

The background of the cover is a photograph of a stone archway. The arch is constructed from large, rough-hewn stones. Through the arch, a bright green field is visible, with a few small structures in the distance. The sky is blue with some light clouds. The title text is overlaid on the upper part of the image.

THE SACRED NAME BROADCASTER

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"Are they few that are saved?" asked a follower of Yahshua the Messiah in Luke 13:23. What are the steps to salvation? This thought-provoking article reveals the important steps that we must take to receive the free gift of salvation. Will you struggle to enter in through that narrow door as our Savior admonishes in verse 24?

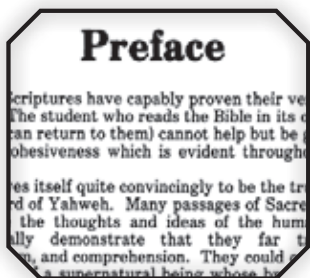
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Founder and Author: Elder Jacob O. Meyer

Our Cover:



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Looking through the gate of Megiddo out toward the Jezreel Valley, one can envision those men of old who entered through this gate. Megiddo is where Ahaziah, king of Judah, died in 2 Kings 9:27, and King Josiah also met his end here in 2 Kings 23:29.

Strategically located in the Jezreel Valley, Megiddo will again see bloodshed in the final battle that will take place in this area when our Savior, Yahshua the Messiah, returns in just a few short years from now.

Will you be an iconoclast as was King Josiah, a reformer who turned to Yahweh wholeheartedly?



What Must We Do to be SAVED?

Part 4

To continue our series on this important subject, let's read Isaiah chapter 1. *"The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.*

"Hear, O heavens, and give ear, O earth; for Yahweh has spoken: I have nourished and brought up children, and they have rebelled against me. The ox knows his

by
Elder Jacob O. Meyer

owner, and the ass his master's crib; but Israel does not know, my people does not consider. Ah sinful nation, a people loaded with iniquity, a seed of evil-doers, children who deal corruptly! They have forsaken Yahweh, they have despised the Holy One of Israel, they are estranged and

gone backward. Why will you be still stricken, that you revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even to the head there is no soundness in it; but wounds, and bruises, and fresh stripes: they have not been closed, neither bound up, neither mollified with oil. Your country is desolate; your cities are burned with fire; your land, strangers devour it in your

presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except Yahweh of hosts had left to us a very small remnant, we should have been as Sodom, we should have been like Gomorrah.

"Hear the word of Yahweh, you rulers of Sodom; give ear to the law of our Elohim, you people of Gomorrah. What to me is the multitude of your sacrifices? says Yahweh: I have had enough of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When you come to appear before me, who has required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination to me; newmoon and sabbath, the calling of assemblies,—I cannot endure iniquity along with the solemn meeting. Your new moons and your appointed feasts my soul hates; they are a trouble to me; I am weary of bearing them. And when you spread forth your hands, I will hide my eyes from you; yes, when you make many prayers, I will not hear: your hands are full of blood. Wash yourselves, make yourselves clean; put away the evil of your doings from before my eyes; cease to do evil; learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow.

"Come now, and let us reason together, says Yahweh: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword; for the mouth of Yahweh has spoken it.

"How has the faithful city become a harlot! She that was

full of justice! Righteousness lodged in her, but now murderers. Your silver has become dross, your wine mixed with water. Your princes are rebellious, and companions of thieves; every one loves bribes, and follows after rewards: they judge not the fa-

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therless, neither does the cause of the widow come to them.

"Therefore says the Sovereign Yahweh of hosts, the Mighty One of Israel, Ah, I will ease myself of my adversaries, and avenge myself of my enemies; and I will turn my hand upon you, and thoroughly purge away your dross, and will take away all your tin; and I will restore your judges as at the first, and your counselors as at the beginning: afterward you shall be called The city of righteousness, a faithful town. Zion shall be redeemed with justice, and her converts with righteousness. But the destruction of transgressors and sinners shall be together, and they that forsake Yahweh shall be consumed. For they shall be ashamed of the oaks which you have desired, and you shall be confounded for the gardens that you have chosen. For you shall be as an oak whose leaf fades, and as a garden that has no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them." (Isaiah 1:1-31).

We stand in respectful awe of the great Majesty on High as we read His Word and comprehend His plan of salvation. The manifold aspects of the subject of this series of articles are awesome. We are considering the various facets of the requirements that we must fulfill in order to be saved. The instructions in the sacred Scriptures tell us of the love that Yahweh has for His creation; therefore, He sent a Savior to this earth to redeem all those who repent of sin. Yahweh's instructions are not difficult to perform, as we have seen in the past several articles. We have previously examined several facets. We have looked carefully at the word *repent*, which means *to think differently* and, thereupon, to decide to change from a worldly attitude and carnal pursuits into an attitude of thinking like Yahweh.

A Cleansing from Sin

Our inclinations are redirected, from gratifying human desires to pleasing the Almighty who created us. Isaiah sounds this instruction very clearly in the first chapter of his prophecy. "COME NOW," he says, "LET US REASON TOGETHER."

Are we thinking quite clearly and reasoning logically as we read the Word of Yahweh? He tells us to wash and make ourselves clean, to put away the evil of our doings from before His eyes. Cease to do evil, learn to do well, seek justice, relieve the oppressed, judge the fatherless, plead for the widow (in other words—obey the Covenant Law of Yahweh), He tells us.

The people of Yahweh must not rely upon sacrifices to maintain a relationship with the Most High, while they continue to practice sin. We cannot in any way purchase our salvation. Conversely, new thought patterns must be engendered within our minds and hearts. A different direction must be taken in our personal lives. Thereupon, a cleansing becomes necessary.

Therefore, the next step along the road to salvation appears. Here we find the central idea related to the term baptism—a cleansing. *“Come now, and let us reason together, says Yahweh: though your sins are as scarlet, they shall be as white as snow; though they are red like crimson, they shall be as wool. If you are willing and obedient, you shall eat the good of the land: but if you refuse and rebel, you shall be devoured with the sword; for the mouth of Yahweh has spoken it.”* (Isaiah 1:18-20).

First must come the symbolic, spiritual cleansing by washing in the water of Yahweh’s Word, but, thereafter, each individual should desire to be cleansed by the physical washing of the water of baptism. After repentance, the next logical step should be cleansing, which the sacred Scriptures call baptism. We found earlier in this series that baptism means *immersion*. It cannot mean anything else.

In Acts 2:38 we read, *“And Peter said unto them, Repent and be baptized every one of you in the name of Yahshua the Messiah to the remission of your sins; and you shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as Yahweh our Elohim shall call to him.”* (We are certainly as far off from that period of time as anyone could be.)

The levitical cleansings in the Scriptures serve as an example, or a type of purification, of baptism. Remember, the term *baptism* concretely means *immersion*. In the Septuagint, the word *bapto* or *baptiso* has been used to translate the Hebrew word *taval*, and this Hebrew term means nothing other than *immersion*. Additionally, the Hebrew translators of the New Testament used the term *taval* to translate the Greek words for *baptism*.

Let us turn to Leviticus 14 for scriptural evidence that *taval* means nothing except immersion. *“And Yahweh spoke to Moses, saying, This shall be the law of the leper in the day of his*

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cleansing: he shall be brought to the priest: and the priest shall go forth out of the camp; and the priest shall look; and, behold, if the plague of leprosy is healed in the leper, then shall the priest command to take for him that is to be cleansed two living clean birds, and cedar wood, and scarlet, and hyssop: and the priest shall command to kill one of the birds in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle on him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let go the living bird into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean: and after that he shall come into the camp, but shall dwell outside his tent seven days. And it shall be on the seventh day,

that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, and he shall bathe his flesh in water; and he shall be clean.” (Leviticus 14:1-9).

If one carefully analyzes this passage, he can plainly see the steps an individual must take preceding baptism, which allows him to reenter the camp of Israel. Let us scrutinize the text more carefully.

Leprosy, in scriptural times, was considered to have been caused by sin. This is why the author leans in the direction that the original disease might actually have been something similar to a venereal disease caused by immorality. If the individual contracted leprosy, but then he was cleansed—healed—he had to accomplish an additional physical cleansing. To understand this passage better, and to understand baptism better, let us equate this leprosy to the meaning of sin. We can interpret the symbols of this sacrificial ceremony so we may acquire a broadened spiritual outlook.

Notice that verse 1 reads, *“And he shall be brought to the priest.”* We understand from the book of Hebrews that Yahshua the Messiah is our High Priest for this age. Therefore, the first step taken after a person becomes disgusted with his sin and wants to make a change is to come to the priest—to Yahshua. The priest, of course, goes outside of the camp, meaning he comes toward the person to meet him. In this scene is portrayed what we read in Revelation 3:20: *“Behold, I stand at the door and knock.”*

Yahshua has sought for the lost sheep, and He has gone outside the camp looking for him. The priest looks at the individual and examines him. Isn’t that what we do? We look at the sacred Scriptures, and we learn what Yahshua the Messiah demands of us in exchange for a cleansing from our sinful lives.

Before allowing us into the Body of His spiritual believers, we must be cleansed from sin. While outside the camp of Israel, the priest was to look and, if the plague of the disease was healed in the leper, then the priest would command to take a sacrifice of two living birds from him that was to be cleansed. The one was sacrificed, which provided a blood offering demanded for the forgiveness of sin. The living bird that was dipped in the blood was meant to represent the leper who was released into the open field (meaning the world). He was released to return to the community after having been segregated from the obedient community, because of sin.

Then the instruction reads: ***“And he that is to be cleansed shall wash his clothes, and shave off all his hair, and bathe himself in water; and he shall be clean.”*** (Leviticus 14:8). By way of interpretation—we cannot bring any of our old lives into True Worship, even to the point where our bodies must be scraped down to the very skin. The reader might think it of no importance to bring his hair into the camp.

Here we may observe a great spiritual lesson for us. How much of our old sinful lives do we wish to bring along into the True Assembly? The lesson there is, one must unburden himself of ***everything that is sinful***. And then a waiting period must occur before a person can finally be accepted (a seven-day period for the leper who was cleansed), in which he is supposed to be reflecting on his new life. Then he goes through this final cleansing ceremony. He shaves off all the hair of his head, his beard, even his eyebrows; he must shave his body, wash his clothes, bath his flesh in water, and then he is clean after the approval of the priest. From that point, he is admitted into the camp—back into the community.

For the repentant person, there is also a period of time for reflection

on the past and on the new life to begin. This introspection is to make certain that the individual wishes to enter the Faith and remain a dedicated True Worshiper.

In Leviticus 15:1-2 the same type of system is employed. ***“And Yahweh spoke to Moses and to Aaron, saying, Speak to the children of Israel, and say to***

Before allowing us into the Body of His spiritual believers, we must be cleansed from sin.

them, When any man has an issue out of his flesh, because of his issue he is unclean.” Isn't that where sin originates—it issues out of the flesh, the carnal nature? When there is an issue out of an individual's flesh, when his carnal nature overrules his spiritual life, he becomes unclean.

Drop down to verse 13, ***“And when he that has an issue is cleansed of his issue, then he shall number to himself seven days for his cleansing.”*** Again a waiting period occurs. In other words, we must make certain that he intends to continue bearing good fruits. Therefore, a period of time is demanded between the instant the individual repents until he is finally completely cleansed.

The Scriptural Requirements

Sometimes people will say Assemblies of Yahweh ministers should baptize people immediately after they repent. Yahweh's true ministers respond—we are required to look for good fruits, and that requires a period of time.

If you are a gardener, you will understand what I mean. Here is

an example. Last spring I planted some beans in my garden. I can't go out after one day and harvest the beans. A period of time is necessary for the beans to grow and develop until I can go out and, hopefully, pick a bucket of beans out of those rows that I planted.

The same is also true here. When an individual stops sinning, between the time that the issue of the flesh stops, the emission coming out of your carnal nature and a new spiritual life begins to bear fruits, a proving time is demanded.

Now continue with the passage: ***“And wash his clothes; and he shall bathe his flesh in running water, and shall be clean.”*** Isn't that exactly a picture of baptism? We change our garments—from garments soiled by sin to clean garments. Baptism, remember, was interpreted as “an outward sign of an inward cleansing.” Clean garments represent the fruits of commandment keeping.

Please see Revelation 19:8. ***“And on the eighth day he shall take two turtle-doves, or two young pigeons, and come before Yahweh to the door of the tent of meeting, and give them to the priest: and the priest shall offer them, the one for a sin-offering, and the other for a burnt-offering; and the priest shall make atonement for him before Yahweh for the issue.”*** So this sacrificial ceremony represents a spiritual type, an example for us of what baptism must represent.

To understand the subject of baptism, we must not neglect the incident recorded for us in 2 Kings 5. This is the incident where Naaman, the commanding general of the Syrian army, sought healing for his leprosy.

During one of Syria's forays to conquer, this man had taken captive a maiden to serve as his wife's maid. She was concerned about her master, because he must have treated her well. She told him about a prophet who lived in Samaria and suggested



that if Naaman would only go there, that prophet would be able to heal him. Finally, Naaman prevailed upon the king of Syria who forthwith commanded him to go and request healing of this renowned prophet. Naaman took quite a sum of money with him to pay for the healing.

Naaman visited Elisha. But, when Elisha heard that this great military figure was waiting outside his door, he sent a messenger to Naaman saying, ***“Go and wash in the Jordan seven times, and your flesh shall come again to you, and you shall be clean.”*** This simple command angered Naaman. The instruction seemed much too trivial to him. “Why must I do something so simplistic!” he must have thought.

Sometimes people who neglect to see the importance of immersion baptism neglect to perceive that Father Yahweh has already done so much for them, in sending His only begotten Son, the Messiah, to be their Savior. He has done so much in forgiving us of our sins; therefore, is it too much to ask us

to be immersed, whether it is in a stream or a baptistry? Was dipping seven times in the Jordan too much to ask of Naaman? Was that too much to ask in order to be cleansed and healed of this deadly leprosy? Think about how many people have traveled thousands upon thousands of miles to be healed of a disease, yet some people will not fulfill a simple requirement like baptism.

I heard mention on a radio program not long ago that a suite of rooms was being prepared in a Cleveland hospital to receive the entourage of the king of Saudi Arabia. He was to visit President Bush and then travel to Cleveland to have an operation. He had come seven thousand miles to seek a cure for his illness. Occasionally, people from the United States travel to Europe, to Russia, to Mexico, to South America, to the Bahamas, seeking a healing for their illness. An acquaintance from the author’s youth died suddenly at a rather young age not long ago in the Bahamas where there is a clinic specializing in trying to find a cure for rare types of leukemia. He had

traveled there seeking a cure, but the clinic personnel were not able to help him. Is it too much to ask of us to be immersed in water baptism after all that Yahweh has done in providing salvation for us?

Naaman was told to be immersed and promised cleansing from of the sinful issue of his carnal nature. No, it is too much to ask Naaman to travel to the Jordan River and be immersed. After Naaman became angry, his servants stepped up and said, “Wait a minute, General! If the prophet had told you to do something fantastic, wouldn’t you have done it to be healed? Now, all he has said is for you to go and wash seven times in the Jordan River.” With such logical reasoning, Naaman went down to the Jordan River. One can almost see him and the Syrian military retinue in their chariots going down the Faria’ Valley and drawing up to the Jordan River. (We have seen this area on a number of occasions.) There Naaman dipped himself in the Jordan, his flesh came again like the flesh of a little child, and he was cleansed.

There are many points in that passage that we don't want to miss. Our spiritual lives, after cleansing in baptism, should become like a little child's, innocent, without the visible scars of the ravages of sin having taken their toll.

Is our baptism that powerful? How about you? Are you trying to keep your flesh, your robe, pure and unspotted from the world? This is exactly what I think Yahweh wants us to understand from this incident.

We cannot get angry and insist that we don't want to get immersed. That is the height of foolishness! Why is sprinkling unacceptable? Mankind cannot dictate to Yahweh the terms of the forgiveness of sin. He can only accept the terms outlined in the sacred Scriptures and obey them. Then, after the repentant sinner has obeyed, Yahweh will honor His word. He will forgive the sins of the individual, and the life of that individual will convert into that of a little child. He will be like a child entering into a kingdom way of life, learning, without having his life all ravaged by the effects of sin and the actual ingrained judgments that sin incurs.

In the account of the healing of Naaman, one can clearly perceive Judaism's doctrine of the mikvah. This incident, however, occurred at an early date in Israel in the ten northern tribes. When Elisha, Yahweh's prophet, commanded a cleansing for this Syrian personage who had leprosy, and the healing occurred, Naaman considered himself, thereafter, to be a worshiper of Yahweh. Not only was he cleansed of pagan worship, but, because of this miracle, Naaman now accepted Yahweh as his mighty one. Yahweh had touched his life, and the evidence was plain. Since Yahweh had touched his life, healing him, Yahweh had apparently received this gentile, was his belief.

Verse 15 continues, ***"And he returned to the man of Elohim, he***

and all his company, and came, and stood before him; and he said, Behold now, I know that there is no Elohim in all the

Mankind cannot dictate to Yahweh the terms of the forgiveness of sin.

earth, but in Israel: now therefore, I pray you, take a present of your servant. But he said, As Yahweh lives, before whom I stand, I will receive none. And he urged him to take it; but he refused. And Naaman said, If not, yet, I pray you, let there be given to your servant two mules' burden of earth; for your servant will from now on offer neither burnt-offering nor sacrifice to other elohim, but to Yahweh." (2 Kings 5:15-17).

You see there is more to this incident than just a physical healing. Naaman had also been healed spiritually. Upon dipping himself in the Jordan, Naaman had been cleansed of the pagan religion that had dominated him. In the meantime, Elisha refused to accept a gift of Naaman, because the healing was of Yahweh.

What must we do to be saved? The answer is, ACKNOWLEDGE NO OTHER ELOHIM IN ALL THE EARTH, BUT WORSHIP THE TRUE AND LIVING MIGHTY ONE OF ISRAEL WHOSE NAME IS YAHWEH. Trust in His Son Yahshua, whose blood cleanses from sin.

Naaman said, "I wish to take with me two mules' burden of bagged earth. I'm going to take it home and offer sacrifices." Actually, it means that he probably spread out the soil and used it as a floor where he intended to be worshiping Yahweh. "I will offer from now on, neither burnt-offering nor sacrifice to other elohim, but to Yahweh," says Naaman.

He makes a puzzling statement: "But, if on state occasions I am required to attend religious services where Rimmon is worshiped, may Yahweh forgive me. Even though I am required to bow down in the house of Rimmon because I am a servant to the king, pardon me for this." Elisha says, "Go in peace." I presume Elisha thought, you can't really force anyone to do what he doesn't want to do, and so Elisha sent Naaman on his way. Did Naaman really comprehend the importance of separating himself from paganism? Obviously not!

Yahweh had blessed him; therefore, Naaman owed his worship to Yahweh. Rimmon could not heal Naaman. Only Yahweh healed him. Naaman considered the cleansing waters that removed his plague of leprosy to have also removed from him the worship of the pagan mighty one of Syria, Rimmon. Here, the reader can grasp the concept that the one who saves you from death and gives you salvation is your mighty one. For in this instance, Naaman would have died from his debilitating disease over a period of time.

There is no other savior except Yahshua the Messiah, who was sent to earth from Yahweh the Father. Consequently, we are baptised into Messiah's Name. This is what Peter said, "Be baptised into the name of the Savior," Acts 2:38.

Worshippers of Yahweh

Why is this Name so important? ***"For neither is there any other name under heaven, that is***

given among men, in which we must be saved." Acts 4:12. The Name Yahshua means "Yahweh is Salvation." On the other hand, J-sus cannot save anybody or anything. J-sus cannot save you, because J-sus is a name derived from idolatry. Only Yahweh's salvation can save anyone.

Naaman said, "I'll be worshipping Yahweh from henceforth." Isn't that the purpose of cleansing ourselves from our former lives of sin in the water of baptism? We are now cleansed from all the idolatry of the past. Now we are worshipers of Yahweh, because He is the only True and Living Elohim. We are separated from our sinful past to serve the True Elohim Yahweh. In a previous

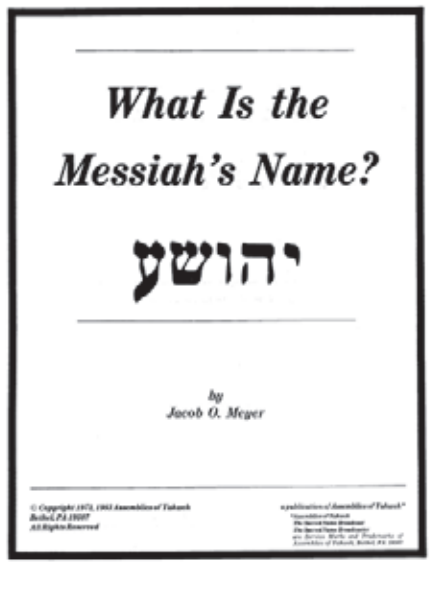
issue, the author discussed the baptism of John. John was a rabbi. He is called Teacher, which transferred into Jewish terminology would be Rabbi. John was a priest also. He was the son of Zachariah, a priest.

In Old Testament times, the priesthood was inherited. Did John teach a new concept in the doctrine of baptism? Although the Jews had been circumcised eight days after birth, few of them had actually made a full spiritual commitment to serve Yahweh. Now think about it. Was John teaching the concept that circumcision of the heart is superior to that of circumcision in the flesh? Undoubtedly he was. Was he also teaching that *everyone* voluntarily must enter

the True Faith as a proselyte to Yahweh? Circumcision of the heart must be a personal decision. One might bear the fleshly marks of the Covenant, circumcision of the covenant of Abraham, but you and I as spiritual people must bear the marks of Yahweh through circumcision by the sword of the Spirit upon our **HEARTS** and that is a decision we make—personally and individually.

Circumcision in the flesh is decided and arranged for us by our forefathers. Our father, our mother, our grandfather, grandmother, or whoever it might be who takes the baby at the age of eight days and has it circumcised, has made the decision for that baby. That sometimes doesn't bear any significance

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or relevance for the individual after he grows up and makes his own decisions. He may be taught that it is important, but far more important are the decisions that we make voluntarily. To step down into the water and be immersed and have our sins symbolically washed away is a **personal commitment we ourselves make**. Physical circumcision will never keep anyone from sinning. Routine daily washing in water will never keep anyone from sinning. It is only a determined mind making a commitment in baptism that keeps someone from sinning, since circumcision of the heart ensures our love for Yahweh. Please see Deuteronomy 3:6-8.

Turn to Mark 1. ***"The beginning of the good tidings: of Yahshua the Messiah, the Son of Yahweh."*** You will notice that the first verse of Mark 1 is not a sentence. In English grammar it is called a sentence fragment. Usually, I point this out as I am teaching Obadiah School of the Bible classes in Bible Study Method. It is probably intended to be the title of the book.

Today we call the book the Evangel according to Mark. The beginning of the good tidings of Yahshua the Messiah, the Son of Yahweh, began with the preaching and announcement of His coming. ***"EVEN AS IT IS WRITTEN IN THE PROPHETS. Behold, I send my messenger before your face, Who shall prepare your way; The voice of one crying, In the wilderness Make ready the way of Yahweh, Make his paths straight."*** (Mark 1:2-3).

Two passages of Scripture are combined in this quote from the Old Testament: Malachi 3:1 and Isaiah 40:3. Each of them points toward the prophetic ministry of Yohannon (John's Hebrew name) the Immerser, John the Baptist. ***"John came."*** This is a very simple statement. John came—what? John came in fulfillment of these two prophecies: Malachi 3:1 and Isaiah 40:3. They both describe John. They

both describe an EliYah, as well as the ministry of EliYah in the last days. ***"John came, who baptized in the wilderness and preached the baptism of repentance to remission of sins."*** (Mark 1:4).

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What was John doing preaching in the wilderness? Why in the wilderness of Judea along the Jordan River? Why was he preaching there? Why wasn't he preaching in Jerusalem where many people lived? Do you think he would have achieved success, telling the religious establishment that they had to go further than merely mutilating the flesh of an eight-day-old child to prove to Yahweh that they were a part of His Covenant.

Leaving the Establishment

Not only was he telling his Jewish listeners that circumcision as a baby was required in the Law (because that is what their religion teaches), but they must voluntarily become a spiritual proselyte to Yahweh through a circumcised heart. Preaching the baptism of repentance, John made himself very plain. ***"And there went out to him all the country of Judea and all they of Jerusalem; and they were immersed of him in the river Jordan, confessing their sins."*** (Mark 1:5). John preached the coming of the Messiah, as we read a little further on. He was preaching, "Have your sins

forgiven, repent of your sins, have your sins remitted, because the Messiah is soon to come." And all those who will be with the Messiah must be voluntarily admitted into the Covenant.

While pondering these passages, it just suddenly becomes plain that JOHN WAS MAKING PROSELYTES OUT OF EVERYBODY, not just foreign people, gentiles, goyim, but Jews also had to yield themselves voluntarily as proselytes with a circumcised heart. Suddenly, while transported back into that time, I perceived this great Truth! Everybody in the Apostolic Assembly, everybody who waits for Yahshua, regardless if they are gentiles or Jews, has to make this same decision.

Now what does a proselyte do if he approaches a Jew and asks to become a part of Jewish religion? First of all, he is taught, and then, secondly, he is challenged at least three times to make his confession that, indeed, he wants to enter Judaism voluntarily. He is not being coerced into this decision; he is not taking this step lightly, because of the persecution of the Jews over the centuries. The Jews hearing John preach are making the decision voluntarily.

So, we read, "There went out to him ALL." If you want to read the verse literally, everybody, all up and down the area, the territory of Judea and every one of the inhabitants of Jerusalem, went to the Judean wilderness at the Jordan River to hear John. Do you mean to say that even the invalids went down there to the Jordan? Everybody! Is this term a hyperbole, a figure of speech, an over-statement of the fact, that not one person was omitted? What Mark is trying to tell us is that John had a very effective ministry. He couldn't preach as strongly up in Jerusalem as he could preach down by the Jordan, by the river in the wilderness, away from any influence of the establishment.



Give That Others May Learn!

The **Sacred Name Broadcaster** that you are holding in your hands has never had a subscription price. Published for the past thirty-nine years, some subscribers have received this magazine for a decade or more, yet have never contributed anything towards its publication—not even anything to pay the postage.

Yet, it is a first-class magazine that most subscribers value very highly! No, we are not rich so that we can afford luxury, nor are we funded by a rich corporation. This ministry has always been a labor of love and sacrifice. Frequently, we literally exist on what other larger organizations waste. Someone sent in their tithes and offerings so that we might give you a gift of knowledge that (if followed) will lead you to eternal salvation.

We hope to place the sound doctrines we teach, beginning with the Sacred Name message, in the hands of every person on earth who desires to receive it. Consequently, since someone already paid for your subscription, will you bless someone else by helping to place the **Sacred Name Broadcaster** in their hands? Both they—and we—will greatly appreciate your sincerity, and Almighty Yahweh will reward you in His Kingdom Age, when Yahshua the Messiah returns.

For example, could the Assemblies of Yahweh, could I personally, preach sermons like I have preached over the past quarter of a century, were I a Roman Catholic, or Lutheran, or Methodist, or Baptist, or Presbyterian? No! It would be impossible to satisfy the establishment! So John was preaching by the River Jordan and all of the people understood that this step toward a more spiritual commitment was something important, that we must make our own voluntary decision to accept the Messiah and to prepare for His coming. In order to accomplish their goal, they had to “*come out*,” leave behind the establishment! Again, we want to take the reader back to the subject of this series.

What must we do to be saved? The answer is, you must voluntarily come out of worldly religion and practice the converted lifestyle of a True Worshiper based on Yahweh’s commandments.

So the people came and were baptized, confessing their sins. A certain period of time had to elapse for the people to hear John, to comprehend his message, to get his teaching, and then to confess their sins. This represents the seven-day period that we find in the types in Leviticus.

“*And John was clothed with camel’s hair, and had a leather girdle about his loins, and did eat locusts and wild honey.*” (Mark 1:6). John the Baptist, also, was seen as an extension of the

prophet who wore a hairy garment and a leather girdle, as did EliYah (2 Kings 1). He ate average food for the area, locust (perhaps locust beans) and wild honey. “*And he preached, saying, There comes after me he that is mightier than I, the string of whose sandals I am not worthy to stoop down and unloose. I baptized you in water; but he shall immerse you in the Holy Spirit.*” (Mark 1:7-8).

We are told by Peter that the Messiah had no sin (1 Peter 2:22). Why should He want to be baptized? “*And it came to pass in those days, that Yahshua came from Nazareth of Galilee, and was immersed of John in the Jordan. And straightway coming up out of the water, he saw the heavens*

rent asunder; and the Spirit as a dove descending upon him: and a voice came out of the heavens, You are my beloved Son, in you I am well pleased.” (Mark 1:9). Why should the Messiah wish to be baptized? He had no sin. Why should He have to be immersed and confess His sin, as we see in Matthew 3:15? Baptism for Yahshua the Messiah represented the fulfillment of all righteousness. He had no sin, therefore, had no need to cleansing immersion, but He did so anyway as an example to all who follow Him.

If immersion is meant to be the sign of a circumcised heart, then, Yahshua would have drawn the conclusion that, “As I dedicate myself to Yahweh to be His Messiah (this is why Yahweh sent me), then people will see that dedication and recognize it as circumcision of the heart.” Yahshua never wavered. He was the True Messiah. But, He also wished to make a correct outward impression for sincere people to follow. Thus, He desired John to baptize Him—to fulfill all righteousness.

Yahshua was righteous in heart and righteous in life, but how would people know that was the case, unless He followed the established system by accepting physical immersion in water? By this act He demonstrated His dedication to Yahweh. This is why the voice spoke from heaven: **“You are my beloved Son, in you I am well pleased.”** The act of baptism didn’t matter to Yahweh, because Yahshua had no sin, but it was meaningful to show His people the outward sign of what was in the heart and to Yahweh this meant total, absolute, irrevocable dedication—total obedience as the Messiah.

Now, let us turn to Acts 10:44. Peter had been summoned to the home of Cornelius, a Roman military officer. In the course of discussion He had discovered that Cornelius pursued a desire to be a righteous person. **“While Peter**

yet spoke these words, the Holy Spirit fell on all them that heard the word.” The Holy Spirit will only come into a cleansed vessel. Up until this point, Cornelius and all of his associates had been listening to the cleansing Word of

Yahshua never wavered. He was the True Messiah.

Yahweh, and they had cleansed their hearts; therefore, the Holy Spirit could come upon them. **“And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify Yahweh. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?”** (Acts 10:45-47).

Suppose these inquirers would have said, “Oh, we don’t need to be baptized now. We have already received the Holy Spirit.” (The author heard that comment from several individuals during the course of this ministry: “Oh, I received the Holy Spirit, I don’t need to be baptized.”)

Can that notion be scriptural? **“And he commanded them to be baptized in the name of Yahshua the Messiah. Then they prayed him to stay certain days.”** (Acts 10:48). These Roman soldiers knew they needed more education, more teaching. They were submissive to be taught by the Apostolic True Worshipers Yahshua had sent. The outward sign of a circumcised heart is always that one is teachable. Even though this individual and

people associated with him had received the Holy Spirit, they didn’t reject immersion, water baptism. They humbly submitted to the instructions of the Apostles. They had the same attitude as Yahshua, the same kind of humble, sincere mind and heart.

Now, turn to 1 Corinthians 10. What must we do to be saved? Is it merely to say, “I am here, Father Almighty, take me as I am and then I will go back to my old life?” Just exactly what does salvation mean? What **MUST** we do to be saved? **“For I do not wish, brethren, to have you ignorant, that our fathers were all under the cloud.”** The cloud here would signify the Holy Spirit of Yahweh. Surely, they were under the cloud. Symbolically Israel was baptized while going through the sea, and all were baptized to (or by) Moses in the cloud and the sea. While going over the Red Sea, all Israelites who walked between the walls of water were baptized in the sea. They came up out of the sea into the cloud, a type of Holy Spirit. Consequently, the Holy Spirit was with them, but after immersion, baptism, **the spirit should have been within them.** Israel had a sign from Yahweh in that they were spared from a return to bondage in Egypt. The Egyptians were destroyed, and Israel was saved. In the physical salvation of Israel we may notice a type of salvation from the sins of the flesh and the world.

Examples of Obedience and Faithfulness

Continuing in the same passage (1 Corinthians 10:1-5), we find the examples portraying the errors of the Israelites described for our admonition. **“For I do not wish, brethren, to have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized to Moses in the cloud and the sea; and did all eat the**

same spiritual food; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was the Messiah. However, with most of them Yahweh was not well pleased: for they were overthrown in the wilderness."

What was the spiritual food eaten by the Israelites? It was manna, the food of heaven. What was the spiritual drink? It was water provided from the rock to quench their thirst. Both of these were supernaturally supplied and had a spiritual application for Israel.

That rock represented the Rock of Ages, a selah, the foundation stone, the chief cornerstone, the rock of our Faith; from Him flowed the spiritual drink that came out of the rock. That water represented doctrine, teaching. See Ephesians 5:26.

All of the Israelites of the older generation were overthrown, with the exception of the teachable young children who could be directed in righteousness. The exceptions were Yahshua and Caleb and all those who were under the age of twenty. The mature Israelites were overthrown in the wilderness, because they lusted after evil things, idolatry, committing fornication, making trial of Yahweh, murmuring, and so on. These are things that are legislated against in the Word of Yahweh.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be idolaters, as were some of them; as it is written,

"The people sat down to eat and drink, and rose up to play.

"Neither let us commit fornication, as some of them committed, and twenty-three thousand fell in one day. Neither let us make trial of Yahweh, as some of them made trial, and perished by the serpents. Neither murmur, as

some of them murmured, and perished by the destroyer. Now these things happened to them by way of example; and they were written for our warning, upon whom the ends of the ages have come. Therefore let him

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that thinks he stands watch out, lest he fall." (1 Corinthians 10:6-12).

The conclusion of this passage has a two-fold message. We are warned against making the same errors as the Israelites, and we are encouraged to overcome as the end of the age approaches.

Baptism purges our past sin and should focus our attention on the resurrection and salvation made possible through the shed blood of Yahshua.

Turn to 1 Peter 3:18-22. *"Because the Messiah also suffered for sins once, the righteous for the unrighteous, that he might bring us to Yahweh; being put to death in the flesh, but made alive in the spirit; in which also he went and preached to the spirits in prison . . ."*

The imprisoned spirits, who were they? Those were the people in Noah's day that were inside the *rokea'*, the water canopy around the earth (2 Peter 3:7). They didn't realize they were in prison. They

thought nothing will ever happen to that canopy up there; therefore, they lived licentiously. They didn't realize they were in prison, and Yahweh's judgment awaited them.

How were they disobedient? Read the fourth and sixth chapters of Genesis. These passages record the whole sordid history of that generation. They were destroyed for their licentious sins against Yahweh.

Only the eight souls in the ark built by Noah were preserved from destruction. Do people today realize they are in prison? This current world is reserved to the judgment of fire falling from heaven. They are also imprisoned—but **in their sin they mock at Yahweh!** The number eight indicates a new beginning, and it was indeed a new beginning for this earth to be rid of the corruption of evil men. Only eight people were saved through water.

Baptism represents only the new beginning, the putting away of the filth of the flesh. The next step is conversion—a change. Baptism was a true likeness (comparison) to Noah and his family coming through the waters of the great deluge. What kind of an ark have you constructed that will bring you through the waters of Yahweh's judgment? What kind of an ark do you have that will save you, or set you apart, from this world?

The Ark of the Covenant was small, certainly not like the massive ark built by Noah. It was a chest about three feet wide and five feet long and three feet deep and it contained the tablets of the Law of Yahweh. That is the ark today that will separate us from this worldly system and these sinful people all around us. That is what will convey in us safety through the impending judgment upon this world by Almighty Yahweh. The Ark of Yahweh will be opened in heaven and it will be visible in these times in which we are now living. When Yahweh's judgment

begins to fall, we are told in the book of Revelation that He will manifest His Ark.

Review verse 21: ***“Which also after a true likeness does now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward Yahweh, through the resurrection of Yahshua the Messiah.”***

You see it is not just the putting away of the filth of the flesh, but it is the interrogation of a good conscience. Interrogation means questioning. Who does the questioning? In the book of Job we see that Satan questioned the dedication of Job, whereas Yahweh defended Job, saying, “I don’t believe you, Satan.” But who had the good conscience toward Yahweh in Job’s instance? It was Job.

When Satan questioned his dedication, the conscience of Job remained steadfast in serving Yahweh in humble obedience. “Renounce Elohim and die,” Job’s wife demanded. “What? Shall we receive good at the hand of Elohim, and shall we not receive evil?” Job replies. Shouldn’t we also receive evil sometimes? Satan the Adversary questions our commitment to Yahweh. He **questions** our sincerity. But our conscience must be honorable toward Yahweh and this means salvation. Job was blessed for His sincerity, because Yahweh eventually saved him from the clutches of the Adversary.

Our interrogation must be based upon the understanding that Yahshua the Messiah was resurrected and that His salvation is the Will of Yahweh. The Word of Yahweh examines us and we must be in harmony with the Word. ***“For the word of Yahweh is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the***

heart. And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do.” (Hebrews 4:12-13).

There is nowhere else on earth that this end-time message is being preached and faithfully lived, but in the Assemblies of Yahweh.

Remember that to be saved we must begin with repentance, rejecting the lusts of men and doing the Will of Yahweh. We must be separate from the world. We cannot be like our worldly neighbors who are given to licentiousness. We must be converted so as to give account to our Creator at the judgment. We must do the Will of Yahweh as Peter admonishes the Assembly in his time.

“Since then that the Messiah suffered in the flesh, arm yourselves also with the same mind; for he that has suffered in the flesh has ceased from sin; that you should no longer live the rest of your time in the flesh to the lusts of men but to the will of Yahweh. For the time past may suffice to have worked the desire of the Gentiles, and to have walked in lasciviousness, lusts, excessive wine drinking, revellings, carousings, and abominable idolatries: in which they think it strange that you run not with them into the same excess of riot, speaking evil of you: who

shall give account to him that is ready to judge the living and the dead. For to this end were the good tidings preached even to the dead, that they might be judged indeed according to men in the flesh, but live according to Yahweh in the spirit.” (1 Peter 4:1-6).

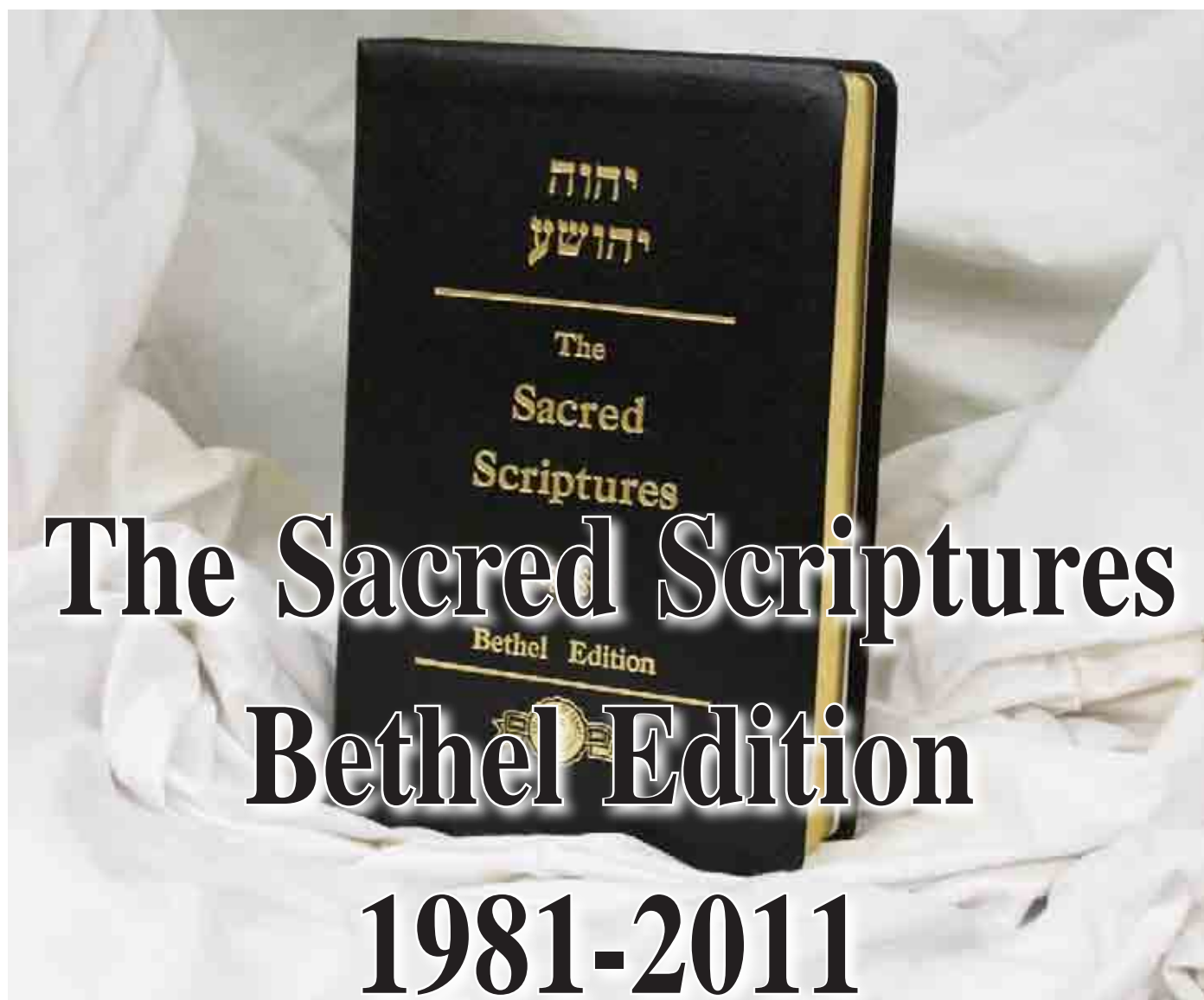
Isn’t that what Yahshua did when He inspired Noah to preach to the spirits in prison? Today, also, the good tidings are being preached to the spiritually dead, because they will, indeed, be judged according to men in the flesh, but the True Worshipers are the ones who live according to Yahweh in the spirit.

“But the end of all things is at hand: therefore be of a sound mind, and be sober to prayer: above all things being fervent in your love among yourselves; for love covers a multitude of sins: using hospitality one to another without murmuring.” (1 Peter 4:7). Murmuring—*lashon hara’* (in Hebrew), means the fruit of the evil tongue, gossip, slander, and all of that emits from the heart of unconverted people (Mark 7:17-23).

It is the purpose of this article to cement in our minds the sound doctrines that will bring us to eternal life, salvation. This being done, our Faith will never suffer and whatever happens in this world, Yahweh will keep us in the Narrow Pathway.

There is nowhere else on earth that this end-time message is being preached and faithfully lived, but in the Assemblies of Yahweh.

Reader, are you preparing yourself for the beginning of a new age of righteousness? We are not that far away from Yahweh’s Kingdom age. It is the author’s belief that Yahshua is coming soon, and it is incumbent upon us to make our calling and election sure. Why not prepare yourself to meet Him in the air when He returns? You will never regret it—throughout all future ages of eternal life. SNB



The Sacred Scriptures Bethel Edition 1981-2011

Isaiah 42:8, ***"I am Yahweh, that is my name; and my glory will I not give to another, neither my praise to carved images."***

Sacred Name is Key

"If you know the Sacred Name, why don't you use it?" This simple query from an acquaintance, posed to Jacob O. Meyer during an informal bible study, came in the early days of his spiritual journey and brought him up short, because he had no answer with which to reply. Indeed, he had learned the Sacred Name of our Heavenly Father Yahweh years before while taking a course in Bible instruction, but to this point he had

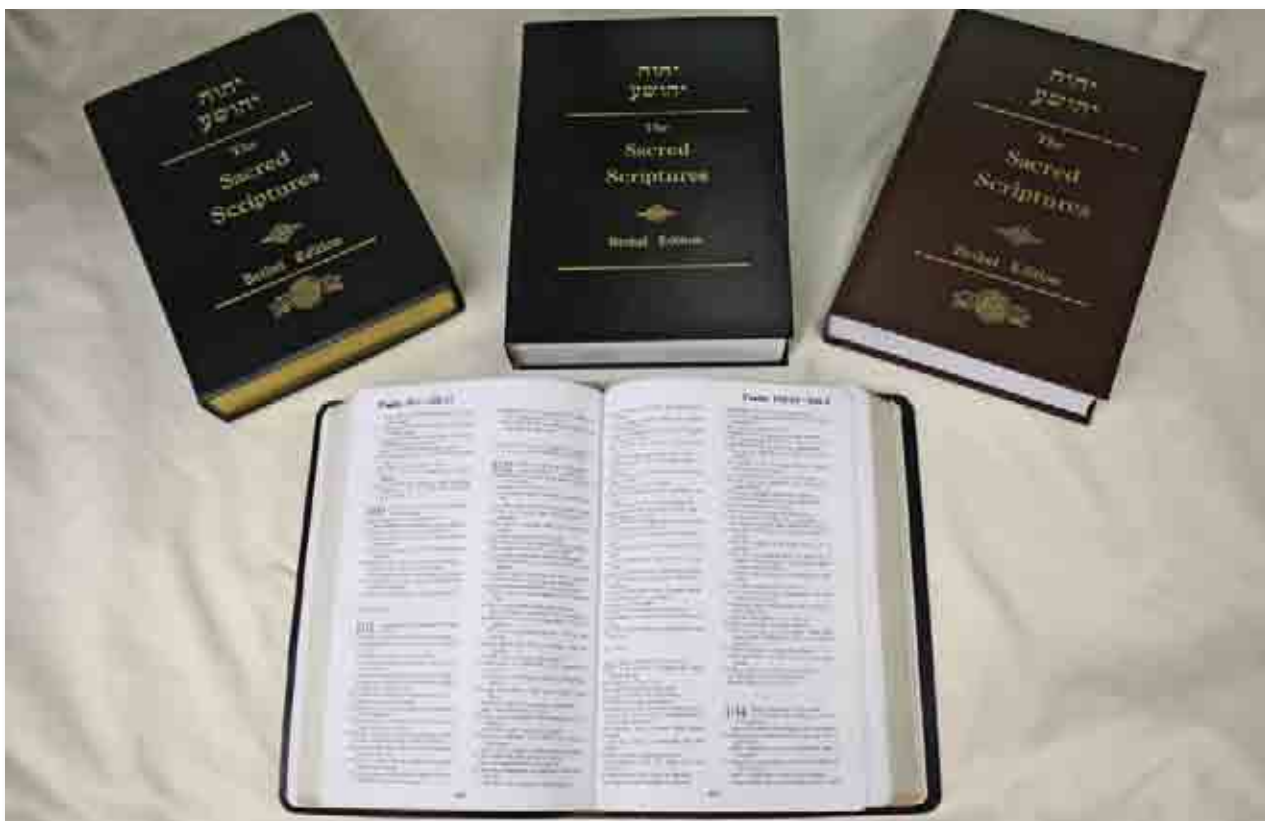
by
Deacon Solomon E. Meyer

not adopted its use in everyday Bible study or worship. From that moment on, Elder Meyer found himself convicted to use the Sacred Name without exception. In fact, the more he studied the biblical message, he began to understand that it was the proper use of the Name Yahweh for our Heavenly Father, and Yahshua for His Son, our Savior, that held the key to fully understanding the Sacred Scriptures and the message of salvation contained therein. Just a few years later, in 1966 when the radio ministry was launched, Elder

Meyer thought it most appropriate to title the program "The Sacred Name Broadcast" and began to share that understanding with an ever-increasing audience.

Early Sacred Name Bibles

In the early years of his ministry, Elder Jacob O. Meyer would preach and teach from his well-worn copy of the **King James Version** he had carried for many years. Simply substituting the Sacred Names and correcting the erroneous terms found throughout the text as he read, Elder Meyer was able to instruct from the Word and work around the deficiencies



Above: The Sacred Scriptures, Bethel Edition, is available in hard cover, vinyl, and leather covers.

of the text. The **KJV** was originally produced in the early 17th century in England and for more than 250 years had been the accepted English translation of the original (sic) texts of the Bible. For many years, though, Bible scholars had pointed out there were numerous errors contained in the translations of the **King James Authorized Version** of the Sacred Scriptures. During the latter years of the 19th century and into the early years of the 20th century, a wide array of English language Bible translations had come into prominence. These included the **American Standard Version (ASV)**, the **New International Version** (the **NIV**), the **Amplified Bible**, the **NASB**, and others. Of certain significance was the 1966 publication and release of the **Jerusalem Bible** by the Roman Catholic Church. The editors of the **Jerusalem Bible**, in their efforts to be literal with their Old Testament translations, had retained the Sacred Name Yahweh. The Sacred Name Yahweh was also retained in the Old Testament portions of the

Anchor Bible, as well as the **Amplified Version** mentioned above. The **Holy Name Bible**, produced by A.B. Traina and the Scripture Research Association, began to gain in popularity as it was, at the time, the only full-volume, English language translation available with the Sacred Name inserted throughout the text. However, the **Holy Name Bible** was simply another volume based on the **King James Version**, and it retained much of the doctrinal errors and misinterpretations of the underlying texts, as well as the difficult Shakespearean English common to **KJV** bibles. Throughout this time, Elder Meyer longed for the opportunity to produce a scholarly version of the Bible, with correct use of the Sacred Names and with translation errors corrected to give a good representation of the historically accepted Hebrew and Greek base texts.

American Standard 1901

The sound doctrines of the Bible are the foundation of the teachings

of the Assemblies of Yahweh. In the early days of the ministry, Elder Jacob O. Meyer brought focus to developing his understanding of the biblical languages in order to better understand the fundamental teachings of pure biblical doctrine. He realized, as his understanding of Hebrew and Greek grew, that many of the common false doctrines found in modern religious teaching were based on simple misapplication and misinterpretation of the Bible, rooted, not in the underlying Hebrew and Greek texts, but in the translation of the Bible into modern language. One example he would commonly point to was the English translators use of the word *cross* in reference to the death fixture of the Messiah at the hand of the Roman army. The term in the Greek text is #4716, *stauros*, and is better understood to be *stake* or *pole*. An analysis of the word historically showed that it was never used to represent a cross, but rather a pole—a single piece of timber. An analysis of history showed that the Roman army commonly used



Above left: Receiving the first shipment of Bibles. Not shown: WMLK RCA transmitter that was also loaded to the front of trailer.



Above: First copy of *The Sacred Scriptures*, Bethel Edition, in hand, January 2, 1982.

a torture stake or pole, and there is no reference to a two-piece cross ever being used. By misinterpreting the term as *cross*, the translators were inserting the false use of the sun-worship symbol (a crucifix) into the biblical text. (For more on this study, write to the Assemblies of Yahweh and request the article “The Death of the Messiah—Was it on a Cross or on a Tree?”) During his studies in biblical languages, Elder Meyer often would be assigned to do free-hand literal translation of the Hebrew and Greek texts. At the completion of each passage, the class would check their work by comparing several translations to verify their work. Elder Meyer noticed, and his professors would often comment, that the English language translation that would consistently provide the closest and best approximation of the original text was the **American Standard Version** produced in 1901. It was for this reason several years later Elder Meyer chose this version of the Bible to serve as the foundation text of the Bible he endeavored to pro-

duce. As Elder Meyer wrote in the preface of the **Sacred Scriptures**, *Bethel Edition*, “The **American Standard Version** published in 1901 was probably the most accurate translation work of the Bible ever put into print. It maintains the delicate balance of providing a very accurate literal translation while simultaneously preserving a fair amount of the ethnic idiom evident in the text.”

An Ambitious Proposal

The Feast of Tabernacles in 1980 was very inspiring to the members of the Assemblies of Yahweh. Having sustained and endured through organizational crisis just months before, there was a feeling at that fall convocation that the ministry was on the threshold of great advancement. The meeting was held at a new site that year, the surroundings were very inspiring, and the assembled brethren were determined to push the ministry forward. A record number of new members were baptized that year, and it was evident to all

that Yahweh’s hand was upon Elder Jacob O. Meyer and the Assemblies of Yahweh. It was at that Feast, with the largest gathering to that time, that the confusion in the congregation became most evident. When the assembled brethren would read from the Bible, in unison, there was anything but a unified sound. Some would be reading from the **KJV**, some from the **Holy Name Bible**, and several from other available translations. Rather than a unified voice of praise reading from Yahweh’s Psalms, what was heard could almost be described as cacophony. This became most evident during the reading of the book of Deuteronomy, since 1980 was a Sabbatical-year Feast. As each man came forward to read chapter by chapter, it became evident that now, more than ever, there was a great need for a new Bible translation that the Assemblies could use—a text that would be correct in translation and true to the use of Yahweh’s Name. Just a few days later, in his annual report to the assembled brethren, Elder Meyer announced that work would

begin in the forthcoming months to produce an edition of the Sacred Scriptures that would fulfill this need—a version produced with accurate scholarship and dedicated to the glory of Almighty Yahweh. Indeed, this was an ambitious undertaking for a small organization with limited resources, but Elder Meyer assured all that were present that Yahweh would provide and the work would press forward in faith.

Dedication and Diligence

To complete the work of producing a new Bible translation would take accomplishing two very sizable aspects of the project. First, the funds would need to be raised to print the first edition. This cost would include the typesetting, printing, and binding expenses, as well as the cost of time spent accomplishing the second aspect: the time spent reviewing and editing

the text and making thousands of corrections. Beginning with a petition for special donations at the 1980 Feast of Tabernacles, there were many special donations that came in from all over the world as brethren made diligent effort to support the work of producing the new Bible. However, even when these donations were combined with the proceeds of advance-selling copies of the Bible, there was still a gap in the funding for the project. Elder Meyer was able to secure a personal loan from the bank to cover that gap, so that by the time the payments had to be made, Yahweh had provided the means necessary to accomplish the publication.

Throughout the spring and summer months of 1981, the work of editing the text was in full swing. Assisted by a handful of the office staff and Obadiah School of the Bible students, Elder Meyer himself read through the text of the Bible at least seven times during this

period, as he would go word-by-word through the manuscript, judging each word and each term against the underlying Hebrew and Greek texts. The editing work was being done in a time before the computer technology we now take for granted had come to prominent use. The editorial changes were all done by hand on printed manuscript copies. The text would then be updated into the word processor, and a fresh manuscript could be printed. As for the text itself, the proper Sacred Names of Yahweh for the Heavenly Father, and Yahshua for His Son, our Savior, were restored to the text as they were written. The poetic abbreviation Yah was reinserted, as well as the proper use of the titles Elohim, Eloah, and El—among others—were restored as they are found in the Hebrew and Greek. The difficult Shakespearean English was edited to read with updated language more reflective of the late 20th century. Additionally, areas of



Above: Elder Jacob O. Meyer supervises the unloading of the fifth printing of the **Sacred Scriptures**, Bethel Edition, upon its arrival in Bethel in 1997.



Above: Elder Jacob O. Meyer's beaming smile reveals how joyful he was to receive the fifth printing of the **Sacred Scriptures, Bethel Edition**, in 1997.

textual controversy were reviewed and editorial decisions were made to make the text as accurate as the English language allows approximation of the Greek and Hebrew. By the time the manuscripts were completed and forwarded to the typesetters, everyone involved agreed that a great work had been done and much praise was offered to Almighty Yahweh for His guidance and blessings throughout the entire project.

Publication and Distribution

By fall of 1981, the manuscripts were completed and in the hands of the typesetters and publishers. Elder Meyer had found a publisher in Florida that was family-owned and very sympathetic to the project. It was with great joy after the Feast of Tabernacles in 1981 when the proof copies of the signature sheets were received for review and approval. With these signature proofs completed, it was just a matter of a few more weeks until the new Bible went to press. A completion date in December 1981 was projected, and

it was a day of great joy when the truck carrying the pallets of new Bibles arrived at the headquarters complex. The next day, the first Sabbath of January 1982, was a very memorable point in the history of the Assemblies of Yahweh. As Elder Meyer opened the first case of Bibles, the joy of the moment was evident on his face. Giving praise to Almighty Yahweh, he took the first copy out of the box and carried it to the altar table at the front of the Bethel meeting hall. A prayer of praise to Yahweh and dedication of the new Bible was offered, and the congregation read in unison from their new Bibles. To this day, a copy of the **Sacred Scriptures, Bethel Edition** remains displayed on the altar table of the Bethel Meeting Hall and similarly in the sanctuary of Assemblies of Yahweh meeting halls around the world. The Bible, opened to Psalm 101, reminds the congregation that we are a "people of the Book," and the message of the Psalmist David is that we must not only read the Word, but live it every day of our lives. Since that Sabbath, there have been seven re-prints of the **Sacred Scriptures, Bethel**

Edition. With more than 50,000 copies in circulation, the **SSBE** has become the preeminent Sacred Name Bible. With the elimination of the awkward Old English, and along with a special selection of paper and newly improved laser-imaged text, perhaps the most common comment from individuals who are handed their first copy of the **Bethel Edition** is that the Bible is "very readable." This month, we remember the 30th anniversary of the publication of the **Sacred Scriptures, Bethel Edition**. The Assemblies of Yahweh have been blessed by having this volume as a resource in our Bible study. Gone is the confusion of disparate translations of the Bible. The **Sacred Scriptures** has been the standard and accepted Bible used in all Assemblies of Yahweh worship services and publications since its release in 1982. Now, when passages are read aloud by the congregation, the joyful sound of a unified voice is heard and an inspiring moment is enjoyed by all. Have you ordered your copy of the **Sacred Scriptures Bethel Edition** yet? Do so today, and join us in the joy of the Word! SNB

The Sacred Scriptures

Bethel Edition

Preface

by
Elder Jacob O. Meyer

The inspired Scriptures have capably proven their veracity throughout the entire book. The student who reads the Bible in its original languages (as closely as we can return to them) cannot help but be greatly impressed by the internal cohesiveness which is evident throughout.

The Bible proves itself quite convincingly to be the true, authentic, and authoritative Word of Yahweh. Many passages of Sacred Scripture could never merely be the thoughts and ideas of the human mind. These passages internally demonstrate that they far transcend human intelligence, wisdom, and comprehension. They could only be the product of the intelligence of a supernatural Being whose broad overview of this world derives from the boundless vantage point of eternity.

Whenever a new version of the inspired Scriptures emerges from the press, the question comes forth, "Is it really necessary to produce yet another version of the Bible?"

The answer to this question lies embedded in the ages of antiquity. Mortal man realizes that he is a created being. Something from within impels the human being to seek communication with the Higher Power from which stems his antecedents. The search for communication with the Eternal Being eventually must lead to a study of the Bible, the book that informs the reader concerning his reason for existence and revealing what each human being must do to find everlasting salvation. The biblical text cannot remain locked in an unintelligible foreign language if communication between heaven and earth is to be viable, but must be comprehended in the tongue of each person seeking to do the Will of the Most High.

The Biblical Setting

The Bible has come down to our time from the Semitic, Israelite, and Jewish culture. Both Old and New Testaments bear the unmistakable imprint of Semitic background. When we study the Bible, we must carefully consider this Middle Eastern ethnic culture, because it will assist us to understand the Bible with a greater degree of accuracy.

Israel was chosen by Almighty Yahweh to provide a human witness of His way of life to the people

of this earth. The Israelite forefathers (Abraham, Isaac, Jacob) immigrated to the land of Canaan (Palestine) from the eastern Fertile Crescent and settled there. Later, Jacob and his descendants migrated to Egypt. Upon their release from Egyptian bondage, the Almighty brought them forth and situated them astride a major land bridge linking three continents, an area criss-crossed by ancient, heavily traveled commercial routes. The land of Canaan, now inhabited by Israel, lay between the two great political giants of ancient times—Mesopotamia and Egypt, later to be joined by Greece and Rome. Therefore, it becomes obvious why Almighty Yahweh chose Israel and settled them as He did. From this situation came our Bible.

When the Israelites entered the land of Canaan and conquered the territory Almighty Yahweh assigned them, they remained faithfully committed for only a relatively brief period of time to the True Worship the Almighty had revealed to them. Before long, the succeeding generations forsook the Truth. This caused the Almighty to reject them and send them away into corrective captivity.

Later, some of the Israelite Jewish people of the Babylonian captivity returned and provided the foundational family from which emerged the Messiah. Those who went into Assyrian captivity from the 10 northern tribes (2 Kings 17) never returned.

The Language of the Bible

It is plain that the people who wrote and preserved the inspired Scriptures spoke Hebrew. The Old Testament came down to us in this language. The prophet tells us a pure language will be restored to the people during the Kingdom age and that He intends to have us understand that this pure language is Hebrew (Zephaniah 3:9, 10).

During the Messiah's sojourn on this earth, the predominant language of the Near East, including the people of Palestine, was Aramaic. Few of the natives could speak Greek, although several, like Josephus, could understand it. Through their worship in Temple and synagogue, these Jewish people remained familiar with the Hebrew Scriptures. Latin was only an incidental tongue in Palestine, because of its use by the occupation Roman armies.

The reader of this volume should peruse a booklet available from the Assemblies of Yahweh, Bethel, Pennsylvania, 19507, U.S.A., entitled, "Exploding the Inspired Greek New Testament Myth." This scholarly research booklet will help you understand the Semitic background of the New Testament and

why some traditional doctrinal misunderstandings have occurred.

Over the centuries, many attempts have been made to render the inspired texts of both Old and New Testaments into the vernacular of all people on this earth. The intention of our Heavenly Father Yahweh was that His Truth should be witnessed to all people on this earth. Since Israel vacated their calling, the written Word will testify for Him.

The first attempt to translate the Old Testament was the **Septuagint** Greek version. In our common era, translation of the New Testament was made into Greek and Latin and, ultimately, the entire Bible appeared in Latin. Jerome brought into existence his translation of the Latin Vulgate, although he sustained severe criticism for his translation, both from the ecclesiastical authorities as well as from the layman.

With the advent of the printing press, impetus increased to present the inspired Scriptures to the average person. Before this momentous invention, Bibles were laboriously copied and remained confined to the houses of worship, read only by the ecclesiastical clergy. Now, a concerted attempt was made to place the inspired Scriptures in the hands of every individual. The first book published by Johannas Gutenberg with moveable type was the Latin Vulgate Bible in two volumes.

This volume, **The Sacred Scriptures, Bethel Edition**, is the culmination of more than five centuries of translation work. The Assemblies of Yahweh joyfully presents this volume to you, our reader, as what we consider the best translation of the inspired Scriptures available in the world today. After reading it, we hope you will agree.

The English translation of the Bible has an interesting history. The early Bibles used in Britain were produced in the Latin language. In the 10th century, Abbot Aelfric translated much of the Old Testament into English. The venerable John Wycliffe, with his disciple Jan Hus, translated the Bible into English. John Purney put this into idiomatic English. W. Tyndale did a great deal of work on the English text of the Bible to "make the boy who drives the plough in England know more of the Scripture 'than a man of learning.'" Myles Coverdale and John Rogers (the **Matthew's Bible**) revised the English text. In the reign of Queen Elizabeth, the **Geneva Bible** appeared. **The Bishop's Bible** appeared in two editions (1568 and 1572) and immediately preceded the **King James** translation of 1611 (the English text that has endured the longest).

The Sacred Scriptures, Bethel Edition, is based upon the translation work of the **American Standard, 1901**. During the late 19th century, an effort was made to correct and update the obsolete

King James translation of 1611 (known also as the **Authorized Version**). Since the American scholars concluded that their research had been largely spurned by the British revisers, they produced their own version, a revision of the **King James Bible** here in the United States. The **American Standard Version** published in 1901 was probably the most accurate translation work of the Bible ever put into print. It maintains the delicate balance of providing a very accurate literal translation while simultaneously preserving a fair amount of the ethnic idiom evident in the text.

The problems a Bible translator encounters are manifold. Simultaneously, he must preserve the literal message of the inspired Scriptures as nearly as possible, while also transmitting the idiomatic sense of the material. He must take into account the *sitz im leben* (life setting) in which it was written.

The translator who takes the course of rendering a more literal translation usually takes the safer approach, since he will avoid the greater volume of technical criticism. Regretfully, the Hebrew and English languages do not reflect a great similarity between each other in syntax. Consequently, a totally literal translation will take the form of slavishness, especially if it faithfully reproduces such forms unique to Semitic grammar as the very frequent Hebrew conjunction. This is one of the obvious failings exhibited by the **Septuagint** translation.

Nevertheless, the translator who intends to transmit only what he believes to be the idiomatic sense of the text will immediately open himself to other valid criticism, since another student of the original texts will often derive a very different understanding from the material. We must sadly conclude that no inspired translation is possible, because all translation work must, of necessity, be done by fallible man.

The best mode of translation, then, is to strive to achieve a perfect balance between the two methods under discussion. The American revisers were able to do this masterfully. To this very day, scholars marvel at the majesty of expression exhibited by this text. However, one of the major drawbacks to the **American Standard Version** was its continued employment of Shakespearean terminology, which has died to common usage hundreds of years ago.

The Sacred Names Restored

One of the most prominent differences between the **American Standard Version, 1901** and the **King James Version** was the use of the attempted transliteration of the Heavenly Father's Name inspired in the Hebrew Scriptures. Those who produced the **American Standard Version** relied upon the

term **Jehovah**, which was quite familiar to many people. They recognized the inescapable fact that it is important to have the reader personally realize that the Tetragrammaton (the four letter word that represents the Sacred Name of the Almighty in the Hebrew text) is of vital importance if one is to comprehend the distinctive flavor of the original text. They knew that the term "Lord" is not a name, but a title which cannot represent the unique word that stands for the Name of the Almighty.

However, the form **Jehovah** is proven to be a monstrosity. Although widely known for about four hundred years, nevertheless, it originated as a corruption by the scribes who introduced foreign vowel points and attached them to the Tetragrammaton. The vowel points selected were those of the word **Adonai**. By adding these foreign vowel points to the Tetragrammaton, the Sacred Name cannot be pronounced. The English hybrid monstrosity "Jehovah" resulted when Peter Galatin published this form in 1520. He did not understand what the scribes had done in applying these vowel points so that the reader would pronounce "Adonai" instead of Yahweh. The Talmud (Sanhedrim 10:1) explains that the Name of the Almighty is written (יהו) Yah, but pronounced (יהוה) Adonai.

Dr. J. B. Rotherham, in the introduction to his **Emphasized Bible**, had this to say about the form **Jehovah**:

"The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety.

"Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. 20:7 and Lev. 24:16. To give the name JHVH the vowels of the word for Lord (Heb. Adonai) and pronounce it Jehovah, is about as hybrid a combination as it would be to spell the name Germany with the vowels in the name Portugal—viz., Gormuna. The monstrous combination Jehovah is not older than about 1520 A.D.

"From this we may gather that the Jewish scribes are not responsible for the 'hybrid' combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High."

For almost two centuries, the Name Yahweh has grown in acceptance, now being commonly used in theology. The **Encyclopedia Judaica** makes the following statement, "The true pronunciation of the

Name YHWH was never lost. Several early Greek writers of the Christian church testify that the name was pronounced **Yahweh**.” (“God, Names of,” **Encyclopaedia Judaica**, vol. 7, p. 679, 1971).

Many renowned Jewish and Christian authorities such as the **Jewish Encyclopedia**, Bible translators such as James Moffatt, and Dr. J. M. Powis Smith, many Bible encyclopedias, lexicons, and grammars, declare without reservation that the Tetragrammaton (יהוה in the Hebrew) should have been transliterated “Yahweh.”

Although several other Bible translations (such as the Rotherham **Emphasized Bible**, the **Anchor Bible**, and the **Jerusalem Bible**) have retained the name **Yahweh** in the Old Testament, no Bible translation has restored **all** of the sacred titles to an accurate text.

No translation has accurately restored the Name Yahweh to the New Testament text where it undoubtedly appeared when the apostolic authors produced their works, nor is there a translation that has faithfully restored the Savior’s true Name, Yahshua the Messiah, to the text of the Bible.

The common Christian designation “Jesus Christ” cannot be verified scripturally or linguistically. First of all, Christians today actually use a fourth-hand, attempted transliteration of the Savior’s True revealed personal Name as found in Numbers 13:16. The Ante-Nicene fathers have repeatedly indicated that the Messiah of Israel, described in the New Testament, was called by the same Name as the Israelite general (Joshua) in the Old Testament. Ἰησοῦς cannot serve as a transliteration of that Hebrew Name. Please see also Acts 26:14 where Paul heard the resurrected Messiah speak His own Name in the Hebrew language.

Since the Assemblies of Yahweh of Bethel, Pennsylvania, have a singular desire to learn the Truth of the Bible and then obey it, we have sought to go back to the source to find a proper transliteration of the Messiah’s Name which He bore during His earthly sojourn. Eliminating the vowel points from the name found in Numbers 13:16, it is conclusively confirmed that the best transliteration into English is **Yahshua** (יהושע).

The Assemblies of Yahweh of Bethel, Pennsylvania, 19507, U.S.A., publishes extensive research material on the Sacred Name of Yahweh and the Name of Yahshua the Messiah. We invite you to write to us and receive this literature on the dynamic subject of the Sacred Name. Among the books and articles you may receive are **The Memorial Name—Yahweh; Proving the Sacred Name from Your Bible; What is the Messiah’s Name?; YHWH**

or YHVH, Which?; Seven Ancient Witnesses, Seven Thousand Witnesses, Testifying to the Name Yahweh; and The Exclusive Source of Truth. Additionally, we publish a regular monthly magazine, **The Sacred Name Broadcaster**, that is available free of charge to all who have a desire to serve our Heavenly Father and learn more about His Truth.

The Sacred Name of our Heavenly Father Yahweh was removed from the text of the Bible, because of a misguided desire to preserve it from desecration by the heathen. Therefore, the scribes, through a misapplication of the third commandment, began about the year 300 B.C.E. (Before this Common Era) to insist upon the use of the foreign term Adonai that they considered less holy. This misguided zeal eventually carried over into New Testament times. Even after Yahshua the Messiah came and restored the Truth of the Sacred Name, following the death of the Messiah’s Apostles, the Nicolaitanes won the victory over the laity. Thereafter, the Hebrew Name of the Messiah, which alone will bring us salvation (Acts 4:12) became Greek in character. No longer could Messiah’s Semitic Name, with its intrinsic meaning of Yahweh’s Salvation, be recognized by what He today is called in christianity.

The Assemblies of Yahweh present this volume to the reader in our humble endeavor to present you with a special gift of greater knowledge. We have restored the Sacred Name and the sacred titles to the English text of the Old Testament, as well as returning the Name of Yahshua the Messiah our Redeemer to the text of the New Testament. We have sought to eliminate the Shakespearean English, which is no longer employed in modern usage. We have tried to be faithful in rendering the original texts (as closely as we can return to them).

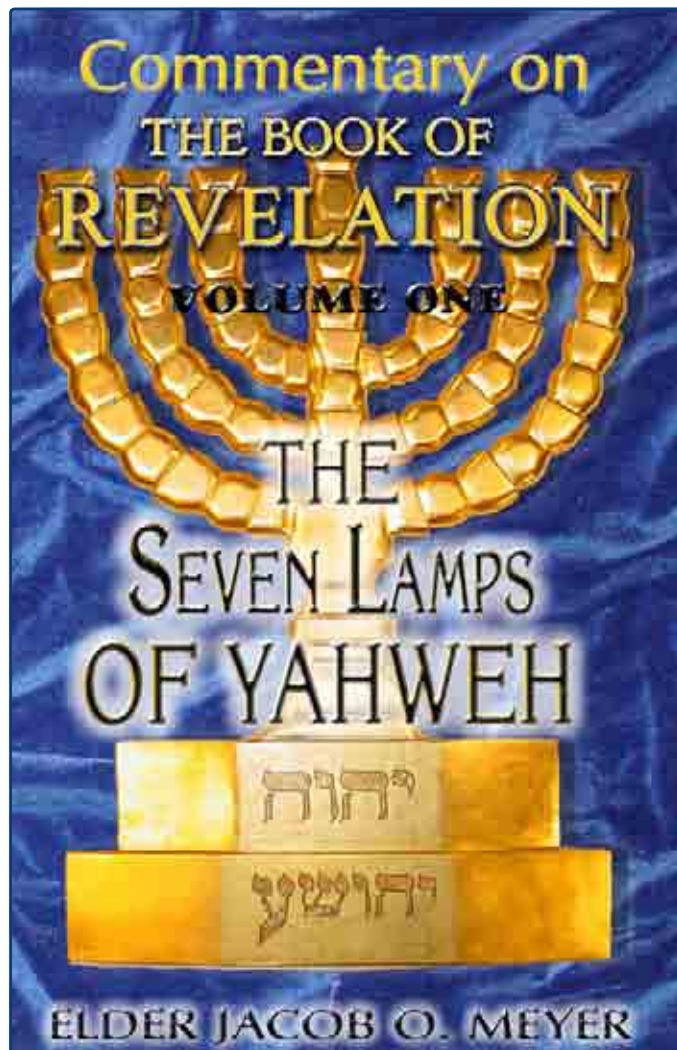
However, the text of this volume was maintained in strict majesty of expression as befits the Word of our Heavenly Father Yahweh and His Son, Yahshua the Messiah. We have not resorted to the modern corrupt slang common in American English. While striving to make the text of the Bible more understandable for the modern reader, the majesty with which the Bible should be comprehended was not sacrificed; therefore, this text emphasizes our need to think of our Heavenly Father and Messiah on a higher level. We hope you will enjoy **The Sacred Scriptures, Bethel Edition**. Read and accept it as the very Word of our Heavenly Father Yahweh.

May Almighty Yahweh by His Holy Spirit bless all who read His Word and come to love it more deeply with each passing day. In Yahshua the Messiah’s Name, HalleluYAH!

Jacob O. Meyer, Editor

The Seven Lamps of Yahweh

by Elder Jacob O. Meyer



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from the beginning.”*

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