



Are Ewe Still Murdering Y'shua?

“Give ear, O heavens, and I will speak, and let the earth hear the words of my mouth. May my teaching drop as the rain, my speech distill as the dew, like gentle rain upon the tender grass, and like showers upon the herb. For I will proclaim the name of the LORD; ascribe greatness to our God! “The Rock, his work is perfect, for all his ways are justice. A God of faithfulness and without iniquity, just and upright is he. They have dealt corruptly with him; they are no longer his children because they are blemished; they are a crooked and twisted generation. Do you thus repay the LORD, you foolish and senseless people? Is not he your father, who created you, who made you and established you? Remember the days of old; consider the years of many generations; ask your father, and he will show you, your elders, and they will tell you. When the Most High gave to the nations their inheritance, when he divided mankind, he fixed the borders of the peoples according to the number of the sons of God. But the LORD's portion is his people, Jacob his allotted heritage. D'varim/Deuteronomy 32:1-9 (ESV)

The specific word iniquity (in red) is the equivalent of perverseness, unrighteous, unjust, wicked, and lawless. It is derived from the Hebrew word **עוול** evel (H5766) and other Hebrew words stemming from this same root. We are clearly being told by Yah, His ways are not evil ... but are good. Hence the following warning: **Woe unto them who call evil good, and good evil; who put darkness for light, and light for darkness; who put bitter for sweet, and sweet for bitter! Yesha'yahu/Isaiah 5:20 (DBY)** Sin never stops being sin, it can only be forgiven.

The next section (in magenta) deals with territorial assignments to all the peoples of the world. These allotments are never stripped from the nations. This is why Isra'el's borders are clearly defined by the Eternal. Anyone attempting to deprive another group of their inheritance, are thieves. Y'shua was not sent to change the rules for anyone. Taking someone else's land is satanic/adversarial unless it involves a just punishment, from Yah, against that people ... due to their sins. The Covenant with Isra'el does not allow us to take anyone else's estate from them.

The vision of Isaiah son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah: Listen! Heavens, and hear, earth, for Adonai has spoken: “Sons I have raised and brought up, but they have rebelled against Me. The ox knows its owner, and the donkey its manger, but Israel does not know, My people do not understand.” Oy, a sinful nation, a people weighed down with iniquity, offspring of evildoers, sons dealing corruptly! They have abandoned Adonai. They have despised Israel's Holy One. They have turned backwards. Where will you be struck again, as you stray away more and more? The whole head is sick, the whole heart faint. From the foot to the head there is no soundness. Wounds, bruises and raw sores: not pressed, nor bandaged, nor softened with oil.

Your land is desolate; your cities are burned with fire; your fields, strangers devour it in your presence—a desolation, overthrown by strangers. So the Daughter of Zion is left as a sukkah in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Unless Adonai-Tzva'ot had left us a small remnant, we would have been as Sodom, we would have been as Gomorrah. Hear the word of Adonai, you rulers of Sodom! Give ear to the Torah of our God, you people of Gomorrah! **“For what is it to Me—the multitude of your sacrifices?” says Adonai. “I am full of burnt offerings of rams and fat of fed animals. I have no delight in the blood of bulls, or of lambs or he-goats. When you come to appear before Me, who has required this at your hand—trampling My courts? Bring no more worthless offerings! Incense is an abomination to Me. New Moon and Shabbat, the calling of convocations—I cannot endure it—iniquity with solemn assembly. Your New Moons and your Festivals My soul hates! They are a burden to Me. I am weary to bear them. When you spread out your hands, I will hide My eyes from you. When you multiply prayers, I will not hear. Your hands are full of blood!” Wash and make yourselves clean. Put away the evil of your deeds from before My eyes. Cease to do evil. Learn to do good, seek justice, relieve the oppressed, defend the orphan, plead for the widow.” “Come now, let us reason together,” says Adonai. “Though your sins be like scarlet, they will be as white as snow. Though they be red like crimson, they will become like wool. If you are willing and obey, you will eat the good of the land. But if you refuse and rebel, you will be devoured with the sword.” For the mouth of Adonai has spoken.** How the Faithful City became a harlot! She once was full of justice, righteousness lodged in her—but now murderers! Your silver has become dross, your wine diluted by water. Your princes are rebellious and friends with thieves. Everyone loves a bribe and chases after rewards. They do not defend the orphan, nor does a widow’s case come to them. **Therefore says the Lord Adonai-Tzva’ot, the Mighty One of Israel: “Oy! I will get relief from My foes and avenge Myself on My enemies. Then I will turn My hand on you, purge away your dross, and remove all your alloy. I will restore your judges as at first, your counselors as at the start. Afterward you will be called City of Righteousness, Faithful City. Zion will be redeemed with justice, her repentant with righteousness.” But there will be a crushing of transgressors and sinners together. Forsaking Adonai, they will be consumed. For they will be ashamed of the sacred oaks that you desired, and embarrassed because of the gardens that you have chosen. For you will be like an oak of withering leaf, like a garden that has no water. So the strong will become tinder and his work like a spark—both will burn together, and no one will quench them.** Yesha'yahu 1:1-31 (TLV)



The Prophet is expressing the words of the Most High to Isra'el, rebuking them for slaughtering animals as offerings yet not turning away from their sins. This is what the warning (in red) concerns pertaining to meaningless offerings and disregard for His established gatherings. He, Yah, is not telling the people to stop bringing righteous offerings and respecting His Appointed Times. This is no different than taking the Masters death and using it to justify our continuing sinfulness. Yah equates this mindset with murder ... a vain action involving no change in our behavior.

Note (in magenta) the Eternal says our sins can be changed from the scarlett to the white if we are willing to obey. This does not justify simply saying a prayer and going on our own merry way in

rebellion. He even says if we continue to rebel, we will be devoured by the sword. How many times in Scripture is this symbolism expressed by the Most High to separate us from Him if we are continuing to dispise His rules for the Kingdom. The context of the sword depends on each time this expression occurs in the Bible; which can imply literally being struck with a sword or the Word of Yah being administered.

The Father (**in blue**) is accounting to us that He will purify our lives by skimming off the useless things we incorporate into the way we live. He will do so by once again placing teachers, officials, and councilors, among us; who will advise and instruct us in the ways of Torah. Yah's instructions are the only source of understanding how to live a Kingdom life. Additions or subtractions are forbidden to be taught to the citizens of Elohim's reign. **For a child is born to us, a son is given to us; dominion will rest on his shoulders, and he will be given the name Pele-Yo'etz El Gibbor Avi-'Ad Sar-Shalom [Wonder of a Counselor, Mighty God, Father of Eternity, Prince of Peace], in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of ADONAI-Tzva'ot will accomplish this. Yesha'yahu 9:6-7 (CJB)**

For in the law there was a shadow of the good things to come; not the substance of the things themselves. Therefore, although the same sacrifices were every year offered, they could never perfect those who offered them. For, if they had perfected them, they would long ago have desisted from their offerings; because their conscience could no more disquiet them, who were once purified, on account of their sins. But in those sacrifices, they every year recognized their sins. For the blood of bulls and of goats cannot purge away sins. **Therefore, when entering the world, he said: In sacrifices and oblations, thou hast not had pleasure; but thou hast clothed me with a body. And holocausts on account of sins, thou hast not asked. Then I said: Behold I come, as it is written of me in the beginning of the books, to do thy pleasure, O God. He first said: Sacrifices and oblations and holocausts for sins, which were offered according to the law, thou desiredst not; and afterwards he said: Behold I come to do thy pleasure, O God: hereby, he abolished the former, that he might establish the latter. For by this his pleasure, we are sanctified; through the offering of the body of Jesus the Messiah a single time. For every high priest who stood and ministered daily, offered again and again the same sacrifices, which never were sufficient to purge away sins. **But this [Priest] offered one sacrifice for sins, and for ever sat down at the right hand of God; and thenceforth waited, until his foes should be placed as a footstool under his feet. For by one offering, he hath perfected for ever, them who are sanctified by him.** And the Holy Spirit also testifieth to us, by saying: This is the covenant which I will give them after those days, saith the Lord; I will put my law into their minds, and inscribe it on their hearts; and their iniquity and their sins, I will not remember against them. Now, where there is a remission of sins, there is no offering for sin demanded. We have therefore, my brethren, assurance in entering into the sanctuary, by the blood of Jesus, and by a way of life, which he hath now consecrated for us, through the veil, that is his flesh. And we have a high priest over the house of God. Let us, therefore draw near, with a true heart, and with the confidence of faith, being sprinkled as to our hearts, and pure from an evil conscience, and our body being washed with pure water. And let us persevere in the profession of our hope, and not waver; for he is faithful who hath made the promise to us. And let us look on each other, for the excitement of love and good works. And let us not forsake our meetings, as is the custom of some; but entreat ye one another; and the more, as ye see that day draw near. **For if a man sin, voluntarily, after he hath received a knowledge of the truth, there is no longer a sacrifice which may be offered for sins: but the fearful judgment impendeth, and the zeal of fire that consumeth the adversaries. For if he, who transgressed the law of Moses, died without mercies, at the mouth of two or three****

witnesses; how much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God, and hath accounted the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace with contumely? For we know him who hath said, Retribution is mine; and I will repay: and again, The Lord will judge his people. It is very terrible, to fall into the hands of the living God. Therefore, recollect ye the former days, those in which ye received baptism, and endured a great conflict of sufferings, with reproach and affliction; and ye were a gazing stock, and also were the associates of persons who endured these things: and ye were grieved for those who were imprisoned; and ye cheerfully endured the plundering of your goods, because ye knew that ye had a possession in heaven, superior and not transitory. Therefore cast not away your assurance which is to have a great reward. For ye have need of patience; that ye may do the pleasure of God, and may receive the promise. Because, yet a little,--and it is a very little time,--when he that cometh, will come, and will not delay. Now the just by my faith, will live: but if he draw back, my soul will not have pleasure in him. But we are not of that drawing-back, which leadeth to perdition; but of that faith, which maketh us possess our soul. Ivrim/Hebrews 10:1-39 (Murdock)

In giving his life, as an atonement, (in red) Y'shua reiterates whose will he came to fulfill and that is Yah's. The animal offerings were abused because apparently people thought all they had to do was bring an offering, then everything was all good. Sacrifices were supposed to be something sparingly used as Isra'el was to endeavor to keep Torah. Therefore, if they had done so, the animals would not have been killed so frequently. How many today treat Y'shua's sacrifice with the same disregard?

The center section (in magenta) is a quote from Tehillim/Psalm 110:1 where the Eternal is telling the Master to set at His right hand until the Most High makes the Son's enemies his footstool. Also the teacher provided himself as the offering that would NEVER AGAIN have to be offered. Other sacrifices are eluded to as being offered once again ... but the sin offering will not.

If we sin willfully (in blue), therefore we have no covering left to provide atonement for us. Willfully means WE KNOW it is a sin and still carry it out. You do not have to understand in order to reject the only source which defines what sin is ... the Torah. We are informed by the writer in Ivrim, this is trampling on what Y'shua did for us on the stake. People need to realize this is not a matter to take lightly.

It is reported everywhere [that there] is sexual immorality among you, and sexual immorality of such a kind which [does] not [even exist] among the Gentiles, so that someone has the wife of [his] father. And you are inflated with pride, and should you not rather have mourned, so that the one who has done this deed would be removed from your midst? For [although I] am absent in body but present in spirit, I have already passed judgment on the one who has done this in this way, as [if I] were present. In the name of our Lord Jesus, [when] you are assembled, and my spirit, together with the power of our Lord Jesus, [I have decided] to hand over such a person to Satan for the destruction of the flesh, in order that his spirit may be saved in the day of the Lord. Your boasting [is] not good. Do you not know that a little leaven leavens the whole batch of dough? Clean out the old leaven in order that you may be a new batch of dough, just as you are unleavened. **For Christ our Passover has been sacrificed.** So then, let us celebrate the feast, not with the old leaven or with the leaven of wickedness and sinfulness, but with the unleavened bread of sincerity and truth. I wrote to you in the letter not to associate with sexually immoral people. By no means [did I mean] the sexually immoral people of this world or the greedy people and swindlers or idolaters, since then you would have to depart out of the world. But now I have written to you not to associate with any so-called brother, if he is a sexually immoral person or a

greedy person or an idolater or an abusive person or a drunkard or a swindler--with such a person not even to eat. For what [is it] to me to judge those outside? Should you not judge those inside? But those outside God will judge. Remove the evil person {from among yourselves}. 1 Corinthians 5:1-13 (LEB)

The Pesach/Passover lamb (in red) does not atone for sin. It is a rescue/salvation offering having to do with removing us from an ordeal or danger. This is one of the most misunderstood and misrepresented offerings described in the Word of Yah. No one who is physically uncircumcised is ever to eat Pesach. This is why bread and wine are not a substitute observance of Pesach. Making a Covenant does not require circumcision unless it involves Isra'el's inheritance ... THE LAND OF THE PROMISE. Likewise only Avraham's decedents and servants are to be issued this same statute ... this is how we know who they/we are. The Promised Land is not in Heaven however Heaven will come down to the Promised Land. See **B'reshet/Genesis chapters 1-2** and **Chazon/Revelation chapters 21-22** ... the END from the BEGGINING.

Ask rain from YAHWEH in the time of the latter rain. YAHWEH shall make thunder bolts. And He gives them showers of rain, grass to each man in the field. For the family idols speak iniquity, and the divining ones have seen a lie and have told false dreams. They comfort in vain. On account of this, they wandered like a flock. They were troubled because there was no shepherd. My anger is kindled against the shepherds, and I will punish the he-goats. For YAHWEH of Hosts has visited His flock, the house of Judah, and made them as His splendid horse in battle. From Him came the cornerstone, from Him the nail, from Him came the battle bow, and from Him every ruler together. And they shall be like mighty ones who trample the mud of the streets in the battle. And they shall fight because YAHWEH is with them, and they shall make the riders of horses ashamed. And I will make stronger the house of Judah, and I will save the house of Joseph. And I will return to save them, for I have pity on them. And they shall be as though I had not cast them off, for I am YAHWEH their Elohim, and I will answer them. And Ephraim shall be like a mighty one, and their heart shall be glad as by wine. And their sons shall see and be glad; their heart shall rejoice in YAHWEH. I will whistle for them and gather them, for I have redeemed them. And they shall be many as they were many. And I will sow them among the peoples, and they shall remember Me in far countries, and they shall live with their sons and return. And I will return to save them out of the land of Egypt and gather them out of Assyria. And I will bring them into the land of Gilead and Lebanon, for room shall not be found for them. And He shall pass through the sea of distress and strike the waves in the sea, and all the depths of the Nile shall dry up. And the pride of Assyria shall be brought down, and the scepter of Egypt shall go away. And I will make them strong in YAHWEH, and they shall walk in His name, says YAHWEH. Z'kahryah/Zechariah 10:1-12 (HRB)

The above (in red) is one of the most severe indictments against leadership proclaiming its own decrees for the people and in direct contradiction of Yah's instructions. It also proclaims Y'hudah is His flock and that the Promised Mashiach will come from this tribe and every ruler will spring forth from the same group, the Jews. We will come back to the topic of the flock in another paragraph ... so do not think this subject is closed.

Notice what the Father tells the Prophet He is going to do with Y'hudah and Yosef (in magenta). Many have been taught that these two groups have already been reunited or they have been rejected by Yah ... neither of these assumptions is true. The concept described above is referred to by various titles derived from English speaking audiences. They are as follows, these are some of those terms used for the upcoming events:

- Greater Exodus
- The Final Ingathering
- The Restoration of the Two Houses
- The Whole House of Isra'el
- The Two Sticks

As promised above, we are returning to the topic of the flock with the following: **"Most assuredly, I say to you, he who does not enter the sheepfold by the door, but climbs up some other way, the same is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the doorkeeper opens, and the sheep hear his voice; and he calls his own sheep by name and leads them out. And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice. Yet they will by no means follow a stranger, but will flee from him, for they do not know the voice of strangers."** Jesus used this illustration, but they did not understand the things which He spoke to them. Then Jesus said to them again, **"Most assuredly, I say to you, I am the door of the sheep. All who ever came before Me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly. I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, he who is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My sheep, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this **fold**; them also I must bring, and they will hear My voice; and there will be one **flock** and one shepherd. Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father."** Yochanan/John 10:1-18 (NKJV)

Fold G833 αὐλή, aulē, *ow-lay'*, a *yard* (as open to the *wind*); by implication a *mansion*: - court, ([sheep-]) fold, hall, palace.

Flock G4167 ποίμνη, poimnē, *poym'-nay*, a *flock* (literally or figuratively): - flock, fold

The word fold is indicating the Jews, as Y'shua is in Yerushalayim/Jerusalem at that time. Flock is speaking of the lost sheep of the house of Isra'el; which is who Y'shua sent the talmidim/disciples out to tell the Good News/Torah to. His death allows the divorced ten tribes to return to Covenant/Marriage/Katubah.

"See, My Servant whom I uphold, My Chosen One My being has delighted in! I have put My Spirit upon Him; He brings forth right-ruling to the nations. He does not cry out, nor lifts up His voice, nor causes His voice to be heard in the street. A crushed reed He does not break, and smoking flax He does not quench. He brings forth right-ruling in accordance with truth. He does not become weak or crushed, until He has established right-ruling in the earth. And the coastlands wait for His Torah." Thus said the Ėl, יהוה, who created the heavens and stretched them out, who spread forth the earth and that which comes from it, who gives breath to the people on it, and spirit to those who walk on it: "I, יהוה, have called You in righteousness, and I take hold of Your hand and guard You, and give You for a covenant to a people, for a light to the

gentiles, to open blind eyes, to bring out prisoners from the prison, those who sit in darkness from the prison house. I am יהוה, that is My Name, and My esteem I do not give to another, nor My praise to idols. See, the former predictions have come, and new ones I am declaring; before they spring forth I let you hear them. Sing to יהוה a new song; His praise from the ends of the earth, you who go down to the sea, and all that is in it, you coastlands and you inhabitants of them! Let the wilderness and its cities lift up their voice, the villages where Qēdar dwells. Let the inhabitants of Sela sing, let them shout from the top of the mountains. Let them give esteem to יהוה, and declare His praise in the coastlands. יהוה goes forth like a mighty man. He stirs up ardour like a fighter. He cries out, yea, shout aloud. Over His enemies He shows Himself mighty. I have kept silent from of old, I have been still and held Myself back. Like a woman in labour I now cry out, I pant and gasp at once. I lay waste mountains and hills, and I dry up all their plants. And I shall make rivers become coastlands, and I dry up pools. And I shall lead the blind by a way they have not known – in paths they have not known I lead them. I make darkness light before them, and crooked places straight. These matters I shall do for them, and I shall not forsake them. Those who trust in idols, who say to the moulded images, ‘You are our mighty ones,’ shall be turned back, utterly ashamed. Hear, you deaf! And look, you blind, and see. Who is blind but My servant, or deaf as My messenger whom I send? Who is blind as he who is at peace, and blind as servant of יהוה? You see much, but do not observe; ears are open, but do not hear. It has delighted יהוה, for the sake of His righteousness, to make the Torah great and esteemed. But this is a people robbed and plundered, all of them are snared in holes, and they are hidden in prison houses. They have become a prey, with no one to deliver – for plunder, and no one to say, “Restore!” Who among you gives ear to this, pays attention and hears for the time to come? Who gave Ya’aqob for plunder, and Yisra’el to the robbers? Was it not יהוה, He against whom we sinned? For they would not walk in His ways, and they did not obey His Torah! So He has poured on him His burning displeasure and the strength of battle, and it set him on fire all around, yet he did not understand. And it burned against him, yet he did not take it to heart!

But now, thus said יהוה, your Creator, O Ya’aqob, and He who formed you, O Yisra’el, “Do not fear, for I have redeemed you. I have called you by your name, you are Mine. When you pass through the waters, I am with you; and through rivers, they do not overflow you. When you walk through fire, you are not scorched, and a flame does not burn you. **For I am יהוה your Elohim, the Set-apart One of Yisra’el, your Saviour; I gave Mitsrayim for your ransom, Kush and Seba in your place.** Since you were precious in My eyes, you have been esteemed, and I have loved you. And I give men in your place, and peoples for your life. Do not fear, for I am with you. I shall bring your seed from the east, and gather you from the west. I shall say to the north, ‘Give them up!’ And to the south, ‘Do not keep them back!’ Bring My sons from afar, and My daughters from the ends of the earth – all those who are called by My Name, whom I have created, formed, even made for My esteem. He shall bring out a blind people who have eyes, and deaf ones who have ears. All the nations shall be assembled, and the peoples be gathered. Who among them declares this, and show us former events? Let them give their witnesses, to be declared right; or let them hear and say, ‘It is truth.’” “You are My witnesses,” declares יהוה, “And My servant whom I have chosen, so that you know and believe Me, and understand that I am He. Before Me there was no Ėl formed, nor after Me there is none. **I, I am יהוה, and besides Me there is no saviour.** I, I have declared and saved, and made known, and there was no foreign mighty one among you. And you are My witnesses,” declares יהוה, “that I am Ėl. Even from the day I am He, and no one delivers out of My hand. I work, and who turns it back?” **Thus said יהוה, your Redeemer, the Set-apart One of Yisra’el, “For your sake I shall send to Babel, and bring them all down as fugitives, even the Chaldeans, who rejoice in their ships. I am יהוה, your Set-apart One, Creator of Yisra’el, your Sovereign.”** Thus said יהוה, who makes a way in the sea and a path

through the mighty waters, who brings forth the chariot and horse, the army and the power (they lie down together, they do not rise, they have been extinguished, they have been quenched like a wick): “Do not remember the former events, nor consider the events of old. See, I am doing what is new, let it now spring forth. Do you not know it? I am even making a way in the wilderness and rivers in the desert. The beast of the field esteems Me, the jackals and the ostriches, because I have given waters in the wilderness and rivers in the desert, to give drink to My people, My chosen, this people I have formed for Myself, let them relate My praise. But you have not called on Me, O Ya’aqob, for you have been weary of Me, O Yisra’el. You have not brought Me the sheep for your burnt offerings, nor have you esteemed Me with your slaughterings. I have not caused you to serve with grain offerings, nor wearied you with incense. You have not bought Me sweet cane with silver, nor have you satisfied Me with the fat of your slaughterings. You have only burdened Me with your sins, you have wearied Me with your crookednesses. **I, I am He who blots out your transgressions for My own sake, and remember your sins no more.** Remind Me, let us enter into judgment, together; relate, that you might be declared right. Your first father sinned, and your interpreters have transgressed against Me. So I have profaned the chief ones of the set-apart place, and I have delivered up Ya’aqob to the curse, and Yisra’el to scorn.”

“But now hear, O Ya’aqob My servant, and Yisra’el whom I have chosen. Thus said יהוה who made you and formed you from the womb, who helps you, ‘Do not fear, O Ya’aqob My servant, and Yeshurun, whom I have chosen. ‘For I pour water on the thirsty, and floods on the dry ground. I pour My Spirit on your seed, and My blessing on your offspring, and they shall spring up among the grass like willows by streams of water.’ One says, ‘I belong to יהוה; another calls himself by the name of Ya’aqob; another writes with his hand, ‘Unto יהוה,’ and names himself by the name of Yisra’el. **Thus said יהוה, Sovereign of Yisra’el, and his Redeemer, יהוה of hosts, ‘I am the First and I am the Last, besides Me there is no Elohim.** ‘And who is like Me? Let him call and declare it, and lay it before Me, since I appointed the everlasting people. And the events that are coming and those that do come, let them declare these to them. ‘Do not fear, nor be afraid. Have I not since made you hear, and declared it? You are My witnesses. Is there an Eloah besides Me? There is no other Rock, I know not one.’ ” Yesha'yahu 42:1-44:8 (ISR98)

As El created (in red) this includes the Heavens and the Earth (see the explanation of what is in gold at the end of this teaching) and put them in there proper place. It is He who gives us the breath which allows us to be alive. Yah also gives us the spirit which guides us. We are reminded that humanity is created, it is not immortal.

Verse 3, chapter 43 (in magenta) states that Yah is our Authority, the Holy One of Isra'el, and our Savior. Mitzraim/Egypt is mentioned along with Kush and Seba as our ransome instead of ourselves. This is redemption or salvation and is NOT repentance. We cannot save ourselves but we can turn away from evil.

Once again (in blue) Yah is the ONLY SAVIOR (see explanation above in magenta). Yah (in green) is the Redeemer (see explanation above in red). YHWH (in purple) is the only one who can do away with our sins. This is accomplished according to His plan through sacrifice ... first with animals, then culminating with Y'shua on the stake. He is (in orange) the First and the Last, there is no Authority over Him.

The Revelation of Eashoa Msheekha, that which Allaha gave to show his servants those things that were [divinely] destined to occur quickly and he conveyed them as he sent through his angel his servant John [the Baptist,] Who testified to the Manifestation of Allaha, and the testimony of

Eashoa Msheekha, everything that he saw. Blessed is the one who reads and those who listen to the manifestations of this prophecy, and who hold to that which is written through them, for the Age is at hand. John [the Apostle] to the seven churches that are in Asia:

May grace be upon you and peace ... from the One who Is
And the One who Becomes ... and the One who Comes,
From the seven spirits ... that are before the throne of Allaha,
And from Eashoa Msheekha ... that Witness, that Faithful,
That Communion of the dead ... and Head of the Kings of the Earth,
That loves us and releases us ... from our sins by his blood
And makes us a righteous kingdom ... for Allaha and his Creator,
(That) for him, glory and supremacy ... to [the end of] the universes
Of all the universes, ... Amen.

"Behold, he shall come with the clouds ... and shall be seen by all eyes,
And all those who offended him, ... and they shall writhe over him
All the generations of the earth." ... Yes, indeed, Amen.

I am the **Alap and Tau, ... says the Maryah Allaha,**
The One who Is, ... and the One who Becomes
And the One who Comes, ... the One and Only for all.

I am the John, that brother and associate of yours in tribulation and in [patient] anticipation of the anointing by Eashoa, [who] was on the island called Patmos, because of Allaha's manifestation, and for the sake of the testimony of Eashoa Msheekha. I was born in the spirit in the Day of the Maryah, and I heard some distance back of him, a sound as of a trumpet that said, "Whatever you see, write it down and send it to the seven churches: to Ephesus, to Smyrna, to Pergamon, to Thyatira, to Sardis, to Philadelphia, and to Laodicea. And I fell back to see the voice of whom that spoke with me. And as I fell back I saw seven menorahs of gold. And in the midst of the menorahs [someone] who resembled the Son of Man, completely attired and who had tied across his breast a golden harness. He whose hair and head glow white like white wool, like snow, and his eyes like flames of fire, And his feet that resemble Lebanese copper, that is forged in the furnace, and his voice like the sound of great waters. And he has in his right hand seven stars, and from his mouth emerges the sharpened sword with two edges, and his face glows like the sun in full force. And as I saw him, I fell at his feet like dead, and he laid his right hand on me as he said, "Do not fear, **I am the Beginning and the End.**" Chazon 1:1-17 (ANT)

"Behold, I come quickly. My reward is with me, to repay to each man according to his work. **I am the Alef and the Tav, the First and the Last, the Beginning and the End.** Blessed are those who do his mitzvot, that they may have the right to the tree of life, and may enter in by the gates into the city. Outside are the dogs, the sorcerers, the sexually immoral, the murderers, the idolaters, and everyone who loves and practices falsehood. I, Yeshua, have sent my angel to testify these things to you for the assemblies. I am the root and the offspring of David; the Bright and Morning Star." The Spirit and the bride say, "Come!" He who hears, let him say, "Come!" He who is thirsty, let him come. He who desires, let him take the water of life freely. I testify to every man who hears the words of the prophecy of this book, if anyone adds to them, may God add to him the plagues which are written in this book. If anyone takes away from the words of the book of this prophecy, may God take away his part from the tree of life, and out of the holy city, which are written in this book. He who testifies these things says, "Yes, I come quickly." Amein! Come, Lord Yeshua. Chazon 22:12-20 (HNV)



The Beginning and the End/Alef and Tav (in red) have to do with the Father symbolized through the bull which is a picture of Authority, such as a Father. The Tav (also spelled Tau and Tau) represents the Covenant, one of the ways this is manifested is the letter x or the letter t which were once very similar to the Paleo Hebrew version of the letter Tav. The interesting thing about the Alef and the Tav, that most have never heard, is that they are the first letters of Urim and Tumim; which were apparently devices that Yah gave Moshe for the Kohen to use. This use appears to be that they could ask questions and Yah would provide the answer with these two things. Is it not interesting that Y'shua uses these

two letters to describe himself and what did he come and do? Did he not answer questions about Torah?

Yochanan 14:15 If we turn this verse into a negative without changing the context, would it help people to better fathom its meaning? The following is a negative version of this verse: If you hate me then reject my commands. Likewise, if we do the same with the 23rd verse of this same chapter it would be similar to the following: If anyone hates me, he shall reject my word. And my Father shall hate him and we shall not come to him or make our stay with him. The following is the actual rendition of the 24th verse of this chapter: **Anyone who doesn't love me will not obey me. And remember, my words are not my own. What I am telling you is from the Father who sent me. Yochanan 14:24 (NLT)**

Heaven and earth (in gold above) are two of the frequent uses of two witnesses ... a Torah requirement for any judgment to be rendered. Please read closely the following: **"Don't assume that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For I assure you: Until heaven and earth pass away, not the smallest letter or one stroke of a letter will pass from the law until all things are accomplished. Therefore, whoever breaks one of the least of these commandments and teaches people to do so will be called least in the kingdom of heaven. But whoever practices and teaches [these commandments] will be called great in the kingdom of heaven. Mattityahu/Matthew 5:17-19 (HCSB)** Grammatically, Y'shua is stating that nothing will exist if Heaven and earth ever go away ... this includes humanity.

Shalom Aleichem!

With the help of the Ruach HaKodesh, written by Rabbi Danny Palmer and Bernard Yosef Honigfort