

REVISED AND UPDATED

AHAVAS
HA-EMES
Love of the Truth

(THE DAIRY OF ELIYAHU)

NO MANS ZONE

AHAVAS HA-EMES

Love of the Truth
(THE DAIRY OF ELIYAHU)

NMZ
BOOKS

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DEDICATION

This book is dedicated to Kohen Ngho Barry and all Kohanim.

THANK YOU

A very special thank you to the people
whose works are cited in this Dairy.

APOLOGY

To the authors whose work we may have misquoted in this book and whose names have yet to be cited in this work. We apologize for this oversight. We will endeavor to correct any errors in subsequent revisions.

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DEDICATION

THANK YOU

APOLOGY

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NOTICE

A special note on the pronunciation of the Set-Apart Name of the Father. In Hebrew, the Set-Apart Name is composed of four letters YHWH, pronounced as Yud׃, Hei ך, Vav ך, Hei ך. This is referred to as the "Tetragram" or "Tetragrammaton" meaning roughly "The Four Letter" - YHWH.

How the Tetragram is actually pronounced, there is no general consensus among scholars. Current research points to one of five related pronunciations for the Set-Apart Name:

Yah-way
Yah-hoo-way
Yah-oo-ay
Yah-oo-ah
Yeh-ho-vah

For this, the English version of the Tetragrammaton YHWH and the Hebrew "YHWH" are employed throughout this Siddur to allow the reader to follow their own convictions on the pronunciation of the Sacred Name.

The term LORD or Lord, as it is used in English Bible translations, is a substitute for the Tetragrammaton. Therefore, it is not employed in this Exposition.

Other terms that are used in this Series

Here are some terms you need to be familiar with that we will be using throughout this exposition:

- אֱלֹהִים (Ruach haKodesh): The Set-Apart Spirit (the Holy Spirit).
- יְהוֹשֻׁעַ (Yeshua): The Hebrew Messiah (Jesus).
- Avraham: Abraham.
- Yitzchak: Isaac.
- Yaakov: Jacob. Sha'ul: Paul.
- Elohim: This is translated in English Bibles as God.
- Eloah: The singular of Elohim.
- Adonai: This is translated as Sovereign or Master.

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- Mashiach: Messiah.
- Kahal: The Hebrew name for congregation/assembly or what Christianity calls the Church.
- Mitzrayim: The Hebrew name for Egypt or, more correctly, an ancient place that was located in Saudi Arabia, which is symbolic of ancient Egypt.
- Yahrushalayim: More accurately called Yerushalem, from whence we get the name Jerusalem.
- Yisra'el: Israel. (The Nation, Land, or Person Known as Yaakov, depending on the Context). Yisra'el means overcoming with El.
- Goyim: Nation (as applied to either Yisra'el or the Gentiles, depending on the context. Also, an individual not born in Yisra'el.
- Torah: The first five books of the Old Covenant.
- TaNaK: The Old Covenant, which consists of the Torah, the Neviim (the Prophets), and Ketuvim (the Writings)
- Brit Chadashah: The Renewed Covenant. Literally the New/Renewed Covenant.
- Besorah: Gospel or Good News.
- Melech: King.
- Malak: Angels or the sons of YHWH.
- Malchut haYHWH: The Kingdom of YHWH.
- Malchut haShamayim: The Kingdom of Heaven.
- Malchut haElohim: The Kingdom of Elohim.
- Amha'aretz: The common folk and the poor of the land.
- Kohen: Torah Priest.
- Kohanim: Torah Priests.
- Sophrim: Scribes.
- Prushim: Pharisees.
- Tzadukim: Sadducees.
- Navi: Prophet.
- Shlichim: Apostles, Messengers, sent ones from YHWH.
- Talmidim: Disciples.
- Chukim: Statutes.
- Mishpatim: Judgments.
- Edot: Testimonies.
- Amein: Literally, so be it.

THE SCRIPTURES (KITVEI HA-KODESH)

Note: Throughout this work, we employ the original Hebrew titles of the Set-Apart Scriptures (Keetvay haKodesh) instead of their English equivalents because it assists believers in developing their Hebraic vocabulary.

THE SCRIPTURE (KEETVAY HA-KODESH)

Instructions

Genesis

Exodus

Leviticus

Numbers

Deuteronomy

Torah

Beresheeth

Shemoth

Wayiqra

Bamidbar

Devarim

Prophets

Joshua

Judges

First Samuel

Second Samuel

First Kings

Second Kings

Isaiah

Jeremiah

Ezekiel

Daniel

Hosea

Joel

Amos

Obadiah

Jonah

Mikah

Nahum

Zephaniah

Habakkuk

Nevim

Yahoshua

Shophtim

Schmuel Alef

Schmuel Bet

Melechim Alef

Melechim Bet

Yeshayahu

Yirmeyahu

Yechezkel

Daniyel

Hoshea

Yoel

Ahmos

Ovadyah

Yonah

Micha

Nachum

Tzephanyah

Chabakook

LOVE OF THE TRUTH

Haggai	Chaggai
Zechariah	Zecharyah
Malaki	Malachi
Ketuvim	Writings
Psalms	Tehillim
Proverbs	Mishle
Job	Iyov
Song of Songs	Shir HaShirim
Ruth	Root
Lamentations	Echah
Ecclesiastes	Koheleth
Esther	Hadasah
Ezra	Ezrah
Nehemiah	Nechemyah
First Chronicles	Divre HaYamim Alef
Second Chronicles	Divre HaYamim Bet
The Renewed Covenant	Brit Chadashah
Matthew	Mattityahu
Mark	Marqus
Luke	Luka
John	Yochanan
Acts	Maaseh Shlichim
James	Yaakov
Hebrews	Ivrim
First Peter	Kepha Alef
Second Peter	Kepha Bet
First John	Yochanan Alef
Second John	Yochanan Bet
Third John	Yochanan Gimel
Jude	Yahudah
Romans	Romiyah
First Corinthians	Qorintyah Alef
Second Corinthians	Qorintyah Bet

AHAVAS HA-EMES

Galatians	Galutyah
Ephesians	Ephsiyah
Philippians	Phylpsiyah
Colossians	Qolesayah
First Thessalonians	Tesloniqyah Alef
Second Thessalonians	Tesloniqyah Bet
Philemon	Phileymon
First Timothy	Timtheous Alef
Second Timothy	Timtheous Bet
Titus	Teitus
Revelation	Gilyahna

PREFACE

Shalom,

Truth and fact are like beautiful and priceless gems. Collect enough truth and facts, and you will have amassed a sack full of unimaginable wealth. More precious than all the gems of the world combined.

This book is a sack full of gems of various sizes and appearances. Its worth in weight is enough to get you going for a lifetime of contemplation and revelation. Studying it will fill your soul with knowledge that will guide you in times of uncertainty, testing, and stress. For some of you, it will answer your most intimate and pertinent questions. The kind you want to ask the Creator, and you have waited for an answer for years.

How did it start? Over the decades, we have discovered and amassed a lot of truth and facts from the places we visit, lectures we hear, meetings we attend, research we conduct, and conversations we have with Elohim. Some of the information you use, but much of it we set aside because you know it is useful, so you record it down but do not know when and where it will need to shine its light.

The information over the years collects dust in books we keep in a drawer like a diary or you have stored on a hard drive, not knowing when it will be useful. In my case, most of the information was handwritten and recorded unorganized in a Dairy for over thirty years. Parts of it had become barely legible. It was apparent it needed to be transferred to a more permanent state to ensure its continuity for other generations.

Much of the information was written down to preserve it for future use. There was never any intention to publish it because it has no one theme or heading. The information covers many diverse subjects which are often unrelated. There is no order in how the information is written; therefore, expect your brain to be massaged, challenged, and asked to reflect on what is being said. Never brush over the content with a casual look, or you will miss it altogether.

The value of the information is priceless because it is insight and understanding that was illuminated at the time for a spiritual project that was being undertaken or was recorded for a future book. Some of this

information is revelations never shown before. Insights that came directly from the Throne Room. Answers that came for perplexing questions and problems we were facing at the time.

This book is not authored by a single person. There are numerous authors whose names were not always recorded, but what they said was not forgotten or neglected because you are reading it now. Not every author that was recorded was appropriately referenced, as much of the information was not for academic use. My sincere apologies to these authors, and no disrespect are intended.

We have decided to publish the information solely as a spiritual archive for the searching soul. We will continue to update this book, and as we do, we will make corrections where necessary and additions to its pages in subsequent reeditions. We pray that these insights and understanding will guide you in your quest for meaning and purpose in this life.

Barukh haShem,

Kohen Theodore Meredith

INTRODUCTION

We live in the last days where knowledge and understanding must be released to make ready YHWH's people for the advent of the Malchut haShamayim (The Kingdom of Heaven) on Earth. As Daniel wrote, 'knowledge shall increase in the last days' Daniel () 12:4.

In these trailing and travailing times as the Kingdom of YHWH is being birthed, it is incumbent upon Yisra'el to perform teshuvah (repentance) and return to the Emet (Truth) of the Torah or be lost in the maze of deception and misinformation that now engulfs mankind. Daniyel realized this and wrote;

"For, see, the darkness shall cover the earth, and gross darkness the nations: but יְהוָה shall arise upon you, and His tifereth (glory) shall be seen upon you. And the nations shall come to Your Light, and melechim (kings) to the brightness of Your rising" Yeshayahu (Isaiah) 60:2-3.

In the same breath, Daniel tells us that we have been destined for greatness, enlightenment, and glory because we shall know the truth, and the truth shall set us free. The Emet (the Truth of YHWH) is not a singular revelation.


The Emet is not all in the Torah and Brit Chadashah. Many books that hold timeless truths were removed from the Hebrew and Christian Scriptures to conceal the light of the Torah that shines in them. They are no less authoritative. Much more is still hidden from humanity and remains unpublished.

The same light of the Torah shines in the Books of many other religions that we have rejected in our fear and prejudice and do not understand their purpose as the lesser lights of the Torah, which is no less authoritative for training in righteousness and peace. Some of these books precede the giving of the Hebrew and Christian Scriptures.

A final note to the Seeker: there are 25 Chapters to this Dairy. Each Chapter is divided into Verses for order and ease in finding the information. There is no logical sequence to the information or Bibliography at the end to qualify its sources. Each verse stands on its own, but the whole is one Enormous Revelation.

EMET 01

1. To know the Creator (Ensof) is Perfection. This is the first and greatest principle of the Creation of Mankind.

2. The Hebrew word for knowledge is דעת (*da'at*), which is derived from the parent root דע (*da*). The name of the Hebrew letter ט is *dalet*, from the Hebrew word דלת (*delet*) meaning "door." This letter was originally written as  in ancient pictographic script and is a picture of the tent door.

3. Derived from the parent root דע (*da*) is the noun דעת (*da'at*), meaning "knowledge." The Hebrew word for knowledge is דעת (*da'at*), a noun derived from the verb ידע (*yada*), meaning "to know." The idea of "knowing" in Ancient Hebrew thought is similar to our understanding of knowing but is more personal and intimate. We may say that we "know" someone, but it simply means we "know" of his or her existence; in Hebrew thought, one can only "know" someone if they have a personal and intimate relationship. In Beresheeth (Genesis) 18:19, God says about Abraham, "I know him," meaning he has a very close relationship with Abraham. In Beresheeth (Genesis) 4:1, it says that Adam "knew Eve, his wife," implying a very intimate sexual relationship.

4. The Torah allows you to shift the date of the feast if you are not allowed to keep it through circumstances (Bamidbar (Numbers) 9:6).

5. Grace is technically defined as underserved acceptance and love received from another, especially the characteristic attitude of God providing salvation for sinners' unmerited favor.

Favor in Hebrew is Chen or Chanon, and favor in Greek is Charis or Eleos.

Chen (Hebrew) appears 70 times in the TaNaK.

Charis (Greek) appears 233 times in the Brit Chadashah.

(Charis or Chen) does not mean "unmerited favor," as we understand Grace. Charis, like Chen, means charm, beauty, and lovely favor. It never means to be set free or liberated through underserved kindness or favor.

The word used for Grace in Hebrew is Chesed. In other passages, the word Racham/Rachmin is used, which means mercy. Greek, however,

has only one word, Charis, to describe both favor and grace. Now Charis, if we used its grace meaning, the result is;

Chesed 251 times in the TaNaK.

Charis 50 times in the Brit Chadashah.

Conclusion: There is far more grace in the Hebrew than in the Renewed Covenant. The word grace more often in the Brit Chadashah means favor, beauty, charm, and lovely than unmerited favor. In most places where grace appears (charis), it should be understood as Chen in Hebrew, not chesed.

So, the correct use of the word undeserved favor is used more in the TaNaK than in the Brit Chadashah in its proper understanding and definition.

The confusion was created when the King James translators used the Old Testament Chen to mean grace and chesed to mean favor.

Where it should be the opposite!

Grace can be defined as the unmerited power to do Torah (YHWH's will).

What is the result of this confusion that they teach men to break the commandments?

6. Yeshua came to reign in the looseness that had come into Yisra'el in observing the Torah. The Oral Torah had become a license to do things they were not supposed to do.

The father gave them freedom, but they abused that freedom, so like any good Dad, he weighed them in, giving them a stricter interpretation of the Torah.

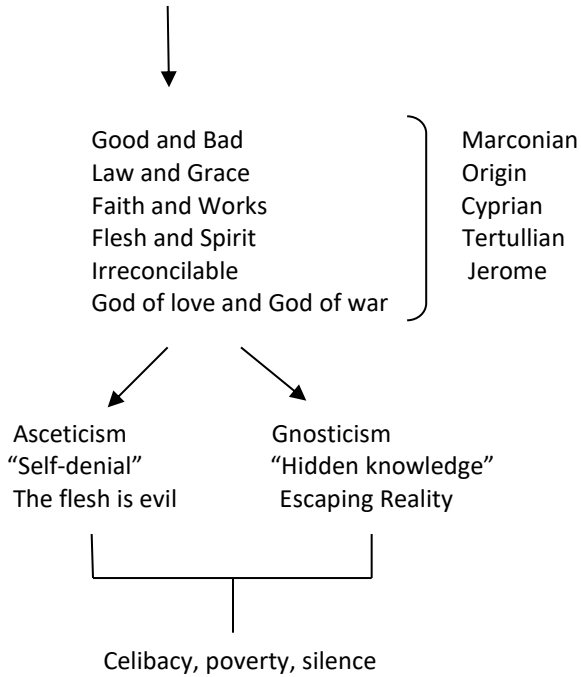
7. Rabbi Akivah: "All is subject to providence, yet man possesses free will."

8. In Bamidbar (Numbers) 2, Miriaym and Aharon spoke against Moshe, but only Miriaym became leprous. Why? Because of the High Priest garments upon Aharon. They protected him from all curses.

9. The difference between Greek and Hebrew thinking.

Greek Logic Vs Black Logic

Echad Vs Dualism



10. The meaning of Mary in the Catholic faith is Immaculate Conception, perpetual virginity, and bodily assumption.

11. The Torah teaches that man is an animated body rather than an incarnated soul.

12. The Brit Chadashah has over 1600 quotations from the TaNaK.

13. Rabbinic teachings have over 5000 parables, and over 800 are king parables.

14. Christianity allegorizes Scripture, thus spiritualizing the text when most of the TaNaK are practical applications for living.

15. The law of binding and loosing has nothing to do with demons (Mattityahu (Matthew) 18:18-20). The law is about elders allowing and disallowing according to the written Torah.

16. A mistranslated important verse: Romans 10:4: "Christ is the end of the law."

In the Aramaic Peshitta Translated in 1893 by James Murdock STD, he translated the word end "SAKA" as "AIM." Meaning the scope or summary. Thus, the passage is correctly read as;

"Yeshua is the AIM of the law."

17. We are grafted into the Olive Tree of Yisra'el according to Romiyah (Romans) 11, meaning we are called out from sin into the righteousness of Torah and the family of Yisra'el. Note we are grafted in or called out.

18. According to Bamidbar (Numbers) 30-13, any vow or agreement that a wife makes to afflict her being may be established or canceled by the husband when he hears it; this includes curses. YHWH forgives or establishes based on the husband's words v8.

19. YHWH does not teach us to have a positive image, high esteem image, but a proper image based on Yeshua, who kept the Torah.

20. The Torah does not disallow a man from taking another wife. The prohibition in Devarim (Deuteronomy) 17:17 is not to multiple wives like King Solomon and many other kings. Judah (Jews) does not allow polygamy on the grounds of a rabbinic band due to the early persecution of the Church.

21. Brit Chadashah was written originally in Aramaic and then translated into Greek. Greek is not an inspired translation.

22. There are two types of Sabbaths: the weekly Shabbat and the annual Shabbat.

Mattityahu (Matthew) 28:1 mentions TWO Sabbaths.

Mia Sabbaton (Greek) means one of the weeks.

The word "day" is not in the original Greek text passages of the resurrection. The translators added the word "day."

There is no resurrection text in the Greek; it says Yeshua was resurrected on the first day of the week.

Luka (Luke) 24:1 says Mia Sabbaton.

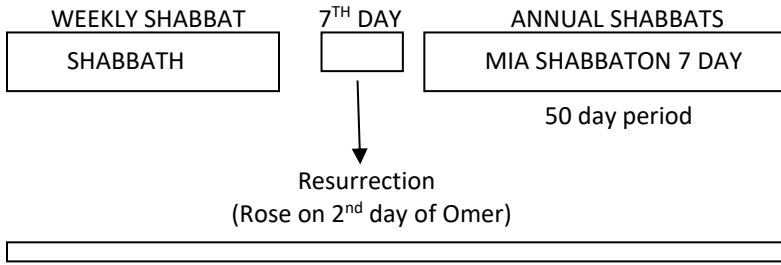
Yochanan (John) 20:1 says Mia Sabbaton.

Shabbat and Shabbaton never mean Sunday.
 There is no first day in any Greek gospel.
 The word in Greek is "Protos" first day.

Why? Because there is no Greek word for Shabbaton, they used the Hebrew and Greek Mia Sabbaton.

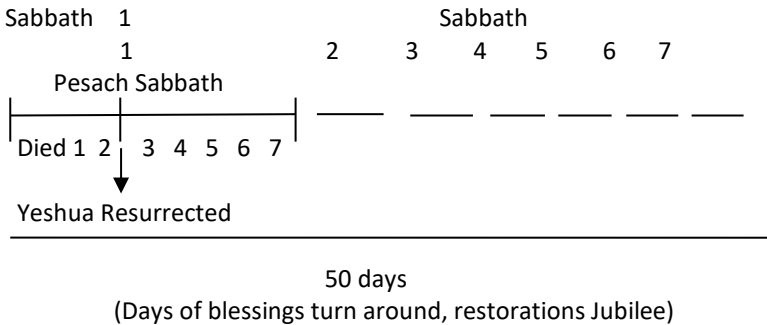
Yirmeyahu (Jeremiah) 8:8 warned us that the scribes would change the text.

Weekly Shabbat



Seven weekly Shabbats counting of the Omer

Between Pesach and Shavuot, there are seven weekly Shabbats. All are called Shabbaton. According to the Scripture, Yeshua died on the 14th day of Pesach. He rose on the first week of the seven weeks of the Annual Shabbats of the Omer. This fits in perfectly with the meaning of the feasts!



In Maaseh Shlichim (Acts) 20:6-7 translators changed the text to “first day.” They even added the word “on” in verse 6 to make Paul look like he is keeping Sunday when the whole text refers to Pesach!

Maaseh Shlichim (Acts) 2:1 says, “fully counted according to the period of the Omer – 50 days.” The power of Ruach fell at the end of the count.

Yeshua said He is the master of the Shabbat because he conquered death and hell on the Shabbat Mark (Marqus) 2:28.

The translators have for Centuries hidden this truth from us because they want us to observe Sunday—a lie from the pit of hell.

23. Yirmeyahu (Jeremiah) 3:16-17 says the Ark will not be significant in the New Yerushalem. I wonder why?

The reason is simple: it is because the symbol of the Ark will be here on Earth. YHWH will once again dwell with man. So, the Ark will take a backstage purpose in the Kingdom (Yechezkel (Ezekiel) 48:35).

24. The Ark of the Covenant

The following provides a detailed description of the Ark's size and weight. Moses instructed Bezalel and Aholiab to construct the Ark. The Book of Exodus gives detailed instructions on how the Ark is to be constructed. It is to be 2+1/2 cubits in length, 1+1/2 cubits in breadth, and 1+1/2 cubits in height (approximately 131×79×79 cm or 52×31×31 in) of acacia wood. I quote:

“The Ark was made of acacia wood overlaid with gold. It was 2.5 cubits long, 1.5 cubits wide, and high. Above the chest was the Mercy Seat, upon which were a pair of cherubim shrouding the Ark. There were four cast gold rings on the feet, in which were placed gold-overlaid acacia carrying poles. Converting from cubits to feet, using 18” per cubit, the chest portion of the Ark was 3.75’ (45”) by 2.25’ (27”) by 2.25’ (27”). For the sake of argument, I am going to presume the boards were 2” thick. Acacia has a good density, at roughly 650kg per m³, or about 40.6 lbs per ft³, or about .373 oz per in³. 3.75*2.25*4 (if the Mercy Seat was gold overlay on acacia) + 2.25*2.25*2 is a total of 43.875, or 43 7/8 ft² of acacia boards (the four sides, bottom, and mercy seat area). That is a total of about 25 pounds of wood (rounding) for the Ark proper. I am going to presume a 1/32” layer of gold within and without for the overlay. There is no set of dimensions given for its thickness in the Bible, so I’m giving a generous guess. Gold is roughly 11.16 ounces per cubic

inch. Given the above dimensions, there are approximately 87.75 ft² of gold to be applied to the chest. At 1/32" all around, that is approximately 395 in³ of gold needed or about 275 pounds. Perhaps this thickness estimate is wrong, but it is a starting point. The cherubim are described as being of hammered gold. I don't know if they were to be solid or not, but I will guess if they are roughly cylindrical, and about 4" in diameter and 18" long, they would weigh 158 pounds each. That must be a wildly off guess, so let's say they were each 1/3 that size, or about 52 pounds each. Now we need the cast rings on the feet. Let's say the poles are two inches in diameter, plus their gold overlay, so the rings need to be about 2.5" ID. Maybe they were 3.5" OD and 5" long. That would give a total weight of gold needed for each ring of nearly 40 pounds. That seems too high, but as a rough guess, it's a starting point. This gives a total weight of the materials of the Ark, using the above assumptions, of about 565 pounds. The estimates of the weight of the cherubim and gold overlay may be off by as much as a factor of two – but 565 pounds is still quite maneuverable by four men using poles. Also, it is plausibly light enough to be "steadied" by a man seeing it totter on a cart. Also inside the Ark were the Tables of the Law, an urn of mana, and Aaron's rod, which budded. I would guess their total weight is under 50 pounds. This would give a maximum plausible weight of the Ark of the Covenant at approximately 615 pounds (279 Kilos) or roughly 160 pounds (70 Kilos) per man on the poles. Using half the gold and thinner boards, the total weight of the Ark, including its sacred contents, would be closer to 330 pounds (150 Kilos), or about 85 pounds (38 Kilos) per man (Quora.com).

25. The Ark of the Covenant was removed from the Temple when animal sacrifice began. This was during the time of the prophet Jeremiah. He had every reason to remove the Ark.

EMET 02

1. Yeshua was 100 percent Human and was one million percent YHWH in the flesh (Qolesayah (Colossians) 2:9).

Yeshua did not have the blood of Miriam; Miriam was a surrogate mother. The technique of Artificial insemination is a form of virgin birth. It is suggested in The Book *Jesus the Wicked Priest* that this is the biological way the Essenes impregnated Miriam, creating the virgin birth of the Messiah. The question is, whose seed was He? Possibly the Righteous Teacher whom they greatly revered as Moses, or perhaps Joseph, a righteous man.

Miriam was found with a child before she was married. Yeshua did not come from regular insemination because He was not fully man. He had flesh, blood, and spirit, but he was not an ordinary human.

Yochanan (John) 6:48 – Yeshua is the bread of heaven. “Unleavened bread that came down from heaven.”

Qorintyah Alef (First Corinthians) 15:45 – the second Adam was a life-giving spirit – a man from heaven, not earth.

Human flesh cannot inherit the Kingdom of YHWH (Qorintyah Alef (First Corinthians) 15:50).

Yeshua inherited the kingdom; therefore, He did not have a human father. Mariam was inseminated as a surrogate mother. This could have happened in one of two ways: either the Essenes inseminated Miriam with the seed of the High Priest, or it was a supernatural visitation.

Yeshua had a body before he came to Earth. Ivrim (Hebrews) 10:5 says, “A body you prepared for me” before the foundation of the Earth. This is what Aaron and the elders of Yisra’el saw on the throne of heaven.

Qolesayah (Colossians) 1:15 says Yeshua is the image of the invisible Elohim, the firstborn of all creation. He is the firstborn of the family of angels.

YHWH came in the form of a man but was not a man in Identity and Being (essence). He is YHWH in the flesh.

YHWH forbids human sacrifice in the Torah. Tehillim (Psalms) 49:1 says no human can redeem his brother. There is no conflict since Yeshua was not human in Identity and Being.

Christians believe the Holy Spirit impregnated Yeshua. This is called the Immaculate Conception, which in the Catholic Church means Mary was born without sin. But in Luka (Luke) 1:47 - Mary confesses she is a sinner.

But in Yochanan (John) 6:52, Yeshua taught and commanded His disciples to eat human flesh. How do we reconcile this? Yeshua was not teaching cannibalism. The Catholic Church calls this Transubstantiation – the idea that during Mass, the bread and wine used for Communion become the body and blood of Jesus Christ – is central to the Catholic faith. Indeed, the Catholic Church teaches that “the Eucharist is 'the source and summit of the Christian life.'”

These are the facts:

- Yeshua was cloaked in humanity but was not human in Being.
- Yeshua was the son of man because He shared in the human experience.
- Yeshua was tempted not as a man but as YHWH. He was tested at all points, and He overcame (Ivrim (Hebrews) 4:15).

Questions and answers

Was Yeshua our High Priest?

Every high Priest was a man. He is the only High Priest who ministered in Heaven? Yeshua's Being had to be different in order to minister in Heaven.

Why does the Scripture give a genealogy for Yeshua in Mathew and Luke?

Because Yeshua entered humanity through a family. The family of David.

Was not Yeshua conceived?

Luka (Luke) 1:47 - Mary confesses she is a sinner; thus, many argue there is no immaculate conception.

If Mary is a sinner, how can YHWH fertilize the egg of a sinner? Yeshua will be half pure, half sin.

This is the miracle of the virgin birth.

Mattityahu (Matthew) 1:20 – “...which is conceived in her is of the Ruach Ha-Kodesh.” This clearly shows that Mary was a surrogate mother.

Why does the word refer to Yeshua as the seed or son of David?
Every human has a family. Yeshua had to have a family. See Mattityahu (Matthew) 22:41-45. This is natural to all humans.

But Yeshua did not come from a human family but entered humanity through a human family. There is a difference.

Why does David then call him the Master YHWH if He is the son of David? David calls him in the Ruach, the Master Yah, which means YHWH in the flesh! (Tehillim (Psalms) 110:5). Yeshua clearly understood His origin and Being. Who He was! That is why He asked, “If David calls Him YHWH, how can he be David’s son” Mattityahu (Matthew) 22:45.

The mystery of the Gospel is that the Messiah could come to humanity as YHWH and be human.

2. When Joseph found out Mary was pregnant, he was mindful of putting her away quietly (Mattityahu (Matthew) 1:18-19). Many believers today are unfaithful or unholy, and there is a possibility that YHWH will put them away; this, of course, does not mean the loss of their salvation but a loss of rewards when Yeshua returns, as seen in Yochanan (John) 2:28, Teitus (Titus) 3:8, and Yochanan Bet (Second John) 1:8. This is a warning to us. To be part of the bride of Yeshua is a great reward to those believers who have lived a pure and holy life according to the Torah of Moshe.

3. YHWH’s original intent was that every person in Yisra’el was a priest of his house, and those who showed aptitude in serving were to serve in the Temple regardless of their tribe. This was the original plan and still is.

Yisra’el was a Kingdom of Priests and Kings, according to Shemoth (Exodus) 19:6. After the sin of the golden calf, YHWH instituted the Aaronic Priesthood. Without that sin, there would have been no Levitical and Aaronic Priesthood. The sons of Aaron were to bless Yisra’el until the time when the nation was to be redeemed from the sin of the golden calf; that is when Shiloh comes (Beresheeth (Genesis) 49:1. Shiloh generally denotes the Messiah and literally means “He Whose It Is” or “He Who Is to be Sent” or “that which belongs to him.”

That time arrived when Yeshua came and died as our ultimate sacrifice. All believers are now Priests (Kohanim) in the order of Melchizedek, the Priesthood of Yeshua. We can become a Kingdom of Priests and Kings again. See Gilyahna (Revelation) 1:6, 5:10.

4. Shem and Noah disciplined Abraham, Isaac, and Jacob. The book of Yasher confirms this. This book is mentioned three times in the TaNaK, but it was omitted from the Jewish Canon.

5. To “Pass under the Rod” means whatever can be counted.

6. Devarim (Deuteronomy) 31:10 states that Moses required the Torah to be read to all Yisra’el during the year of release at the Feast of Sukkot.

7. The first word YHWH said to Yisra’el on Mount Sinai was “ANOKI.” It was not a Hebrew word but a Mitzrayim word that Yisra’el first heard from YHWH; it means “IT IS I.” When Jacob was on his deathbed, he used this word to refer to the Elohim of his Fathers. It seems to me that Yisra’el was speaking two languages while in Mitzrim.

8. We all seem to possess a notion that there are right and wrong things. From where does this universal notion come from? The presence of Natural Law in human society is the result of being made in the image of Elohim. We possess a moral conscience individually and in association with one another, and a pattern of morality emerges because YHWH has made us moral creatures with an instinctual sense of morality. We are intuitively aware of justice and injustice and the need for a system of rules to accommodate Justice. People who die without education in moral, criminal, or civil law will be judged by the Natural Law. Either way, the Law will judge the sinner.

9. At Mount Sinai, YHWH revealed himself to Yisra’el, unlike other religions where the revelation of their faith is based upon one man, which did not happen with Yisra’el at Mount Sinai. All of Israel heard YHWH, an entire nation! Premises of theology, faith, and creed are often built upon the subjective experience of a single person, but not so with the Torah. The Torah was given to an entire nation. All the people of Yisra’el heard the voice and saw the fire.

10. Love is not the replacement of the Torah; it is the summary of the Torah, as Rabbi Akiva put it. It is the greatest Principle of the Torah.

11. We can compare the Torah and the Prophets to a suit and tie hanging on the clothes hanger. One does not discard the suit and tie and dress himself in the clothes hanger. Instead, it is the clothes hanger that holds the suit and the tie together. It is love, love of Elohim, and neighbor that holds the Torah and the Prophets with all their commandments together. That is why the practice of Elohim's word must result in love. The goal of romance is intimacy, and the goal of love is unification.

12. The story of the woman caught in adultery (Yochanan (John) 7:53–8:11). Did Yeshua break the Torah by not condemning her as the Law of Moses commanded that an adulterer be put to death? Yeshua exercised a legal loophole to assail the Pharisees. The Torah says that every allegation must be established by two eyewitnesses (Devarim (Deuteronomy) 17:6; 19: 15. If there were no eye eyewitnesses, then the case had to be dropped even if the person's guilt was evident without reliable eyewitnesses. It seems to me there was no trial, and her accusers were probably the ones who slept with her. Elohim's justice does not allow hypocrisy. The same rule is in the Brit Chadashah Qorintyah Bet (Bet Corinthians) 13:1; Ivrim (Hebrews) 10:28; Timtheous Alef (First Timothy).

13. In his book Yeshua, "A Guide to the Real Jesus and the original church," 1996. Dr. Ron Moseley rightly observes, "Since the first century, the church for the most part, has misunderstood the law, which both Jesus and Paul clearly loved and by which they both lived." He goes on to say, "Jesus purpose was to establish God's Torah among the Jews. Paul's purpose was to extend forth God's Torah among the Jews. Paul's purpose was to extend forth God's Torah to embrace the non-Jews for both Jesus and Paul. Torah was grace."

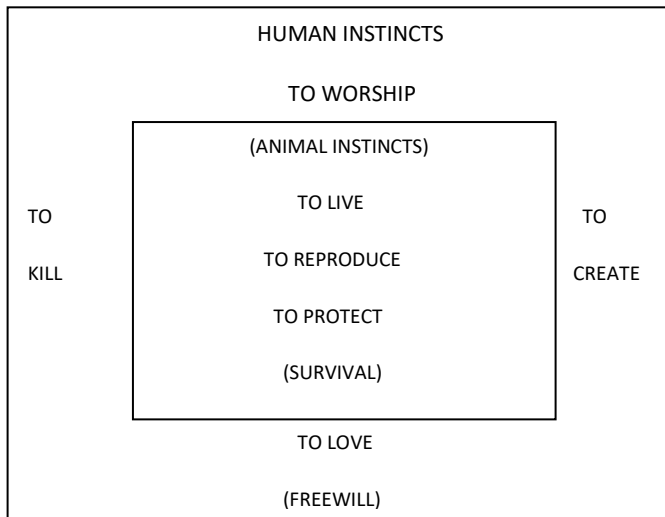
14. The Prophet Isaiah tells us that Yeshua was sent to bring the Torah even to the uttermost parts of the Earth (Yeshayahu (Isaiah) 42:1-4, 21 Mattityahu (Matthew) 12:18-21).

When one realizes that the Torah is God's self-disclosure to the world, one must also recognize the enormous gravity of declaring parts of that same Torah null or void. Even the smallest commandment of the Torah is suffused with godliness. To declare any commandment irrelevant is to deny Elohim's eternal and unchanging nature. As soon as you begin to discard commandments, we will begin editing Elohim and reshaping Eloah into an image we deem appropriate.

15. The doctrine of the New Testament superseding the Old Testament is called "supersessionism," or that Christianity has rendered Judaism obsolete. It is a doctrine from the pit of hell. Theology is speculation at best and superstition at worst.

16. Yeshua told his disciples that everything He spoke to them would be in parables (Yochanan (John) 16:24). The scriptures say He spoke many parables (Mattityahu (Matthew) 13:3, 10-14). Why? Because of Yeshayahu (Isaiah) 6:9, "He said, 'Go and tell this people: "Be ever hearing, but never understanding; be ever seeing, but never perceiving.'" NIV.

THE IMAGE



17. Tehillim (Psalms) 25:14 says, "The secret YHWH is with those who fear him, and he will show them His Covenant."

This is the secret of His Covenant.

IF YOU DO NOT DO

Disobey the Covenant.

= Results in Disorder (another order comes in its place, i.e., NWO).

= Results in Death (Spiritual, Physical, Mental) and Bondage.

Conclusion: YAH fights against you. See Devarim (Deuteronomy) 32:39, 28:1; Wayiqra (Leviticus) 26:14-39; Iyov (Job) 12:16; Koheleth (Ecclesiastes) 7:13-14.

IF YOU DO

Obey the Covenant.

=Results in Order (the Kingdom order).

= Results in life and blessings.

YAH fights for you. See (Deuteronomy) 32:39, 28:15; Shemoth (Exodus) 23:22.

The Strategy is to teach Ephraim/Judah to obey the Covenant to solve everything. The history of humanity would have been different if Yisra'el had just observed the Torah, and what would have happened when they did? If you are thinking about it, yes, it is paradise on Earth.

18. Daniel and others were not exceptions to the rules of nature; they are examples of what happens when you keep YHWH's Covenant.

19. Imagination is the opposite of vision. It corrupts the soul. Beresheeth (Genesis) 8:21 says the imagination of man's heart is evil from youth. Beresheeth (Genesis) 6:5 says that every intent of his heart's thought was continually evil.

20. The world is in a state now where technological advancement has outstripped spiritual and moral advancement. The moment we do not know how to control and balance technological advancement, we will bring death and destruction to the planet.

21. A Scientist warns of the dangers of Genetic tampering; "The main point I want to make in this article is to emphasize the extreme risks of genetic manipulation. Nature's designer went to great lengths to place the cell, especially the cell nucleus, off limits to interference and modification. It is at the core of life and its perpetuation via reproduction. Nature similarly ring-fenced the nucleus of the atom for very good reasons. If we were unsure in any way before the COVID-19 pandemic about the safety of gene editing, there should be no doubt now. It should be off-limits. Its continued use is an unfolding catastrophe" Guy Hatchard, Ph.D. The origin of life, consciousness, and gene editing.

EMET 03

1. The TaNaK is almost entirely written in Hebrew. There are a few passages in Aramaic, a Semitic language commonly spoken in the Middle East in the period of its composition; such passages are few in number. Two words in Beresheeth (Genesis) 31:47, the verse Yirmeyahu (Jeremiah) 16:11, sections of the books of Daniyel (Daniel) 2:46 - 7:25 and Ezrah (Ezra) 4:8-6:18 and 7:12-26.

Note: Aramaic was the international language of communication in the Middle East before Arabic and Hebrew were popularized.

It was around 100 C.E. that the Rabbi decided on which books would finally compose the TaNaK. The canonization of the Hebrew TaNaK was essentially carried out by the school of Talmudic sages at Yavneh. Once the canon was established, no further books were added.

The books that fell outside of the canon were, therefore, omitted from the TaNaK and are of two types.

- The Apocrypha (hidden books).
These books are part of the Greek translation of the TaNaK, the Septuagint. They are part of the canon of the Greek Orthodox and Roman Catholic churches.
 - Maccabees
 - Tabit
 - Judith
 - Baruch
 - The Wisdom of Solomon
 - Jubilees
 - The sibylline Books and others

These books were written in a variety of languages, including Hebrew, Aramaic, and Greek.

- The Pseudepigrapha (books written by someone other than the author to whom they were ascribed).

The books from both groups date from the period between the composition of the TaNaK and the Renewed Covenant, probably between 300 B.C.E and 100 B.C.E.

The Torah consists of;

1. Beresheeth / Bereshit, also called Sefer Ha-Yetzirah / Book of Creations.
2. Exodus / Shemoth, also called Sefer Ha-Ge'ulah / the Book of Redemption.
3. Leviticus / Vayikra, also called Torah Kohanim / Instructions of the Priest.
4. Numbers / Bamidhar, also called Chumash Ha-Pekudim / Book of Census.
5. Deuteronomy / Devarim, also called Mishnah Torah / the Repetition of the Torah.

The Hebrew names of each book are derived from the first word of the texts;

- Beresheeth is Beginning,
- Shemoth is Names,
- Wayiqra is And He called,
- Bamidbar is In the wilderness,
- And Devarim is Words.

The commonly used names Genesis, etc., are derived from the Greek and reflect the content of the book.

2. The word Torah comes from the Hebrew root yorah, meaning teach.
3. Two customs of reading the Torah;
 1. Palestinian custom was to read the entire book in three-year cycles.
 2. Babylonian custom in one-year cycles.
4. Sephardic Jews divide the Torah reading into parashiyot or parashah. Ashkenazim uses the term aliyot or sidrot.
5. The haftorot readings from the prophets after reading Sidrat came into place after the First Temple period.
6. In Hebrew and Aramaic, it is a common practice to substitute the word "Heaven" for the word Eloah or Elohim, so as not to make common use of the name YHWH. So, when they translated the Renewed Covenant

into English, they replaced the Aramaic word Eloah with the word "Heaven." This was because of social and political correctness.

7. General Terms

Reb - General term of respect like Mr.

Rebbe - A spiritual master and guide.

Rabbi - My teacher also Rav Babylonia times.

Chazan - Assistant to a rabbi, usually musically inclined.

Minyanim - "To count," now applied to a group of 10 required to form a formal meeting or gathering. It must be 13 and over; it comes from the story of the 12 spies sent into the Promised Land.

Gabbai - A layperson doing the duties of a Rabbi.

Synagogue - also shul (school).

Amud - The table on the bema where the Torah scrolls are read.

Yad - a pointer used by the reader of the Torah.

Kavanah - Intent in prayer.

Shemoneh Esrei - (Eighteen) 18 multifaceted prayer comprised of 19 benedictions also called Amidah.

Yom - An Aramaic word for day.

8. Blessings - Birkhot

Fall into three categories;

1. Birkhot hanehenin
This is said before enjoying a material pleasure such as eating or drinking.
2. Birkhot ha-mitzvot is recited before performing a mitzvah, such as lighting candles.
3. Birkhot hoda'ah
This is said at particular times and events, such as seeing a rainbow or hearing thunder.

By saying berakhah you are acknowledging the wonder of Eloah and the world Elohim created.

9. The fullness of the Gentiles means;

- Until the punishment of Ephraim is complete.
- Until the Gentile nations have been mixed with the seed of Yisra'el. YHWH's promise to Avraham.

10. The error of Balaam. He did it for profit (Yahudah (Jude) 1:10). He wanted to be paid a fee/wage/commission. The same error millions of preachers and teachers do today. They want to be paid a fee/wage/commission and provided with the best accommodation and transport! What happened to trust in YHWH?

11. The power of the seed. Inherent in every seed is everything that will be required to germinate that seed. Within the seed itself is the supply to work the seed. Only the environment must be right and the conditions correct for the seed to germinate. Once germinated, it grows of itself. The environment provides everything the seed needs to grow.

12. Logos and Rhema. The Logo is the active part of YHWH. The expression of His creative side. Rhema is the passive part of YHWH. The expression of His instruction side.

13 A Mitzvah

A man is the paradoxical synthesis of two parts. He has a physical body within which pulsates a Heavenly soul. How can these opposite forces unite? The physical and spiritual connection in the performance of a mitzvah. A mitzvah can be described as the action and force that expresses the spiritual world of Eloah in the physical world of man.

14. Question - Does YHWH exist inside or outside of His creation?

Answer;

- He exists in both.
- Inside of His creation, He exists as Yeshua the Son.
- Outside of his creation, He exists as the Ruach Ha-Kodesh.
- And both are YHWH.

15. Tsimtsum – Eloah's self-contracting that took place before creation. In order for the non-God to come into being and so it would not be immediately re-absorbed into Elohim, there first had to exist an empty "space" that it could occupy. Thus, the first act in the creative process was Eloah self-contracting or emptying Eloah's self from a certain place. The Divine then sent rays of creative energy into the void, eventually bringing about the created world.

16. What is the difference between a son and a servant in Eloah's eyes?

A son will inherit the family things.

A servant will inherit the Kingdom's things.

A son is a member of the family.

A servant is a member of the kingly aristocracy.
A son has a mission and position in the family.
A servant has a mission and position in the Kingdom.
A son has access to his family council.
A servant has access to kingly counsel. He can speak to the King.
A son is the elect.
A servant is the elite. They have different privileges.

So, which is more privileged? The servant is more privileged because he knows the mind of his master and stands beside him all the time.
It is better to serve than to be served in order to inherit the Kingdom.

Only a servant is called “my anointed” in the Scripture. See examples in Divre HaYamim Alef (First Chronicles) 6:42, 16:22; Tehillim (Psalms) 105:15; Yeshayahu (Isaiah) 45:1-10.

YHWH has many sons but few servants. Many are called, and few are chosen (Mattityahu (Matthew) 22:14). In Romans, it says, His gifts and callings are without repentance (Romiyah (Romans) 11:29).

Requirements of a servant;

- A servant does not have much room for mistakes.
- A servant does not do his own will.
- A servant must be beyond reproach.
- A servant belongs to YHWH; they are no longer their own.
- A servant obeys the king's commandments.
- A servant is humble.
- A servant understands his position.

The privileges of a servant;

- A servant gets to hear the first news from the king.
- A servant speaks to the king directly.
- A servant ministers to the king.
- A servant knows and understands the king because the king shows him his personal stuff.
- A servant eats from the king's table.
- A servant is clothed and accommodated by the king.
- A servant is looked after by the king when he is sick or needs treatment.
- A servant speaks on behalf of the king.
- A servant acts on behalf of the king.

- A servant goes with the king, and the king goes with the servant.
- A servant is not responsible for what the king commands. He has immunity.
- A servant is constantly rewarded by the king.
- A servant dies in the service of the king and is honored.
- A servant can become a king.

We need to rethink our positions as sons of Elohim and call ourselves servants because it is much better.

15. There is a liberty in keeping the Torah.

It is like the atoms of energy around us that pulsate freely in every direction but within the confines of its structure.

16. Every word that proceeds out of the mouth of YHWH is literally GOLD. You can invest in it for a considerable return.

17. The Jews of WWII did not resist Hitler in force because of complacency. Complacency causes you to have a false sense of security. We are in a similar situation today. Humanity is complacent and is living in a false sense of security that can be taken from them without notice.

19. In the TaNaK, Eloah is referred to by seven names: Yehovah, Adonai, El, Eloah, Shaddai, and Tzevaot. Should a scribe make an error in writing any of these names, the error may not be erased. The entire sheet of parchment must be rewritten. In earlier centuries, defective parchments were stored away in a genizah, awaiting eventual burial; thus, according to the Scribes, the same respect was shown to a human being.

20. "In Jewish law, erasing God's name is an affront to God. Its prohibition is derived from the book of Deuteronomy 12:1-3, where the Israelites are commanded to obliterate the name of all idolatrous gods. The Rabbis are careful to add that such a treatment may not be accorded the name of God. In order to reduce the possibility of making an error when writing God's name, complete concentration is required. This is accomplished by requiring the Sofer (scribe) to say aloud before writing the name, "I intend to write the name of God." If he does not follow this procedure, the scroll is deemed invalid (pasul) and unfit for public reading." This is the Torah Alfred J Kolatch Jonathan David Publishers NY 1994 p.116.

21. A Carat scholar named Rabbi Ammi in the 3rd century made this rule. A scroll, if errors are found, must be corrected within 30 days. If not, the owner of the scroll is behaving disrespectfully.

22. Time is an illusion because we cannot control it. When “time” is finished, we enter eternity. In eternity, the clock runs anticlockwise as the Torah is read left to right. Anti-matter or dark matter is anti-clockwise.

23. The purpose or goal of wealth is to do the mitzvah. Material wealth is an illusion because you cannot own it unless you come to know its purpose; you are not aligned with the Universe, whose purpose is to give.

24. Mount Sinai is the center of the Earth. Under the mountain is the biggest geological mountain formation in the world. It is pinned to the center so that when the Earth moves, it is stable.

25. Melachah in Hebrew means creative work. For example, YHWH creating the Universe.

26. You cannot destroy light; you can only block it out.

27. One World Order plan for religion;

- Intoxicated religious leaders with money and success.
- Create positions on a council to give them the illusion of power and authority.
- Unite religion and destroy independent factions.
- Unseat weak members.
- Install the head.
- Deal with Jews.
- Eliminate the Jews and all who associate with them.

28. Barak Obama. In Hebrew, it means lightning from the heavens. See Luka (Luke) 10:18 and Yeshayahu (Isaiah) 14:14.

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Love of the Truth

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This book is a sack full of gems of various sizes and appearances. Its worth in weight is enough to get you going for a lifetime of contemplation and revelation. If you study it, you will fill your soul with knowledge that will guide you in times of uncertainty, testing, and stress. For some of you, it will answer you're most intimate and pertinent questions. The kind you want to ask the Creator and you have waited for an answer for years. The information covers many diverse subjects which are often unrelated. There is no order in how the information is written, therefore expect your brain to be massaged, challenged, and asked to reflect on what is being said. The value of the information is priceless because it is insight and understanding which was illuminated at the time for a spiritual project that was being undertaken or was recorded for a future book. Some of this information is revelations never shown before. Insights that came directly from the Throne Room. Answers that came for perplexing questions and problems we were facing at the time. We have decided to publish the information solely as a spiritual archive for the searching soul.

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