into the English word, soul. Nephesh has nothing to do with something being immortal or everlasting but on the contrary, we see dead souls and the soul being in the blood. Nephesh was translated into Greek, by the Septuagint, as, psyche (#5590).³⁸ The Greeks, psyche,³⁹ does not mean, nephesh, but rather it is immortal, separate from the body, leaving the body after death (Read the footnote below). This Greek false religion is part of Christianity today. It is proclaimed at every funeral; "absent from the body is to be present with the Lord." This is what people want to believe! Psyche is selectively translated, soul, when it meets the Churches teaching, but when it does not, it will be translated, life. For example, the NIV translates, Matthew 2:20, psyche's first usage, "and said, "Get up, take the child and his mother and go to the land of Israel, for those who were trying to take the child's life [psyche] are dead." You can see why they did not translated psyche as soul, in it's first usage, because, then it would read, "...for those who were trying to take the child's soul are dead." Another example is 1 John 3:16, which states, "This is how we know what love is: Jesus Christ laid down his life [psyche] for us. And we ought to lay down our lives [psyche] for our brothers." You can see why they did not translate, psyche, as soul, because then it would read, "This is how we know what love is: Jesus Christ laid down his soul for us. And we ought to lay down our souls for our brothers." All people with English Bibles are completely unaware of this deception. The

³⁸ A. The Greek World.

1. Homer. In Homer soma is the dead body, words like melea are used for the living organism, and psyche is the vital force that resides in the members and finds expression in the breath. Hazardred in battle, the psyche leaves a person at death, goes to the underworld, leads a shadowy existence there, and may appear in dreams. The real self becomes food for beasts or in a few cases goes to the gods. The psyche has nothing to do with mental or spiritual functions. Terms like noos, kardia, or thymos are used to denote such functions. Bodily parts are their agents, But the noos, which one bears in the breast or which a god has put there, becomes a permanent and integral part of the person. A varied psychological vocabulary develops, but there is no master concept of soul.

2. Older and Classical Usage. psyche becomes a master concept in the sixth century B.C. The idea of retribution helps to bring this about. The psyche in the underworld assures continuity between this world and the next. The psyche, then is the epitome of the individual, The soma (body) comes to be seen as the sema (tomb) of the soul. Transmigration of the soul also finds supporters (Pythagoras). After 500 B.C. the psyche represents the essential core embracing thought, will, and emotion and not sharing the body's dissolution. The soul is not limited by space. It has a self-expanding logos. Communication between souls is possible. The soul's autonomy and higher worth are taken for granted. Moral instruction is a training of the soul for virtue. Medicine accepts the division of body and soul: the psyche is the self, or the seat of moral and spiritual qualities.

3. Plato.

a. Plato starts with the position of Socrates that we are to be judged by the state of the soul. But there may be conflict between resolve based on insight and spontaneous impulses that also originate in the soul.

b. Different parts of the soul have different ontological value. The aim is to insure for logistikon, its due control over other parts. Moral struggle is a flight from the world of sense and an approximation to intelligible being.

c. In its dominant part the soul is preexistent and immortal: it belongs to transcendent being.

d. The state is a larger model of the soul. So, too, is the cosmos. As life means movement, movement is proper to the soul as it is to the living organism of the cosmos. (TDNT)

³⁹ 5590 ψυχή psuche psou-khay' from 5594; n f; TDNT-9:608,1342; {See TDNT 854 }

Rotherham will translate nephesh and psyche as soul but when it translates it as, life, it will footnote the change, unveiling the true way Yahweh is using his word, nephesh.

Changing Pronouns is Deception!

The Rotherham Bible is the only Bible that I know of, that is faithful to the text, such as keeping pronouns the way Yahweh had them recorded. When a translation changes pronouns, without notifying the reader, for whatever noble reason, then that translation can not be trusted! Pronouns are either, neuter, masculine or feminine, depending on the Hebrew or Greek noun. Ruah,⁴⁰ the Hebrew word, translated, spirit, is feminine, while the Greek word, pneuma,⁴¹ which is translated, spirit, is neuter. English Bibles deceive it's readers by calling holy spirit a he (masculine) when it is a it (neuter), thereby keeping holy spirit as a God, the third person of the Trinity. In many cases, they will change the pronoun to an, it, when the spirit is a impure spirit.⁴² The Rotherham Bible is faithful on pronouns, as will be illustrated below. Compare your English translation with these verses and you will discover their deceptions.

Rotherham Bible

Joh 1:32 And John bare witness, saying—I have gazed upon the Spirit, descending like a dove, out of heaven,—and it abode upon him.

Joh 3:8 The spirit, where it pleaseth, doth breathe, and, the sound thereof, thou hearest; but knowest not, whence it cometh and whither it goeth: Thus, is every one who hath been born of the spirit.

Rom. 8:16 The Spirit itself, beareth witness together with our spirit that we are children of God;

Rom. 8:26 ¶ In the selfsame way moreover, even the Spirit, helpeth together in our weakness,—for, what we should pray for as we ought, we know not, but, the Spirit itself, maketh intercession with sighings unutterable,

1Co 12:11 But, all these, energiseth the one and the same Spirit, distributing unto each one, peculiarly, even as it is disposed.

Arrangement of Words, Emphasized by Yahweh

All of the English Bibles, that I am aware of, except for Young's Literal Translation of the Holy Bible and Joseph Rotherham's Emphasized Bible, rearrange Yahweh's words to make it easier to read, thereby losing Yahweh's emphasis, in order that their Bibles would be purchased. (The customer gets what they want.) I will present a short explanation, with examples. Rotherham's Bible gives a detail explanation on Yahweh's emphasizes but I will only present an excerpt:

⁴⁰ 07307 רוּחַ ruwach roo' - akh from 07306; noun feminine; [BDB-924b] {See TWOT on 2131 @@ "2131a" }

⁴¹ 4151 πνεῦμα pneuma pnyoo'-mah from 4154; noun neuter; TDNT-6:332,876; {See TDNT 643 }

⁴² NIV Bible Mt 12:43 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Lu 11:24 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.'

"Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek! This fact is well known to scholars, though scarcely dreamt of by the general Bible reading public. A fact however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom order of words, fullness of expression, repetitions and the like and is therefore both pervading and authoritative. It is "pervading": not, of course, as though all Scripture needed to be formally emphasized to the same degree. To imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way but "pervading" in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow and follow it does that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And does it need to be repeated? Emphasis so conveyed is surely "authoritative:" which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is "authoritative," inasmuch as it is in the original is a part of the original--is of the very spirit and essence of the original. And being in this way "authoritative," it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis."⁴³ An example of adding emphasis to a sentence, which normally would be written, "I love you," would be to rearrange the sentence by stating, "You I love," or "Love I you."

Yahweh's emphasize will be illustrated in Psalm 23 in the Bibles of Rotherham and Young's. The NIV and NKJV Bibles, today's most purchased Bibles, will be used to illustrate the removable of Yahweh's emphasize.

⁴³ Rotherham's Emphasized Bible, pg. 9-10.

Rotherham's Bible

(*< >* shows a **Grammatical Inversion**⁴⁴)

Yahweh, is my shepherd—I shall not want:

<In pastures of tender grass,> he maketh me lie down,

<Unto restful waters,> he leadeth me;

< My life,> he restoreth,

Young's Bible

(Young does not use symbols but the word order is maintained.)

Jehovah is my shepherd, I do not lack,

In pastures of tender grass He causeth me to lie down,

By quiet waters He doth lead me.

My soul He refresheth,

NIV Bible

The LORD is my shepherd, I shall not be in want.

He makes me lie down in green pastures, (Emphasize removed.)

he leads me beside quiet waters, (Emphasize removed.)

he restores my soul. (Emphasize removed.)

NKJV Bible

The LORD is my shepherd; I shall not want.

He makes me to lie down in green pastures; (Emphasize removed.)

He leads me beside the still waters. (Emphasize removed.)

He restores my soul; (Emphasize removed.)

A person can only see Yahweh's emphasis, by markings, in Rotherham's Emphasized Bible. Young's Literal translation of the Holy Bible maintains Yahweh's word order but without markings.

Robert Young's Literal Translation of the Holy Bible

Young's Bible is the only Bible that maintains the Hebrew verb's structure. The Hebrew language does not have verbs being in the past, present and future tenses but rather it's verbs are either complete or incomplete (perfect or imperfect). Our past tense is perfect (complete), while our present and future tenses are imperfect (incomplete). The Hebrew text does not have a future tense, the future tense, shalt, being an example. In the Hebrew Old Covenant, the KJV Bible uses the word, shalt, 1,510 times; Rotherham's Bible uses the word, shalt, 1,644 times while Young's Bible uses the word, shalt, 0 times. I will use Exodus 20:13-15 for an illustration, where the verbs are in the imperfect state (future tense does not exist in Hebrew):

⁴⁴ In linguistics, inversion is any of several grammatical constructions where two expressions switch their canonical order of appearance, that is, they invert, which brings emphasize.

Young's Bible

'Thou dost not murder.
'Thou dost not commit adultery.
'Thou dost not steal.

Rotherham Bible

Thou shalt not commit murder.
Thou shalt not commit adultery.
Thou shalt not steal.

Young's Bible also unveils, in the Old Covenant, two additional Hebrew communications. 1.) "That the Hebrews were in the habit of using the perfect state (past tense) to express the certainty of an action taking place, even though the action might not really be performed for some time. And, 2.) That the Hebrews, in referring to events which might be either past or future, were accustomed to act on the principle of transferring themselves mentally to the period and place of the events themselves, and were not content with coldly viewing them as a bygone or still coming time; hence the very frequent use of the imperfect state (present tense)."⁴⁵ For example, David speaking to Goliath declares, in 1 Samuel 17:46,

This day doth [imperfect] Jehovah shut thee up into my hand — and I have [perfect] smitten thee, and turned aside thy head from off thee, and given [perfect] the carcass of the camp of the Philistines this day to the fowl of the heavens, and to the beast of the earth, and all the earth do [imperfect] know that God is for Israel.

While the NIV states,

This day the LORD will hand you over to me, and I'll strike you down and cut off your head. Today I will give the carcasses of the Philistine army to the birds of the air and the beasts of the earth, and the whole world will know that there is a God in Israel.

Two additional, very important, examples will be the Ten Commandments (Ex. 20:1-17) and the Great Commandment (Deu. 6:4-9). Nine of the commandments are in the imperfect state, while the first commandment is the only commandment given in the perfect state:

'Thou hast no other Gods before Me.

The Great Commandment is in the perfect state:

'Hear, O Israel, Jehovah our God is one Jehovah; and thou hast loved Jehovah thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I am

⁴⁵ Young's Bible, Preface to the First Edition.

commanding thee to-day have been on thine heart, and thou hast repeated them to thy sons, and spoken of them in thy sitting in thine house, and in thy walking in the way, and in thy lying down, and in thy rising up, and hast bound them for a sign upon thy hand, and they have been for frontlets between thine eyes, and thou hast written them on door-posts of thy house, and on thy gates.

English Bibles will translate the above verses into the future tense (thou shalt, you shall), rather than the perfect state (past tense), as the Hebrew text does. Yahweh has expressed, by using the perfect state, rather than the imperfect state, that there are no options but only obedience to the First commandment and the Great commandment! These truths can not be observed in the other English Bibles. We must remember there is no future tense in Hebrew. (Also, there is no, a, or, an, in the Hebrew or Greek languages. All a's and an's have been added to our English Bibles; they having no textual authority.)

Conclusion

The words of Yahweh "...only extend to the original text, as it came from the pens of the writers, not to any translations ever made by man, however aged, venerable, or good; and only in so far as any of these adhere to the original, neither adding to or omitting from it one particle, are they of any real value, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned."⁴⁶ When a person speaks of, 'Hell,' or, 'Soul,' or, 'The Lord,' ask them what Hebrew word are they referring to? Sheol, nephesh and Yahweh can only be their answer, meaning, these Hebrew words do not have the meaning of their English usages. The Hebrew language is Yahweh's foundation and not Greek or English. Our English popular Bibles are defective, deceptive and corrupt; even the names of our Creator and Father (Yahweh) and his Only-begotten Son (Yehoshua) are not in these Bibles; the Rotherham and Young Bible's being the exceptions, even though they also have their flaws, as they themselves have reported to their readers. For additional Hebrew word studies, that will elevate your understanding of Yahweh's promises, read the articles in our Teleios Books.

Appendix A

SHEOL & GEHENNA

(Word Study)

*"For thou wilt not abandon my soul to Sheol,
Neither wilt thou suffer thy man of lovingkindness [hesed], to see corruption"
(Ps. 16:10, Acts 2:27).*

⁴⁶ Robert Young's Bible, Preface to the revised edition, 1862.

The first occurrence of Sheol is in Genesis 37:35, when Jacob, learning of Joseph's death, states, "And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—Surely I will go down unto my son [Joseph], mourning, to Sheol! And his father [Jacob] wept for him." Sheol (Strong's #07585) occurs sixty-five times in the Hebrew Old Covenant and eleven times in the Greek New Covenant, translated as Hades (Strong's #86).

(Note: People have translated, 'Sheol,' as, 'Grave,' but grave is the Hebrew word, qeber (Strong's #06913). Ge 35:20 And Jacob set up a pillar, over her grave [qeburâ 06900],—the same, is—The Pillar of the Grave [qebura 06900] of Rachel, until this day.")

E. W. Bullinger stated in his *Critical Lexicon*, under Hell (Hades), "If we enquire of it in the list of the occurrences, it will teach: 1.) That as to direction it is down. 2.) That as to place it is in the earth. 3.) that as to nature it is put for the state of death. Not the act of dying, for which we have no English word, but the state or duration of death. Sheol therefore means the state of death; or the state of the dead, of which the grave is tangible evidence. It has to do only with the dead. It may sometimes be personified and represented as speaking, as other inanimate things are. It may be represented by a coined word, Grave-doom, as meaning the dominion of power of the grave. 3.) As to relation it stands in contrast with the state of the living (Deu. 30:15,19; 1 Sam. 2:6-8). 4.) As to association, it is used in connection with mourning (Gen. 37:34-35), sorrow (Gen. 42:38, 2 Sam. 22:6, Ps. 18:5, 116:3), fright and terror (Num. 16:27, 34), weeping (Is. 38:3, 10, 15, 20), silence (Ps. 31:17, 6:5, Ecc. 9:10), no knowledge (Ecc. 9:5, 6, 10), punishment (Num. 16:27, 34, 1 Kg. 2:6, 9, Job 24:19, Ps. 9:17) and finally as to duration, the dominion of Sheol will continue until and end only with resurrection, which is the only exist from it (Hos. 13:14 and compare Ps. 16:10 with Acts 2:27, 31; 13:35)."

Sheol's sixty-five usages are: Gen. 37:35, Gen. 42:38, Gen. 44:29, 31, Num. 16:30, 33, Deut. 32:22, 1 Sam. 2:6, 2 Sam. 22:6, 1 Ki. 2:6, 9, Job 7:9, Job 11:8, Job 14:13, Job 17:13, 16, Job 21:13, Job 24:19, Job 26:6, Ps. 6:5, Ps. 9:17, Ps. 16:10, Ps. 18:5, Ps. 30:3, Ps. 31:17, Ps. 49:14f, Ps. 55:15, Ps. 86:13, Ps. 88:3, Ps. 89:48, Ps. 116:3, Ps. 139:8, Ps. 141:7, Prov. 1:12, Prov. 5:5, Prov. 7:27 Prov. 9:18, Prov. 15:11, 24, Prov. 23:14, Prov. 27:20, Prov. 30:16, Eccl. 9:10, Cant. 8:6, Isa. 5:14, Isa. 14:9, 11, 15, Isa. 28:15, 18, Isa. 38:10, 18, Isa. 57:9, Ezek. 31:15ff, Ezek. 32:21, 27, Hos. 13:14, Amos 9:2, Jon. 2:2, Hab. 2:5

The err of people being alive after dying, those who were evil being tortured (Hell), was inserted into Yahweh's Word by the Greeks. The Greek Septuagint, approximately written 250 BC, is the Greek translation of the Hebrew text. These translators use the Greek word, Hades, for the Hebrew word, Sheol, they having no other word, in their language, to represent Sheol. Sheol, being a place where all the dead go until their resurrection, became Hades, a place where people are alive being tortured. Hades also known as Pluto is a Greek god who is the god of the lower regions. " Hades was a son of the Titans, Cronus and Rhea, and brother of the deities Zeus, Poseidon, Demeter, Heres and Hestia. After Cronus was overthrown by his sons, his kingdom was divided among them, and the underworld fell by lot to Hades. There he ruled with his queen, Persephone, over the infernal powers and over the dead in what was often called "the house of Hades," or simply Hades. He was aided by the dog Cerberus. Though Hades supervised the trial and punishment of the wicked after death, he was not normally one of the judges in the underworld, nor did he personally torture the guilty, a task assigned to the Furies (Erinyes). Hades was depicted as stern and pitiless, unmoved by prayer or sacrifice (like death itself). Forbidding and aloof, he never quite emerges as a distinct personality from the shadowy darkness of his realm, not even in the myth of his abduction of Persephone."⁴⁷ Hades usages, in the New Covenant, are Matt. 11:23, Matt. 16:18, Lk. 10:15, Lk. 16:23, Acts 2:27, 31, 1 Co. 15:55, Rev. 1:18, Rev. 6:8, Rev. 20:13f.

⁴⁷ Britannica Hades (Greek Mythology)

The KJV, of 1611, translated, Sheol: Hell, thirty-one times, Grave, thirty-one times and Pit, three times. The NKJV of 1982, translated Sheol as Hell, nineteen times instead of thirty-one times. Robert Young's Bible, written in the 1880's, translated, Sheol, as Sheol, sixty-five times. Rotherham's Emphasized Bible translated, Sheol, as Hades, in the Old Covenant and the New Covenant, thereby showing the reader, Sheol's usages in the Old and New Covenant. The ASV of 1901 translated Sheol, as Sheol as does the NASV. The word, Hell, is not in Young's or Rotherham's Bible.

There are many Bibles (NIV, ESV etc.) today that do not translate Sheol as Hell, meaning there is no Hell in the Old Covenant!

Ge-henna (Strong's #1067), used twelve times. Ge is Greek for valley and henna is the name for hinnom. It is the Valley of Ben-hinnom, which is a valley (deep and narrow ravine) with steep, rocky sides located southwest of Jerusalem, separating Mount Zion to the north from the 'hill of evil counsel' and the sloping rocky plateau of the 'plain of Rephaim' to the south. Hinnom mean is, "lamentation." Yahweh in Jeremiah 7:31-32, declares, "And they have built the high places of Topheth, which is in the valley of the son of Hinnom, To burn up their sons and their daughters, in the fire,—Which I commanded not, Neither came it up on my heart. Therefore, lo! days are coming, Declareth Yahweh, When it shall not be called any more—The Topheth, nor, The valley of Ben-hinnom, but, The valley of Slaughter,—And they shall bury in Topheth, for want of place." Usages are in Jos. 15:8, Jos. 18:16, 2 Ki. 23:10, 2 Chr. 28:3, 2 Chr. 33:6, Neh. 11:30, Jer. 7:31f, Jer. 19:2, 6, Jer. 32:35. Gehenna, in the New Covenant, is being used figuratively as the Lake of Fire in the book of Revelation, where all those who are not written in the Book of Life are cast into, including death and Sheol.

(Note of interest: The word used in the Parable of the Rich Man and Lazarus, is not Gehenna but rather Hades.)

'Does Hell exist in the Word of Yahweh,' can be read at
http://www.teleiosministries.com/pdfs/Hell_the_adversary_and_Death/does_hell_exist.pdf

'The Rich man and Lazarus or the Intermediate State,' can be read at
http://www.teleiosministries.com/pdfs/E_W_Bullinger_Writings/rich_man_and_lazarus.pdf

Appendix B

Yahweh named his Only-Begotten Son

YEHOSHUA

(yeh-ho-shoo'-ah)

A name is a proper noun, which is to be transliterated and not translated. The United States of America is a proper noun and is not translated into Russian but is transliterated. The Hebrew language is the foundation of Yahweh's Word. The name, David (daw-veed, Strong's #1732) is David in Greek, English, Italian etc. etc. The problem is that the Greek and then English translators started translating proper names instead of transliterating them. For example, Miriam (meer-yawm, Strong's #4813, Ex. 15:20) was changed by the Greeks, who translated the Hebrew Old Covenant into Greek, which is known as the Septuagint, written around 250 B.C. changed her name to, Maria (Strong's #3137), then an English

translator changed Maria to Mary, when all along, our Lord's mother's name is Miriam and not Maria (Song Ave Maria) or Mary.

The prophet Joshua's name is actually, Yehoshua (yeh-ho-shoo'-ah, Strong's #3091, Josh. 1:1), meaning, Yah (Strong's #3068) is salvation (yasha Strong's # 3467) The Greeks changed his name to, Iesous (ee-ay-sooce, Strong's #2424) in the Septuagint. The Greek text of the New Testament, in Acts 7:45 and Hebrew 4:8, calls Yehoshua (Joshua) Iesous (#2424). English translators, in 1611 KJV, changed his name to Jesus (Acts 7:45, Hebrews 4:8), later on this name being changed to our present day Jesus (Jee-zus).

The Greek New Covenant Text, in Matthew 1:1, states, "The book of the generation of Iesous Christ...", Iesous (Strong's #24240) is the same name used in Acts 7:45 and Hebrew 4:8, which was representing Joshua, who we know his true name to be, Yehoshua. Matthew 1:21 now makes sense, which states, "...thou shalt call his name Yehoshua,— for, he [Yahweh], will save [yasha] his people from their sins. Moses changed Joshua's name from Hoshea (ho-shay-ah, Strong's #1954, Num. 13:16), meaning, salvation (Strong's #3467) to Yeh-oshua (Strong's # 3091), meaning Yahweh is Salvation (Num. 13:16).

Bible commentators and translators have known this for hundred's of years. For example, Adam Clarke's commentary, written around the 1830's, stated, under Matthew 1:21, "*Jesus, The same as Joshua (Yehoshua) from yasha, he saved, delivered, put in a state of safety. See on Exodus 13:9; Num. 13:16.*" E. W. Bullinger, in his Companion Bible, written in the early 1900's, stated under Numbers 13:16, "*Jehoshua. Name occurs over 250 times; see the first, Ex. 17:9. Sometimes Jeshua (Neh. 8:17). Greek, Jesus (Mat. 1:21, Acts 7:45, Heb. 4:8). In Deu. 32:44 called Hoshea again: Hoshea = saviour, or salvation. Je, prefixed = he by whom Jehovah will save.*"

(An error that has occurred, is that people are calling our Lord, Yeshua, which is incorrect. The Hebrew word, yeshua, (yesh-oo-aw, Strong's # 3444) is a feminine common noun, meaning, salvation, first used in Genesis 49:18; "For thy salvation [yeshua], have I waited, O Yahweh!")

Conclusion: A great percentage of the proper names in our English translations are completely wrong! Isaiah is Yeshayah (yesh-ah-yaw, Strong's #3470), Jeremiah is Yirmeyah (yir-meh-yaw, Strong's # 3414) etc. etc. but the name of YEHOSHUA, is the name Yahweh gave his only-begotten Son!

For advanced Bible teachings, go to www.teleiosministries.com

To here Yehoshua's name and learn Hebrew & Greek words, go to <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=H3091&t=KJV>

Mountain of God (Sinai), Moses' Seven Ascents

*Now, Moses came in unto the Mountain of God, to Horeb, so God called unto him, Moses! Moses! Do not draw nigh hither,—
put off thy sandals from thy feet, for, the place whereon thou art standing, is, Holy Ground. (Ex. 3:1-5)*

*"My servant Moses,—In all my house, trusty, is he: Mouth to Mouth, do I speak with him, And plainly—not in dark sayings,
And, the form of Yahweh, doth he discern" (Num. 12:7-8)*

COVENANT AGREEMENT

1st

1.) [Ascent] Ex. 19:3-6 (**Yahweh's Covenant**); "And, when, Moses, had gone up unto God, then called Yahweh unto him, out of the mountain, If ye will, indeed hearken, to my voice, And keep my covenant, Then shall, As a kingdom of priests, And a holy nation. These, are the words, which thou shalt speak unto the sons of Israel."

[Descent] Ex. 19:7-8 (**Peoples Agree to the Covenant**); "Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. And all the people responded together, and said, All that Yahweh hath spoken, will we do."

2nd

2.) [Ascent] Ex. 19:8-13 (**Moses as Mediator of the Covenant**); "And Moses took back the words of the people, unto Yahweh. Lo! I, am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee... Moses—Go unto the people, and thou shalt hallow them today, and tomorrow,—and they shall wash their clothes; and shall be ready, by the third day,—for, on the third day, will Yahweh come down in the sight of all the people, upon Mount Sinai."

[Descent] Ex. 19:14-19 (**Yahweh's 1st Manifestation to the People**); "Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes... And it came to pass, on the third day, when the morning had come, that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn, loud exceedingly,—and all the people who were in the camp trembled. And Moses brought forth the people, to meet God... Moses, spake and, God, responded to him with a voice."

3rd

3.) [Ascent] Ex. 19:20-24 (**Yahweh warning the people**); "Thus came Yahweh down upon Mount Sinai, unto the top of the mount,—and Yahweh called Moses unto the top of the mount, and Moses, went up. Then said Yahweh unto Moses, Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude; come up, thou and Aaron with thee."

[Descent] Ex. 19:25-20:20 (**10 Commandments of the Covenant Given**); Moses went down unto the people...And God spake all these words, saying: I, am Yahweh thy God...Thou shalt not have other gods, besides me...And they said unto Moses, Speak, thou, with us, and we will hear,—but let not God speak, with us, lest we die."

4th

4.) [Ascent] Ex. 20:21-24:2 (**Yahweh's Covenant Regulations Given**); "Moses, approached unto the thick gloom, where God was...Now, these, are the regulations [Regulations Ch. 21-23] which thou shalt put before them...Thou shalt not make, with them or with their gods, a covenant, etc etc...to Come up unto Yahweh—thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel,—so shall ye bow yourselves down, from afar."

[Descent] Ex. 24:3-8 (**People Agree to the Covenant**); "So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,—and all the people responded with one voice, and said, All the words which Yahweh hath spoken, will we do...Then wrote Moses all the words of Yahweh...then took he the book of the covenant, and read in the ears of the people. And they said, All that Yahweh hath spoken, will we do, and will hearken. Then Moses took the blood, and dashed over the people,—and said, Lo! the blood of the covenant which Yahweh hath solemnised with you, over all these words."

5th

(Israel on Probation, 40 days and 40 nights)

5.) [Ascent] Ex. 24:9-32:14, Deu. 9:9-11 (**Yahweh Gives Instructions for His Tent of Meetings; Two Tablets Given**); "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel...And, the appearance of the glory of Yahweh, was like a consuming fire, on the top of the mountain,—in the sight of the sons of Israel...then abode I in the mountain, forty days and forty nights, food, did I not eat, and, water, did I not drink... Then said Yahweh unto Moses—Come thou up unto me, in the mountain, and remain thou there,—for I must give thee tables of stone, and the law, and the commandment, which I have written, to direct them...[Designing the Tent of Meetings; Ch. 25-31]...so shall they make all that I have commanded thee:—the tent of meeting, and the ark of the testimony; and the propitiatory...Then gave he unto Moses, as he finished speaking with him in Mount Sinai, the two tables of the testimony,—tables of stone, written with the finger of God."

[Descent] Ex. 32:15-30 (**Covenant Broken, Failed Probation**); "The people said, Up, make for us gods...And Moses turned, and went down out of the mount, with the two tables of testimony in his hand,—tables written upon, on both sides of them, on this and on that, were they written...[Moses] saw the calf, and the dancings, the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain."

6th

(Israel on Probation, 40 days and 40 nights)

6.) [Ascent] Ex. 32:31-33, Deu. 9:18, 25 (**Moses Bows to Yahweh for the People's Sin**); "So Moses returned unto Yahweh, and said,—Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold. Then lay I prostrate before Yahweh, as at the first, forty days and forty nights, food, did I not eat, and, water, did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked in the eyes of Yahweh, to provoke him to anger.

[Descent] Ex. 32:34-34:3 (**Yahweh plagued the People**); "Now, therefore, go lead the people to the place of which I spake to thee, lo! my messenger, shall go before thee,—But, in the day when I do visit, then will I visit upon them, their sin...Him who hath sinned against me, must I blot out of my book. And Yahweh plagued the people,—for what they had done with the calf, which Aaron made...And Yahweh said unto Moses—Hew thee two tables of stone, like the first,—and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces;"

7th

(Israel on Probation, 40 days and 40 nights)

7.) [Ascent] 34:4-28, Deu. 10:1-5, 10 (**Covenant Reestablished, Two Tablets Given**); "So Yahweh passed before him, and proclaimed,—Yahweh, Yahweh, An El of raham, and hannun,—Slow to anger, and abundant in hesed and emet...Yahweh said—Lo! I, am about to solemnise a covenant,—in presence of all thy people, will I do marvelous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst, thou, art, see the work of Yahweh, for, a fearful thing, it is, which, I, am doing with thee...I, stayed in the mountain according to the former days, forty days, and forty nights,—and Yahweh hearkened unto me, at that time also, Yahweh, was not willing, to destroy thee."

[Descent] Ex. 34:29-35 (**Covenant Ratified**); "And it came to pass, when Moses came down out of Mount Sinai, with the two tables of testimony in the hand of Moses, when he came down out of the mount, that, Moses, knew not that the skin of his face shone...And Moses called together all the assembly of the sons of Israel, and said unto them,—These, are the things which Yahweh hath commanded, to do them."

Conclusion

Now, therefore, O Israel, what is, Yahweh thy God, asking of thee,—but to revere Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God, with all thy heart, and with all thy soul...(Deu. 10:12-22)