



# Israelite Studies

## PREFACE

**Here at Israelite Studies©, we understand that for information to be provided which helps answer questions, that info must first be studied to give absolute conclusions based upon accurate examinations of any resource contributing to it.**

## HOW DO WE CONDUCT OUR STUDIES?

Our research team comes with a collective of 50+ years' experience in Biblical Studies and examination. Although each member holds a particular position for each topic, an unbiased approach is taken when applying the comparative research method to best harmonize concrete interpretations of scripture. Each topic is put under heavy scrutiny while taking into consideration, language, cultural and historical backgrounds, parallel texts, etc. Once any study has been exhausted, our team finalizes the findings with a collective position. If necessary, amendments to the studies are applied once all of the views expressed by our research team are made available for the public to form their own conclusions.

- Throughout some of our bible studies, we have replaced *LORD/the LORD* with *Yahawah*, *God* with *Alahayam*, and *Jesus Christ* with *Yahawashi Mashayach*.
- All Hebrew definitions referenced are listed in the *Tel-Dan Inscription* font, along with every Transliteration and Phonetic pronunciation provided in the earliest dialect of Hebrew studied by our team (commonly called '*Lashawan Qadash*' – Holy Language).

## Opening

**Shalam (Peace). We here at Israelite Studies stand on the belief that 'some' of the writings contained in the KJV Apocrypha are under the umbrella of scripture according to the following passages...**

Daniel 10:21

But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince.

2 Timothy 3:16-17

**16** - All scripture is given by inspiration of Alahayam, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: **17** - That the man of Alahayam may be perfect, throughly furnished unto all good works.

2 Peter 1:20-21

**20** - Knowing this first, that no prophecy of the scripture is of any private interpretation. **21** - For the prophecy came not in old time by the will of man: but holy men of Alahayam spake as they were moved by the Holy Ghost.

**Scholarship sources with regards to historical findings, manuscripts, etc. have been used to aid in determining whether any of the 14 writings can be considered scripture according to the criteria previously mentioned. The order in which the KJV Apocrypha has listed each writing will be examined individually.**

## 1 Esdras

**We believe 1 Esdras is solid scripture that includes extra details of events not previously written in the so-called Old Testament (2 Chronicles, Ezra, & Nehemiah). Sources give a date of at least 100 BCE when it was translated from a Hebrew source into Greek, which is when the LXX was compiled; thus, we conclude at this time that it was included in its original. The following passages are additions to this account...**

1 Esdras 3:1-5:6

**3:1** - Now when Darius reigned, he made a great feast unto all his subjects, and unto all his household, and unto all the princes of Media and Persia, **3:2** - And to all the governors and captains and lieutenants that were under him, from India unto Ethiopia, of an hundred twenty and seven provinces. **3:3** - And when they had eaten and drunken, and being satisfied were gone home, then Darius the king went into his bedchamber, and slept, and soon after awaked. **3:4** - Then three young men, that were of the guard that kept the king's body, spake one to another; **3:5** - Let every one of us speak a sentence: he that shall overcome, and whose sentence shall seem wiser than the others, unto him shall the king Darius give great gifts, and great things in token of victory: **3:6** - As, to be clothed in purple, to drink in gold, and to sleep upon gold, and a chariot with bridles of gold, and an headtire of fine linen, and a chain about his neck: **3:7** - And he shall sit next to Darius because of his wisdom, and shall be called Darius his cousin. **3:8** - And then every one wrote his sentence, sealed it, and laid it under king Darius his pillow; **3:9** - And said that, when the king is risen, some will give him the writings; and of whose side the king and the three princes of Persia shall judge that his sentence is the wisest, to him shall the victory be given, as was appointed. **3:10** - The first wrote, Wine is the strongest. **3:11** - The second wrote, The king is strongest. **3:12** - The third wrote, Women are strongest: but above all things Truth beareth away the victory. **3:13** - Now when the king was risen up, they took their writings, and delivered them unto him, and so he read them: **3:14** - And sending forth he called all the princes of Persia and Media, and the governors, and the captains, and the lieutenants, and the chief officers; **3:15** - And sat him down in the royal seat of judgment; and the writings were read before them. **3:16** - And he said, Call the young men, and they shall declare their own sentences. So they were called, and came in. **3:17** - And he said unto them, Declare unto us your mind concerning the writings. Then began the first, who had spoken of the strength of wine; **3:18** - And he said thus, O ye men, how exceeding strong is wine! it causeth all men to err that drink it: **3:19** - It maketh the mind of the king and of the fatherless child to be all one; of the bondman and of the freeman, of the poor man and of the rich: **3:20** - It turneth also every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt: **3:21** - And it maketh every heart rich, so that a man remembereth neither king nor governor; and it maketh to speak all things by talents: **3:22** - And when they are in their cups, they forget their love both to friends and brethren, and a little after draw out swords: **3:23** - But when they are from the wine, they remember not what they have done. **3:24** - O ye men, is not wine the strongest, that enforceth to do thus? And when he had so spoken, he held his peace. **4:1** - Then the second, that had spoken of the strength of the king, began to say, **4:2** - O ye men, do not men excel

in strength that bear rule over sea and land and all things in them? **4:3** - But yet the king is more mighty: for he is lord of all these things, and hath dominion over them; and whatsoever he commandeth them they do. **4:4** - If he bid them make war the one against the other, they do it: if he send them out against the enemies, they go, and break down mountains walls and towers. **4:5** - They slay and are slain, and transgress not the king's commandment: if they get the victory, they bring all to the king, as well the spoil, as all things else. **4:6** - Likewise for those that are no soldiers, and have not to do with wars, but use husbundry, when they have reaped again that which they had sown, they bring it to the king, and compel one another to pay tribute unto the king. **4:7** - And yet he is but one man: if he command to kill, they kill; if he command to spare, they spare; **4:8** - If he command to smite, they smite; if he command to make desolate, they make desolate; if he command to build, they build; **4:9** - If he command to cut down, they cut down; if he command to plant, they plant. **4:10** - So all his people and his armies obey him: furthermore he lieth down, he eateth and drinketh, and taketh his rest: **4:11** - And these keep watch round about him, neither may any one depart, and do his own business, neither disobey they him in any thing. **4:12** - O ye men, how should not the king be mightiest, when in such sort he is obeyed? And he held his tongue.

**4:13** - Then the third, who had spoken of women, and of the truth, (this was Zorobabel) began to speak. **4:14** - O ye men, it is not the great king, nor the multitude of men, neither is it wine, that excelleth; who is it then that ruleth them, or hath the lordship over them? are they not women? **4:15** - Women have borne the king and all the people that bear rule by sea and land. **4:16** - Even of them came they: and they nourished them up that planted the vineyards, from whence the wine cometh. **4:17** - These also make garments for men; these bring glory unto men; and without women cannot men be. **4:18** - Yea, and if men have gathered together gold and silver, or any other goodly thing, do they not love a woman which is comely in favour and beauty? **4:19** - And letting all those things go, do they not gape, and even with open mouth fix their eyes fast on her; and have not all men more desire unto her than unto silver or gold, or any goodly thing whatsoever? **4:20** - A man leaveth his own father that brought him up, and his own country, and cleaveth unto his wife. **4:21** - He sticketh not to spend his life with his wife. and remembereth neither father, nor mother, nor country. **4:22** - By this also ye must know that women have dominion over you: do ye not labour and toil, and give and bring all to the woman? **4:23** - Yea, a man taketh his sword, and goeth his way to rob and to steal, to sail upon the sea and upon rivers; **4:24** - And looketh upon a lion, and goeth in the darkness; and when he hath stolen, spoiled, and robbed, he bringeth it to his love. **4:25** - Wherefore a man loveth his wife better than father or mother. **4:26** - Yea, many there be that have run out of their wits for

women, and become servants for their sakes. **4:27** - Many also have perished, have erred, and sinned, for women. **4:28** - And now do ye not believe me? is not the king great in his power? do not all regions fear to touch him? **4:29** - Yet did I see him and Apame the king's concubine, the daughter of the admirable Bartacus, sitting at the right hand of the king, **4:30** - And taking the crown from the king's head, and setting it upon her own head; she also struck the king with her left hand. **4:31** - And yet for all this the king gaped and gazed upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure at him, the king was fain to flatter, that she might be reconciled to him again. **4:32** - O ye men, how can it be but women should be strong, seeing they do thus? **4:33** - Then the king and the princes looked one upon another: so he began to speak of the truth. **4:34** - O ye men, are not women strong? great is the earth, high is the heaven, swift is the sun in his course, for he compasseth the heavens round about, and fetcheth his course again to his own place in one day. **4:35** - Is he not great that maketh these things? therefore great is the truth, and stronger than all things. **4:36** - All the earth crieth upon the truth, and the heaven blesseth it: all works shake and tremble at it, and with it is no unrighteous thing. **4:37** - Wine is wicked, the king is wicked, women are wicked, all the children of men are wicked, and such are all their wicked works; and there is no truth in them; in their unrighteousness also they shall perish. **4:38** - As for the truth, it endureth, and is always strong; it liveth and conquereth for evermore. **4:39** - With her there is no accepting of persons or rewards; but she doeth the things that are just, and refraineth from all unjust and wicked things; and all men do well like of her works. **4:40** - Neither in her judgment is any unrighteousness; and she is the strength, kingdom, power, and majesty, of all ages. Blessed be the Alahayam of truth. **4:41** - And with that he held his peace. And all the people then shouted, and said, Great is Truth, and mighty above all things. **4:42** - Then said the king unto him, Ask what thou wilt more than is appointed in the writing, and we will give it thee, because thou art found wisest; and thou shalt sit next me, and shalt be called my cousin. **4:43** - Then said he unto the king, Remember thy vow, which thou hast vowed to build Jerusalem, in the day when thou camest to thy kingdom, **4:44** - And to send away all the vessels that were taken away out of Jerusalem, which Cyrus set apart, when he vowed to destroy Babylon, and to send them again thither. **4:45** - Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees. **4:46** - And now, O lord the king, this is that which I require, and which I desire of thee, and this is the princely liberality proceeding from thyself: I desire therefore that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the King of heaven. **4:47** - Then Darius the king stood up, and kissed him, and wrote letters for him unto all the treasurers and lieutenants and captains and

governors, that they should safely convey on their way both him, and all those that go up with him to build Jerusalem. **4:48** - He wrote letters also unto the lieutenants that were in Celosyria and Phenice, and unto them in Libanus, that they should bring cedar wood from Libanus unto Jerusalem, and that they should build the city with him. **4:49** - Moreover he wrote for all the Jews that went out of his realm up into Jewry, concerning their freedom, that no officer, no ruler, no lieutenant, nor treasurer, should forcibly enter into their doors; **4:50** - And that all the country which they hold should be free without tribute; and that the Edomites should give over the villages of the Jews which then they held: **4:51** - Yea, that there should be yearly given twenty talents to the building of the temple, until the time that it were built; **4:52** - And other ten talents yearly, to maintain the burnt offerings upon the altar every day, as they had a commandment to offer seventeen: **4:53** - And that all they that went from Babylon to build the city should have free liberty, as well they as their posterity, and all the priests that went away. **4:54** - He wrote also concerning the charges, and the priests' vestments wherein they minister; **4:55** - And likewise for the charges of the Levites, to be given them until the day that the house were finished, and Jerusalem builded up. **4:56** - And he commanded to give to all that kept the city pensions and wages. **4:57** - He sent away also all the vessels from Babylon, that Cyrus had set apart; and all that Cyrus had given in commandment, the same charged he also to be done, and sent unto Jerusalem. **4:58** - Now when this young man was gone forth, he lifted up his face to heaven toward Jerusalem, and praised the King of heaven, **4:59** - And said, From thee cometh victory, from thee cometh wisdom, and thine is the glory, and I am thy servant. **4:60** - Blessed art thou, who hast given me wisdom: for to thee I give thanks, O Yahawah of our fathers. **4:61** - And so he took the letters, and went out, and came unto Babylon, and told it all his brethren. **4:62** - And they praised the Alahayam of their fathers, because he had given them freedom and liberty **4:63** - To go up, and to build Jerusalem, and the temple which is called by his name: and they feasted with instruments of musick and gladness seven days.

**5:1** - After this were the principal men of the families chosen according to their tribes, to go up with their wives and sons and daughters, with their menservants and maidservants, and their cattle. **5:2** - And Darius sent with them a thousand horsemen, till they had brought them back to Jerusalem safely, and with musical instruments tabrets and flutes. **5:3** - And all their brethren played, and he made them go up together with them. **5:4** - And these are the names of the men which went up, according to their families among their tribes, after their several heads. **5:5** - The priests, the sons of Phinees the son of Aaron: Jesus the son of Josedec, the son of Saraias, and Joacim the son of Zorobabel, the son of Salathiel, of the house of David, out of the kindred of Phares, of the tribe of Judah; **5:6** - Who spake wise sentences before Darius the king of Persia in the second year of his reign, in the month Nisan, which is the first month.

**In these additional passages, the background information regarding the reign of King Darius is revealed, with him being given wisdom from 3 Persian judges. The third judge is acknowledged as the wisest, with that judge giving reference to what is written in the following passages...**

1 Esdras 4:45

Thou also hast vowed to build up the temple, which the Edomites burned when Judea was made desolate by the Chaldees.

Psalms 137:7

Remember, O Yahawah, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

Obadiah 1:11-14

**11** - In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them. **12** - But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have spoken proudly in the day of distress. **13** - Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity; **14** - Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

**Next, the following passages reveal that the words spoken by the mouth of Yahawah that came from Necho was, in reality, spoken to Josiah by Jeremiah the prophet, who was a vessel of Yahawah being used as a mouthpiece, which ultimately led to his death.**

1 Esdras 1:28

Howbeit Josias did not turn back his chariot from him, but undertook to fight with him, not regarding the words of the prophet Jeremy spoken by the mouth of Yahawah:

2 Chronicles 35:22

Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of Alahayam, and came to fight in the valley of Megiddo.

## **2 Esdras**

**We do not believe 2 Esdras currently fits the criteria in Daniel 10:9, 2 Timothy 3:16-17, or 1 Peter 1:20-21. It is not included in the LXX, nor any Hebrew-Greek manuscripts have been found. The dating of the supposed lost Hebrew-Greek manuscript (100 A.D.) puts this writing after the life of the known Ezra in the Holy Bible, meaning 2 Esdras was not written by him, regardless of its origin. During our examination, we discovered issues with the text that are contradictory and/or problematic.**

2 Esdras 2:10

Thus saith Yahawah unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel.

**This verse has been determined to be nonsensical in comparison to what is known in the Bible. The people of the Most High are the children of Israel, which are to receive the kingdom of Jerusalem. To say "*which I would have given unto Israel*" goes directly against the first part of this passage.**

2 Esdras 7:28-29

**28** - For my son Yahawashi shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. **29** - After these years shall my son Mashayach die, and all men that have life.



**This messianic prophecy does not accurately sync with the prophecy revealed in Daniel, which states the following...**

Daniel 9:24-27

**24** - Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. **25** - Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **26** - And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. **27** - And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

**It is commonly understood that these 70 weeks are equivalent to 490 years. With Daniel being given this prophecy after what is written in 2 Esdras (400 years), there is a clear difference between the two accounts. The Most High will not authorize conflicting statements like this if he is the one speaking it. In addition, Ezra is given this prophecy at an earlier time in chapter 3, which says...**

2 Esdras 3:1

In the thirtieth year after the ruin of the city I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart:

**If Ezra is given this prophecy 30 years into Babylonian captivity, then the messiah would have to come 400 years from that time. When Daniel is given the messianic prophecy, it is 40 years later, completing 70 years of the time in Babylon. This leaves only 360 years for 2 Esdras to be fulfilled, which Daniel states won't happen until 130 years later.**

2 Esdras 6:49-52

**49** - Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan; **50** - And didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both. **51** - Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills: **52** - But unto Leviathan thou gavest the seventh part, namely, the moist; and hast kept him to be devoured of whom thou wilt, and when.

**Although we read about a creature named Leviathan...**

Job 41:1

Canst thou draw out leviathan with an hook? or his tongue with a cord which thou lettest down?

**...we don't read about a creature named Enoch. This creature is known as Behemoth.**

Job 40:15

Behold now behemoth, which I made with thee; he eateth grass as an ox.

**This could be the case of a translation error, but without having access to any Hebrew or Greek manuscripts for verification, the passage in 2 Esdras seems to likely be false. Other translations of 2 Esdras have changed the name from Enoch to Behemoth, but we are unsure how that was done without any form of verification.**

2 Esdras 12:11-12

**11** - The eagle, whom thou sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel. **12** - But it was not expounded unto him, therefore now I declare it unto thee.

**There are issues with this passage. It is impossible for Ezra to have this spoken to him if Daniel hasn't received this vision yet. Daniel receives this vision during the reign of Belshazzar, which is in the latter years of the Babylonian captivity, while Ezra receives it during the reign of Nebuchadnezzar. As already mentioned, the dating of 2 Esdras is much later than the time of both Daniel and Ezra, which we believe is why it is phrased in this manner.**

2 Esdras 13:40

Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

**As a widely used passage among the Israelite community, our team has examined and determined it is inaccurate. In the NRSV, it is rendered:**

*"these are the nine tribes that were taken away from their own land into exile in the days of King Hoshea, whom Shalmaneser, king of the Assyrians, made captives; he took them across the river, and they were taken into another land." – note: nine = Other Lat Mss ten; Syr Ethiop Arab 1 Arm nine and a half*

**Nine (or nine ½) tribes as opposed to ten is a significant difference with considering what is written in the following passage...**

2 Chronicles 11:13-16

**13** - And the priests and the Levites that were in all Israel resorted to him out of all their coasts. **14** - For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto Yahawah: **15** - And he ordained him priests for the high places, and for the devils, and for the calves which he had made. **16** - And after them out of all the tribes of Israel such as set their hearts to seek Yahawah Alahayam of Israel came to Jerusalem, to sacrifice unto Yahawah Alahayam of their fathers.

**The tribe of Levi along with various individuals from every tribe of Israel went down into Jerusalem and Judah after Jeroboam exiled the Levites from being priests. Essentially, individuals from all 12 tribes would have been involved in being scattered by the Assyrians, making the passage in 2 Esdras historically inaccurate.**

## Tobit

**Because of the dating (2<sup>nd</sup> century BCE) & manuscript fragment findings among the Dead Sea Scrolls, we believe that Tobit was included in the translation of the original LXX. We have not found any contradictions to the canon of scripture at this time, thus concluding that it meets the criteria previously mentioned. This writing takes place in Ecbatana as well as Nineveh after the time of Jonah in the 8th century BC. One of the main points of contention in Tobit from those who reject the KJV Apocrypha is the following...**

Tobit 12:9

For alms doth deliver from death, and shall purge away all sin. Those that exercise alms and righteousness shall be filled with life:

**A concern of alms being able to save from death and cleansing sin has been expressed many times. Our team reviewed this and have found an account in the New Testament, which details a person who gave alms was raised from being dead.**

Acts 9:36-43

**36** - Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. **37** - And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. **38** - And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. **39** - Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. **40** - But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. **41** - And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. **42** - And it was known throughout all Joppa; and many believed in Yahawah. **43** - And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

**Tabitha was a woman which fully exemplified what Tobit 12:9 expresses. Her good works and almsdeeds are prerequisites for Peter being filled with power from on high that can raise the dead. We affirm that this shows the Holy Spirit can only activate itself within righteous vessels.**

## **Judith**

**The writings known as 'Judith' have no historical backing. The contents within the writing are intended to be fictional. We don't believe this writing was at all divinely inspired. Israelite Studies being an organization of biblical academia, we are highly reluctant on suggesting the use of this writing for any historical relevance.**

Judith 1:1-16

**1** - In the twelfth year of the reign of Nabuchodonosor, who reigned in Nineve, the great city; in the days of Arphaxad, which reigned over the Medes in Ecbatane, **2** - And built in Ecbatane walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: **3** - And set the towers thereof upon the gates of it an hundred cubits high, and the breadth thereof in the foundation threescore cubits: **4** - And he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going forth of his mighty armies, and for the setting in array of his footmen: **5** - Even in those days king Nabuchodonosor made war with king Arphaxad in the great plain, which is the plain in the borders of Ragau. **6** - And there came unto him all they that dwelt in the hill country, and all that dwelt by Euphrates, and Tigris and Hydaspes, and the plain of Arioch the king of the Elymeans, and very many nations of the sons of Chelod, assembled themselves to the battle. **7** - Then Nabuchodonosor king of the Assyrians sent unto all that dwelt in Persia, and to all that dwelt westward, and to those that dwelt in Cilicia, and Damascus, and Libanus, and Antilibanus, and to all that dwelt upon the sea coast, **8** - And to those among the nations that were of Carmel, and Galaad, and the higher Galilee, and the great plain of Esdrelom, **9** - And to all that were in Samaria and the cities thereof, and beyond Jordan unto Jerusalem, and Betane, and Chellus, and Kades, and the river of Egypt, and Taphnes, and Ramesse, and all the land of Gesem, **10** - Until ye come beyond Tanis and Memphis, and to all the inhabitants of Egypt, until ye come to the borders of Ethiopia.

**11** - But all the inhabitants of the land made light of the commandment of Nabuchodonosor king of the Assyrians, neither went they with him to the battle; for they were not afraid of him: yea, he was before them as one man, and they sent away his ambassadors from them without effect, and with disgrace. **12** - Therefore Nabuchodonosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those coasts of Cilicia, and Damascus, and Syria, and that he would slay with the sword all the inhabitants of the land of Moab, and the children of Ammon, and all Judea, and all that were in Egypt, till ye come to the borders of the two seas. **13** - Then he marched in battle array with his power against king Arphaxad in the seventeenth year, and he prevailed in his battle: for he overthrew all the power of Arphaxad, and all his horsemen, and all his chariots, **14** - And became lord of his cities, and came unto Ecbatane, and took the towers, and spoiled the streets thereof, and turned the beauty thereof into shame. **15** - He took also Arphaxad in the mountains of Ragau, and smote him through with his darts, and destroyed him utterly that day. **16** - So he returned afterward to Nineve, both he and all his company of sundry nations being a very great multitude of men of war, and there he took his ease, and banqueted, both he and his army, an hundred and twenty days.

**Upon reviewing multiple historical sources, there aren't any documented findings regarding this war taking place. While it is established that the Babylonians ruled over Assyrian locations such as Nineveh, it is historically known that the Persian-Medes conquered them in 539 B.C. The entire writing of Judith displays Nebuchadnezzar (Nabuchodonosor) being in rulership over the Persian-Medes, which is not historically accurate.**

Judith 8:1-3

**1** - Now at that time Judith heard thereof, which was the daughter of Merari, the son of Ox, the son of Joseph, the son of Oziel, the son of Elcia, the son of Ananias, the son of Gedeon, the son of Raphaim, the son of Acitho, the son of Eliu, the son of Eliab, the son of Nathanael, the son of Samael, the son of Salasadaï, the son of Israel. **2** - And Manasses was her husband, of her tribe and kindred, who died in the barley harvest. **3** - For as he stood overseeing them that bound sheaves in the field, the heat came upon his head, and he fell on his bed, and died in the city of Bethulia: and they buried him with his fathers in the field between Dothaim and Balamo.

Judith's husband being from her tribe, which Judith 8:2 states, also presents inaccuracies in verse 3, as the city of Bethulia appears to be fictitious, as described by both Jewish & Catholic sources.

### **Additions to Esther**

**The dating of these additions to Esther are in sync with the compiling of the LXX, which we believe gives it some validation. We believe these additions were intended to be a part of its account. Additionally, Josephus records the events contained in the story of Esther (Antiquities of the Jews, Book 11: Chapter 6). We affirm that these additions firmly meet the criteria of Daniel 10:9, 2 Timothy 3:16, & 1 Peter 1:20-21.**

Additions 11:2

In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardocheus the son of Jairus, the son of Semei, the son of Cisai, of the tribe of Benjamin, had a dream;

Esther 1:1

Now it came to pass in the days of Ahasuerus, (this is Ahasuerus which reigned, from India even unto Ethiopia, over an hundred and seven and twenty provinces:)

Ezra 4:6-7

**6** - And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. **7** - And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

**Provided as parallel examples, the above passages detail the name of Artaxerxes and/or Ahasuerus. While Esther and its additions have the differing names, the account in Ezra list both the names as the same individual, showing how both Hebrew and Greek influenced all 3 writings.**

## **Wisdom of Solomon**

**Although the origin of 'Wisdom of Solomon' is Greek, we believe it possibly originated in Hebrew from King Solomon himself, then later translated into Greek during the compiling of the LXX. You can cross-reference passages throughout the Old & New Testament. The following passage is an example of the text being divinely inspired...**

Wisdom of Solomon 7:15

God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

**With establishing our believe in who the original author is, this passage informs that Solomon is being granted by the most high to speak, thus meeting the criteria of being divinely inspired. Next are some parallels between Wisdom of Solomon & Old Testament passages.**

a)

Wisdom of Solomon 1:3

For froward thoughts separate from Alahayam: and his power, when it is tried, reproveth the unwise.

Psalms 101:4

A froward heart shall depart from me: I will not know a wicked *person*.

b)

Wisdom of Solomon 1:13

For Alahayam made not death: neither hath he pleasure in the destruction of the living.

Ezekiel 18:32

For I have no pleasure in the death of him that dieth, saith the Lord Yahawah: wherefore turn *yourselves*, and live ye.

**During our investigatory process, there were two passages brought into question, which are the following:**

Wisdom of Solomon 7:6

For all men have one entrance into life, and the like going out.



**According to the Old and New Testament, there were a selected number of individuals who did not leave this earth by way of death; two of them being Enoch and Elijah. Because of this, we are continuing to put this verse under heavy scrutiny until more information is discovered.**

Wisdom of Solomon 16:14

A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not; neither the soul received up cometh again.

**In the latter half of this verse, it is stated that the spirit and soul don't return to the vessel that has died. This would be in opposition of the resurrection of the dead. In the New Testament, people like Lazarus (John 11:1-43) and Tabitha (Acts 9:36-43) were brought back to life, which we believe means their spirit and soul returned to them. Due to this, we are likewise continuing to put this verse under heavy scrutiny until more information is discovered.**

### **Ecclesiasticus/Sirach**

**This writing comes with the availability of an extant Hebrew manuscript and its inclusion into the LXX. Although there are a few passages we have marked for further scrutiny, we here at Israelite Studies believe Ecclesiasticus/Sirach to meet the criteria previously mentioned. The passages in question are as follows:**

Sirach 12:4

Give to the godly man, and help not a sinner.

Sirach 12:7

Give unto the good, and help not the sinner.

**During our examinations, we initially determined these passages create a grey area for not helping a sinner. There are a plethora of Old & New Testament passages which express either a sinner asking for help from the most high or a sinner being given an opportunity to return back to righteousness. Upon further deductive reasoning, we concluded at this time, that a sinner in this case would refer to one who doesn't repent.**

Sirach 25:26

If she go not as thou wouldest have her, cut her off from thy flesh, and give her a bill of divorce, and let her go.

**This passage has been brought into question in comparison to the following:**

Deuteronomy 24:1

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give *it* in her hand, and send her out of his house.

Matthew 19:3-9

**3** - The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? **4** - And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female, **5** - And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? **6** - Wherefore they are no more twain, but one flesh. What therefore Alahayam hath joined together, let not man put asunder. **7** - They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? **8** - He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. **9** - And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

**A close examination of these passages have shown that these aren't in harmony. Here at Israelite Studies, we hold to the teachings of the messiah as having more authority than Moses or any other person. What he states in Matthew 19:9 ultimately cancels out what Deuteronomy 24:1 & Sirach 25:26 states regarding divorce. While Moses gives the reason for uncleanness that leads to divorce, it appears Sirach interprets this as a wife not following after her husband. Again, the messiah says the only acceptable reason for divorce is fornication.**

Sirach 49:4-5

**4** - All, except David and Ezekias and Josias, were defective: for they forsook the law of the most High, even the kings of Juda failed. **5** - Therefore he gave their power unto others, and their glory to a strange nation.

**In 2 Samuel, David commits the sin of adultery and shedding innocent blood by way of having relations with Bathsheba and having her husband go off to war and die. The passage in Sirach seems to omit this event, thus our team concluding this to be problematic. Josiah, as mentioned in the commentary for 1 Esdras, died due to not taking heed to the words of the most high by way of Jeremiah the prophet. Hezekiah had a moment of pride when reading 2 Chronicles 32:24-25. Also, there are other kings of Judah who were counted as righteous & don't have their defective acts recorded, such as Asa in 1 Kings 15:8-24. Overall, Sirach will continue to be used in our studies as a source of scripture, while bearing these variances in mind.**

### **Baruch**

**'Baruch' is an apocryphal writing that initially had Israelite Studies on the fence. There haven't been any contradictions to the canon of scripture discovered. Scholars have dated this writing to a later time than the life of Baruch, which, with authority, we disagree with. It has been concluded that the figure known as Baruch was possibly the author of it; thus, being able to say it meets the criteria of Daniel 10:9, 2 Timothy 3:16, and 1 Peter 1:20-21.**

Jeremiah 43:3-7

**3** - But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon. **4** - So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Yahawah, to dwell in the land of Judah. **5** - But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; **6** - Even men, and women, and children, and the king's daughters, and every person that Nebuzaradan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. **7** - So they came into the land of Egypt: for they obeyed not the voice of Yahawah: thus came they even to Tahpanhes.

**Before dealing with the writing of Baruch, documented in Jeremiah 43:3-7 is Baruch along with Jeremiah and others being forced to go down into Egypt. 2 chapters later, Baruch is mentioned again...**

Jeremiah 45:1-3

**1** - The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying, **2** - Thus saith Yahawah, the Alahayam of Israel, unto thee, O Baruch; **3** - Thou didst say, Woe is me now! for Yahawah hath added grief to my sorrow; I fainted in my sighing, and I find no rest.

**During the same year of the siege by the Babylonians against Egypt, Jeremiah is having his words written in a book by Baruch; as it is commonly known that he is the scribe of the prophet.**

Baruch 1:1-4

**1** - And these are the words of the book, which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadiah, the son of Chelcias, wrote in Babylon, **2** - In the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem, and burnt it with fire. **3** - And Baruch did read the words of this book in the hearing of Jechonias the son of Joachim king of Juda, and in the ears of all the people that came to hear the book, **4** - And in the hearing of the nobles, and of the king's sons, and in the hearing of the elders, and of all the people, from the lowest unto the highest, even of all them that dwelt at Babylon by the river Sud.

**When reading the first chapter of the KJV Apocrypha writing, it is established that Baruch is reading words written in the fifth year of Babylon besieging Jerusalem. According to research, this would have been during the reign of King Zedekiah (see 2 Kings 25:9, 2 Chronicles 36:19).**

Baruch 1:9

After that Nabuchodonosor king of Babylon had carried away Jechonias, and the princes, and the captives, and the mighty men, and the people of the land, from Jerusalem, and brought them unto Babylon.

**In this passage, it is written that Jechonias is carried away to Babylon. This is also mentioned in the New Testament.**

Matthew 1:11

And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

**During our study time, it was brought to attention that Joachim (Jehoiakim) is not listed in the triple-14 group count of the lineage leading up to the birth of the Messiah. While many reasons were considered, we concluded that, for the sake of simplicity, it would be best to simply show how Baruch isn't out of harmony with scripture, as this name is listed in the following Old Testament verse..**

1 Chronicles 3:15-16

**15** - And the sons of Josiah were, the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. **16** - And the sons of Jehoiakim: Jeconiah his son, Zedekiah his son.

### **Additions to Daniel**

**The 'Additions of Daniel' have been found to be historically relevant. The history contained in the 'Additions of Daniel' is also paralleled in other historical records, which Israelite Studies has concluded that it is enough to use regarding historical relevance.**

Daniel 3:25

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of Alahayam.

Prayer of Azariah (Three Holy Children) 1:26-27

**26** - But the angel of Yahawah came down into the oven together with Azarias and his fellows, and smote the flame of the fire out of the oven; **27** - And made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them.

**These 2 passages, when paralleled, reveal that the fourth man seen in the fiery furnace was indeed an angel of Yahawah; some who believe may have been the Messiah in angelic form.**

Susanna 1:1-6

**1** - There dwelt a man in Babylon, called Joacim: **2** - And he took a wife, whose name was Susanna, the daughter of Chelcias, a very fair woman, and one that feared Yahawah. **3** - Her parents also were righteous, and taught their daughter according to the law of Moses. **4** - Now Joacim was a great rich man, and had a fair garden joining unto his house: and to him resorted the Jews; because he was more honourable than all others. **5** - The same year were appointed two of the ancients of the people to be judges, such as Yahawah spake of, that wickedness came from Babylon from ancient judges, who seemed to govern the people. **6** - These kept much at Joacim's house: and all that had any suits in law came unto them.

2 Chronicles 36:5-7

**5** - Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of Yahawah his Alahayam. **6** - Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon. **7** - Nebuchadnezzar also carried of the vessels of the house of Yahawah to Babylon, and put them in his temple at Babylon.

**The history documented in the writing of Susanna takes place before the known events of Daniel 1. The passages above detail the king of Judah, Jehoiakim (Joacim), being carried away to Babylon, at which time he also marries Susanna. Within the history of Susanna, Joacim is mentioned as a rich individual, just as he would have been while he was the king of Judah.**

Jeremiah 50:2

Declare ye among the nations, and publish, and set up a standard; publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

Jeremiah 51:44

And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

### Bel and the Dragon 1:16-27

**16** - In the morning betime the king arose, and Daniel with him. **17** - And the king said, Daniel, are the seals whole? And he said, Yea, O king, they be whole. **18** - And as soon as he had opened the dour, the king looked upon the table, and cried with a loud voice, Great art thou, O Bel, and with thee is no deceit at all. **19** - Then laughed Daniel, and held the king that he should not go in, and said, Behold now the pavement, and mark well whose footsteps are these. **20** - And the king said, I see the footsteps of men, women, and children. And then the king was angry, **21** - And took the priests with their wives and children, who shewed him the privy doors, where they came in, and consumed such things as were upon the table. **22** - Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple. **23** - And in that same place there was a great dragon, which they of Babylon worshipped. **24** - And the king said unto Daniel, Wilt thou also say that this is of brass? lo, he liveth, he eateth and drinketh; thou canst not say that he is no living god: therefore worship him. **25** - Then said Daniel unto the king, I will worship Yahawah my Alahayam: for he is the living Alahayam. **26** - But give me leave, O king, and I shall slay this dragon without sword or staff. The king said, I give thee leave. **27** - Then Daniel took pitch, and fat, and hair, and did seethe them together, and made lumps thereof: this he put in the dragon's mouth, and so the dragon burst in sunder : and Daniel said, Lo, these are the gods ye worship.

**The next set of parallel verses detail that which was spoken by Jeremiah regarding the history recorded in Bel and the Dragon 1:16-27. Simply put, that which was prophesied came to fulfillment. The idols of Babylon (Bel and the Dragon) were destroyed by Daniel, which eventually led to the fall of what was left from the Babylonians before being conquered by the Persian-Medes. King Cyrus allows Daniel to dismantle these idols of Babylonian worship according to the narrative recorded in the Apocryphal writing.**

Bel and the Dragon 1:30-42

**30** - Now when the king saw that they pressed him sore, being constrained, he delivered Daniel unto them: **31** - Who cast him into the lions' den: where he was six days. **32** - And in the den there were seven lions, and they had given them every day two carcases, and two sheep: which then were not given to them, to the intent they might devour Daniel. **33** - Now there was in Jewry a prophet, called Habbacuc, who had made pottage, and had broken bread in a bowl, and was going into the field, for to bring it to the reapers. **34** - But the angel of Yahawah said unto Habbacuc, Go, carry the dinner that thou hast into Babylon unto Daniel, who is in the lions' den. **35** - And Habbacuc said, Lord, I never saw Babylon; neither do I know where the den is. **36** - Then the angel of Yahawah took him by the crown, and bare him by the hair of his head, and through the vehemency of his spirit set him in Babylon over the den. **37** - And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which Alahayam hath sent thee. **38** - And Daniel said, Thou hast remembered me, O Alahayam: neither hast thou forsaken them that seek thee and love thee. **39** - So Daniel arose, and did eat: and the angel of Yahawah set Habbacuc in his own place again immediately. **40** - Upon the seventh day the king went to bewail Daniel: and when he came to the den, he looked in, and behold, Daniel was sitting. **41** - Then cried the king with a loud voice, saying, Great art Lord Alahayam of Daniel, and there is none other beside thee. **42** - And he drew him out, and cast those that were the cause of his destruction into the den: and they were devoured in a moment before his face.

**Previously listed is a second account of Daniel being put into a lion's den. This is not to be confused with the account that is well known in Daniel 6. While Darius is king during the 1st occurrence, Cyrus is king in the latter. We have no reason to believe this is a false narrative, as a number of historical sources cite King Cyrus's reign.**

### **Prayer of Manasseh**

Prayer of Manasseh 1:12-14

**12** - I have sinned, O Yahawah, I have sinned, and I acknowledge mine iniquities: **13** - wherefore, I humbly beseech thee, forgive me, O Yahawah, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evil for me; neither condemn me to the lower parts of the earth. For thou art the Alahayam, even the Alahayam of them that repent; **14** - and in me thou wilt shew all thy goodness: for thou wilt save me, that am unworthy, according to thy great mercy.



**Previously listed is an excerpt from what Manasseh expressed in his prayer. In 2 Chronicles 33:11-13, it is written how King Manasseh prayed to the Most High regarding his sins prior to being taken into Babylonian captivity.**

2 Chronicles 33:11-13

**11** - Wherefore Yahawah brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. **12** - And when he was in affliction, he besought Yahawah his Alahayam, and humbled himself greatly before the Alahayam of his fathers, **13** - And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Yahawah he *was* Alahayam.

**Verses 18-19 speaks of this same prayer again, but provide additional details...**

2 Chronicles 33:18-19

**18** - Now the rest of the acts of Manasseh, and his prayer unto his Alahayam, and the words of the seers that spake to him in the name of Yahawah Alahayam of Israel, behold, they *are written* in the book of the kings of Israel. **19** - His prayer also, and *how Alahayam* was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are written* among the sayings of the seers.

**According to what is given in these verses, the Prayer of Manasseh is written in both of the book of the kings of Israel and the sayings of the seers. From what our sources available to us at Oxford University and American Bible Society have documented, none of it directly addresses this Apocrypha writing being from those said books in 2 Chronicles 33:18-19. Only thing given is the Chronicler of this prayer has a direct copy of it from King Manasseh himself. We here at Israelite Studies take an authoritative approach regarding that which is published by all Biblical scholarship organizations; meaning we reserve the right to agree and/or disagree with any established commentary. That being said, we have no findings on this Prayer that would render it to not be considered scripture. That being said, there is one verse that was brought into question, which is the following:**

Prayer of Manasseh 1:8

Thou therefore, O Yahawah, that art the Alahayam of the just, hast not appointed repentance to the just, as to Abraham, and Isaac, and Jacob, which have not sinned against thee; but thou hast appointed repentance unto me that am a sinner:

**This verse has been highlighted for further scrutiny because it states that repentance was not appointed to the just, namely Abraham, Isaac, and Jacob; this reason being that they never sinned. 2 Peter 3:9 says that all are called to repentance, yet the passage in question alludes to the early patriarchs having no need to repent of anything. Our team has discovered over the course of time that the patriarchs aren't without any blemishes, such as Abraham having relations with a non-Hebrew (Hagar). Although we have marked this passage for further scrutiny, as previously stated, we have no findings on this Prayer that would render it to not be considered scripture.**

### **1st / 2nd Maccabees**

**There isn't any argument from Israelite Studies regarding 1-2 Maccabees being used as a great reference for history during the inter-testimonial period. These writings are easily paralleled with various records of the time, proving that they meet the criteria of scripture previously mentioned. There has been known opposition of the following passage...**

2 Maccabees 12:40-45

**40** - Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law. Then every man saw that this was the cause wherefore they were slain. **41** - All men therefore praising Yahawah, the righteous Judge, who had opened the things that were hid, **42** - Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance. Besides, that noble Judas exhorted the people to keep themselves from sin, forsomuch as they saw before their eyes the things that came to pass for the sins of those that were slain. **43** - And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection: **44** - For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. **45** - And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

**This passage has been said to promote purgatory, which isn't promoted in the Old or New Testament. According to Merriam-Webster, purgatory is defined as:**

*"an intermediate state after death for expiatory purification | specifically : a place or state of punishment wherein according to Roman Catholic doctrine the souls of those who die in God's grace may make satisfaction for past sins and so become fit for heaven"*

**This description of purgatory does not parallel with what is contained in 2 Maccabees 12:40-45. While Judas Maccabeus is praying for the souls of those who died and had sin offerings sent to Jerusalem, purgatory suggests that the person who died can reconcile their sins while being in an intermediate state of death. This same intermediate state is a place of punishment. Judas Maccabeus has knowledge of the resurrection, which at that time, the souls that are resting will be judged. Regarding the praying for the dead (as this has also been a point of contention), the book of Leviticus contains the following...**

Leviticus 26:40-42

**40** - If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; **41** - And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: **42** - Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

**The most high speaks regarding the confession of sins that were done by the fathers who came before the people being spoken to at this time. Here it is clear that this must be done for the covenant & promises to be remembered, resulting in the blessing of Yahawah manifesting itself in due time.**

## **Conclusion**

**All of what has been compiled in this study will remain open for any amendments or corrections that are necessary accuracy. We encourage every reader to examine what is contained here, as well as diligently researching the information provided by other sources. At this time, our studies on other subjects will not include passages from 2 Esdras or Judith.**