

Yahuwdy – Related to Yah

Knowing Yahowah's Name and Word...

The Reformation opened a door. The advent of the printing press, and the will to use it, put Yahowah's Word, or at least Yahowsha's words, into the hands of the masses and precipitated a revolution in spiritual awareness that's still bearing fruit. Out of Sardis, a dying fire with only a few live coals smoldering among the ashes, would come, Philadelphia, the second to last assembly on Yahowchanaan's mailing list. The Philadelphians used the new life breathed upon them by Yahowah's teachings to rekindle the flame of truth.

But it would be too little, too late for most. It wouldn't take man long to go back to work, plastering over God's Word. Laodicea, the last of the seven, the most prominent church today, put a cold, wet blanket on the dead and spent coals of a failed religion of Sardis. They created a morass of half truths and lies that is of no practical value to anyone.

The spiritual landscape of our present era is characterized by three radically different assemblies: the residual glow of Philadelphia's light, Protestant Laodicea's rising chorus of confusion, and the dead coals of Sardis Catholicism. They exist side by side. Sardis has become completely Jezebelian, Satan's seat of power. Philadelphia is fueled by Yahowah's Word and filled with his Spirit. Laodicea acts like a fire that has been doused with water—there's lots of hot air and blinding smoke.

Yahowsha' used a different metaphor to explain how the productive *ekklesia* would exist beside the disruptive and unproductive ones. **“The kingdom of heaven is like a man who sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. But when the grain had sprouted and produced a crop, then the tares also appeared. So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ He said to them, ‘An adversary has done this.’ The servants said to him, ‘Do you want**

us then to go and gather them up?’ But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. Let both grow together until the harvest.’” (Mattanyah / Matthew 13:24-30)

There’s an eschatological element to this that we’ll address in due time as it speaks to who will be harvested on *Taruw’ah* and those who will be left behind. But for now, suffice it to say that the Philadelphian *ekklesia* and the Sardis and Laodicean churches represent the bread of life and choking weeds growing together, side by side.

The sixth out-calling, Philadelphia, is one of only two *ekklesia* in Yahowchanan’s list that received no condemnation at all from Yahowsha’. His letter to them opens sharing an aspect of Yahowah’s nature and purpose.

“And to the messenger of the *ekklesia* in Philadelphia (*Philadelphieia* – brotherly association; from *philos*, meaning friend, associate, or familial relationship and *adelphos*, meaning brother) write (*grapho* – engrave, permanently record, and describe), ‘These things relates He who is awesome, cleansed, and set-apart (*hagios* – blameless and separated), He who bears the truthful identity and the true name (*alethinos*), He who has and holds (*echo*) the costly (*dapane* - expensive) key (*kleis* – the power to unlock or lock, open or shut; the one with the authority to grant entrance), He who opens (*anoigo* – makes possible by enabling people to see, hear, and know the truth) and no one (*oudeis* – nobody and nothing) closes (*kleio* – shuts up, can obstruct or withhold), and when shut (*kleio* – closed and withheld; prohibited) no one (*oudeis* – not one, nobody, and nothing) can open.’” (Revelation 3:7) The passageway to salvation is the pole upon which Yahowsha’ hung. The key that unlocks the gate is Yahowah’s Towrah.

In Hellenistic writings, *hagios* “signified an object of awe” and “denoted cleanliness and purity.” Thus, a Deity who was *hagios* inspired reverence. *Hagios* was often used in the context of a tabernacle or sanctuary, a place set apart unto God. *Hagios* is the Greek equivalent to *qodesh*, meaning “set-apart and clean.” By using it, Yahowsha’ is saying that He is the redeeming manifestation of Yahowah set-apart to cleanse us of sin by paying the price Himself.

Alethinos is the real deal, the genuine article. Amplified, *alethinos* means: “the one who has the right name and bears the accurate resemblance, corresponding to the true nature in every respect.” *Alethinos* provides a sharp contrast to the Adversary because it conveys: “the one who is open and expressive rather than concealing and deceiving.” As the *alethinos*, Yahowsha’ is: “the genuine name.” It tells us that the Ma’aseyah is “the authentic manifestation and not an imaginary counterfeit.” Even its basis is revealing. *Alethes* means “the one who loves truth, speaks truthfully, and is true.”

There is considerable debate as to whether Yahowsha' said that He "holds the costly key" or "holds Dowd's key." Since this is the key to paradise and to eternal life, we know that the power to unlock this door is derived exclusively from Yahowsha's costly sacrifice. He alone provides the way. This key could only be Dowd / David's in the sense that the prophet and king provided the key to understanding how the door would be opened. Dowd was second only to Yasha'yah in composing writings depicting the means to our salvation. And Dowd was the exemplar of the way in that he embodied the kind of engaged and passionate, relaxed and yet reliant, conversant, open, true, and loving relationship Yahowah desires with His creation. That is why the consonant root of Dowd / David in Hebrew, *dwd*, means "love," thus making it "love's key." Collectively, these concepts describe the kind of relationship that causes Yahowah to open the door to His home and His arms to us.

But either way—as the costly key, Dowd / David's key, or love's key—the verse confirms that the Roman Catholics are wrong. They don't hold the keys to heaven as they so vociferously claim—neither the Pope, nor the Church. That is what *oudeis*, "no one, no body, and no thing" means.

Using transitions and metaphors masterfully, Yahowsha' confirms that the Philadelphians will walk through the portal He has opened to spend eternity with Him. **"I know what you do** (*ergon* – that which occupies your time, your endeavors, your businesses, deeds, acts, and works). **Behold** (*idou* – indeed, look and see), **I have given** (*didomi* – bestowed and delivered to) **you an open door** (*thura* – portal, entrance, gate, or way; an opening through which sheep can pass and the doorway to a home), **which no one** (*oudeis* – no body and nothing) **has the power or ability** (*dunamai* – permission or capability) **to shut** (*kleio* – to withhold or make inaccessible, obstruct or close)..." (Revelation 3:8)

There are three insights in this verse. First, this is further confirmation that the "keys of the dominion of heaven" Shim'own / Peter was given to "bind (*deo* – restrict from standing upright) and setting free (*luo* – dismissing and releasing) on earth," only prevailed in heaven because of his recognition that Yahowsha' was the Rock of our salvation, Yahowah manifest in human form. The Ma'aseyah has made that unequivocally clear in this verse, telling us that no one, no body, and nothing can withhold, obstruct, or close the doorway He has opened.

Second, the portal Yahowsha' opened provides a way, The Way, to pass from our temporal, restricted, and corrupted three-dimensional existence to His perfect and eternal four-dimensional (and possibly seven-dimensional) realm. The Shepherd has unlocked the gate for His sheep. He has opened the door to His home for those who know Him and love Him.

Once the Philadelphians pass through the *thura*/portal He has opened, we will become infinitely more *dunamai*/powerful, possessing more of the life force, energy, and light of our Maker, giving us the *dunamai*/ability to do things that currently exceed the limits of our imagination. As we shall soon discover, the reason the Philadelphians will be given this gift is simple. We read, studied, distributed, and applied His Towrah Teaching.

The third insight is one that gives me great comfort, flawed and weak as I am and continue to be. The door that has been opened by our Savior cannot and will not be closed. The ransom our Redeemer paid to provide this portal is irrevocable, and completely independent of our *ergon*/endeavors. Our liberation is dependent solely upon His *dunamai*/ability and power to provide the portal and requires no strength on our part to keep it open.

“...for the reason (*hoti* – because, by way of explanation, and since) you have and hold (*echo* – possess and echo) a comparatively small amount or quantity of ability, power, and energy (*mikros dunamis* – a relatively short supply of the inherent authority and force needed to control events surrounding you)...” (Revelation 3:8) Thankfully, our invitation to His home, and the means to get there, are provided by one whose authority, power, ability, and mercy are infinite.

Then, continuing to speak of the reason why the doorway has been provided and held open, we read: **“...and (*kai* – also) you have carefully attended to and observed (*tereo* – taken care of, guarded, kept, heeded, preserved and maintained) My Word (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings), and have not denied or disregarded (*arneomai* – renounced or rejected, refused or relinquished, recanted or retracted) My proper and personal name (*onoma* – authority and character).”** (Revelation 3:8)

If you want to pass through Yahowah’s open portal there are some things you must do: study His Towrah, heed what is there, and never deny or disregard His proper and personal name. And since the Savior has but one name, Yahowsha’, relinquishing the power of that name by rejecting it and refusing to use it, by recanting or relinquishing it, could well create a *quid pro quo*: Deny My name and I will deny knowing you.

The door to Yahowah’s home has been opened to the Philadelphian *ekklesia* for two reasons, reasons which are encapsulated in four words: *tereo* in relationship to *logos* and *arneomai* in relation to *onoma*. This is significant, literally life and death, since the previous three assemblies have been called “the seat of Satan,” “Jezebelian (married to the Whore of Babylon and exalting Lord Ba’al)” and “dead.” So these four words provide a remarkable contrast. They are the Way to and through the open door.

The primary meaning of *tereo* is “to keep in view and to take note of.” The object of this scrutiny is “Yahowah’s Word.” The root of *logos* is *lego*, meaning “speech which affirms and advices.” In this case Yahowsha’ is advising us about the relationship He desires for us to have with Him while affirming the way to obtain it. Etymologically, *logos* means “to gather,” adding another dimension of meaning to Yahowsha’ being the *Logos/Word*, especially in this context.

Arneomai is preceded in the text by *ou*, “expressing a direct, full, objective, and absolute negation” of what follows. Unlike *me*, *ou* does not allow for conditions, subjectivity, or any hypothetical musings. Therefore, the Philadelphians have an open door because we do *not* “*arneomai* / deny” Yahowsha’s “*onoma* / personal and proper name.” We do not “*arneomai* / verbally renounce knowledge of or relationship with” Yahowsha’s “*onoma* / personal and proper name.”

That is what these four words mean. That is all they mean. And yet, the Roman Catholic Church at its inception (Pergamos – as it established itself as Satan’s powerbase by building a hieratical religious structure), during its adult life (Thyatira – where the Church married Jezebel, the Whore of Babylon), and during its long and painful death (Sardis – where lifeless teachings destroyed lives and damned all but a few souls) has done the antithesis of these things. The Roman Church hid the Word from the people for a thousand years so that they could promote their own words. Rather than regard, acclaim, and profess the proper and personal name of our Savior, they renamed Him “the Lord Jesus Christ”—Ba’al, the Horned One, who Drugs and Whitewashes.

So here is the bottom line: the Philadelphians are saved, they have had the door to heaven opened, because they have “carefully attended to and observed Yahowah’s Word and they have not denied or disregarded Yahowsha’s name.” The Philadelphians, unlike the Catholic Pergamosians, Thyatirians, and Sardisians, haven’t “*arneomai*/repudiated His portal, denied His name, disowned His Word, or refused to follow Him.”

The alternative choice, the more universal or Catholic choice, the way that is twisted and broad, isn’t wise, yet many will select it. Sadly, it is the path to destruction, death, and damnation. There is but one portal to life and it is found in *tereo* in relationship to *legos* and *arneomai* in relation to *onoma*.

Prophetically, the spirit of the Reformation is embodied in the Philadelphian era. Yahowah’s Word came to be known by many, and by knowing it, the people came to reject the false (unscriptural) assertions of the Catholic Church. Religion was replaced by relationship, control by liberation, darkness by light, lies with truth, death with life. While the Reformation was no less flawed than the

reformers, choice was returned to the people. Those who were seeking Truth, could now find it and Him.

And while the Roman Catholic Church hid the truth of salvation for 1500 years, and thereby led billions to their doom, they were not alone. Muhammad viewed himself as the Messenger of God, even as the Ma'aseyah. He claimed that his Islam/Submission was the religion of Abraham, that his Qur'an confirmed and corrected the Torah and Gospels, and that his spirit—Allah—was God. As a result all mosques (Arabic for places of prostration) became the synagogues/assemblies of Satan. In other words, poison comes in more than one flavor.

Therefore, those who prostrate themselves in this verse could be Catholics or Muslims. **“Behold** (*idou* – indeed), **I will deliver** (*didomi* – compensate; produce and assign; deposit) **the separated** (*ek* – those from), **the gathering** (*sunagoge* – the binding together, assemblages, congregations, and unions) **of the Adversary, Satan** (*Satanas* – the Accuser), **who say** (*lego* – profess and maintain) **they are Yahuwdym** (*Ioudaios* – a transliteration of the Hebrew Yahudi) **and are not. As the antithesis and in opposition** (*alla* – but to the contrary) **they deliberately deceive** (*pseudomai* – purposely utter untruths and falsehoods; they knowingly lie). **Behold, I will make them** (*poieo*) **come** (*heko*) **and prostrate themselves** (*proskuneo* – fall upon their knees and touch the ground with their forehead as an expression of submission), **in the presence of** (*enopion* – before, in sight of) **your feet** (*pous*) **so that** (*kai*) **they know** (*ginosko* – learn, come to understand, being absolutely and clearly aware) **that I have loved you** (*agapao* – that I am pleased with you, that I have welcomed you, and that I dearly adore you).” (Revelation 3:9)

Each word exudes so much information we will need to spend considerable time on this passage. First, *sunagoge* is from *sunago*. It denotes a “gathering together” and is used in relation to “harvesting fruit or grain” and of “netting fish.” That means that those in association with Satan, are not only separated from Yahowah but are bound together with the Adversary. In this verse we are told that they are living in denial and that they deliberately deceive. In the context of the letters which have preceded this one, it is apparent that Yahowsha’ is speaking of the Roman Catholic Church and those she has misled.

That brings us to the line “who say they are Yahuwdym and are not.” This is especially intriguing. With only a brief respite during the reign of Dowd and Solomon, Jews have served as prey, something very few people have pretended to be. Throughout history, Jews have denied being Jews to escape annihilation, but not the other way around. So what does Yahowsha’ mean when He says that people during the Philadelphian era will falsely claim to be Yahuwdym, but will not be? To answer that we must come to understand what a Yahuwdy actually is.

But before I provide that answer, I need to apologize. I have been lazy. Early on, I stumbled into something that suggested that a *Yahuwdy* was a follower of Yah and I left it at that. I should have known better. Every name Yahowah coined in His Scripture conveys an essential truth. And to understand the essential truths contained in Yahowah's Word, we must understand what the words He chose to use mean. *Yahuwdy* is no exception.

In Revelation, the Apostle Yahowchanan was taking dictation directly from Yahowsha', and it is certain that while most don't know what *Yahuwdy* conveys, Yahowsha' did. After all, He created the people and conceived the term. Yahowchanan was simply transliterating what he heard. "*Ioudaios*" is from the Hebrew *Yahuwdy* (יְהוּדִי). It is usually transliterated *Yahudi*. The name appears 86 times in the Tanakh and is translated "Jew or Jews" on each occasion. The compound term is directly related to *Yahuwdah* (יְהוּדָה), the son of Ya'aqob through whom Dowd and the Ma'aseyah would be born. Since a "w" or "יְ" is found in the middle of Yahowah's name and also in the midst of Yahowsha's name each of the 65 times it is rendered in the Tanakh, we will focus on the "dy" suffix to determine why Yahowah choose to call His people *Yahuwdy*. (Incidentally, we also find a "w (יְ)" in the middle of David's (*Dowd* (דָּוִד)) name, a name whose consonant root, "*dwd*," means "to love.")

There are two Hebrew words in which the consonants "dy," and only "יְ" appear. When these letters are vocalized as *dy*, they mean "that which belongs to." *Dy* is "used as a mark of genitive." Genitive conveys "related to or relating to, expressing a relationship while marking the source of that association." Thus, with the addition of *dy* to Yah we discover that to be a *Yahudi* is to "belong to Yahowah, to be related to Yahowah, to express an association with Yahowah, and to acknowledge Yahowah as the source of the covenant relationship." In that light, I am a *Yahuwdy*, and I hope you are too.

That being true, in the context of Revelation 3:9, the people who were separated, the people who were associating with Satan, were *falsely claiming* to have a relationship with Yahowah. Since the Roman Catholic Church has been called the seat of Satan, and since we have learned that they have associated with the Adversary's Whore of Babylon, both while falsely professing to be "Christ's Vicar on Earth," it's pretty clear what Yahowsha' was saying and to whom He was saying it. And that's really bad. This is the fourth time in four letters that the risen Yahowsha' has associated the Catholic clergy with Satan. I say "the clergy" rather than Catholics in general because Yahowsha' just told us that the people who were "bound to the Adversary deliberately deceive."

Throughout their long and plagued history, Catholic clerics have consciously, intentionally, calculatingly, and knowingly misled the laity for personal gain. The facts, their history, and their preposterous claims speak for themselves. Not only

have they instituted all manner of rites and doctrines that are contrary to Scripture, each corruption can be tied directly to Ba'al, to Babylon, and to Satan himself. Each of the following are *alla*, the antithesis of Scripture and in opposition to the Word: a hierarchal clergy, popes, cardinals, nuns, monks, and fathers, clerical robes, crowns, and seats of honor, the notion of priestly forgiveness and thus the Catholic confessional, infant baptism and baptismal regeneration, justification by works, indulgences, and purgatory, the Rosary, the Madonna and Child, the reverence shown to Mary, statues and petitions to Mary, the Sacred Heart, crucifixes and especially the Sign of the Cross, holy water and the use of wax candles, reverence for relics, canonizing saints and prayers to and for the dead, the mass and most every aspect of the Eucharist, the teaching that Peter was a pope, that popes are Christ's representatives, and that popes are holy and infallible, the crusades, inquisitions, and the use of torture, Sunday worship, the celebration of Lent, Easter, the Nativity of St. John, the Feast of the Assumption, All Saints Day (a.k.a. Halloween), and Christmas, editing Yahowah's name out of His Scripture and changing Yahowsha's name and title, and worst of all, keeping Yahowah's Word from the people for one thousand years. Therefore, based upon this evidence and Yahowsha's testimony, it is reasonable to conclude that the Catholic clergy represent: **“the assembly of the Adversary, Satan, those who profess and maintain that they are Yahuwdy and are not. As the antithesis and in opposition they deliberately deceive.”**

According to Yahowsha's prophetic letters, the Roman Catholic Church has gone from being born bad, to marrying poorly, to dying. Now, in this passage, their rulers are being judged following their temporal demise. But since we are in the last days, since the Philadelphians are the administrators of divine justice during the millennium, and since these Catholic clerics, especially popes, have claimed to be Christ's representatives to whom the people must bow in reverence, they will be forced to prostrate themselves before the Yahuwdym. Imagine being brought into the presence of Yahowah, learning the truth and witnessing the capacity of Yahowah's love, only to be kept from both.

God is always fair. If you choose to have people honor you as God's chosen and grovel at your feet while you sit on your throne, as a thousand years of popes have done, then you will grovel at the feet of those Yahowah actually loves, those who chose Him. And there will be no sympathy. These men purposely, knowingly, and selfishly caused billions of people to live in hellish conditions without light or choice and to die separated from their Savior. These clerics will endure the perpetual anguish of the abyss where they will be reunited with Satan while the souls of those they deceived will simply cease to exist.

Before we move on, there is a second, equally probable meaning for the “*dy*” suffix which follows Yahowah's name in *Yahuwdy*, that is worth examining.

When these letters are vocalized as *day* (pronounced dahee), they mean “sufficient is the abundance that comes from and out of” Yahowah. In this light, God is saying that His people are those who view Him as their Savior, those who accept His sacrifice as “sufficient,” recognizing that it alone leads to an “abundance” of life, that there is nothing we can do to add to it. Further, the source of this life is Yahowah Himself—the Set-Apart Spirit who “comes from and out of” God. Therefore, to be a “Yahuwdy” is to be “someone who by relying entirely upon Yahowah’s redemptive gift has been born anew from above in Yahowah’s Spirit, thereby inheriting an abundance of life.”

Since this, too, is profound, suggesting that those who call themselves “Christians” should actually be using the term Yahowah selected for His people, *Yahuwdy*, let’s examine *day* in the context of Yahowah’s revelation because the Creator’s first three uses of the term are especially revealing.

We find in *Shemowth* / Exodus 36:3-7, that Yahowah’s: “**family** (*‘am*)” had through “**free choice** (*nadabah* – free will) **come in** (*bow’* – they had arrived and entered; they were included in the association and were harvested), **becoming great** (*rabah* – gaining abundance by being enlarged and increased exceedingly) **on account of** (*min* – out of and from; by means of, by way of the source of an event which marks) **the sufficient** (*day* – adequate abundance according to, out of, and from the) **service** (*‘abodah* – labor) **of the work of the visible manifestation of God** (*mala’kah* – the business of the *mal’ak*, the heavenly messenger or representative, the theophany, the visible, human, manifestation of God), **who by association** (*‘asher*), **as a miraculous sign of the direct relationship** (*‘eth* and *‘ath*), **Yahowah** (יהוה) **decreed, directed** (*tsawah* – instructed and commanded with force and authority; assigned One to the role and function with a focus on the authority of the One who made the appointment) **and accomplished** (*‘asah* – fashioned, produced, and completed; prepared, observed, and celebrated).” (*Shemowth* / Exodus 36:3, 5) In that *‘abodah* is the Hebrew word for “service, labor, and work,” we can be assured that Yahowah chose *mala’kah*, a word that blends the concept of the “heavenly messenger of God” with the “business” of God which is the salvation of mankind.

Therefore, the first use of *day* in Scripture tells us that “free choice” leads directly to “an association” with God. It leads to “great abundance on account of the sufficiency of the service accomplished by the visible manifestation of God,” Yahowsha’, the “one who by association, and as a sign of direct relationship with Yahowah, completed what Yahowah authorized, decreed, and directed,” the sacrifice of the Passover Lamb who accepted the sins of all mankind. The passage is a succinct summary of the salvation message inherent in *Yasha’yah’s* prophecies regarding Yahowsha’s fulfillment of the Towrah’s promises.

And speaking of “Passover,” the next verse explains: “**And Moseh** (*Moseh* – the one who draws out, delivering people from trouble) **instructed** (*tsavah* – explained, focusing on the authority of the One making the appointment), **‘The Voice who calls aloud** (*qowl*) **will pass over** (*‘abar* – will take away transgressions of) **the encampment** (*machaneh* – the body of people; from *chanah*, the pitching of tents where people dwell and abide), **saying** (*‘amar* – promising and avowing), **‘Let neither** (*‘al*) **man** (*‘iysh*) **nor woman** (*‘ishshah*) **do** (*‘asah* – perform, produce, fashion, or accomplish) **anything besides** (*‘owd* – any more than or in addition to) **the work of the visible manifestation of God** (*mala’kah* – the business of the *mal’ak*, the heavenly messenger or representative, the theophany, the visible, human, manifestation of God) **as an offering to be raised** (*taruwmah* – as a contribution; from *ruwm*, to raised up on high) **and set-apart** (*godesh* – to be purified and prepared, cleansed and consecrated, sanctified, separated, and dedicated; to be the Sanctuary or Tabernacle of God).”” (*Shemowth* / Exodus 36:6)

Moseh is explaining that the “Voice or Word or God will pass over the body of believers, taking away their sin.” He is saying that “men and women cannot add anything to the work that will be accomplished by the visible manifestation of God” in regards to their redemption, “to being raised up on high, cleansed of sin, set-apart and separated unto God, becoming a Tabernacle” of His Spirit.

Qodesh seldom appears in secular Hebraic writings so there is little more than the context of the Scriptural texts themselves to ascertain that it means “to be cleansed, separated, and set-apart.” In Akkadian, the earliest recorded language on Earth, the tongue of the early Babylonians and Assyrians, *godesh* meant “to be clean and pure, dedicated to the purpose of God.”

This passage concludes with the second use of *day*. “**For the work of the visible manifestation of God** (*mala’kah* – the mission and purpose of the *mal’ak*, the heavenly messenger or representative of God, the theophany, the visible, human, manifestation of God) **exists as** (*hayah* – was, is, and forever will be) **sufficient, providing adequate abundance according to, out of, and from** (*day*) **the totality of** (*kol*) **the work done** (*‘asah* – performed, produced, fashioned, and accomplished) **as a miraculous sign in relationship with** (*‘eth* or *‘ath*) **that which is performed by the visible manifestation of God** (*mala’kah* – the representative of God who performs His business; from *mal’ak*, the heavenly messenger or representative of God, the theophany, the visible, human, manifestation of God), **leaving nothing to be done** (*yatar*).” (*Shemowth* / Exodus 36:7) That deserves a Wow!

It means that, *dy*, as used in connection with Yahowah, testifies to the fact that a *Yahuwdy* is someone who affirms that the work Yahowah’s messenger performed was sufficient for their redemption, cleansing and purifying them,

setting them apart, raising them up and providing abundant life for them in accordance with His nature. I am a Yahuwdy by this definition too. I pray that you are as well.

Yahowah's third use of day confirms this assessment. In the midst of a discussion regarding the Yowbel, the fifty year cycle celebrating and commemorating the Lamb's Redemptive Sacrifice, God says: **“Indeed when (*ky*) man (*'iysh*) exists (*hayah*) without (*lo'*) a kinsman redeemer (*ga'al*), take hold of (*nasag*) His hand (*yad* – His strength and power) attaining (*matsa'* – securing and possessing) sufficient (*day*) redemption (*gaullah* – redemptive payment from a redeeming kin).”** (*Qara'* / Leviticus 25:26)

Returning to Yahowsha's open letter to the Philadelphian *Ekklesia*/Called-Out Assembly, we find the Word reconfirming the importance of His Word. Prophetically speaking, it will keep those who esteem Him and it out of the great tribulation.

“Because (*hoti* – by way of explanation, for the express reason that) you have carefully attended to (*tereo* – thoughtfully observed and consistently kept in view) My Word (*logos* – sayings and thoughts, discourse and reasoning, concepts and teachings, individual expressions, narratives, nature, descriptions, tidings, treatises, and maxims) to cheerfully endure (*hupomone* – to be consistent and to persevere, to live and to abide), indeed, I also (*kai*) will watch over you and carefully attend to you (*tereo* – constantly keeping you in view, protecting you from injury or loss), keeping you out of (*ek* – withholding you from) the hour (*hora* – day, age, season, time, or period) of tribulation (*peirasmos* – the experience of evil examination, of testing, proving, adversity, submission, temptation, and trial) which shall come (*mello erchomai* – must inevitably come) upon (*epi* – against) the whole of (*holos* – the entire portion of) the inhabitants of the world (*oikoumene* – the peopled places of the planet) to test (*peirazo* – scrutinize and examine) those who reside (*katoikeo* – dwell) on the earth (*ge*).” (Revelation 3:10)

There is the possibility that the opening statement might read: “Because you have constantly kept *the* Word of *My* enduring life in view....” The definite article may before “Word” and “My” could be attributed to “consistently abiding and living forever.” This difference is actually quite profound. “My Word” is the Covenant Scriptures. “The Word” can be Yahowsha', the human manifestation of Yahowah, His written revelations, or both. So with the second rendering, the Savior could be saying that redemption is the result of knowing and regarding Him as well as His Scripture and that they both lead to eternal life. While His Word is the truth, while His Word leads to Him and while His Word enlightens the path, Yahowsha' Himself is the Way, the Truth, and the Life.

While we are all familiar with the opening of Yahowchanan's witness where he confirms that Yahowsha' is the Word, that the Word is both with God and is God, and that the Word became flesh and tabernacled with us, the apostle wasn't the first to refer to the visible manifestation of Yahowah as "the Word." We find this in I Shamow'el / Samuel 3: **"And Yahowah (𐤅𐤓𐤏𐤃) was seen (ra'ah - appeared) again in Shiloh (Shyloh - a town thirty miles north of Jerusalem that served as home for the Ark of the Covenant. It was destroyed by the Philistines around 1050 BCE. Shyloh means: He to whom tranquility belongs and it is based upon the Akkadian word *selu*, meaning Counselor), for indeed (ky) Yahowah (𐤅𐤓𐤏𐤃) revealed Himself (galah - uncovered and disclosed Himself) as God to ('el) Samuel (Shamuw'el - a prophet in the days of Saul and David; a compound of *shama'* and '*el*: the one who hears, listens attentively to, understands and heeds the call of '*el*/God) in Shiloh by the Word (Dabar) of Yahowah (𐤅𐤓𐤏𐤃)."** (I Shamow'el / Samuel 3:21) The visible, human, manifestation of Yahowah is Yahowsha', the "Word of Yahowah."

Focusing again on the prophetic verse in Revelation, there is some especially wonderful news in the passage. If your life manifests the characteristics of the Philadelphian *Ekklesia*, if you are a Yahuwdy, related to Yahowah and reliant upon Yahowsha', if you are immersed in His Word, if you know and use Yahowah's name, you will be kept out of the Great Tribulation—you will not be tested, scrutinized, enticed, or examined.

For those who say that there is no harvest associated with Trumpets, and for those who say that there is one but not until the middle or end of the Tribulation, God does not concur with your conclusion. The reference to "the hour of tribulation which shall come upon the whole world" can be none other than the Great Tribulation detailed in this very book. And *ek* means "out," that is all *ek* means. Yahowsha' has identified those things which characterize those people He will personally attend to and rescue. He says of the souls for whom He has opened a door that no one can shut: **"...you have carefully attended to and observed My Word and have not denied or disregarded My proper and personal name."** These souls are **"Yahuwdym: those who belong to Yahowah and are related to Yahowah, those who express an association with Yahowah and acknowledge that Yahowah is the source of the covenant relationship, those who accept Yahowsha's redeeming sacrifice as sufficient."** Of those precious souls He says: **"Because you have carefully attended to, thoughtfully observed and consistently kept in view My Word to cheerfully endure, indeed, I also will watch over you and carefully attend to you, constantly keeping you in view, protecting you from injury or loss, keeping you *out* of the hour of tribulation which shall come upon every inhabitant of the world to test those who reside on the earth."** The Taruw'ah Harvest, or *paralambano* in Greek, the gathering of

the called out, this great harvest of souls, is Scripture's only prophesized event that attests to what is being described here. Now you know what the beneficiaries will be like.

And lest I forget, by saying that He will keep the Philadelphian "*ekklesia* – called out" out of the Tribulation, Yahowsha' is once again confirming that these letters are prophetic. They speak of assemblies and events nearly twenty centuries distant from their divine dictation. Those who participated in the actual out-calling in Philadelphia when Yahowchanan wrote in 69 CE were not removed from the Tribulation as this time was two thousand years distant from their time. Moreover, Yahowsha' is confirming something that I have recently come to appreciate. While the seven ecclesiastic eras all have a definite beginning date they do not have a termination date. The Philadelphian *ekklesia* is the sixth on the list and yet they will endure to within a breath of the end. Further, the Smyrna epoch still exists in the Sudan where three million "Christians" have been brutally murdered over the last twenty-five years. Catholicism as depicted in Pergamos, Thyatira, and Sardis still deceives.

From the perspective of the Philadelphian age, and their ultimate place in the timeline of salvation history, this next phrase is temporally accurate, especially when you recognize that it follows a reference to the harvest. "**Behold** (*idou* – look and see), **I will come** (*erchomai* – leave one place and arrive and appear in another; become known) **suddenly** (*tachu* – shortly, swiftly, soon, without delay, speedily, quickly, and momentarily)! **Grab hold of and possess the strength and power** (*krateo* – seize the hand and don't let go) **of the one whom** (*hos* – or what) **you have** (*echo* – you hold, possess, and echo) **in order that** (*hina*) **no one** (*medeis* – or no thing) **may take** (*lambano* – lay hold of and deceptively exploit) **your crown** (*stephanos* – that which encircles and surrounds you [symbolic of the Spirit]; the exalted rank, prize, and eternal reward [symbolic of eternal life])." (Revelation 3:11)

There are two future "comings" and they are not related. Yahowsha' will come for His *ekklesia* prior to the beginning of the Tribulation, meeting them spiritually in the air, and He will physically come to wipe out all evil from the earth during the battle of Armageddon, touching down on the Mount of Olives five days prior to the end of the Tribulation. The occurrences are different and one event follows the other by a minimum of seven years and a maximum of twenty—either of which would be *tachu*/suddenly or momentarily from the perspective of the six thousand years of the salvation story or the two thousand year life of the *ekklesia*.

Yahowsha's advice to those who know Him and who are thereby related to Him is to hold on and never let go. Simply stated: trust His Word and rely upon Him.

While “*naos*” can be translated “temple” in this next verse, it actually means “dwelling place” and thus confirms that we will spend our eternity in Yahowah’s presence—never departing from it. **“He who prevails, I will make him a pillar (*stulos* – an upright support column) in (*en*) the Temple (*naos* – divine dwelling place) of My *TS* (placeholder for ‘*Elohym*, from *theos*, God) and he shall never depart from it.”** (Revelation 3:12)

Stulos is from *stuo*, meaning “an upright pillar or pole.” Both are derived from the base of *histemi*, which means: “to stand upright so as to enable others to stand.” *Histemi* is “that which is put in place, established, paid for, and maintained; that which is acknowledged, valid, and recommend.” The one who *histemies* “establishes and upholds.” They “authorize, abide by, and continue to be present with” those they “acknowledge and validate.” *Stauros*, meaning “upright pole,” is the Greek word that was erroneously translated “cross” by the Roman Catholic Church.

By saying that He will make Yahuwdym upright support columns in the Temple, Yahowsha’ is saying that He will transform us so that we are like Him because Yahowsha’ in Hebrew is the ‘*edon*, the “Upright Pillar, the Foundation of the Tabernacle.” But sadly, the majesty of all of this is lost when clerics change ‘*edon* to ‘*adon*, replace Yahowah with ‘*adonay*, and then change *stauros* to cross, transforming the Divine into the Satanic.

Yahowah introduced the concept of the “pillar” in the Exodus. There He says that He would “**show His family the way**” and that he would “**look after them and take care of them.... Yahowah (𐤃𐤕𐤁𐤏) walked (*halak*) in their presence (*panym*) by day in the appearance of (‘*anan*) an upright pillar (‘*ammuwd* – a vertical support column; from ‘*amad*, meaning to come upon the scene, appear, present oneself, become a servant, to be upright and to stand upright, thereby supporting and establishing others, enabling them to stand, to rise and to endure) in daylight (*yowmam* – in the light) leading the way, guiding them (*nahah derek* – directing them to a more favorable state by creating a beneficial opportunity) by an upright pillar (‘*ammuwd*) of fire (‘*esh* – of blazing light, or ‘*ish* – of existence, or ‘*osh* – of the foundation) at night (*layil* – in darkness) to provide light (‘*owr* – and to become light).” (*Shemowth* / Exodus 13:21)**

Not only is this upright pillar, or vertical support column, identical to the *stulos* in Revelation, the basis of both words is identical, and both provide a precise explanation of who the Ma’aseyah is and what He has done for us. ‘*Ammuwd* and *histemi* are equally majestic, equally descriptive, equally informative, and equally redemptive.

The repeated reference to My *TS* in this portion of the letter to the Philadelphians is not an acknowledgement of a God to whom Yahowsha’ served

but instead to Yahowsha's Deity, of Him being part of Yahowah. **“And I will inscribe (*grapho* – write) upon (*epi*) him the proper and personal name (*onoma*) of My TS (placeholder for **‘Elohy**m from *mou theos* – literally, the God of Me) and the proper name of the city of My TS (**‘elohy**m), the New (*kainos* – regenerated or renewed, recently made and unprecedented) Jerusalem (*Ierousalem* – a transliteration of *Yaruwshalaim*), which comes down out of heaven from My TS (**‘Elohy**m), and My new (*kainos*) name. He who can hear, let him listen to what the PM (placeholder for *Ruwach*, Spirit) says to the called out assembly (*ekklesia*).”** (Revelation 3:12-13)

The proper and personal name of Yahowsha's **‘elohy**m is Yahowah, meaning I Was, I Am, and I Will Be and the name of His city is *Yaruwshalaim*. It is a compound of *yarah*, meaning “to pour out, to teach and to instruct” and *shalowm*, meaning “favor and salvation, the blessings of completeness, health, peace, tranquility, contentment, friendship, companionship, and relationship; a reward that brings prosperity and rest by way of paying recompense, restoring through redemption, restitution and making amends.” Thus, the meaning of Yahowsha's new name is “the One from whom the favor of redemption flows.”

The “New Jerusalem” is described in chapter 21 of this Revelation. Like Yahowah, it is a fine brand, a most excellent logo. The New Jerusalem is something that we will cover in detail later. But for now, know that it represents a hypercube, finite in three dimensions and infinite in the fourth. It is paradise—the place of eternal peace.

Names are as important to Yahowah as is His Scripture. They form the basis of a personal relationship. When we choose to love Him, He engraves His name upon us. In that it means “I Exist,” this confirms that we will be eternal and that we will be able to maneuver in space-time. In that *onoma* conveys “character and authority” too, we will become more like Him—no longer just a pale reflection with comparatively little force, power, or energy.

We should all want to be Philadelphians—members of the *ekklesia* of brotherly love—Yahuwdym—those who love Yahowah and who are loved in return. Yahowsha' was compassionate enough to share the requirements and benefits of membership. He uttered no words of rebuke for these folks, just praise. So we just learned what makes God happy.

The Philadelphians have also made man happy, or at least happier. Western civilization is a byproduct of the Philadelphians. Europe emerged from the Dark Ages and out from under the tyranny of the Roman Catholic Church because Yahuwdym challenged their authority by exposing their lies to the Truth. They translated the “Bible” into most every language known to man and then they capitalized upon the recently invented printing press to make the Word available

to everyone who could read. The Philadelphian Assembly thereby changed the world. America was a derivative. So was the explosion of learning, science, prosperity, freedom, and technology that followed their Reformation. Men and women seized upon and grew to trust the power of Yahowah's Scripture, echoing its teaching. But behold, this rebirth was not universal and it comes near the end of the age.

One of the things Yahowsha' said to the Philadelphians was, "I know your works." When we hear those words we usually think of things like feeding the poor, healing the sick, preaching the gospel to those in darkness, and basically living like civilized human beings. And yes, the assembly at Philadelphia was doing—and is still doing—all those things, but in the context of Yahowsha's letter, that's not what He was referring to.

After introducing Himself as the "revealing Spirit of truth" He tells us *what* the Philadelphians *did* that was so good: "**...you have carefully attended to and observed My Word and have not denied or disregarded My proper and personal name.**"

Yahowsha' was once asked to define "the work of God." The answer was surprising, especially for those who were looking for some kind of legalistic laundry list like the Ten Commandments. The conversation began with men trying to define a new religion. But that is not where it ended. "**They asked Him, 'What shall we do or make (*poieo* – produce, construct, fashion, or author) then so that (*oun*) we might be engaged in (*ergazomai* – labor and work in) the business (*ergon* – employment and undertaking, the enterprise) of God (*Theos*)?' Yahowsha' responded (*apokrinomai* – concluded and answered) them and said, 'This is (*houtos* - he or she is) the work (*ergon* – business and undertaking) of *TS* (*'elohym*), that you trust without reservation and totally rely upon (*pisteuo* – think so that you know what is true, becoming convinced of the truth and relying upon it with total assurance, fully committed to trusting) Him whom He has separated from Himself, prepared, and sent out (*apostello* – compound of *apo*, meaning separation of a part from the whole from which it was taken, and *stello*, meaning to prepare oneself for use).'**" (Yahowchanan 6:28-29)

That is precisely what the Philadelphians were doing. They had "kept His Word" and translated it into every language. They printed billions of copies, interpreted it, and pontificated on it. True Philadelphians are Yahuwdym who have "not denied his name."

This passage also hints at one of the things that made the original assembly at Philadelphia effective. Philadelphia was the seat of Greek enlightenment at the time. It became the strategic stepping off place for the first Yahuwdym to evangelize the world based upon truth, reason, and rational thought. Yahowah's

message has always been well received by bright, well informed, thoughtful, and intellectually open and honest seekers of truth. This trait and tendency were to be manifest again in the great evangelical revivals that swept through Europe and America in the 18th and 19th centuries.

It is also interesting to note that even as late as the Middle Ages when the Muslim hoard swept Asia Minor, Philadelphia successfully resisted Islam. In fact, while other surrounding cities fell to the Muslims, the Philadelphians endured steadfast. This may be yet another reason why Yahowsha' spoke about the assembly of Satan in his letter to the Philadelphians.

The Philadelphia "*ekklesia* – called out" is a mutual love society. They love Yahowah—His name and His Word. And Yahowah loves them in return.

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