



In remembrance of I AM

Part 2

"Do this in remembrance of me" (Luke 22:19) commanded by this man-Jesus own word, he gave during the Last Supper. He broke bread and shared a cup of wine with His disciples, symbolizing His body and blood that would be sacrificed for the forgiveness of sins, establishing the practice of Communion.

This act is recorded across the Gospels and the Epistles, and it remains a foundational practice for Christians worldwide. Through this act, Christians are called to remember the Gospel story, reflect on Christ's sacrifice, and anticipate His eventual return.

The real problem with this Christians so-called New Testament Gospels twists the remembering of **ﷲ** to Jesus. Nowhere in the first 5 books that Moses wrote proclaimed this act.

The strongest evidence is that the books of the law in those 5 books repeatedly commands Israel to remember what **ﷲ** said and did, to keep His words before them, and not to add anything outside what He gave through Moses.

The Books of the Laws Evidence

- Deuteronomy 4:2 warns not to add to or subtract from the commandment, which supports staying with the words **ﷲ** already gave.
- Deuteronomy 6:4–9 centers Israel on hearing, loving, and keeping **ﷲ**'s words on the heart, hand, and doorposts.
- Deuteronomy 8:2 says to remember the way **ﷲ** led you in the wilderness, showing that remembrance belongs to **ﷲ**'s acts and covenant.
- Deuteronomy 6:12 warns, "then beware lest you forget **ﷲ**" which directly supports your point about remembering Him.

Foundation: **אלה** speaks in the Books of the Laws

The Books of the Law that Moses wrote presents **אלה** as the One who speaks directly to Moses and Israel, gives the commandments, and defines the covenant. In Exodus 3, He reveals Himself to Moses from the burning bush and declares His name and identity, often translated as **"I AM"** and linked to **אלה** as the covenant Name.

From that point on, the five books of Moses treat His words as the highest authority and the unchangeable foundation for Israel's faith and life.

Command: do not add or subtract

In Deuteronomy, **אלה** gives a strict warning about His words and commandments.

- Deuteronomy 4:2 says, ***"You shall not add to the word that I command you, nor take from it, that you may keep the commandments of אלה your Creator ONE that I command you."***
- Deuteronomy 12:32 repeats that ***"everything that I command you, you shall be careful to do. You shall not add to it or take from it."***

These verses show that Israel must keep exactly what **אלה** commanded through Moses, without allowing new teachings or new figures to change, replace, or compete with His covenant word.

The 5 Books Focus on Remember **אלה**

The books of the law **repeatedly** commands Israel to remember **אלה**, not any other person as the center of their faith.

- Deuteronomy 8:2 says, ***"Remember that these forty years אלה your Creator ONE led you all the way in the wilderness... to know what was in your heart, whether or not you would keep His commandments."***
- Deuteronomy 8:11 warns, ***"Be careful not to forget אלה your Creator ONE by failing to keep His commandments and ordinances and statutes, which I am giving you this day."***

Remembrance in the Books of the Law is about remembering what **אלה** did, remembering His commandments, and remembering the covenant He swore to the fathers.

Tools of Remembrance in 5 Books

יְהוָה Himself gives Israel physical and spiritual tools to help them remember Him and His commandments.

- Tzitzit (fringes) are given so that Israel will see them and ***“remember all of יְהוָה’s commandments and obey them,”*** tying memory directly to יְהוָה’s mitzvot.
- Festivals and memorials (like Passover) are commanded so Israel will remember the Exodus and יְהוָה’s mighty acts, not the actions of a later human teacher.

This shows that **“remembrance”** in the Books of the Law is a covenant practice that keeps יְהוָה’s law and יְהוָה’s name at the center.

Warning: do not forget יְהוָה

Along with commands to remember, the Books of the Law includes strong warnings not to forget יְהוָה.

- Deuteronomy 8:11–14 warns that when Israel becomes satisfied with food, houses, and wealth, then ***“beware lest you forget יְהוָה your Creator ONE.”***
- Deuteronomy 9:7 commands, ***“Remember and do not forget how you provoked יְהוָה your Creator ONE,”*** teaching that memory includes awareness of sin and the need to stay humble before Him.

Forgetting יְהוָה is treated as rebellion and danger; remembering Him is obedience and life.

יְהוָה does not change, people do

Your own study has emphasized that יְהוָה does not change, while human teachers and later books can change or contradict earlier truth. In the books of the Law, יְהוָה’s character and commandments are presented as stable across generations, and His covenant warnings assume that He remains the same Judge and Redeemer from Egypt onward.

Because יְהוָה does not change, Israel is told to keep the same commandments, the same covenant, and the same remembrance, instead of shifting to new centers of devotion.

Later teachings: shifting remembrance to Jesus

Centuries after Moses, later writings (especially the New Testament) introduce the phrase “do this in remembrance of me,” where Jesus speaks about bread and wine at a supper. This language tells followers to center their remembrance on a human figure

who came long after the Books of the Law was given, and invites them to tie covenant memory to his death rather than to **אלהים**'s acts and commandments.

From the Books of the Laws-only viewpoint, this is a change in focus: remembrance moves from **אלהים** and His foundation law to Jesus and his story, even though the Books of Moses never command such a shift.

Why this is a “trick” from a Books of the Laws-only view

If we read only the Five Books of Moses as our standard, “remembrance of Jesus” looks like a trick because it quietly replaces the object of memory without openly challenging the Books of the Law’s commands.

- The Books of the Law says: remember **אלהים**'s commandments, remember **אלהים**'s acts, do not forget **אלהים** your Creator ONE.
- Later teaching says: remember Jesus, focus on his body and blood, build your community around his name and story.

This change can make people feel that they still honor “Creator ONE,” but in practice their heart, worship, and memory are tied to a different central figure than the I AM who spoke at Sinai.

Covenant logic: who brought us out?

The Book of the Law repeatedly identifies **אלהים** as the One who brought Israel out of Egypt and therefore as the One who must be remembered.

- **אלהים** says He brought Israel out “with a mighty hand and an outstretched arm” and expects that act to be remembered forever in festivals and teaching of children.
- The Passover and Exodus narratives are all about **אלהים**'s saving work, not about any later savior or teacher.

Because **אלהים** alone is the Redeemer in the Books of the Law story, it makes covenant sense that remembrance must stay with Him as the One who acted and commanded.

Not adding new mediators

The Books of the Laws allows no new mediators to become the central object of devotion beside **אלהים**. Moses is a servant and prophet, but the people are commanded to remember and obey **אלהים**'s commandments, not to transfer worship to Moses himself.

In the same way, any later figure who asks for remembrance, worship, or covenant loyalty in their own name is asking for something the Books of the Laws never authorizes.

Remembrance tied to commandments, not emotions

In the Books of the Law, remembrance is practical: it means keeping commandments, teaching children, wearing tzitzit, observing **יְהוָה**'s feasts, and avoiding idolatry. It is not primarily emotional remembrance of a person, but active covenant loyalty to **יְהוָה** and His law.

Moving remembrance to Jesus shifts the emphasis from the books of the law obedience to emotional and ritual focus on his death, which can weaken the central place of the commandments **יְהוָה** gave through Moses.

A simple Books of the Law-only conclusion

- **יְהוָה** alone reveals Himself as I AM and gives the covenant.
- **יְהוָה** commands Israel to remember Him, His acts, and His commandments, and warns not to add or subtract from His word.
- Later teachings about “in remembrance of me” introduce a different center—Jesus—which the Books of the Law never authorizes and which can pull the heart away from remembering **יְהוָה** alone.

יְהוָה alone—the I AM who brought Israel out of Egypt and gave the commandments. He warned us not to add to His word or take away from it, and He told us to remember His acts and His law, so we would not forget Him. When later writings say, ‘Do this in remembrance of me’ and point to Jesus, they quietly change the center of our devotion away from the One who spoke at Sinai. If we hold to the Books of Moses as our foundation, we must remember **יְהוָה** instead of Jesus and keep His commandments as our true covenant memory. Therefore, we should remember **יְהוָה** instead of Jesus, keep our remembrance tied to the I AM of Exodus and the commandments of Deuteronomy, and refuse any later shift that adds a new focus outside the Books of Moses.

FYI, we are today again as slaves to man, worse than the 400 years in Egypt. Because we have rebelled against **יְהוָה** and used HIS name in vain. We have been living as slaves to man between two to four thousands of years. And Israelites had lost their promised land.

