

PART ONE



ME CAMOCHA. The Jewish devan (prayer) *Me Camocha* means, "Who is like You? It is the apex and epitome of divine praise. It is a statement that acknowledges the sovereignty and supremacy of the Elohim of Yisra'el as THE ONE AND ONLY ELOHIM. As the sovereign Elohim, He is forever exalted and forever praised. He alone inhabits a world of accolades that is without end. Hence, the question in this prayer is, "Who is like You? Glorious (majestic) in holiness, awesome in splendor (praises), doing wonders." As Elohim supreme, He is incomparable! Nothing on this Earth or in eternity can be remotely compared or likened to Him. What men term as "gods" on this Earth are either objects they have created or natural phenomena they have chosen to venerate instead of the one and only true Elohim. The Torah does not confirm or affirm the existence of other deities (gods). It mentions the names of idols that the nations about Yisra'el worshipped, but it never confirms or affirms their actual existence. The premise that other gods exist in this world or the next is unsupported in Scripture. It is a premise that has had its continued challengers throughout the Hebrew Scriptures and for a very profound reason. Avraham was the first prophet to challenge the premise that other elohim existed. The Book of Yasher, also known as *Midrash Sefer HaYashar*, Chapters 11 and 12, records the story of how Avram put this premise to the test. Avram challenged his father, Terah, to prove that the idols he worshipped had life in them, so he arranged a little demonstration. Avram destroyed all his father's idols save one, which he then blamed for their destruction. Terah, unable to disprove Avram, was embarrassed. In a rage, he brought Avram before King Nimrod, who cast him and his brother Haran into a fiery furnace, and Avram alone was delivered because YHWH chose to vindicate Avram's claim. This merited Avram to be the father of a monotheistic people. Moshe was the second prophet to challenge this premise. The book of Shemoth (Exodus) records the details of a contest between the Elohim of Yisra'el and the gods of Mitzrayim (Egypt). Moshe, the representative of YHWH, was sent into the presence of King Pharaoh to secure the release of Yisra'el, but in order to do this, Moshe had to challenge the gods of Mitzrayim. The best that the priests of Mitzrim could do to demonstrate that their gods existed was a cheap magic trick that the occults practice today. Pharaoh was clearly unable to obtain the aid of his deities, among which were Amun, Horus, Osiris, Isis, Hapi, and Seth, too many to be mentioned here who were all exposed for what they were – a lie! This merited Moshe to be the giver of the Torah. Eliyahu (Elijah) was the third prophet but not the last of Yisra'el's prophets to challenge this premise. This time, it was the deities of Babylon that Queen Jezebel worshipped, among whom were Adad, Anu, Ishtar, Marduk, Tammuz, etc., of whom they all addressed as Ba'al (literally the Lord). Yisra'el, through the influence of Jezebel, caused Yisra'el to worship these deities. At the contest of Mount Carmel, the priests of Ba'al were unable to come up with a single sign that their gods existed. In utter frustration, the priests of Ba'al emasculated themselves and offered their bodies as a living sacrifice, but their demonstration only served to prove the cause of Eliyahu. At the end of the contest, all the priests of Ba'al were killed, and Eliyahu alone remained, but because he later fled in fear of Jezebel, Eliyahu would have to return in the last days to merit his place as the restorer of the Torah. Yisra'el never finally understood these incredible displays of YHWH's power, hence their ongoing repetitions. This interaction between the Elohim of Yisra'el and the so-called gods of the Olam was to demonstrate a supreme and everlasting truth. **YHWH ALONE IS ELOHIM, AND HE ALONE EXISTS!** The purpose of signs and wonders was never at any time to prove that YHWH is supreme, which was never a question in the mind of His prophets, but to **show Yisra'el that He alone exists and to shame Yisra'el for believing that other elohim existed.** This is the reason why YHWH forbade Yisra'el to speak the names of other eloha (Shemoth (Exodus) 23:13). It would be comparable to lying because they do not exist. Men created these so called gods. The fact that Elohim chooses not to have an image that men could worship has become a test to expose and reveal the hearts of men

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concerning this truth. What about the question of Yeshua and the claim of Christianity that he is Eloha? I will come to this at the end. Actually, it is a huge topic on its own. Creation apologetics (the discipline of speaking in defense of the Creator) has done a splendid job of enlightening men of the awareness that a Creator exists. However, it falls short of showing that other gods do not exist – thus, there is still an unsettled issue that we must individually resolve. This is the notorious "valley of decision" that multitudes upon multitudes of Yisraelites are trapped in that the prophet Yoel identified (Yoel (Joel) 3:14). A valley that Eliyahu exposed as "two opinions" upon which Yisra'el constantly faltered. *"And Eliyahu came to all the people, and said, How long do you keep hopping between two opinions? If YHWH is Elohim, follow Him: but if Ba'al, then follow him. And the people answered him not a word"* Melechim Aleph (First Kings) 18:21. Notice how the prophet frames the question: it is either this way or that way, but it cannot be both ways; you must decide. In other words, either YHWH alone is Elohim, or He is not. If He is Elohim, then there is only one conclusion: THERE ARE NO OTHER ELOHA BESIDE YHWH OUR ELOHIM. If one truly believes this, then one must stop speaking and behaving as if there is another elohim in this Olam. In other words, stop blaming the devil or mentioning his name when things do not go right in your life! The very idea of there being other Elohim is a logical fallacy that the Saga's have always understood. They argue that for there to be "room" for more than one Elohim, each would have to be limited in some way, which precludes any idea of a limitless Elohim. If the premise were true, then YHWH cannot be all-powerful, all-knowing, and all-present. In other words, He will not be perfect, which we know is not what the Torah reveals about our Elohim YHWH. The question then arises: who is haSatan, and what is he? In the Brit Chadasha, he is called the "god of this world" (Qorintyah Bet (Second Corinthians) 4:4). Does this mean that Satan is a god? In short, haSatan is not a god but a ruler. In this passage, the Restoration True Name Edition uses the word "sar," meaning ruler or prince. In *The Scriptures* edition from South Africa, he is referred to as a "mighty one." This is consistent with the Hebrew Scriptures, where Satan is never referred to as a god but as a ruler that YHWH has appointed. The truth is YHWH did not create a being called haSatan. He created a *Cherub* (angel) called Lucifer, who He had anointed Cherub that covered the throne of YHWH (Yechezkel (Ezekiel) 28:15-17). Lucifer sinned and was banished from the presence of YHWH to become what he is today – the adversary, the accuser, and the opponent of men. A position He did not choose but was given to him for YHWH's purposes. In this position, he is a ruler among men and not a god. However, what is generally not understood about Satan is that he is not an adversary, accuser, or opponent of YHWH but of men who transgress the Torah. The view that Satan is a foe or enemy of YHWH is a perversion of Scripture. The idea that there is an Elohim in heaven above who fights against a god of the underworld or hell is not Torah. This idea is a product of Greek dualism, which teaches that there are equal and opposing forces in the Universe. All non-Torah-based religions have this dualism; for example, Greek: Zeus/Hades, Roman: Jupiter/Pluto, and Christian: God/Devil. Dualism creates a skewed view of haSatan, where he is poised as a super being who has great power and authority to do as he wills. However, the TaNaK (the Hebrew Scriptures) presents a completely different picture of him. Every instant in the Hebrew Scriptures where Satan is seen interacting with men, he has been granted power and authority from YHWH. He is seen as an angel who works for YHWH, not against YHWH, and must get permission from YHWH for everything that he does. His work among men is always pictured as an extension of Elohim's work among men, in other words, an instrument. This picture of haSatan radically opposes what Christianity teaches about Satan, where he is seen as having power and authority in and of himself. He is pictured as a god. In two specific instances in the TaNaK, the story of Iyov (Job), the servant of YHWH (Iyov (Job) 2:3-6) and Joshua the High Priest in Zechariah (Zechariah) 3:1-2, haSatan is not seen as doing the commanding but as an

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instrument of YHWH to do evil. That YHWH unleashes evil upon people who transgress Torah is an unacceptable thought to people who have been indoctrinated in dualism, but it is precisely what TaNaK teaches. See, for example, Yeshayahu (Isaiah) 45:5-7, 54:16; Koheleth (Ecclesiastes) 7:13-14. YHWH warned Yisra'el in several places in the Torah that if they continued to disobey Him, He would cause their enemies to slay them and besiege them to the point where they ate their own flesh to survive (cannibalism). Among many other specific things that He warned them that He would do to them were extraordinary plagues, great and prolonged plagues, and severe and prolonged sicknesses (Devarim (Deuteronomy) 28). That YHWH did recourse to do these very things to Yisra'el is widely confirmed by historians. That Satan was the very instrument that He used to carry out this work is consistent with Scripture, the purpose being so that Yisra'el may learn to fear YHWH, their Elohim, and Him alone. The belief in the existence of multiple gods is called polytheism, which began prior to the tower of Babel. Many historical sources outside of Genesis (Beresheeth) - the book of Adam and Eve, the book of Enoch, and the book of Yasher, affirm a clear belief in multiple gods, usually in the form of an idol among the first civilizations of humankind. King Nimrod, an idolater himself, was the first to combine polytheism with the principles of War, the Occult, and Sex to conquer the peoples of the Earth, in a period in human history when polytheism was the minority belief (Beresheeth (Genesis) 10). Nimrod's libidinous desire was that he would be immortalized as a deity among men, which is the driving force behind why men create graven images – so that they can achieve immortality. But what is wrong with Idolatry? Idolatry permits a life without Torah. In a society with more than one god, there are no absolutes; everything is relative. For instance, what is permitted by one god will be allowed by another. Pagan gods can be bribed with sacrifices, cajoled, and circumvented when necessary. Not so the Elohim of Yisra'el, who gave humanity guidelines revealed in the Torah on how to behave and to worship. In addition, the Elohim of Yisra'el is a personal Elohim who speaks to every person and who knows everyone by name. The pagan gods cared less about the humans who worshipped them, and many Greco-Roman plays depicted these gods as using their faithful servants as pawns. Along with the rise of monotheism came the awareness of the dignity of the individual since the Torah teaches that every person is important and should be treated with respect because they are created by Elohim. The belief that there are other gods is the product of a debased mindset. As the Psalmist expressed, "*Behold, the wicked brings forth iniquity; Yes, he conceives trouble and brings forth falsehood*" Tehillim (Psalms) 7:14. Now this brings me to an interesting argument. No mortal man could be YHWH, for that would violate the commandment not to make a graven image in Shemoth (Exodus) 20:4-5. To worship flesh is Idolatry; therefore, Yeshua cannot be YHWH. This argument defies common sense. YHWH was manifested in the likeness of a man so that He could dwell among us and fulfill the prophecies (Yechezkel (Ezekiel) 37:23; Qorintyah Bet (Second Corinthians) 6:16; Gilyahna (Revelations) 21:3). How else could it have been done? This would not make Yeshua an idol and would not violate this important commandment of Scripture. Only YHWH should receive worship (Shemoth (Exodus) 20:1-5; 34:14), yet Yeshua received worship on many occasions and will receive worship from all creation as the Exalted One who has conquered death (Luka (Luke) 24:52; Phylipsiyah (Philippians) 2:10; Ivrim (Hebrews) 1:6). YHWH can forgive sin (Yeshayahu (Isaiah) 43:25), yet Yeshua has the power to forgive sin (Marqus (Mark) 2:5). YHWH receives the spirits of men (Koheleth (Ecclesiastes) 12:7). Yet, Yeshua received the spirit of Stephen (Maaseh Shlichim (Acts) 7:59). YHWH is the maker of Heaven (Ivrim (Hebrews) 11:10). Yet, Yeshua is the maker of Heaven (Yochanan (John) 14:3). Thus, we find that Yeshua has all the attributes and prerogatives that belong to YHWH alone. These factors clearly show that they are one and the same Elohim; therefore, there is no infringement of the commandment not to make a graven image. When you know the truth, it will set you free.