

Contract and Oath with YaH

By Sha'ul bayn Yahukhenun ha Yahudah

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The Way of the Most High

“Exalting belief in our Father, the Most High **יהוה** (YaHUAH), through His Turah, the 5 scrolls of M'shiah (Moses).”

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Contracts and oaths, people enter them every day. They don't even realize it or take it seriously. Perhaps they are simply trying to survive. So sign a paper, take a picture and get a new card or "license." This allows the partaking of so-called "benefits" the governments of this world offer. Benefits like health care. These are things that would have been provided in a free and self-sustaining community in ancient times or bartered for a reasonable service... not at the cost of slavery. In today's age of survival, do people really consider their need of a contract and oath with the Most High? Amidst all of the modern brainwashing in voting for corrupt leaders, how often have people made the Most High their Sovereign and accepted His government alone in an oath?

One day the world will be completely under the physical government and Sovereignty of YaH. For the time being, we wish to encourage others to enter into a contract and an oath with the Most High, to give their pledge, vow, oath, signature, and hand to יהוה (YaHUAH). D'bayrim (Deut.) 6:13 commands us to swear unto the Most High, with His Name.



The more that we studied the contracts and oaths people agree to on a daily basis, the more we thought and wondered about a contract with the Most High. People hardly seem to find the time to talk about YaH and/or study His Turah (Scripture) these days, let alone write to Him or swear to Him. But the more that we thought about how we sign papers, cards and debit slips on a daily basis, committing our name to things of daily living in a corrupt modern world, the more that we thought about writing a contract with יהוה (YaHUAH) and swearing by His Name.

At the time that we first considered this matter, I had already cut my foreskin according to the oath which YaH made with Abrahaym and the requirement which YaH gave to observe Paysawkh (Passover). Cutting the foreskin is unquestionably very serious,

but is to be expounded on later in this book. As I pondered a written contract and swearing to the Most High, there was no doubt that we had made verbal agreements to the Most High to observe His commands long prior. And we had learned multiple aspects of the Way of the Most High, expressed physically and spiritually. But a written contract or oath and swearing to the Most High we had not done. It was simply unheard of, and we were unaware of anyone doing such a thing.

Agreements and commands found in the Turah (Scripture) were often verbal in ancient times. But the people of long ago were as much into stones, engravings, scrolls and written signs as we are in our modern age. One common phrase for "oath" in Scripture is "b'reet," translated as "covenant" in most English translations. "Oath" is a more accurate English translation. A "b'reet" mostly involved "cutting" an agreement between two people. The reason I say "cutting," is due to the fact that something was usually physically given as an offering of some sort. Either an animal was cut, or a pledge, seal, or other physical token of agreement was given. **אֵשׁ אֵשׁ** (YaHUAH) told Ab'rawm to cut three cows, three goats, three rams, a turtledove, and a young dove (B'rasheet (Gen.) 15). Moreover, Ab'rawm was instructed to separate the halves and place them opposite one another. When it became dark and Ab'rawm dozed off, then **אֵשׁ אֵשׁ** (YaHUAH) appeared as the Consuming Fire or "torch of fire" (*Stone Edition Tanach*, 31 – original words are "tanur" (lamp) "aishin" (burning) - B'rasheet (Gen.) 15:17). YaH passed between the pieces of the slaughtering as a physical sign of His oath and promise to Ab'rawm, a promise to give great lands to the descendants of Ab'rawm. Later on, Ab'rawm was asked to cut the foreskin of his flesh. Unmistakably, a Scriptural oath involves doing something. And from the point that the oath is made, it is about continual actions along those lines in accordance with said oath.

We must have an oath-relationship with the Most High. This is seen by almost any example of anyone in the Turah (Scripture) who ever got called out of the filth of the world, in order to be separate in an oath-relationship with **אֵשׁ אֵשׁ** (YaHUAH). Such was the case with Ab'rawm, Nuakh (Noah), M'shiah (Moses) or Yahushai (Joshua). Most people have not read enough of the Turah (Scripture) for themselves to have gleaned this great truth and apply it to their lives. At various times and in various ways, the Creator separated people for His Name's sake. These people were to be a witness to the nations of His truths, ways, commands and life. The call goes out to people today. Will people hear and separate themselves from the modern way of life? This way of life is destroying life as we know it and destroying our planet. Will individuals put aside their selfish desires for opulence, greed, career, pride, so-called "prestige" and all the rest of it? Would they repent and enter a contract and oath with the Most High, being true to their words?

Upon birth, government regulators take an ink imprint of a baby's foot, like a signature or pledge or seal. A birth certificate is given to them with a bond (money) number on it, printed on bank note paper. This number is often in red numbers for their blood-money. Their name is printed in capital letters as if they are a corporation and not a real being of their Creator. This is the forced oath and slavery of the global corporate nations. It is a forgery of the truth. They made a corporate logo for their nations/corporations, which they call a "flag." It is the banner or logo for their company, be it Canada, China, or otherwise. Are you aware of these matters? Do you realize the oaths/slavery that has been foisted upon the inhabitants of the world at large? It is time for people to realize their Creator, their Sovereign and have an oath with Him alone. It is needless to say that from birth, people are brought into contracts and oaths in various ways with government and organizations like credit card companies. They are brought into oaths and contracts with individual people (which are corporations actually). Amidst all of this, people still have a choice. They can realize the "big picture" as most of us truth-seekers call it. They can choose to have an oath-

relationship with the Most High, to know and follow His Turah (Scripture), to return to a free and naturally self-sustaining community life. May YaH deliver us.

D'bayrim (Deut.) 6:4-9 is the famous "Sh'mai," meaning to "hear, guard, and do." In the original text here, the ayin, ע, the symbol of the eye, is enlarged. This emphasizes a very important point, that this is a text to be paid much attention. The letter dalat ד which is the symbol for the "door" is also enlarged here in the last word of the text, being "akheD," the word for "One." These two enlarged letters combined make the word "ayD," meaning "until." It is a word for an age or time, often future. In this text, it is showing that the "Sh'mai" recitation, the commands of YaH to love Him alone and serve Him with all the heart and etcetera is FOREVER and ENDURING. Moreover, to guard such a significant text as this is to "see (ayin) the door (dalat)" of life and truth. In other words, if a person chooses to come to YaH and love Him with all they have and obey His commands, they are looking through the opening/door of life. YaH is our Door (dalat) of life, not Yeshua/Jesus (falsely claimed in John 10:17). Such pivotal words of the "Sh'mai" were followed by a direct command from the Most High, which we read earlier here. It is of course verse thirteen, that we ought to fear Him and swear by His Name. Such a command is only founded upon the earlier command to love the Most High with all our heart, mind, strength and being. The only question is, have you repented and turned from all wicked and evil ways to serve and fear Him? Have you decided to swear by His Name? People have sworn on "The Holy Bible" in court. They have sworn to creditors, banks, organizations, governments and individual persons (actually corporations). But the question is whether these same people have the guts to call "evil" what is evil and repent of it. It is a matter of accepting the commands of the Most High, His Turah (Law) and His government as their Sovereign. The challenge is given. People must repent before it is too late. Today could be the last day of a person's life. Today ought to be a day of repentance and turning from evil. A day to enter into an oath-relationship with YaH.

It took us some time to discover the original words in Scripture for "pledge, sign, swearing" and "seal" in the context of a signature. In B'rasheet (Gen.) 38:18 there is an example of this. Yahudah (Judah) mistook Ta'mer, his daughter-in-law, for a whore. He had nothing to pay her with and so offered a "pledge" (ayraboon). She asked for his seal (inheritance/authority ring – khetam'ka), bracelet (wa'p'teel'ka) and staff (meth'ka). In those days scores of rings were used to make an imprint in a wax seal on anything that they wrote. It was their signature essentially. Not much has changed if we compare it to our modern age. People want a service, like Yahudah (Judah). They have gone whoring like Yahudah (Judah). And to get that service, that "license," that trade or commerce, they enter into an oath. They make a pledge. They give a signature.

I decided that it was time to give my own pledge, signature, sign and oath to the Most High. When I had done so, I immediately came across a number of the texts shared above and things that will soon be shared. I had understood the idea and made a commitment before even fully understanding it. It was inherently known as true, based on what goes on in the modern global corporate signatures and licenses, laws, demands, commitments and oaths. The modern age had copied what the Turah (Law) had exemplified, but transformed it into crookedness and abused it. It was time to make things right with יהוה (YaHUAH).

SH'BAI (SWEAR)

יהוה (YaHUAH),

This day I desire to enter into a written and signed oath-relationship with You, as people through Your Turah (Scriptures) had an oath with You. Like Abraham, Y'tsakheq

(Isaac), Y'shr'Al (Israel) wa-M'shih (Moses). I want to be with you, love You and serve You always.

You know that I have cut my foreskin, as commanded for Paysawkh (Passover) and for an oath with you. I have also asked You to cut the foreskin of my heart, lips, and ears. I repent of my past and of all I have done wrong against You, myself and others. I repent of the transgressions of my forefathers, whoever they were, for You alone know who they were. Forgive me according to Your great compassion and loving-kindness.

I repent of the transgressions of Your people Y'shr'Al (Israel), the transgressions of the nations, as well as my own household and lineage. I may not descend from the seed of the 12 sons of Y'shr'Al (Israel), but I accept these Scriptural examples of forgiveness, cleansing and oath. I hereby enter into a written oath by my hand and signature in pledge to You, יהוה (YaHUAH). I am not worthy, but for Your Name's sake hear and forgive. Separate me from the nations and cause me to walk in righteousness according to Your Torah (Scripture).

May Your commands of D'bayrim (Deut.) 6:4-9 and Sh'moot (Ex.) 20:1-14 always be before my eyes and upon my heart. May I read them in my going out and coming in. Cause me to hear and obey.

I ask for renewal and new beginning. May the past be forgotten and never remembered, as how I once lived, as M'shih (Moses) prophesied people would turn to You and obey your commands, and You will rejoice over them (D'bayrim (Deut.) 30:9). I ask for a renewed spirit, a fire that burns within me and those of our household because of You, Tanur Aishin (Burning Lamp - B'rasheet (Gen.) 15:17), Ash Akla (Consuming Fire – D'bayrim (Deut.) 4:24). Deliver me from the modern system of slavery, its destruction of life and our planet, that one day I may no longer enter into contracts, oaths, false trade and commerce with governments, corporations and those who do not follow You and Your Torah (Scripture). Only You can deliver and bring me into a self- sustaining and natural way of life in accordance with Your Torah (Scripture). Only You can build a community of other followers who do the same.

This day, as all true followers ought to come before You, I do plead guilty in the court of Your Presence. I prostrate myself before You. I am forever indebted to You for Your compassion to me. Indebted for every day that is lived while others suffer in poverty, sickness and die. Thank You for Your provisions. I only pray for Your compassion, that my children will not be lost, but grow in wisdom and understanding according to Your Torah (Scripture). May they not learn the ways of the heathen. May they never stray from Your ways.

I desire to be Yours and serve You now and forever, throughout ceaseless ages to come. I long for Your physical Presence (kabodee) and Your land (Y'shr'Al). Please speak through Your Torah (Scripture), witnesses, dreams and visions.

Ahmen

Salah (Selah)

Signed in oath to יהוה (YaHUAH), Sha'ul bayn Yahukhenun h'Yahudah.







THE YOKE OF יהוה (YaHUAH)

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"For (kee) if a male (aish) takes a vow (y'dar n'dar) to יהוה (YaHUAH) or swears (au-haysh'bai) an oath (sh'bai'h) to bind (l'asar) a yoke (asar) upon his being (ayl-n'payshu), he will not (la) break (y'khel) his word (dab'ru). For all (k'kal) that comes out (h'y'tsa) of his mouth (m'payu)


will he do (y'aishih)."

From *Parashat Mattot* (a section of the Turah (Law)) regarding *Vows/Oaths* in B'medbayr (Num.) 30:3 - (vs. 2 in Bibles).

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A yoke brings thoughts of oxen ploughing a field together, yoked together with a wooden beam. From ancient times, the Scriptures spoke of a "yoke" in various ways. Y'tsakheq (Isaac), father of Aishu (Esau) and Yaiqob (Jacob), knew what a "yoke" was and illustrated it in his own prophecy. Aishu (Esau) and Yaiqob (Jacob) were both born at the same time, and Aishu (Esau) had the rights of inheritance and authority as the firstborn son. Yaiqob (Jacob) came out of the womb second, grabbing onto the heel of Aishu (Esau). This is where the name of "Yaiqob" (Jacob) comes from... meaning "One who grabs the heel (aiqob)." Aishu (Esau) was supposed to have the rights of inheritance and authority. Yaiqob (Jacob) deceived Aishu (Esau) into giving the inheritance to him, and as a result, Aishu (Esau) had a "yoke" to bear in service to Yaiqob (Jacob) (B'rasheet (Gen.) 27:39-40). The picture of this word "yoke" (ayl) is  meaning to see the staff of the shepherd and bow under it, bear up. Of course the shepherd staff was often used to grab the sheep by the head, like an ox in the yoke. What is most interesting is that in the original picture letters for the word "heel" is the picture of one who "sees  (ayin) the inheritance/light  (qop) of the house  (bayt)." But a hand  or "yood" was placed on the heel of Aishu (Esau), making his brother Yaiqob (Jacob) the inheritance-grabber or heel-grabber. And so it is, that one of the Scriptural meanings of a "yoke" (ayl) is to accept rulership and dominion of someone (see also Wa'y'qora (Lev.) 26:13). This is the concept of the "yoke" (ayl) in Scripture. Have you accepted the "yoke" of  (YaHUAH), to be set-apart for Him in service to Him? According to Scripture, this makes a warrior out of us. Oh, to be a warrior for YaH! Bear His yoke in an oath with Him. Accept the yoke of the Most High, bear up under it and walk with Him.

FOLLOW UP

It is evident that Scripture is replete with this theme of vows, oaths, swearing and contract with  (YaH). A number of texts have been submitted to me by readers, like B'rasheet (Gen.) 28:20. Truly, when a contract and oath has been accepted for value as truthful in accordance with the Turah (Scripture) in the Name of the Most High, then those who read the Turah (Scripture) will spot these words and concepts continuously. They affirm for themselves that the Most High desires an oath-relationship.

Sources

The Stone Edition Tanach. Scherman, Nosson; Blinder, Yaakov; Gold, Avie; Xlotowitz, Meir. Brooklyn, NY. 1996. Mesorah Publications, Ltd.