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# CALL ON HIS NAME

an excerpt from the book

## REUNITING THE COVENANT

by Rav. David Pollina

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## CHAPTER 10

### CALL ON HIS NAME

One of the first lessons we must learn, as we seek to discover the ancient paths, is the Name of the Elohim we serve. In western thought, not much emphasis is placed on one's name, however, in middle-eastern culture, the opposite is true and a name carries significant meaning. This is very evident in Hebraic thought, and expressed in the Tanakh.

**Proverbs 22:1** A good name is to be chosen rather than great wealth, good favor more than silver or gold.

**Ecclesiastes 7:1** A good name is better than precious perfume...

The Hebrew concept of שֵׁם, 'SHEM', (#8034), "*name*", is a very broad one. Unfortunately it is too often taken in the literal English meaning of the vocalised sound identifying a person; the concept more properly includes "*reputation, fame, glory, and memorial*". It is all these things rolled up into one little word, thus when Solomon writes of a "*good name*", he refers to this entire concept in its complete sense. Knowing the 'Name' of our Elohim is a good thing; knowing His SHEM is essential. Let me clarify, because this is where many go astray by not differentiating between the two concepts. Knowing how to vocalise the sound of Yahweh's personal Name is not what He speaks of as important; but knowing the fullness of His character and position. Throughout the Scriptures, we are commanded to love, praise, exalt, honour, sanctify, magnify, declare, know and walk in the SHEM of Yahweh (see 2 Samuel 7:26, Psalms 113:1, Isaiah 12:4, 29:23, 56:6, Jeremiah 16:21, 24:7, Matthew 6:9, John 17:26, etc.). To think that this sort of devotion is to be limited to the syllables of His identification alone is to completely miss the point of the relationship with Him which the Scriptures espouse.

**Ezekiel 39:7** "I will make my holy name known in the midst of my people Israel; **I will not let my holy name be profaned** any more. Then the nations will know that I am Yahweh, the sovereign king of Israel."

**Proverbs 18:10** The name of Yahweh is like a strong tower; the righteous person runs to it and is set safely on high.

**Malachi 3:16** Then those who respect Yahweh spoke to one another, and **Yahweh took notice**. A scroll was prepared before him in which were recorded the names of **those who respect Yahweh and honor his name**. **17** "They will belong to me," says the sovereign Yahweh, "in the day when I prepare my own

property. I will spare them as a man spares his son who serves him.”

**John 17:26** “I made known your name to them, and I will continue to make it known, so that the love you have loved me with may be in them, and I may be in them.”

The ‘Name’ of Yahweh is important, but the SHEM of Yahweh is essential. It is His SHEM that is made known to us through the Tanakh, and through Messiah, and it is His SHEM that is our “strong tower”.

## DOES OUR ELOHIM HAVE A NAME?

It has been wisely said that “*God’s name is not ‘God’*”. The words “*God*” and “*Lord*” are descriptors, not personal names, but He has revealed His Name repeatedly in the Tanakh; over 6,800 times in fact.

**Exodus 3:15** Elohim also said to Moses, “You must say this to the Israelites, ‘Yahweh—the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob—has sent me to you. **This is my name forever, and this is my memorial** from generation to generation.’”

**Isaiah 63:16** For you are our father, though Abraham does not know us and Israel does not recognize us. You, Yahweh, are our father; **you have been called our protector from ancient times.**

**Jeremiah 16:21** Yahweh said, “So I will now let this wicked people know— I will let them **know my mighty power in judgment.** Then they will know that my name is Yahweh.”

**Psalms 68:3** But the righteous are happy; they rejoice before Elohim and are overcome with joy. **4** Sing to Elohim! Sing praises to his name! Exalt the one who rides on the clouds! For Yah is his name! Rejoice before him! **5** He is a father to the fatherless and an advocate for widows. Elohim rules from his holy palace.

יהוה, YHWH. This is known as the Hebrew Tetragrammaton; a word of four consonants, Yod-He-Vav (*or Waw*)-He. Like all ancient Hebrew, it is written without any vowels. In later Hebrew, the vowel points supplied are those of Adonai (*Lord*), which is what a Jewish worshiper would pronounce instead of Yahweh. Some argue for the pronunciation Yehovah (*there is no “J” in Hebrew*), which results from the Adonai vowel points. Most modern scholars tend to favour “*Yah’-hu-wah*”. This is expressed in the English spelling ‘Yahweh’. Frankly though, no one really knows for certain exactly how the Almighty pronounces His Name as that information is not in the ancient text.

The name YHWH is so prevalent in Scripture that it is amazing most people think His name is “*God*”. The juxtaposition of the vowels for

Adonai by Jews led to YHWH being translated “*the Lord*”, which is the meaning of Adonai; thus His proper Name was substituted with a title. With the numerous positive commands of Scripture to use His Name, it must be something important to Him. Personally, I get tired of people calling me “*pastor*” or other titles all the time, and I like it when people use my actual name; somehow, I think Yahweh must feel the same. It is a much more personal thing to call Him “*Yahweh*” or “*Father*” rather than “*God*” or “*Lord*”. That is not at all to say it is improper to use the latter titles, rather that there should be a balance. This also identifies to the world which God we serve; we serve Yahweh, the Elohim of Abraham, Isaac and Jacob, and His SHEM is the mark of ownership on us (*Malachi 3:16*), identifying those who serve Him and whom He blesses.

**Numbers 6:22** Yahweh spoke to Moses: **23** “Tell Aaron and his sons, ‘This is the way you are to bless the Israelites. Say to them: **24** “Yahweh bless you and protect you; **25** Yahweh make his face to shine upon you, and be gracious to you; **26** Yahweh lift up his countenance upon you and give you peace.” **27** So **they will put my name on the Israelites**, and I will bless them.”

**Revelation 3:12** The one who conquers I will make a pillar in the temple of my Elohim, and he will never depart from it. **I will write on him the name of my Elohim** and the name of the city of my Elohim (the new Jerusalem that comes down out of heaven from my Elohim), **and my new name as well**. . . **14:1** Then I looked, and here was the Lamb standing on Mount Zion, and with him were one hundred and forty-four thousand, **who had his name and his Father’s name written on their foreheads**. . . **22:3** And there will no longer be any curse, and the throne of Yahweh and the Lamb will be in the city. His servants will worship him, **4** and they will see his face, and **his name will be on their foreheads**.

From the priestly blessing taught to Aaron, all the way through the ending of the world as revealed by Y’shua, the SHEM of Yahweh and Y’shua serve very important roles. So how did His Name get ‘removed’ from Scripture? Out of reverence for the Name ‘Yahweh’, the Jews stopped pronouncing it; the fear of inadvertently violating the third commandment, led directly to the same violation from a different angle.

**Exodus 20:7** You shall not **take the name** of Yahweh your Elohim **in vain**, for Yahweh will not hold guiltless anyone who takes his name in vain.

The command not to נשא, ‘NASA’, (#5375), Yahweh’s SHEM in שוא, ‘SHAV’, (#7723), is fascinating in its depth. NASA can mean “*lift up, bear up, carry, sustain, take, take away, carry off*”, so it is quite a broad term. SHAV, is “*emptiness, nothingness, vanity, falsehood*”. Some people take the view that this prohibits false swearing by Yahweh’s Name; although

such would be included, this is also covered under the 9<sup>th</sup> commandment, so to limit the meaning here is duplicative. The range of actions, attitudes, and words being condemned are any which would bring His Name to a state of emptiness, nothingness, vanity, or falsehood.

By not saying His Name, as He commands us to do, even if such is an attempt to hallow His Name, brings it to nothingness for His name vanishes. It is a false humility to say a different word when reading “Yahweh”, be that “*the Lord*” in Christianity, “Adonai” or “*haShem*” (“*The Name*”) in Judaism. It is also vain to write incomplete forms such as “G\_d”. He has said He wants His name to be known, and we are the ones set apart with His seal of ownership to do just that; to make known His SHEM, not just the sound of His Name, but His reputation, glory, everything about Him that identifies Him as the sovereign Creator of the Universe. Identifying Him individually by His personal Name is an important part of doing this. It distinguishes Him as a very specific “*God*” in a world that needs to know Him personally.

Like all Semitic names, His Name has an intrinsic meaning and was known to Abraham, Isaac, and Jacob. Exodus 6:3, often mistranslated, actually reads in Hebrew as a question “***by my Name YHWH was I not known to them?***” (HRV). To Moses He also revealed the way we are to identify Him.

**Exodus 3:13** Moses said to Elohim, “If I go to the Israelites and say to them, ‘The Elohim of your fathers has sent me to you,’ and they say to me, ‘What is his name?’—what should I say to them?” **14** Elohim said to Moses, “**I AM that I AM.**” And he said, “You must say this to the Israelites, ‘I AM has sent me to you.’” **15** Elohim also said to Moses, “You must say this to the Israelites, ‘**Yahweh—the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob—has sent me to you. This is my name forever, and this is my memorial from generation to generation.**’”

Is His Name “Yahweh” or is it “I Am”? It is both! אֱהְיֶה אֲשֶׁר אֶהְיֶה, ‘EHEYEH ASHER EHEYEH’, “I Am that I Am”, uses the first person common singular of the verb הָיָה, “to be”. יְהוָה, “Yahweh” is the 3<sup>rd</sup> person masculine singular of the same verb. Only He can say “I Am”, we say “He Is”; when we use His Name, Yahweh, we are affirming His existence throughout time.

The second Sacred Name that equally needs restoration in the ekklesia is that of Y’shua, the Messiah. His Name has also undergone a transformation in the modern Bible to one which neither sounds nor means the same.

## TRANSFORMATION OF THE NAME Y'SHUA

When Gabriel announced the birth of a special child to Mary, he told her what the child's name was to be (Luke 1:31). What exactly he said to her is unknown, yet we can surmise a fairly good guess from a short linguistic study. One thing is certain; Gabriel did not say “Jesus”, for as we will see, this name did not exist for about another 1500 years. It has been argued that His full Name was יהושוע, ‘YAHUSHUA’, (#3091), pronounced Yah-hoo-shoo'-ah, the same form translated “Joshua” in the Bible, referring to the leader who succeeded Moses and three others of the same name. It is a blending of two Hebrew words, and like all Hebrew names, it has meaning. The first part, “Yahu”, is part of Yahweh, and is still used in some modern Hebrew names such as the former Israeli Prime Minister Benjamin Netanyahu. The second part, “shua”, means, “saves”. The name “Yahushua” literally means “Yahweh-saves”.

Recently, an ossuary (*bone box*) was discovered, dated to around 62-63 AD, and authenticated by numerous scholars. On it was an Aramaic inscription that read, “*Ya'akov, bar Yosef, akhui di Yoshua*”, translated as, “*James, son of Joseph, brother of Y'shua*”. This is believed to be the burial box of James the brother of Y'shua. The inscription is the only artefact found to date referring to Y'shua. Of particular interest is the Aramaic form of His Name “Yoshua”, most likely a shortened, everyday form of His full Name, in Hebrew, ישוע, “Y'shua”.

To make the name “Y'shua” more English-friendly, the apostrophe is often replaced with the letter “e” or “a”. Since, properly, any vowel sound after the Y should probably be a soft “ah” sound, most European languages would properly use “a” as the softest sounding vowel. Many Messianic believers in the United States use the “Yeshua” form, as “e” is pronounced more softly in the U.S. than it is in Europe. The point is to make the speaker pronounce the sound of His Name.

There is a significant other group of believers who very strictly adhere to “Yahshua” as the only correct form. This is due to the belief that the portion of the Name representing Yahweh, the “Yah” should be fully pronounced. Unfortunately, a few who take this position also claim that if one does not properly pronounce the Name, they can not be saved. We will explore this.

There are two ways in which to transfer a word from one language to another. One is called “translation”, and brings across of the meaning of the word but not necessarily the sound of it. The other is called “transliteration”, which brings across of the sound of the word but not necessarily its meaning. If “Y'shua” had been translated, in English we might know Him as “Yahweh-saves”. Personal names should always be transliterated, again the goal being to transfer the phonetic sound of a name into the new language. The name “Jesus” comes to us from an

attempted transliteration, but in the process, the meaning of the Name was instantly lost, and then due to incompatibilities in the language chain, eventually the entire sound was lost as well. The name “*Jesus*” has neither the linguistic meaning nor the phonetic sound of His true Name.

When this was done remains unclear. The four Gospels are dated between 50 and 100 AD; with most scholars favouring 65-85 as the range of their writing. As we have seen, no original manuscripts survive, only thousands of fragments and many generational copies. It is possible that the political climate of the 100-300 AD church so anxious to separate from its Hebraic roots is the source of the transliteration, and unlikely that the original Jewish writers would have intentionally done such a bad job. This logic is one of the most compelling arguments for the theory that some New Testament books were originally written in Hebrew or Aramaic, and later destroyed or otherwise lost to history.

For the Name “*Y’shua*”, to be pronounced in Greek would not be possible. Normal transliteration entails an easy process of swapping like sounding letters so a reader ends up making the same sound when speaking the word. In the case of the name “*Y’shua*”, there are three problems that occur trying to bring it into Greek. First, the Greek language does not contain the sounds “*y*”, as in “*yes*”, or “*sh*”, as in “*show*”. The closest sound in Greek to “*y*” comes by combining the Greek letters ‘Iota’ and ‘Eta’ to produce an “*ee-ay*”, and the closest sound to “*sh*” is the “*s*” made by the letter Sigma. With these two changes, “*Y’shua*”, in Greek became “*EE-AY-SOO-AH*”. Next, masculine names in Greek traditionally never end in a vowel, forcing the automatic suffixing of the letter Sigma, “*s*”, from the ending of the Greek god Zeus’ name, so “*EE-AY-SOO-AH*” needed to become “*EE-AY-SOO-AH-S*”. Finally, the two vowel sounds do not flow well together, and are virtually never seen, accordingly, the last vowel was dropped, resulting in “*EE-AY-SOOS*”.

Ἰησοῦς, ‘*IESOUS*’, became the Name of *Y’shua* to anyone trained in the Gentile Church for close to 400 years. By this point, His name had lost all of its meaning and 75% of its sound. Although there is scholarly difference as to what His full Name was, the shortened form *Y’shua* has the support of both the ossuary inscription and the linguistic analysis just seen. There is no possible way anything longer than **ישוע**, “*Y’shua*”, could have become **Ἰησοῦς**, ‘*IESOUS*’, as there would be too many syllables and sounds left unaccounted for.

Circa 400 A.D. the Latin language became predominate, and the Greek New Testament was translated into Latin. The ‘Vulgate’ version transliterated the Greek name easily as all of the sounds in the Greek name **Ἰησοῦς** are also made in Latin, and His Name became **IESUS**. This Latin spelling with the same Greek pronunciation dominated Christianity for nearly 1,000 years.

Meanwhile, the English language was still evolving. Prior to 1100 AD, the letter “J” did not exist in the English language. The sound the letter “J” makes has never existed in Hebrew, Aramaic, Greek, or Latin. In the early 12th century it appeared in the dialects of Middle English, and over the course of the next 500 years, popularity of the new sound grew. “I” and “Y” were often replaced by “J”, especially in masculine names; the hard “J” sound being considered more masculine. ‘IAMES’ became “James”, ‘YOHAN’ became “John”, and ‘IESUS’ became “JESUS”. We can date this historically to the period between 1400 and 1500. In 1384, when John Wycliffe translated the New Testament into English, his only source was the Vulgate, and he continued to use the Latin spelling IESUS. In 1526 William Tyndale translated the Bible using both the Vulgate and some surviving Greek manuscripts; and, wanting to use the language of the common people, he was the first to print the form ‘JESUS’.

The new spelling in the hands of the masses, thanks to Guttenberg’s printing press, soon became pronounced “JEE-ZUZ” rather than the Greek and Latin “EE-AY-SOOS”. By the 17th century, the letter “J” was officially part of the King’s English, and in 1611 the King James Bible was printed, adopting both the spelling ‘JESUS’, and the common pronunciation “JEE-ZUZ”. Thus the last remaining sound found in the name “Y’Shua”, (*the “oo”, as in “soon”*), had vanished; nothing of His original name remained recognizable, neither the sound nor the meaning. For nearly 1,500 years after Y’shua walked the earth the world never heard the name “Jesus”, which has existed for only the last few centuries.

## ONE NAME UNDER HEAVEN TO BE SAVED

As we have seen, the personal Name of Yahweh has been buried under the titles “*the Lord*” and “*God*”, and the Name of Y’shua the Messiah underwent such a grammatical change as to become unrecognisable. Now that you know, the responsibility of what you will do with that knowledge becomes yours. Will you honour Yahweh and Y’shua by correcting your habits?

Some will say that “Jesus” is His Name in English, and although it came through Greek and Latin to get there, and is definitely used by English speakers to identify Him, it is still not His Name. A person’s name is one of the things that should sound the same, regardless of the language. Where a Greek language speaker had difficulties, an English speaker does not, and can pronounce His True Name properly; it’s an individual choice whether or not to. There are two sides to this argument. One side claims that salvation, miracles, and answered prayers in the name of “Jesus”, “Jesu”, or any other lingual expression relating to Y’shua proves it doesn’t matter. The other extreme is that

unless the exactly proper Name is pronounced, one can not truly be saved. Both are absolutely wrong.

Yahweh works from the basis of people's heart response to Him, and He graciously covers our ignorance. Those who love Him, once knowing the truth, should act in accordance with it out of that love. Everyone is occasionally mistaken about someone's name; I can't begin to count the number of times I've thought someone's name was something different than it really was, but upon being corrected, we change accordingly. We don't stubbornly persist in using the incorrect form, and if we extend such respect to other people, how much more should we to Y'shua? On the other hand, to follow the doctrine of SNO (*Sacred Name Only*) groups is to venture off the deep end of the second commandment.

**Psalms 54:1** O Elohim, **deliver me by your name!** Vindicate me by your power!

**John 5:43** I have **come in my Father's name**, and you do not accept me. If someone else comes in his own name, you will accept him.

**Acts 4:10** let it be known to all of you and to all the people of Israel that by the name of Messiah Y'shua the Nazarene whom you crucified, whom Elohim raised from the dead, this man stands before you healthy. **11** This Y'shua is ***the stone that was rejected by you, the builders, that has become the cornerstone.*** **12** And there is salvation in no one else, for **there is no other name under heaven given among people by which we must be saved."**

From an out-of-context reading of Acts 4:12 stems the errant belief that one must properly pronounce the true Name of Y'shua to achieve salvation. Unfortunately, like the Name Yahweh, there is debate over exactly what that pronunciation is. A simple rational thought will often dispel this myth: if it were of such importance, Yahweh would have been more explicit in preserving the pronunciation in the pages of Scripture. Like in John 5:43, where Y'shua says He comes in the Father's **ὄνομα**, 'ONOMA', (#3686), it is a concept of "name" very similar to SHEM. While some will claim that this means Y'shua must have "YAH" in His Name, the Greek preposition **ἐν** does not mean "containing", or "with the same"; Y'shua is plainly saying that He comes in the Father's authority. Peter affirms in Acts 4 that the authority for salvation belongs to Y'shua. The SNO fringe has led many astray with the notion that there is 'magical' power in the proper pronunciation of the Sacred Names, that the words themselves somehow have inherent power. In doing so, the Name itself, a created thing, is elevated to such a level that it becomes higher than the Creator. Such practice is called idolatry, and trespasses the second commandment.

As recorded in Acts 4:11, Peter identifies Y'shua as the “stone the builders rejected that became the cornerstone”, the Messianic prophecies in Psalms 118:22, Isaiah 28:16, and Zechariah 10:4. But often overlooked in the next verse's statement that “there is no other name” for salvation is how it is surprisingly paralleled in the Tanakh. In Psalms 54:1, David seeks to be delivered by the Name “Yahweh”, and many passages agree that the Redeemer of Israel is indeed Yahweh.

**Psalms 130:7** O Israel, put your hope in Yahweh, for with Yahweh is unfailing love and **with Him is full redemption.** **8 He himself will redeem** Israel from all their sins. (NIV)

**Isaiah 43:11** I, I am Yahweh, and **there is no deliverer besides me.**

**Isaiah 45:21** Tell me! Present the evidence! Let them consult with one another! Who predicted this in the past? Who announced it beforehand? Was it not I, Yahweh? I have no peer, **there is no Elohim but me, a Elohim who vindicates and delivers; there is none but me.**

**Hosea 13:4** But I am Yahweh your Elohim, who brought you out of Egypt. Therefore, you must not acknowledge any Elohim except me; **there is no Savior except me.**

**Luke 1:67** Then his father Zechariah was filled with the Ruach haKodesh and prophesied, **68** “Blessed be Yahweh Elohim of Israel, because **he has come to help and has redeemed his people.** **69** For he has raised up a horn of salvation for us in the house of his servant David, **70** as he spoke through the mouth of his holy prophets from long ago, **71** that we should be saved from our enemies, and from the hand of all who hate us.

Yahweh Himself (*a literal translation of the grammar*) will redeem Israel? Y'shua is the only name under heaven for salvation? There is no Saviour except Yahweh? When Peter said of Y'shua that there was no other authority for salvation, he was either contradicting the Tanakh, or stating that the authority of Y'shua and Yahweh were one and the same. From the “SHEMA”, we know that Yahweh is “one”, אֶחָד EKAWD in Hebrew, yet this one-ness has a plurality to it. This is the same word used for a husband and wife becoming “one” flesh. Even the very word for deity, אֱלֹהִים, ‘ELOHIM’, is a plural word, literally meaning “gods”. How can He be one and plural at the same time is one of the great mysteries of His nature. Christianity would point to this as evidence for the “Trinity” or “Tri-unity”, which is one way to explore His nature from our level of understanding.

Yet it is more rationally argued from Scripture that Y'shua the Messiah is not a separate being from Yahweh, but personally Yahweh

Himself become flesh. No man has seen the Father (*Exodus 33:20, John 1:18, 5:37*), yet Moses spoke with Yahweh face to face and all the elders of Israel also saw Him at Mt. Sinai. Throughout the Tanakh there were appearances of the “*angel of Yahweh*”, where that being was more than just an angel; often called “*Christophanies*”, or pre-incarnate appearances of Y’shua. Yahweh personally appeared to Noah, Abraham, Isaac, Jacob, and others. Yahweh said that He alone would save Israel, so it is the most logical to identify Him as being Y’shua who was also separate yet one with the Father, for if no one has seen the Father, but many people saw Yahweh, than Yahweh is not the Father, He is Y’shua! The etymology of the Name YAHOSHUA, “*Yahweh Saves*”, and Y’S HUA “*He Saves*” takes on a new light, as the “*He*” points to both Y’shua as being the Saviour, and to Yahweh, who is now come in the flesh to save us, just as He said.

The deity of the Messiah is a prerequisite for His office, and something that Judaism completely misses. They were looking for an anointed human being to come and secure physical deliverance, when they first needed spiritual deliverance. The only one who can provide both is Yahweh, born as Y’shua. When we call on His Name for salvation, we call on His SHEM, the totality of His authority, and the efficacy of His office. Restoring the proper Names to the ekklesia is thus imperative for fully understanding His nature and authority.

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