

The Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

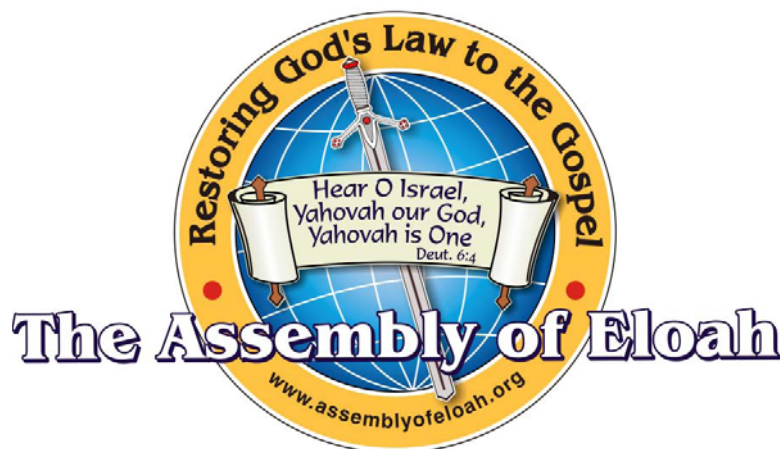
How to Ask a Question

Everyone should know when to speak and when to listen

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Edition 2

We are commanded to provide an answer to those who want us to explain the reason for our faith and our hope (1Peter 3:15). Therefore, we must study to show ourselves approved (2Tim 2:15).



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Everyone has questions for which they wish to have an answer. Children naturally ask so many questions that they sometimes drive their parents to distraction.

The *New Oxford Dictionary of English* defines the word question as: "A sentence worded or expressed so as to elicit information".

We need to provide an answer for our faith, but how should we ask a question?

Is there an incorrect manner or motive in which to ask a question?

Matthew 22:34-46 But when the Pharisees heard that he had silenced the Sadducees, they came together. 35) And one of them, a lawyer, asked him a question, to test him. 36) "Teacher, which is the great commandment in the law?" 37) And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. 38) This is the great and first commandment. 39) And a second is like it, You shall love your neighbor as yourself. 40) On these two commandments depend all the law and the prophets." 41) Now while the Pharisees were gathered together, Jesus asked them a question, 42) saying, "What do you think of the Christ? Whose son is he?" They said to him, "The son of David." 43) He said to them, "How is it then that David, inspired by the Spirit, calls him Lord, saying, 44) 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet'? 45) If David thus calls him Lord, how is he his son?" 46) And no one was able to answer him a word, nor from that day did any one dare to ask him any more questions (RSV used throughout unless noted).

We can see that Christ found no problem with answering a question with a question.

We can see that there is a problem in asking questions in an improper manner or with an ulterior motive.

In the matter of questions relating to the two Great Commandments upon which hang or depend all of the Law and the Prophets we will need to have studied and applied them to be able to explain them.

Acts 28:22-23 But we desire to hear from you what your views are; for with regard to this sect we know that everywhere it is spoken against." 23 When they had appointed a day for him, they came to him at his lodging in great numbers. And he expounded the matter to them from morning till evening, testifying to the kingdom of God and trying to convince them about Jesus both from the law of Moses and from the prophets.

We are all commanded to provide an answer to those who want us to explain the reason for our faith or hope.

1Peter 3:15 But give honour to Christ in your hearts as your Lord; and be ready at any time when you are questioned about the hope which is in you, to give an answer in the fear of the Lord and without pride (BBE).

Therefore, we must be able to answer questions relating to the faith or hope, meaning the beliefs that we understand or that we hold. We must be able to provide a proper scriptural answer to the questions we are asked regarding the reason for our beliefs.

If we believe something strongly, we should think about why we hold this belief. Often, we seem to have a tendency to develop a justification for our beliefs.

Job 40:1-8 And the LORD said to Job: 2) Will he who is protesting give teaching to the Ruler of all? Let him who has arguments to put forward against God give an answer. 3) And Job said in answer to the Lord, 4) Truly, I am of no value; what answer may I give to you? I will put my hand on my mouth. 5) I have said once, and even twice, what was in my mind, but I will not do so again. 6) Then the Lord made answer to Job out of the storm-wind, and said, 7) Get your strength together like a man of war: I will put questions to you, and you will give me the answers. 8) Will you even make my right of no value? will you say that I am wrong in order to make clear that you are right? (BBE).

As we saw in the example from Matthew 22, Christ generally quoted Scripture in response to the questions he received.

He had no problem answering a question with a question, as we should note. People often upbraid others for doing so.

Luke 20:1-3 One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up 2) and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority." 3) He answered them, "I also will ask you a question; now tell me.

Continuing on in verses 4 to 8 we can see that Christ also did not feel that he was obligated to answer every question demanded of him.

Luke 20:4-8 Was the baptism of John from heaven or from men?" 5) And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?' 6) But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." 7) So they answered that they did not know whence it was. 8) And Jesus said to them, "Neither will

I tell you by what authority I do these things."

As we read in Matthew 22 he silenced the Pharisaic lawyers by the questions he asked of them. These questions are all related to the Plan of God. A Plan that they did not understand or perhaps that they refused to accept.

Mark 12:24 Jesus said to them, "Is not this why you are wrong, that you know neither the scriptures nor the power of God?

These scribes were trained from birth and often knew at least the first five books of the Bible by memory. They could not understand however, because the Plan and the comprehension were withheld from them. They neither knew nor understood the scriptures or the power of God.

Power is SGD 1411 *dunamis* {doo'-nam-is} from 1410. It is translated in the Authorized Version as *power* 77 times and as *mighty work* 11 times. God's mighty work or Plan is the salvation of All of His creation and to become all in us all.

Romans 11:25-26 Lest you be wise in your own conceits, I want you to understand this mystery, brethren: a hardening has come upon part of Israel, until the full number of the Gentiles come in, ²⁶ and so all Israel will be saved; as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob";

Ephesians 4:6 one God and Father of us all, who is above all and through all and in all.

The Jews of the first century did not keep the Law correctly.

Gal 6:13 For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. (RSV).

Rom 2:23-27 You who boast in the law, do you dishonor God by breaking the law? 24) For, as it is written, "The name of God is blasphemed among the Gentiles because of you." 25) Circumcision indeed is of value if you obey the law; but if you break the law, your circumcision becomes uncircumcision. 26) So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27) Then those who are physically uncircumcised but keep the law will condemn you who have the written code and circumcision but break the law.

The Scribes and Pharisees were keeping the traditions of the Elders and breaking the commandments of God and this was causing their lack of understanding.

Psalm 111:9-10 He sent redemption to his people; he has commanded his covenant for ever. Holy and terrible is his name! 10 The fear of the LORD (Yahovah) is the beginning of wisdom; a good understanding have all those who practice it. His praise endures for ever!

Their forefathers had agreed to keep the Covenant, which they understood,

Exodus 24:1-7 And he said to Moses, "Come up to the LORD, you and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and worship afar off. 2) Moses alone shall come near to the LORD; but the others shall not come near, and the people shall not come up with him." 3) Moses came and told the people all the words of the LORD and all the ordinances; and all the people answered with one voice, and said, "All the words which the LORD has spoken we will do." 4) And Moses wrote all the words of the LORD. And he rose early in the morning, and built an altar at the foot of the mountain, and twelve pillars,

according to the twelve tribes of Israel. 5) And he sent young men of the people of Israel, who offered burnt offerings and sacrificed peace offerings of oxen to the LORD. 6) And Moses took half of the blood and put it in basins, and half of the blood he threw against the altar. 7) Then he took the book of the covenant, and read it in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient."

They also could properly keep the Commandments as we see from the text in the Law.

Deut 30:10-16 if you obey the voice of the LORD your God, to keep his commandments and his statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and with all your soul. 11) "For this commandment which I command you this day is not too hard for you, neither is it far off. 12) It is not in heaven, that you should say, 'Who will go up for us to heaven, and bring it to us, that we may hear it and do it?' 13) Neither is it beyond the sea, that you should say, 'Who will go over the sea for us, and bring it to us, that we may hear it and do it?' 14) But the word is very near you; it is in your mouth and in your heart, **so that you can do it.**

God did not put a system in place that people could not keep properly and then punish them severely because they didn't. This is a typical unjust accusation made against our Father by Satan.

..... 15) "See, I have set before you this day life and good, death and evil. 16) If you obey the commandments of the LORD your God which I command you this day, by loving the LORD your God, by walking in his ways, and by keeping his commandments and his statutes and his ordinances, then you shall live and multiply, and the LORD your God will bless you in the land which you are entering to take possession of it.

This aspect of keeping the Law was in all of its physical aspects according to the Jubilee cycle.

People who meet for Sabbath and New Moon Bible Studies, and for those who may attend the more detailed studies that are held at God's three annual Feasts (Exodus 23:14), all need to understand how to ask a question.

People who are asking scriptural questions are generally looking for an answer for something that they don't understand or perhaps on which they need clarification. Occasionally, some individuals seek to trap individuals so that the answers provided may be used against them (Mat 22:35).

Sermons are presented in the lecture format and this is known as didactic teaching. When coaching is added, people generally find that their understanding and perception of various topics of principles reviewed are enhanced. A blend of the seminar format of presentation and quiz is used most often at the Assembly of Eloah Bible studies.

A doctrinal position is given with a previously presented sermon.

The idea is then for the presenter to discover if the presentation has been generally understood by the listeners or, if it has not been, then why not? The use of an open format with participants will allow people to learn to better express themselves, and help others frame their questions that will get them the understanding they desire.

The Sperry Corporation, in attempting to reduce the failures in communication and the related deficiencies in its various corporate activities, noted some remarkable features in western education and learning.

The first communication skill is **LISTENING**. This is first learned in our development as children and is the most used skill throughout an individual's life. It is used 46% of the time, but is the skill least taught either in the home or in the school setting.

The second communication skill is **SPEAKING**. This is used 30% of the time, but it too is not well taught by our western educators or in the home where earlier deficiencies impoverish proper communication.

The third communication skill is **READING**. This is used 15% of the time, but it is taught before writing and it is given more instruction than the first two communication skills.

The fourth communication skill is **WRITING**. This skill is the least used (only 9% of the time), but is given the most formal instruction.

In the West, those attending the basic public school systems do so in order to gain an education and to improve their job prospects. They are not generally looking for life enhancing communicating skills. However, they will have spent no real time learning to properly use their most valuable communication skill - **LISTENING**.

We are not taught how to retain the fundamentals of any style of presentation, how to query the points that are not understood, or that are obviously in error.

If we cannot readily listen and understand, or do not know how to subsequently research the questions that arise from a presentation, we will have problems even formulating a follow-up clarifying question.

A research project by Jacob Jacoby, a Purdue University psychologist, found that of 2,700 people tested, 90% misunderstood even such simple viewing fare as commercials and "Barnaby Jones." Only minutes after watching, the typical viewer missed 23% to 36% of the questions about what he or she had seen. Other research indicates that within 24 hours we forget perhaps 50% of what we actually have heard. The understanding of the principles reviewed is often more secure than the individual points that endorsed them.

Here the problems with our failure to communicate develop. This is related to the information that we understood but forgot. The total of any presentation we listen to, which we either didn't understand or subsequently then forget, must be substantial.

We are all susceptible because of the curse resulting from the rebellion. All people initially spoke one language that had few words,

Genesis 11:6-7 And the LORD said, "Behold, they are one people, and they have all one

language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. 7) Come, let us go down, and there confuse their language, that they may not understand one another's speech."

When we hold Bible studies we must come prepared. The Plan of God must be firmly in our minds as we read any part of scripture.

If we do not understand the Plan it will be easy for us to become confused. The whole Bible should be re-read every few years with the Hebrew manner of writing these events clear in our minds. Be cautious in applying any Greek philosophical ideas to scripture.

We will need several or even numerous biblical translations, various Interlinear Bibles, Bible dictionaries and word studies, concordances and an unabridged English dictionary. This will be a good beginning.

We should all practice listening and practice researching subjects we do not understand. This will help us in all areas of life.

We also must understand that the translations have been written by Trinitarians who do not wish us to understand the scriptures that explain Who, When and How we are to worship the One True God alone. These tampered with and fraudulently altered texts, should help all of us see the extent that some will go to in order to get us to worship other, any other, gods.

This adding to and taking away from scripture has been done in spite of the cautions below,

Deuteronomy 4:2 You shall not add to the word which I command you, nor take from it; that you may keep the commandments of the LORD your God which I command you.

Deuteronomy 11:28 and the curse, if you do not obey the commandments of the LORD your God, but turn aside from the way which I command you this day, to go after other gods which you have not known.

Deuteronomy 12:32 "Everything that I command you you shall be careful to do; you shall not add to it or take from it.

Revelation 22:18-19 I warn every one who hears the words of the prophecy of this book: if any one adds to them, God will add to him the plagues described in this book, 19) and if any one takes away from the words of the book of this prophecy, God will take away his share in the tree of life and in the holy city, which are described in this book.

There is no fear of, or love for God by the individuals who follow this course. It does provide us with evidence for what is important for us to understand.

The members and associates of the Assembly of Eloah wish to wholeheartedly follow Yahovah our Elohim's injunctions. We wish to learn to hear and to fear and to apply His instruction in our lives, whether many people will be with us or not.

Deut 31:10-13 And Moses commanded them, "At the end of every seven years, at the set time of the year of release, at the feast of booths, 11) when all Israel comes to appear before the LORD your God at the place which he will choose, you shall read this law before all Israel in their hearing. 12) Assemble the

people, men, women, and little ones, and the sojourner within your towns, that they may hear and learn to fear the LORD your God, and be careful to do all the words of this law, 13) and that their children, who have not known it, may hear and learn to fear the LORD your God, as long as you live in the land which you are going over the Jordan to possess."

Hearing or listening is SHD 8085 shama`

1) to hear, listen to, obey

1a) (Qal)

1a1) to hear (perceive by ear)

1a2) to hear of or concerning

1a3) to hear (have power to hear)

1a4) to hear with attention or interest, listen to

1a5) to understand (language)

1a6) to hear (of judicial cases)

1a7) to listen, give heed

1a7a) to consent, agree

1a7b) to grant request

1a8) to listen to, yield to

1a9) to obey, be obedient

Learning to fear or revere God is SHD 3372 yare'

1) to fear, revere, be afraid

1a) (Qal)

1a1) to fear, be afraid

1a2) to stand in awe of, be awed

1a3) to fear, reverence, honour, respect

1b) (Niphal)

1b1) to be fearful, be dreadful, be feared

1b2) to cause astonishment and awe, be held in awe

1b3) to inspire reverence or godly fear or awe

1c) (Piel) to make afraid, terrify

Hearing and learning to fear God is the purpose of our attendance at the Feast of Tabernacles or Booths.

This requires some diligent study and work on our part. The understanding will develop after we begin applying all of the practical application in God's instructions.

Proverbs 16:1-3 The preparations of the heart in man, and the answer of the tongue, [is] from the LORD. 2) All the ways of a man [are] clean in his own eyes; but the LORD weigheth the spirits. 3) Commit thy works unto the LORD, and thy thoughts shall be established. (AV)

From verse three we can see that first we do what God says we are to do, then our thinking and spiritual understanding will improve. This is often noticed after the Wave Sheaf Offering and the new (spiritual) food of the year can then be digested if we have eaten it. We are speaking about the spiritual understanding of God's Way of life and not a simple intellectual accommodation of some of the evident truths of scripture.

Many people who stop keeping the covenant they renewed at baptism often believe that God has not kept the terms of the agreement as they understand it. However, this understanding is contingent on our obedience.

We are not doing God a favour by keeping the Laws He gave us to live by for our benefit. He does not owe us anything because we try to keep them and the rest of the world tries to hinder our attempts.

God will not allow sin to rule or exist in His household and we will bring ourselves under condemnation by breaking the renewed covenant we made at our baptism. The complete Sabbath cycle was made for us, and keeping it is for our benefit. We are saved by faith through grace, but we will bring

ourselves under condemnation by our iniquity or breach of the Law.

Every time a query has risen, that has not been addressed previously; it has required time and diligent research to clarify the point raised. Many people attend who wish for some burst of light to go off and understanding to ensue. They want a virtual "knowledge pill" for their spiritual ailments and become distressed when they cannot be accommodated.

Can we all express our faith or belief? Do we all know what we believe or the basis of our faith? We certainly should be able to give an account of the hope that lies within us and of our faith. If we cannot do so, perhaps we may be just socializing or seeking intellectual stimulation.

We keep two sacraments. Can we all explain why we do? Have we asked the correct questions before our baptism? Have we correctly prepared and asked ourselves the correct questions regarding our faith and conduct in order to keep the annual Lord's Supper? Do we know why we were washed at baptism and why we rewash annually before taking the body and blood? Are we ready to participate in our arranged marriage?

If we cannot express the reason for our faith, it's well past the time to get to work and study and search for the missing answers. We should learn to answer most of our own questions. A good exercise will be for everyone reading this paper to write down what they believe is the Plan and its sequence.

The answer for the reason of any individual's steadfast faith is his or her understanding of God's Plan of Redemption. This understanding is received from God. This Plan is for the redemption of all of His creation and according to His will. All will be accomplished without anyone losing their individuality.

This Plan is disastrous to all false theological and New Age thinking that believes they are God as God, being eminent throughout creation and ending by re-absorbing material beings and their individuality: This is termed Nirvana or blow out, and is nothing in which to hope or to aspire.

This understanding of the Plan should provide us all with a degree of confidence and trust in our Yahovah Sabaoth. This trust is not a fatalistic acceptance of life's circumstances, as can be found amongst most of mankind's belief systems. In fatalism, an intellectual relief is granted because we are released from the consequences of our present thoughts and actions. Be cautious in applying Greek philosophical ideas to this understanding and to your faith in general.

To HEAR is to have perception by means of the auditory sense, and to LISTEN is to give attention in order to hear and to understand the meaning of the sound or sounds.

Jeremiah 17:20-27 and say to them, '**Listen** to the word of the LORD, kings of Judah, and all Judah, and all inhabitants of Jerusalem, who come in through these gates: 21) 'Thus says the LORD, "Take heed for yourselves,

and do not carry any load on the sabbath day or bring anything in through the gates of Jerusalem. 22) "And you shall not bring a load out of your houses on the sabbath day nor do any work, but keep the sabbath day holy, as I commanded your forefathers. 23) "Yet they did not **listen** or incline their ears, but stiffened their necks in order not to listen or take correction. 24) "But it will come about, if you **listen** attentively to Me," declares the LORD, "to bring no load in through the gates of this city on the sabbath day, but to keep the sabbath day holy by doing no work on it, 25) then there will come in through the gates of this city kings and princes sitting on the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city will be inhabited forever. 26) "They will come in from the cities of Judah and from the environs of Jerusalem, from the land of Benjamin, from the lowland, from the hill country, and from the Negev, bringing burnt offerings, sacrifices, grain offerings and incense, and bringing sacrifices of thanksgiving to the house of the LORD. 27) "But if you do not **listen** to Me to keep the sabbath day holy by not carrying a load and coming in through the gates of Jerusalem on the sabbath day, then I shall kindle a fire in its gates, and it will devour the palaces of Jerusalem and not be quenched."

We must gain the meaning and the practical application of what we hear. We may hear the words but still have no understanding, so we must listen and gain understanding. This is also the case even with the Elohim of Israel talking (Isa 66:4; Jer 6:10; 7:13, 26, 27), to the point where He will refuse to listen to us.

Jeremiah 11:10-14 They have turned back to the iniquities of their forefathers, who refused to hear my words; they have gone after other gods to serve them; the house of Israel and the house of Judah have broken my covenant which I made with their fathers. 11) Therefore, thus says the LORD, Behold, I am

bringing evil upon them which they cannot escape; though they cry to me, I will not listen to them. 12) Then the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to whom they burn incense, but they cannot save them in the time of their trouble. 13) For your gods have become as many as your cities, O Judah; and as many as the streets of Jerusalem are the altars you have set up to shame, altars to burn incense to Baal. 14) "Therefore do not pray for this people, or lift up a cry or prayer on their behalf, for **I will not listen** when they call to me in the time of their trouble. (RSV)

We want people to listen to us, but if we wish for God to listen to us, we had better stop breaking the Law.

John 9:31 We know that God does not listen to sinners, but if any one is a worshiper of God and does his will, God listens to him.

Our listening with understanding will expose false information immediately, but there is a time to rebuke.

Ecclesiastes 7:5 It is better for a man to hear the rebuke of the wise than to hear the song of fools.

2Timothy 4:2 preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.

Titus 1:13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith.

At the Assembly of Eloah studies we provide an opportunity to question the presenter on doctrine. This will cause people who have an error pointed out to them, to be better prepared in the future. Most people attend Bible studies

to learn, and this process should help all the participants to learn.

These are serious studies and not intended to be glorified talk sessions where everyone expresses their opinion on whatever topics may develop. We have the journey both to and from the study and all the remainder of our free time to engage in conversations and we must stay focused on the topic at hand.

It is our job or commission to preach the Gospel of the Kingdom of God to all nations. That means preached or published in all major languages so that everyone may be given an opportunity to repent.

Our Declaration of Faith should be regularly reviewed and kept on hand for referral. Our speaking and presenting of a doctrinal position, that we would wish to see others adopt, needs to be heard and comprehended.

Each of us is responsible for what we do and say.

Matthew 12:36-37 I tell you, on the day of judgment men will render account for every careless word they utter; 37) for by your words you will be justified, and by your words you will be condemned."

However, we are not responsible for what others may think and believe. It is The Father who does the calling.

John. 6:65 And he said, "This is why I told you that no one can come to me unless it is granted him by the Father."

It is our job to preach the Good News to the entire world as a witness and to publish the fact that the Law of God must be restored to the Gospel.

Eph 6:19 and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel.

This is done by using scripture, as Christ, our example, did.

Romans 16:26 but is now disclosed and through the prophetic writings is made known to all nations, according to the command of the eternal God, to bring about the obedience of faith...

We will find that all the listeners, in any type of environment, will tell us that our points remain more clearly in their mind, for a longer period and that they understood more of the principle features if they can question.

It is our privilege to assist in this by providing FAQ's, but in an open forum this must be done in an orderly fashion.

The Assembly of Eloah holds Bible studies for the purpose of educating and converting all of the inhabitants of the planet. All questions from baptized individuals will be given a public response. This is done in an open format so that all who listen may come to know The One God, which is His desire.

Hebrews 8:11 And they shall not teach every one his fellow or every one his brother, saying, 'Know the Lord,' for all shall know me, from the least of them to the greatest. (quoted from Jer. 31:34).

It is also done so that we are not destroyed from our error and ignorance.

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

Also, it is done so we can please our One True God.

Hosea 6:6 For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

All of our Bible study and questions should be centered on knowing God and what He wants for and from us.

We must continually increase our understanding of Who, when and how we are to worship and serve our God and Father.

How to Present Bible Study Questions

When we have given careful thought to a doctrinal position and then feel a need for clarification and we want to ask a question, there are some guidelines to follow.

First: We should write down the doctrinal position we have a question regarding and cite several scriptural references. This will help us as the questioner, as well as the listeners and the respondent.

Second: We should write down the specific question itself. This can be done as a study is ongoing, and only when a

flagrant doctrinal error is presented should the study be interrupted, as often clarification will follow in the paper. In other cases, we should do our own research before the study and have a clearly focused question that will benefit all the participants.

Third: We should verbalize what we understand the position to be to the person whom we are questioning. Avoid making generalized proclamations. This will allow the person to know where we are coming from and help him give an appropriate answer to the questioner if not necessarily the audience. All listeners may then get and stay in tune with the expected directional flow. Stay on topic.

How to Listen to a Response

When we have listened, we should write down the key points for follow up.

First: Allow the respondent to answer with a question for both his and our clarification.

Second: Allow the respondent to refuse to answer.

Third: Allow the respondent to say "I don't know," and allow this without casting aspersions.

In all instances, what we do and say, and how we do and say it should be done for the greater glory of God, our creator, which is the purpose of our life.

Isaiah 43:1-12 But now, thus says the LORD (Yahovah), your Creator, O Jacob, And He who formed you, O Israel, "Do not fear, for I have redeemed you; I have called you by name; you are Mine! 2) "When you pass

through the waters, I will be with you; And through the rivers, they will not overflow you. When you walk through the fire, you will not be scorched, Nor will the flame burn you. 3) For I am the LORD your God, (Yahovah your Elohim) the Holy One of Israel, your Savior. I give Egypt as your ransom, Ethiopia and Seba in exchange for you. 4) Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life. 5) Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you; 6) I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth,

All of Yahovah your Elohim's sons and daughters of the Adamic or human race have been created to live for His Glory and not hide or misuse His name.

7) every one who is called by my name, whom I created for my glory, whom I formed and made." 8) Bring forth the people who are blind, yet have eyes, who are deaf, yet have ears! 9) Let all the nations gather together, and let the peoples assemble. Who among them can declare this, and show us the former things? Let them bring their witnesses to justify them, and let them hear and say, It is true. 10) "You are my witnesses," says the LORD (Yahovah), "and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god (el) was formed, nor shall there be any after me. 11) I, I am the LORD (Yahovah), and besides me there is no savior. 12) I declared and saved and proclaimed, when there was no strange god (el) among you; and you are my witnesses," says the LORD (Yahovah). "And I am God (el). The one being describing himself above in verse 10, as the only True God. There are none who came before and none coming after Him. He is our Saviour.

Isaiah 44:1-8 "But now listen, O Jacob, My servant; And Israel, whom I have chosen: 2)

Thus says the LORD (Yahovah) who made you And formed you from the womb, who will help you, 'Do not fear, O Jacob My servant; And you Jeshurun whom I have chosen. 3) 'For I will pour out water on the thirsty land And streams on the dry ground; I will pour out My Spirit on your offspring, And My blessing on your descendants; 4) And they will spring up among the grass Like poplars by streams of water.' 5) "This one will say, 'I am the LORD's'; And that one will call on the name of Jacob; And another will write on his hand, 'Belonging to the LORD,' And will name Israel's name with honor. 6) "Thus says the LORD (Yahovah), the King of Israel And his Redeemer, the LORD of hosts: (Yahovah Sabaoth) 'I am the first and I am the last, And there is no God (elohim) besides Me. 7) 'And who is like Me? Let him proclaim and declare it; Yes, let him recount it to Me in order, From the time that I established the ancient nation. And let them declare to them the things that are coming And the events that are going to take place. 8) 'Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God (**Eloah**) besides Me, Or is there any other Rock? I know of none."

In verse 8 above, we see the being who has been speaking identifies Himself as Eloah, the Yahovah Sabaoth. It is often improperly rendered as Lord of Hosts.

Isa 43:11-13 Thus says the LORD (Yahovah), the Holy One of Israel, and his Maker: "Ask Me about the things to come concerning My sons, And you shall commit to Me the work of My hands. 12) "It is I who made the earth, and created man upon it. I stretched out the heavens with My hands, And I ordained all their host. 13) "I have aroused him in righteousness, And I will make all his ways smooth; He will build My city, and will let My exiles go free, Without any payment or reward," says the LORD of hosts [Yahovah Sabaoth].

We all must ask our doctrinal questions in a correct manner.

Then we must listen as we hear and read Scripture for verification.

Then we must be sure that we all apply all that we learn in a manner that is pleasing to our God and Father.

Amen Eloah