



THE
SACRED NAME
BROADCASTER

5/2015

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An *Assemblies of Yahweh* publication.
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May 2015
Volume XLVII, Number 2

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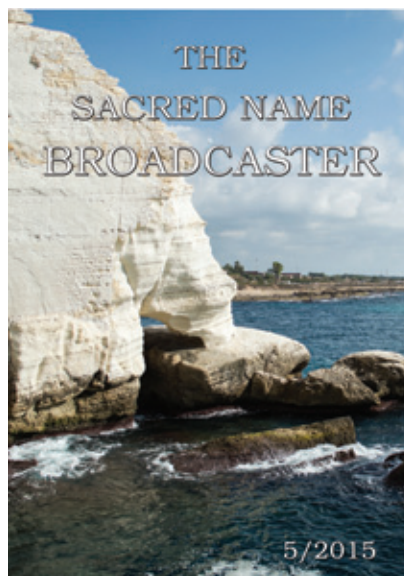
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The **Sacred Name Broadcaster** is published monthly by the Assemblies of Yahweh, Bethel, PA 19507. Your subscription has been paid by the willing co-workers of this ministry who are concerned that this message of salvation should be made available free of charge to all the world as a witness before the Second Coming of Yahshua the Messiah. While no charge is ever placed upon this publication, CONTRIBUTIONS (all of which are tax deductible) are gratefully accepted to help defray expenses. We hope you will share in making this information available to others.

All quotes in **The Sacred Name Broadcaster** are from **The Sacred Scriptures, Bethel Edition**, 1981, Assemblies of Yahweh, Bethel, PA 19507, unless otherwise stated. All translations of the Bible quoted herein have been corrected to be consistent with the oldest available manuscripts. Copies of **The Sacred Scriptures, Bethel Edition**, are available. For information about purchasing your copy, write to Assemblies of Yahweh.

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Founder and Author: Elder Jacob O. Meyer



Our Cover:

Yahweh told Abraham that his descendants would be as the sand of the sea for multitude, although Abraham was childless at the time. Abraham believed Yahweh, however, and it was reckoned to him for righteousness.

“By faith Abraham, when he was called, obeyed to go out to a place which he was to receive for an inheritance....” (Hebrews 11:8).

Do you have faith to the saving of the soul, Hebrews 10:38-39? Our Faith and baptism in Yahshua the Messiah (who was of Abraham's seed) allows us to claim the promises made to Abraham.

“And if you are the Messiah's, then you are Abraham's seed, heirs according to promise.” (Galatians 3:29).

Names:

- Holy
- Profane
- Common
- Translated
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Which?

by Elder Jacob O. Meyer

A subscriber to **The Sacred Name Broadcaster** sent us a copy of **The International News** published by the C. of G. International, July, 1981. He designated, for the comment of this author, an article entitled "Are 'J-sus' and 'Chr-st' Pagan Names?" The author of that article was Tom Driver.

I promised to reply to several such articles that have been published in a seemingly determined effort by people who do not accept the Sacred Name to confuse, discredit, or refute the Sacred Name doctrine. Since none of the objections are meritorious where sound scholarship and research are concerned, such calculated opposition must be laid to rest.

Let us carefully examine what the author says. To begin his article, the author offers the following quote: "Statement of belief by some groups: 'The word [J-sus] comes from Zeus, a pagan Greek g-d, and the word [Chr-

st] comes from Krishna, a Hindu g-d. We should use the original name Yeshua and the anglicized Messiah from the Hebrew for anointed one.'"

To introduce his article, the author bases his entire premise upon a fallacy. He neglects to support, with bibliography, this contention which he forthrightly declares to be statement of belief, presumably the statement of belief of all groups using the Sacred Names.

No one who has thoroughly studied the doctrine of the Sacred Name would make such an unenlightened statement, like insisting upon the original Hebrew name as being "Yeshua" and "anglicized Messiah." The author follows by saying: "The sincerity of those making such a statement is not in question, but the veracity of the statement is." That's certainly a revealing statement. Those who have made an objective study of this subject can readily disprove the conclusion to which he

has obviously jumped before presenting any evidence. In fact, such a tactic will strongly influence the one reading the article at its very outset, creating a certain amount of bias before the facts are presented. But that is what the author set out to do. In other words, he inflexibly insists now that *Yeshua* is the original Hebrew name for the Messiah. It certainly is not! We can prove that conclusion to anyone who is open-minded.

Anyone who has researched the subject of the Messiah's actual Name, which He bore during His lifetime on earth as a human being, will recognize the fact that His Name was Yahshua. Matthew 1:21 presents the definition of the Messiah's Hebrew Name. You'll find that His Name means "He shall save His people from their sins." *He* stands for the Almighty Heavenly Father YAHWEH; *shall save* is from the Hebrew verb (ישע) from which comes

the name of the Israelite general Hoshea (some also point to the verb (הִשְׁתַּחֲוֶה). *His people identifies Israel as the people of Yahweh. Sin defined means the transgression of the Law, 1 John 3:4.*

Consequently, the Messiah's Name means *Yahweh shall save* or *Yahweh is salvation*. Why is the meaning of the Name so important and presented near the very beginning of the book by the Apostle Matthew?

The evangel was preached to the Jew first and then to the Gentile. Israel was a people of the book. They were familiar with the study of the Bible in the Hebrew language. Notice carefully what the Apostle John indicates near the beginning of his evangel concerning the thrust of the Messiah's mission. **"He came to his own, and they that were his own received him not."** (John 1:11). Yahshua's assignment was to go to the Jews first, and this is also what the Apostles were sent to do. Paul reveals this in Romans 1:16 and Galatians 2:9. Paul, you will remember, always went to the synagogue first throughout his ministry to give the Jews an opportunity to hear the message of salvation in Yahshua the Messiah.

Knowing that the Apostolic Assembly revered the Savior's True Name and knew the meaning attached to it (since all Hebrew names have a meaning), we must closely examine the records of the Apostolic Assembly for proof regarding the Name of the Messiah. There, evidence will emerge to clear up the question of the Messiah's True Name. But the next question is: "Will we then yield to this evidence?" You must answer this for yourself.

Irrefutable proof comes to us most reliably in Eusebius' **Ecclesiastical History**. The dating of this work is early fourth century, and its authenticity uncontested by scholars. The following will be a quote from that history.

"It is now the proper place to show that the very name of [Yahshua], as also that of [Messiah], was honored

The evangel was preached to the Jew first and then to the Gentile. Israel was a people of the book. They were familiar with the study of the Bible in the Hebrew language.

by the pious prophets of old. And first, Moses himself, having intimated how exceedingly august and illustrious the name of [Messiah] is, delivering types and mystical images, according to the oracle which declared to him, 'See that thou make all things according to the pattern which was shown thee on the mount,'—the same man whom, as far as it was lawful, he had called the high priest of [Yahweh], the self-same he calls [Messiah]. And in this way, to the dignity of the priesthood, which surpasses with him, all superiority among men, as additional honour and glory, he attaches the name of [Messiah]. Hence he evidently understood that [Messiah] was a Being divine. The same Moses, under the divine Spirit, foreseeing also the epithet [Yahshua], likewise dignifies this with a certain distinguished privilege. For this name, which had never been uttered among men, before Moses, he applies first to him alone who, by a type and sign, he knew would be his successor after his death, in the government of the nation. His successor, therefore, who had not assumed the appellation [Yahshua], (Joshua), before this period, being called by his other name Oshea, which his parents had given, was called by Moses [Yahshua], Jehoshuu, Joshua). Num. xm 16. This

name, as on honourable distinction, for superior to any royal diadem, was conferred on Joshua, because Joshua [pronounce Joshua—Yahshua] the son of Nun bore a resemblance to our Savior, as the only one after Moses, and the completion of that symbolical worship given through him, that should succeed him in a government of pure and undefiled religion." Ch. III, pp. 21-22.

Why is it, then, that if all people of the Apostolic Assembly knew that the Messiah bore the same name as the Israelite general of the Old Testament, Yahshua, that people today who claim to be sincere students of the Word ridicule that Hebrew Name? Certainly if we take Numbers 13:16 where Moses renamed his disciple Hoshea—Yahshua, and we eliminate the erroneous vowel points, which were added later, there is absolutely no alternative but that we arrive at the Name YAHSHUA.

Yeshua is not identical at all to the Name Yahshua, because it rejects the Name of the Heavenly Father Yahweh, whose poetic abbreviation serves as the first part. If we eliminate the Name *Yah* from the Name *Yahshua*, there remains only *shua*. The term *Yeshua* is a verb whose root is found in *yasha'* (יָשַׁע) as we have stated previously. Consequently, the term *Yeshua* is then merely a Hebrew verb WITHOUT REFERENCE to the Name of Yahweh (or Yah) which was designed to give us eternal life and everlasting existence! Remove the reference to the Name of Yahweh, and no eternal life is attached any longer to salvation. Anyone can save another from a peril, but it is only the power of the Holy Spirit of Almighty Yahweh, our Heavenly Father, that comes in the Name of His Messiah (John 14:26) that will save the lost soul of an individual for all eternity. Haven't you ever wondered at the use of the clause—"J-sus Saves"? That doesn't mean anything—but "Yahshua Saves" does!

Before we neglect that fact, let us once again concentrate upon the very plain, forthright statement in

Acts 4:12. **“And in none other is there salvation: for neither is there any other name under heaven, that is given among men, in which we must be saved.”** How can several names (or even variations) bring salvation to the Truth-seeker? Obviously, no other Name has sufficient power to save because salvation must come at the command of the only True and living Mighty One—Yahweh.

It is very surprising to discover that Mr. Driver then goes through an explanation of the Hebrew letters forming the name Yeshua, complete with the Hebrew letters and vowel points! You will recall that previously I discussed the ridicule heaped upon the editor by another author of the same **International News** in which he ridicules people who research the letters and vowel points of the Hebrew texts, especially concerning names! What a glaring inconsistency!

Or is it not revealing an integral partiality, or bias, against this doctrine? Obviously, both these authors are bent upon proof-texting their pet inclinations, exposing their obvious bent rather than to research the subject impartially and with an open mind and then form a correct, inductive conclusion. Such an approach will lead to errors in doctrine, by taking the deductive approach of proof-texting to support what you have already decided to believe. Such an approach leaves one open for swallowing up other grave fallacies in the broad spectrum of religious doctrine.

Let us take a careful look at the form *Yeshua*. Can anyone refute the scholarship found in the **Kittel Theological Dictionary**? Some have tried to do this in the past, but the articles contain a very accurate discussion on the facts relating to the various word studies given. **The Kittel Theological Dictionary of the New Testament** under the term *J-sus* contains the following: “1) the Greek form of a list of Old Testament characters who in pre-exilic Hebrew are called [Yahshua]

(יהושע) and usually after the exile [Yeshua] (ישוע).”

Is there a reason, we must ask, why this change came about? By scanning ahead a little further in the article, we find the plainly given reason: “Once the Jews came under Greek influence we note a tendency to replace, or to translate, Greek names by similar sounding Greek names(!). For example of the latter, c.f. the family of Dositheos, whose son and nephew are both called Mattathias (Matthias)

“*With the second century A.D. [should be B.C.E., Before Common Era] Yeshua or Ἰησοῦς disappeared as a proper name. In rabbinic literature, [Yeshua] (ישוע) is found only as the name of the ninth priestly class, elsewhere we always have the full [Yahshua] (יהושע) which is borne by quite a number of rabbis....*” Ἰησοῦς may still be found in the catacombs. Ἰησοῦς, on the other hand, is not found there, although the form *Gesua* and the feminine *Gesues* occurred in *Venusia* in the sixth century B.C.E. At a later date the name [*J-sus*] is rare as a proper name. When we add to this the fact that [*J-sus*] of Nazareth is almost always called ישוע in Rabbinic writings, we are confronted by a problem which demands explanation [!]. The full form in the Rabbis might be a return to the biblical form, but the short form [*Jose*] instead of the biblical [*Joseph*] maintained itself some centuries longer. To regard [*Yeshu*] as merely a transcription of the Greek Ἰησοῦς creates both linguistic and material difficulties. [Sigma] is usually transcribed samech, and the [final sigma] ending is usually carried over; it is also hard to suppose that the Rabbis had to learn the name *Jesu* from the Greek church....

“*The full form [Yahshua] in Hebrew is a sentence name, in which the subject comes first and represents a form of the [holy] Name [Yahweh] יהוה, and in which the verb is a subsidiary form of the verb ישע [yasha] which is also found in names like ... and which means ‘to help’ . . . The Rabbis too, were aware of the two*

parts of the name, . . . The [yothe] thus indicates the tetragrammaton or its abbreviation. The shortened form [Yeshua] no longer expresses the Theophoric element clearly, directing attention simply to the verb [Yasha]...”

It should be candidly obvious to us by this time that the form *Yeshua* came into existence when the Jews originated their doctrinal decision to substitute for the Name *Yahweh*. We have already discussed in many different places of our publications, the historical setting of this rejection. It was about the time that Alexander the Great journeyed down along the coast of the Holy Land toward Egypt and probably met with Simon the High Priest (when he was known as the Righteous), that the Name *Yahweh* was deliberately hidden from the people so that profane or common people would no longer be able to pronounce it. (See **Jerusalem Talmud**.) It continued to be spoken, however, 10 times during the Day of Atonement ceremonies in the Temple, even up to and beyond the Messiah’s era or until the destruction of the Temple in 70 CE.

In the book, **J-sus of Nazareth** (1944-MacMillan, New York), Dr. Joseph Klausner finds much basis for the actual existence of *Yahshua*. In his discussion of the Hebrew sources, he makes the following statement (page 49). “*Miriam brought forth a son and called him Yehoshua [of course he retains the corrupted vowel points] after the name of her mother’s brother; and this name was corrupted to Yeshu. The child learnt much Torah from an able teacher and distinguished scholar; but he proved ‘an impudent child,’ and on one occasion he passed in front of the sages with uncovered head....*

“*[Yahshua] then fled to Jerusalem and in the Temple learned the ‘Ineffable Name’....*

“*Nothing in the [Evangelists] was denied: it was only perverted into a source of ridicule and blame. The Jews of the Middle Ages did not deny that [Yahshua] worked miracles, but (and this shows their state of mind*

There is no reputable theological work, Bible dictionary, or word dictionary that will contend for the originality or the authenticity of either of the names J-sus or Yeshua. Why then try to confuse, proof text, and contend?

at the time) agreed that he really did do so, but it was by use of the 'Ineffable Name,' by magic and with evil purpose." (Page 53).

There is no reputable theological work, Bible dictionary, or word dictionary that will contend for the originality or the authenticity of either of the names J-sus or Yeshua. Why then try to confuse, proof text, and contend? The etymology of J-sus, according to **Webster's New World Dictionary of the American Language**, Second College Edition, is as follows; "[LL. (Ec.) Jesus (Gr. (Ec) Iesus (Heb. yeshua', contr. of yehoshua (Joshua), help of Jehovah <yah, Jehovah'+hoshia, to help]."

All of these facts, and volumes more, were researched by the editor of this publication before he arrived at the conclusion that we must use the Messiah's original Hebrew Name, YAHSHUA, if we desire to obtain salvation. J-sus will not do. We must get back to the original Sacred Name!

You will notice that the Name *Yahshua*, or its contraction, due to misguided reverence by the Jewish Ecclesiastical authorities, bears the [ʃ] (pronounced 'sh'). Actually, no *sh* sound appears in Greek, and, therefore, you would immediately get a corrupted form of the Name if you ever tried to transliterate Yeshua, as Mr. Driver insists. It has been the continued insistence of the editor of the **Sacred Name Broadcaster** magazine that this seriously flaws the name J-sus as it might appear in any form in the Greek language. In addition, the Greeks commonly add the nominative suffix to names, which again introduces an element that is not truth. Consequently, this alone (even if we are to see the

form J-sus as being derived from Yeshua—which it isn't) brings a most serious discrepancy upon the use of that name. Don't ever forget what you read in the **Webster's Dictionary**. This is truth if only you can bring yourself to accept it. The name J-sus is not derived from a contraction of the original form, *Yahshua*.

However, just as we read in the **Kittel Theological Dictionary**, the Greeks like to pronounce names according to those with which they were familiar. Dr. F. F. Bruce, writing along this same thought in his noted work, **The Books and the Parchments**, said as follows: "*It is not always realized that the New Testament writers' task of recording the [Good News] in Greek was made easier because the Septuagint already existed. They did not have to invent a Greek theological vocabulary; such a vocabulary lay ready to hand in the Septuagint. The general religious vocabulary of the Greek language was pagan in character, but several elements of that pagan vocabulary had been taken by the Alexandrian translators and used as equivalents of the great words of Old Testament revelation. Thus it came about that in Greek-speaking Jewish circles these words did not bear their original pagan significance but the new significance which they acquired from the Hebrew vocabulary which they represented.*" (Page 153; para. 3).

You can see how Dr. Bruce straightforwardly declares that the theological vocabulary of the New Testament is primarily pagan in origin. When we view the Messiah's Name from a broad, diachronic perspective alongside the Name

of the Israelite general of the Old Testament, *Yahshua* (Joshua), we must ask the question; "When did the form *Iesus* enter the Greek Septuagint and later, the New Testament?" The scholarly treatment of the Septuagint as a matter of fact, uses *Josua*, which is about as close to a transliteration of the Name *Yahshua* as you can come, in the Greek. We have already seen that the Greeks tried to give foreign names a Greek pronunciation. Why not then pronounce the Name of Israel's Savior like Zeus, the savior of the Greeks!

Mr. Driver makes the statement: "*Therefore, to say that J-sus is etymologically closer to Zeus is unfounded.*" It is an established fact that ancient Greek writing was not as standardized as what it is today. Ancient manuscripts sometimes substituted different letters which phonetically resembled each other. We could cite examples to prove this.

Dr. A. T. Robertson, in his noted work, **The Grammar of the Greek New Testament in the Light of Historical Research**, comments as follows in his chapter on *Orthography and Phonetics*, page 177. "(a) *The Ancient Literary Spelling. The difficulty is much increased by the comparison of the phonetic spelling of the modern vernacular with the historical orthography of the ancient literary Greek... For most of the history of the Greek language, no lexicons or grammars were in use. There were schools and books on the one hand and popular usage on the other. The movement of the Atticists was just the opposite of the modern phonetic spelling movement in English. The Atticists sought to check change, rather than hasten it.*

It is to be remembered also that the Atticists were the cloister copyists of the ancient Greek writings and the New Testament. Later copyists reflect local types, 'some more conservative, some less so. . . In simple proof, one has to be less dogmatic these days concerning what could or could not have been in the past. Breasted calmly assures us that before 3,000 B.C.E., 'the alphabetic signs, each of which stood for one consonant, were in use in Egypt,' he adds. 'Had the Egyptian been less a creature of habit, he might have discarded his syllabic signs 3,500 years before [Messiah], and have written with an alphabet of 24 letters...' Moulton adds that the New Testament writers had to 'choose between the literary and illiterate Greek of their Time,' and 'an artificial orthography left the door open for not a few uncertainties.' "

The following is from the section (F.) Interchange and Changing Value of Consonants, P. 217. "Greek letter zeta displaces sigma in a few words. Voiced [sigma] in union with voiced consonants had the sound of 'Z', and Zeta was pronounced [SD]. But in the New Testament period, the [Zeta] is changing with the 'ds' sound to 'z'...The most notable feature of all is, however, that the Attic and the Boeotian 'll,' did not hold against the [Ionic sigma] (though Thucydides and the Tragic poets used Isigma). Papyri, inscriptions and the New Testament manuscripts all unite in using [sigma sigma] as the rule, though all occasionally have [Tau tau]. It does not seem possible to reduce usage to an intelligent rule." Pages 217 & 218.

As a consequence, it should be obvious to the student and researcher that absolute rules (as far as phonetics were concerned) illustrate that Greek writings before and at the time of the production of the New Testament were more fluid than what modern day critics would like us to believe.

This fluid state of Greek writing has probably led to the aberration that you find in Luke 4:27. "And

there were many lepers in Israel in the time of Elisha the prophet; and none Of them was cleansed, but only Naaman the Syrian."

By noting verse 25, the word there reads *Elias*. If that means *El is Ia*, a transliteration of *Yah* plus the nominative sign, would not then *Eliseus* mean *My El is Zeus*? The author here calls for proof of his conclusion upon the fluid state of the Greek writings. The point is *Eliseus* is not a transliteration of *Elisha*.

From the photocopies of an appendix from a volume dealing with mythology (bibliography missing) comes the following statement. "Only in a few localities, notably in Crete. does any form of the name of Zeus survive, but the g-d, lives under the title *Theos*, a title so conveniently equivocal that the Christian can use it without heresy and at the same time square perfectly with ancient pagan beliefs." Do we wish to adopt paganism or do we earnestly desire to sanctify the True, revealed personal Name of our Heavenly Father and the Name of His Messiah, *Yahshua*? (Matthew 6:10).

Is it not, then, paradoxical that the **Kittel Theological Dictionary**, volume 3, pg. 67 (Article *Theos*), leaps to the same conclusion as did the appendix previously quoted? "In this use he [Homer] is sometimes thinking of divine being and work in general, sometimes of a particular g-d and sometimes specifically of Zeus." As we continue reading through the article in **Kittel** we find this significant quote. "The Greek concept of g-d is essentially polytheistic, not in the sense of many individual g-ds, but in that of an ordered totality of g-ds, of a world of g-ds which e.g., in the divine slate of Homer, forms an integrated Nexus. This view naturally gave strong support to the term [*Theos*]. Indeed, it brought it into prominence, and it found its finest expression in the person of Zeus...."

Time and time again in the article on *Theos*, **Kittel** equates Zeus to *Theos*. Why? Does not the mind of

the ancient Greeks want to see their g-d Zeus as being similar to other mighty ones? Can you not then see a clear relationship between Zeus and J-sus? Let us proceed further.

By perusing no. 2203 in the Greek Dictionary found in the back of **Strong's Concordance** we discover that the name *Zeus* had two different pronunciations. The one was *Dzuyooce* and the other one *Deece*. The first one reflects the zeta while the other calls upon a delta. This is firmly established in the **Greek-English Lexicon** by Liddell & Scott which shows that there was a variation of pronunciations for Zeus. It would seem to the editor as though the word "J-sus" was a combination of these two variable pronunciations for Zeus.

In addition, Zeus is worshiped under the name Dionysus, the eternal boy. You'll notice the suffix "sus," should reflect Zeus because the "dia" at the beginning reflects one variation of the pronunciation of his name (deece). Interestingly, "sus" is the genus of swine (*sus scrofula*). Swine was offered upon the altar in Jerusalem when it was dedicated to Zeus Olympus during the era of Antiochus Epiphanes. See 2 Maccabees 6:1-11 and Josephus, Antiquities XII, 5; r.

Regarding the association of the word *Krishna* with Chr-st, the book, **The Mythology of All Races**, Louis Herbert Gray, Editor; Cooper Square Publishers; New York, 1961; Vol. 6; p. 177, contains the following quote: "Nevertheless, there is evidence that the Christian religion did not fail to affect the theology and cult at *Krsna*, whose name is pronounced as *Krsta* in many parts of India at the present day and whose bright and cheerful religion with its pronounced theism and its doctrine of faith was naturally akin to Christianity in far greater degree than Buddhism, Jainism, or Saivism with its especial devotion to ceremonies and ascetic practices." We might continue reading further from the passage which clearly demonstrates a relationship between the Messiah of the New

Testament and various traditions of Krishna worship. Remember that Greek and Sanskrit, languages of India, are Indo-European languages and very closely related. This came to the author's attention many years ago when he read the book entitled, **Mythology Among the Hebrews and Its Historical Development**. Dr. Goldzhier, one of the editors of the **Old Jewish Encyclopedia**, clearly draws many parallels between Greek and Sanskrit words that relate to mythology.

Quite puzzling and surprising is the posture of some religious organizations. Claiming to be Bible students, they will, nevertheless, out of hand reject a return to the original texts of the Bible (as closely as we can return to them) for our doctrine. Surprisingly, ministers who are pledged to preach the Word will instead preach against what is contained in the inspired sacred Scriptures. Perhaps they don't want to step out of worldly religion as we are required to do to please the Almighty Heavenly Father Yahweh. The reason for this could be that they desire worldly popularity. But whatever it is, these errors that are being promulgated by worldly ministers are adversely influencing the salvation of many innocent souls. People look to preachers of the Word for guidance. But just as Jeremiah 8:8-9 says: **"How do you say, We are wise, and the law of Yahweh is with us? But, behold, the false pen of the scribes has worked falsely. The wise men are put to shame, they are dismayed and taken: lo, they have rejected the word of Yahweh; and what manner of wisdom is in them?"** Obviously, this text refers to these teachers who are leading modern Israel astray.

In the article, Mr. Driver insists as follows: *"Also, to say we shouldn't translate names is unscriptural."* The translation, or interpretation, of names as an aid to better biblical understanding is not unscriptural. But by his very statement, a translation is no longer a name! IT IS

UNSCRIPTURAL to tamper in any way with the Name of His Messiah, Yahshua, our Savior and Redeemer, in whose Name alone comes salvation. Should we not refuse to call Abraham—Larry, Isaac—Bob, or Jacob—George? Why then NOT use the True Name of the Almighty? Should we not be consistent? If we transliterate (bring across the actual sound of some names), should we not be even MORE considerate of our Heavenly Father and His Messiah?

We must ask ourselves when the doctrine of interpretation, rather than transliteration, was put into the Sacred Scriptures. As a matter of fact, it wasn't. So, here is a point you can't hang on to desperately as a drowning man clutches at straws. Let us be faithful to the Word!

Regarding the term *Chr-st*, I would like to introduce here a quote from yet another scholarly book. The quote is from Dr. Morton Enslin, a widely known Christian scholar. *"This practice, so meaningful in Hebrew circles, was unknown in the Greco-Roman world. The Greek translation of [Messiah] was [Christos]. But to the Greek the connotation was very different. It was far from descriptive of king or priest-making. Rather, oil was a remedy for relief or a cosmetic. Thus [Chr-st] would naturally suggest an invalid smeared with medicated oil or a fop prettied up with paint and powder. Thus although there is a very real problem as to how this term first came to be applied to [Yahshua] at Nazareth..."* (Once More, the Messiah, Essays on the Occasion of the Seventieth Anniversary of the Dropsie University, 1979, Pg. 50).

The Assemblies of Yahweh has diligently sought to prove all things and hold fast to that which is good (1 Thessalonians 5:21). It is regrettable that other ministers and authors do not maintain such high principles! The tragic part is that by removing the True, revealed Name of the Messiah, which alone means *salvation*, Satan the Devil has influenced people to remove from them the key of knowledge which

will unlock salvation (Luke 11:52). In other words, plainly stated, those who are not truly committed to Yahweh's Truth will reap the harvest of eternal death; they will not be saved.

Since much has been written against the use of the Sacred Name, I would like to urge all who receive **The Sacred Name Broadcaster** to write in to the Home Offices of the Assemblies of Yahweh and request information on how you may obtain a copy of our book, **The Memorial Name Yahweh**. We feel certain that this book will forthrightly present the facts clearly and straightforwardly as they should be presented, so that you can make your own decision without being influenced by those who reject the Truth of the Bible.

Yahweh says His Name is holy (Psalm 33:21; 99:3). He says all of the mighty ones of the nations are idols (Psalm 96:5). Yahweh alone is Elohim. We must not profane His great Name (Ezekiel 36:20-23). In common usage during Israel's monarchy, the Sacred Name Yahweh was used in worship and everyday expression, as **Sacred Name Broadcaster, Prophetic Trends** sections, have pointed out. Names are not translated. Why not translate the name Satan? Why only translate the Name of the One who holds eternal life? Why substitute different names for the True Mighty One, Yahweh? Prayerfully read Isaiah 42:8 and 1 Corinthians 8:4-7. Will you walk in the names of their pagan idols to destruction (Micah 4:5)? What will be your personal decision? Which road will you take from here? You must decide!

It is my opinion that you cannot go wrong by going back to the original texts (as closely as you can return to them) and then, knowing, using, and calling upon the Name revered by our forefathers, the Israelites. Remember, archaeology is proving repeatedly that the Name of Yahweh was in common, general use in ancient Israel. Why shouldn't those who are Truth seekers today use it also? SNB



TRUTH GAINS MOMENTUM

by Elder Jacob O. Meyer

The Sacred Name Broadcast, which forms the basis for the Assemblies of Yahweh, dates from the year 1966. Forty-nine full years have now elapsed since the radio voice first began to sound forth the Truth of the Sacred Scriptures and the herald of the coming Kingdom of Almighty Yahweh, our Father in Heaven, through the authority of His Son, Yahshua the Messiah. It was January 1966, almost five decades ago, that the first **Sacred Name Broadcast** was produced by the author. It was aired on the first Sabbath of February 1966.

Since then, millions of people have heard the sacred Name Yahweh for the first time through the medium of radio, our expanding program of television, and the printed page. Over the years, many individuals responded to this end-time message of salvation, and the Assemblies of Yahweh organization grew from that little mustard seed.

The Sacred Name Broadcast and our printed literature have had quite an impact! This ministry has literally shaken nominal christianity to its roots! We have learned that GROUPS of believers in different ch-rches have now accepted the sacred Name Yahweh, and are using it exclusively in their worship. They now clearly understand from the Sacred Scriptures that worship in the sacred Name is of VITAL importance to our salvation. They

understand that the Sacred Name authentically appears in the inspired Scriptures and cannot logically be repudiated by anyone.

In Revelation 2:9 and 3:9, the True Worshipers are warned to beware of those who say they are Jews, yet are not. Much speculation has been directed toward solving this puzzling statement, yet the solution becomes so simple if we define the name used. The word *Jew* is an abbreviation for the biblical name *Judah*, and it means *he shall praise Yahweh*, Genesis 29:35. ONE WHO PRAISES YAHWEH is a WORSHIPER OF YAHWEH, and this definition is acknowledged in the **Jewish Encyclopedia**. Therefore, those who say they are Jews and are not refers to worshipers who say they are praising the True Almighty, but they are not. They follow the practices of the synagogue and call the Almighty by a substitute name. As you know, nominal Christianity has followed Judaism in this unscriptural practice of substituting a different name for the Almighty than what He calls Himself in His Word.

The Name Yahweh was not unknown to the people of the Messiah's time. Yahshua Himself came to reveal and restore the Name of Father Yahweh to pure worship, John 17:26.

A note that appears in the Herbert Danby translation of the **Mishnah** (page 165) explains Leviticus 16:30.

"The final word, [L-rd], [but actually Yahweh], was PRONOUNCED BY THE HIGH PRIEST AS IT WAS WRITTEN AND NOT, as USUALLY, BY A REVERENTIAL PSEUDONYM OR ALTERNATIVE DIVINE NAME SUCH AS ADONAI." (Emphasis ours.) Note 9 on this same page explains how the people responded as they heard the Sacred Name pronounced. *"On hearing [the Almighty's] name expressly PRONOUNCED."* The statement on page 169, to which this note refers reads as follows: *"And when the priests, and all the people who stood in the Temple court, heard the Expressed Name come forth from the mouth of the High Priest, they fall down on their faces, and say, 'Blessed be the Name of the glory of His Kingdom forever and ever.'"*

In the book, entitled **Eschatology**, written by Professor R.H. Charles, the author makes the following revealing statement: *"We shall throughout these studies revert to the original pronunciation of the divine name YAHWEH. Owing to their dread of misusing this name (Exodus 20:7, Leviticus 24:11), the Jews avoided pronouncing it with its legitimate vowels, and supplied its vocalization from Adonai; or where this word had appeared immediately before, with the vocalization of Elohim."*

"From an IGNORANCE OF THESE FACTS, the FALSE PRO-

NUNCIATION JEHOVAH was introduced through a Sixteenth century scholar, Petrus Galatinus, in his work *De Arcanis Cacholicae Veritatis*, 1518. (See *Marti Gesch. d. isr REL* p. 60). The **TRUE PRONUNCIATION** is **ATTESTED** by Clement of Alexandria ('IAOUE'), and Theodoret ('IABE'), not to speak of authorities of an earlier date." A note given here directs the reader to **Encyclopedia Biblica III 3320 SQ.** (Be advised that these Greek authors transliterated the pronunciation of the Tetragrammaton, as did Origen in the second column in his Hexapla.)

Numerous earlier sources confirm the use of the Name Yahweh. You may find these sources in many research works. (Have you read our free article **Seven Ancient Witnesses, Seven Thousand Witnesses, Testifying to the Name Yahweh?** If not, write for a free copy immediately, to the Assemblies of Yahweh, PO Box C, Bethel, PA 19507.)

Not so widely known, however, is the true Name of the Messiah. Nevertheless, in just the past few years, reliable, unimpeachable corroboration has been emerging to prove His Hebrew Name. He had a Hebrew Name—not a Greek or Latin substitute. Matthew 1:21 gives the definition of it in our Bibles (He—Yahweh, shall save—Yasha, or Hoshea (Hebrew verbs of similar meaning), His people—Israel, from their sins—transgression of the Law). Therefore, the Messiah's Name *Yahshua*, means *Yahweh is salvation*.

Dictionaries, Bible dictionaries, and lexicons clearly establish that the Messiah's Name was actually *Yahshua* (sometimes spelled *Joshua*, but with the former identical pronunciation). A widely recognized Greek lexicon, **A GreekEnglish Lexicon of the New Testament, and Other Early Christian Literature**, which was a translation of Walter Bauer's **New Testament Greek Lexicon**, done by William F. Arndt and F. Wilbur Gingrich,

O righteous Father, the world knew you not, but I knew you; and these knew that you did send me; and I made known to them your name, and will make it known; that the love with which you loved me may be in them, and I in them.

JOHN 17:25-26

published by the University of Chicago Press, copyright 1957, clearly states that the Savior's Name was "Joshua." They intend, however, to make J-sus an attempted transliteration of *Yeshua*, a form they recognize as a later form of Joshua. In his shorter lexicon of the Greek New Testament, Dr. Gingrich writes, "*J-sus, Greek form of the Hebrew form Joshua, or later, Jeshua.*" This book was first copyrighted in 1957. It may interest you to learn that most authorities will dispute the fact that J-sus is Greek. Most will accurately state that J-sus is LATIN. IESOUS is Greek, a possible, but improbable (to us) rendering of the late variation *Jeshua*. Be that as it may, it is IMPERATIVE that we return to the original Name of our Messiah for an accurate transliteration into English. We cannot take a detour journey through several languages for our English transliteration and yet expect to remain grounded in the Truth.

One of the fallacious points, which opponents of the Sacred Name doctrine usually employ in their arguments, is that the New Testament was written in Greek. But we shall let the historical records demolish this argument later.

Dr. James Munson, noted professor of Holy Land Geography and Archaeology, in his book, **The Land Between**, stated that the Hebrew form of the Messiah's Name is *Joshua* [*Yahshua* is, however, a better vocalization]. During his lectures, he has made the statement that the

Messiah never heard Himself called J-sus while He walked this earth.

Eusebius, in his book **Ecclesiastical History**, clearly states that the Messiah's Name was *Yahshua*. Although the author has quoted this passage several times in various Assemblies of Yahweh publications, it is imperative that we repeat it again for those new subscribers who have recently entered the mailing list. However, review is never harmful even for those who have read it previously. Let us allow this message to speak directly to our hearts and minds.

"It is now the proper place to show that the very name of [Yahshua], as also that of [Messiah], was honored by the pious prophets of old. And first, Moses himself having intimated how exceedingly august and illustrious the name of [the Messiah] is, delivering types and mystical images. according to the oracle which declared to him, 'See that thou make all things according to the pattern which was shown on the mount,'—the same man whom, as far as it was lawful, he had called the high priest of [Elohim], the self-same he calls the [Messiah]. And in this way, to the dignity of the priesthood, which surpasses with him, all superiority among men, as additional honour and glory, he attaches the name of [Messiah]. Hence he evidently understood that [Messiah] was a Being divine. The same Moses, under the divine Spirit, foreseeing also the epithet [Yahshua], likewise dignifies this with a certain

distinguished privilege. For this name, which had never been uttered among men, before Moses, he applies first to him alone who, by a type and sign, he knew would be his successor after his death, in the government of the nation His successor; therefore, who had not assumed the appellation [Yahshua], (Joshua), before this period, being called by his other name OSHEA [Hosea], which his parents had given, was called by Moses [Yahshua], [Jehoshua, Joshua] Num. xiii 17. This name, as an honourable distinction, far superior to any royal diadem, was conferred on Joshua, because Joshua the son of Nun bore a resemblance to our Savior; as the only one after Moses, and the completion of that symbolical worship given through him, that should succeed him in a government of pure and undefiled religion. Thus Moses attaches the name of our Saviour [Yahshua the Messiah], as the greatest honour to two men, who, according to him, excelled all the rest in virtue and glory; the one to the high priest, the other to him that should have the government after him. But the prophets that lived subsequently to these times, also plainly announced [Messiah] before by name; whilst at the same time they foretell the machinations of the Jews against him, and the calling of the Gentiles through him. Jeremiah bears testimony, speaking thus: 'The breath (the spirit), before our face, [Messiah the Master], was taken away in their destructions; of whom we said, under his shadow will we live among the nations.' Lam. iv. 20. David also, fixed in astonishment, speaks of him as follows: 'Why do the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against [Yahweh] and against his [Messiah]. To which he afterwards adds, in the person of [Messiah] himself: [Yahweh] said to me, thou art my son, this day have I begotten thee; ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for

thy possession.' Ps. ii."

Many times, we have hoped that evidence in the form of an original Hebrew New Testament, or a copy, would finally emerge from the dusty ages of antiquity to substantiate the Name of the Messiah Yahshua. Up to this point, none has yet emerged, except for such historical records like those that we have just quoted. But it seems like in these days, more information is constantly appearing. We could continue quoting from the mounting array of scholarly sources to prove the Messiah's Name, but the case is amply proven everywhere you turn. No scholarly source refutes our contentions.

It is imperative that we know and use the Savior's True Name, because of what we find in Acts 4:12. **"And in none other is there salvation: for neither is there any other name under heaven, that is given among men, in which we must be saved."** What instruction could be clearer? Notice also the clear message to the members of the Philadelphia Assembly in Revelation 3:8. **"I know your works (behold, I have set before you an open door, which none can shut), that you have a little power, and did keep my word, and did not deny my name."** How can anyone logically insist that it just doesn't matter what we call the Messiah's Name? Surely Yahweh communicates the importance of the Messiah's Name very accurately in His Word! Based upon both these Scriptures and the scholarly sources, the Messiah's True Name is proven as Yahshua.

Just recently the author came upon mention of the reference to those whom the Jews called heretics about the time the Talmud came into existence. The following is taken from an article by Dr. Solomon Zeitlin, published in the **Jewish Quarterly Review**, Volume LIV, number 3, January, 1964. The article is entitled, **Tefillah, the Shemoneh Esreh: an Historical Study of the First Canonization of the Hebrew Liturgy** (page 240). "The Talmud states that Simon, of Phicho-

la organized the eighteen blessings in the presence of Gamaliel in Jebneh, and Samuel, the Little, composed the prayers against the apostates. This textual order, as given in the Talmud, is incorrect. Before Samuel, the Little, composed the prayer against the apostates, there were only seventeen, not eighteen blessings. The text has to be changed—either Simon organized seventeen blessings, and later Samuel composed the prayer against the apostates, or the textual order given in the Talmud has to be reversed. First, Samuel composed the prayer against the apostates, making the Tefillah to consist of 18 blessings and then Simon organized the entire eighteen blessings before Rabban Gamaliel.

"The prayer for the stem of David was composed more than a hundred years afterward and this made the Shemoneh Esreh consist of nineteen blessings. Some scholars are of the opinion that it was composed in Babylonia, it was not known in Judaea. This can hardly be regarded as a historical fact. There is a reference to this prayer in the Palestinian Talmud, and also in the Midrashic literature. It appears that this prayer was not well received. A prayer for the family of David had been included there for the restoration of Jerusalem. It is singular that there is no mention in Shemoneh Esreh for the coming of the Messiah. The Messiah is not mentioned in the Tefillah. It is worth noting that, according to the Talmud, if the congregational reader skipped one of the blessings, it was not necessary for him to repeat it. However, if he skipped the mention of the resurrection in the doxology, he had to repeat it, since we might suspect him of being of an agnostic who did not believe in resurrection. Similarly, if the congregational reader skipped the prayer against apostates and the prayer for the rebuilding of Jerusalem, he had to repeat them, as he might be suspected of being a Min, a member of the Judean Christians, who were opposed to the rebuilding of Jeru-

salem. However, the Talmud does not say that if the reader skipped in the seventh blessing, 'Blessed art thou, [Yahweh], redeemer of Israel,' he had to repeat it."

Reference to the Min proves extremely interesting. Perusing the Talmud, we discover there who a Min (plural—Minim) really was. We shall here examine several quotes from Jewish research material which will explain it thoroughly.

"The minim referred to in Berakot ix., on whose account the custom was established of closing the benedictions with the words 'from eternity to eternity' in order to emphasize the existence of more than one world, were undoubtedly Sadducees, who, as known, denied the existence of another world. In passages referring to the Christian period, 'minim' usually indicates the Judeo-Christians, the Gnostics, and the Nazarenes, who often conversed with the Rabbis on the unity of [the Almighty], creation, resurrection, and similar subjects (comp. Sanh. .39b). In some passages, indeed, it is used even for 'Christian'; but in such cases, it is a substitution for the word 'Nozeri,' which was the usual term for 'Christian.'

"During the first century of Christianity the Rabbis lived on friendly terms with the minim. Rabbi Eliezer, who denied to the heathen a share in the future life, is said to have discoursed with the Judeo-Christian Jacob of Kefar Sekanya and to have quietly listened to the interpretation of a Biblical verse he had received from [the Messiah] ('Ab. Zarah 16b; Eccl. R. i. 8). Ben Dama, a nephew of R. Ishmael, having been bitten by a snake, allowed himself to be cured by means of an exorcism uttered by the min Jacob, a Judeo-Christian. These friendly feelings, however, gradually gave way to violent hatred, as the minim separated themselves from all connection with the Jews and propagated writings which the Rabbis considered more dangerous to the unity of Judaism than those of the pagans. 'The writings of the minim,' says R. Tarlon, 'deserve to be

burned even though the holy name of [the Almighty] occurs therein, for paganism is less dangerous than "minut"; the former fails to recognize the truth of Judaism from want of knowledge, but the latter denies what it fully knows' (Shab. 116a).

"On the invitation of Gamaliel II., Samuel ha-Katan composed a prayer against the minim which was inserted in the 'Eighteen Benedictions'; it is called 'Birkat ha-Minim' and forms the twelfth benediction; but instead of the original 'Nozerim' ('Nazarenes'; see Krauss in 'J.Q.R.' v. 55; comp. Bloch, 'Die Institutionen des Judenthums,' i. 193) the present text has 'we-la-malshinim' ("and to the informers"). The cause of this change in the text was, probably, the accusation brought by the Church Fathers against the Jews of cursing all the Christians under the name of the Nazarenes. It was forbidden to partake of meat, bread, and wine with the min. Scrolls of the Law, tefillin, and mezuzot written by a min were burned (Git. 45b; Yer. Shab. 14b; 'Ab. Zarah 40b; Shulhan 'Aruk, Orah Hayyim, 39, 1; ib. Yoreh De'ah, 281, 1). An animal slaughtered by a min was forbidden food (Hul. 13a). The relatives of the min were not permitted to observe the laws of mourning after his death, but were required to assume festive garments and rejoice (Sem. ii. 10; Yoreh De'ah, 345). The testimony of the min was not admitted in evidence in Jewish courts (Shulhan 'Aruk, Hoshen Mishpat, 34, 22); and an Israelite who found anything belonging to one who was a min was forbidden to return it to him (see Hoshen Mishpat, 266, 2)." (**Jewish Encyclopedia**. Volume 8, page 595). Please see also **Encyclopedia Judaica**, Volume 12, article *Min*, pages 1-3.

In each of these articles, reference is made to the writings of the Min. Interestingly, the **Encyclopedia Judaica** (Keter Publishing House Limited, Jerusalem, Israel, McMillan Publishing Company) has an informative article devoted to discussing the writings of these Jewish "apostates." The article is

entitled **Sfret ha-Minim**, Volume 14, page 15121.

"In Tosefta shobab 135 et. al, it is stated that the gilyonim (literally, sheets of parchment), and sfrei ha-Minim, may not be saved from fire on the Sabbath, but should be left to burn even if they contain divine names. On a weekday, however, according to Yase haGelili these names should be cut out, and the rest burned. For, according to Rabbi Tarfon, unlike ordinary idolaters who do not reject [the Almighty], and therefore do not deny him, Minim (sectarians) are those who recognize [the Almighty] but nonetheless deny him. R. Ishmael adds that these books bring enmity between Israel and their father in heaven, presumably because they cause them to stray from the true path; Minim should therefore be shunned, (referring to Psalm 139:21-22). By GILYONIM is meant GOSPEL TEXTS, as is explicitly stated in the uncensored version by Meir (2nd Century) and Yahanun, (3rd Century), who, satirically punning on the term Euangelion, call it Aven gillion (Gityon), 'Scroll of falsehood' and Avon gillayoncin; 'Scroll of sin,' respectively...For this reason, despite biblical citations and Names of [the Almighty] contained in these gospel texts, they are left to be burned."

The Talmudic references were thereafter checked. We shall quote from several here, because they are important in proving that the New Testament, especially the evangels, were originally written in Hebrew. Consider them carefully, because they are valid historical references to our Apostolic Assembly heritage (concurrent with the time) and Yahshua the Messiah and His True Name!

"Come and hear: The blank spaces⁵ [note 5. bottom of page—'Jastrow s.v. translates gilyon. as the gospels, though observing that here it is understood as blanks and the Books of the Minim'⁶ [note 6, bottom of page—'Sectarians. The term denotes various kinds of Jewish sectarians. such as Sadducees.

It is imperative that we know and use the Savior's True Name, because of what we find in Acts 4:12. "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, in which we must be saved."

Samaritans. JUDEO-CHRISTIANS, etc.... The reference here is probably to the last named... Rashi translates: HEBREW BIBLES WRITTEN IN THE SERVICE OF IDOLATRY.] may not be saved from a fire, but they must be burned in their place, they and the Divine Names occurring in them. Now surely it means the blank portions of a Scroll of the Law? No: the blank spaces in the Books of the Minim. Seeing that we may not save the books of the Minim themselves, need their blank spaces be stated?—This is its meaning: And the BOOKS OF MINIM are like blank spaces. It was slated in the text: The blank spaces and the BOOKS OF THE MINIM, we may not save them from a fire. R. Jose said: On weekdays one must cut out the Divine Names which they contain, hide them, and burn the rest. R. Tarfun said: May I bury my son if I would not burn them together with the Divine Names which they came to my hand. For even if one pursued me to slay me, or a snake pursued me to bite me, I would enter a heathen Temple (for refuge), but not the houses of these [people], for the later know of [Elohim], yet deny Him, whereas the former are ignorant and deny Him, and of them the Writ sayeth, and behind the doors and the posts hast thou set up thy memorial¹ [note 1, bottom of the page—Isa. LVII 8.; they know of the true (Elohim), but have rejected Him, thrusting Him out of sight, as it were.]” (Emphasis ours.)

It should become clear, then, that the Min (Minim—plural) had

writings of some kind. These writings were rejected by Judaism. It also becomes clear that the Rabbis commanded that these writings of the Jewish sectarians be burned. If such burning occurred on the Sabbath, nothing from the scroll was to be rescued. If the burning took place during the week, the sacred Names were to be excised from the book, or scroll, and preserved, while the rest of it was to be burned. You will notice the mention of two rabbis, Meir and Yohanan, who indicated that these writings were, in reality, the evangels. Did you notice that these writings, the evangels commonly called Gospels, were written in HEBREW!? (If you have never read our booklet, **Exploding the Myth of the Inspired Greek New Testament**, write to us immediately for a free copy.)

It is enlightening to note from the following quote in the Talmudic volume Berakoth (Blessings) that the original Messianic Assembly in Jerusalem was mainly Jewish. The Bible proves this from Acts 6:7. **“And the word of Yahweh increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.”** The Talmud confirms that one priest, Johanan, was as high as 80 years old and then converted, becoming a Min.

“These eighteen are really nineteen?—It. Levi said: The benediction relating to the Minim³ [note .3’: V. Glos. The reading ‘Sadducees’ in our edd. is a censors correction] was

instituted in Jabneh⁴ [note 4: After the rest]. To what was it meant to correspond?—R. Levi said: On the view of R. Hillel the son of R. Samuel b. Nahmani⁵ [note 5: This is a marginal correction of the reading in the text, R. Levi son of R. Samuel b. Nohmani sait R. Hillel etc.], to The G-d of Glory thundereth⁶ [note 6: Ps. XXIX, 3. The Hebrew for G-d here is EL], on the view of R. Joseph, to the word ‘One’⁷ [note 7: which is also considered a Divine Name] in the Shema’; on the view of R. Tanhum quoting R. Joshua b. Levi.

“Our Rabbis taught: Simeon ha-Pakuli⁸ [note 8: Possibly this word means ‘cotton seller.’ On this passage, cf Meg, 17.] arranged the eighteen benedictions in order before Raban Gamaliel in Jabneh. Said Rabban Gamaliel to the Sages⁹ [note 9: On a subsequent occasion] Can any one among you frame a benediction relating to the Minim?¹⁰ [note 10.V. n. 3.] Samuel the Lesser arose and composed it. The next year¹¹ [note 11: Apparently this benediction was at that time not recited daily as now, but on special annual occasions] he forgot it [29a] and he tried for two or three hours to recall it, and they did not remove him.¹² [note 12: From his post as reader] Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the Minim, he is removed, because we suspect him of being a Min?—Samuel the Lesser is different, because he composed it. But is there not a fear that he may have recanted?—Abaye said: We have a tradition that a good man does not become bad. But does he not.’ It is not written, But when the righteous turneth away from his righteousness and committeth iniquity¹³ [note 13: Ezecl XVIII, 24.]—Such a man was originally wicked, but one who was originally righteous does not do so. But is that so? Have we not learnt: Believe not in thyself until the day of thy death?’ [note 1: Ab. ll, /WI For

Continued on page 16.

HABIT?

Man is a creature of habit! If you don't think that such a conclusion is justified, walk along with your wife (as the author has done with his) as she does the weekly shopping, or make a list of your personal activities over the span of several weeks. Your eyes may be opened as you behold somewhat of a similarity in your daily diet and in the activities in which you engage. You may even be surprised by the routine of your daily job. As a matter of fact, a recent magazine article published accounts of five men who were so wearied by their dull, daily lives that they decided to quit their jobs and begin new careers which promised more excitement. Some of them even sacrificed financial security for more interesting occupations.

You would be surprised at how many people are born, marry, raise families, and die within only a few miles of their birthplace. Not that this is necessarily bad, but we simply wish to make the point that after a person has become accustomed to a certain routine, it is only the truly adventuresome who break out of their small world and do something different. Some time ago, I met a man who told me that he was hoping, in a few years, to leave New

York City and buy a small place in the country, but, almost as an afterthought, he declared that he had better do it soon or he would no longer be able to accomplish such a move—since he was 69 years of age!

In the area of religion, we may behold this force of habit evidenced in a more pronounced demonstration than in almost any other field. The majority of the people are born into the same church in which they die. If they leave the religion of their parents, it is generally to join their spouse's denomination, or, perhaps, for business reasons, or because they move into a certain locality and begin to attend another church.

The people who are fully familiar with the tenets which their particular denomination espouses are quite rare. I have asked people on many occasions to explain their religious beliefs for me and usually their description is very limited. When I joined the church of which I was a member in my youth, we were given a booklet which contained the doctrines that we were to believe. Most of the baptismal group was too young to have researched for themselves the things which they were now told to believe. Most of the members of the group were joining

or

simply because their parents had brought them to that particular church all their lives. I think that most of the adults in this particular baptismal group were joining the church merely because their spouses were members. As the years went by, few of the individuals of that group remained faithful.

How about yourself? Do you know what you believe about the Bible and why you believe it? If you are an adult and have done any amount of Bible study, you will know that some of the doctrines which are taught by your particular religious denomination simply cannot be found in the Bible. Then, the problem which presents itself is this: Shall one remain and continue to live in and defend error, or will we take a stand for the Truth of the Scriptures?

Some years ago, when I began to see some of the amazing Truths of the Bible and witnessed them to fellow members in my church, there were few people who expressed a desire to take a stand with me for the sound doctrines of the Word of Yahweh. Some of the people held to their former affiliation because of their parents' wishes. A few declared that they knew that the religion of

their forefathers was the truth because of experiences they had at the side of the death bed of a loved one, or because of some dream or vision which they, or even an acquaintance, had experienced. For myself, these were not acceptable reasons to substantiate any doctrine. There is only one concrete absolute on which we must stand in our religious life and that is on the unfailing Word of our Heavenly Father YAHWEH. In my ministry, I have refused to defend error if I have been proved wrong from the original sacred Scriptures. It has been my desire to prove all doctrines from the Bible, to return to the original autographs (as closely as we can return to them), and harmonize the Bible from Genesis to Revelation. The Bible is its own best interpreter.

Prior to entering into deep Bible study, it is initially necessary to prove that the Bible is the inspired Word of our Heavenly Father. A book can make various claims for its authenticity, but if it is proven to be in error, the entire volume may be viewed with a sense of suspicion. The Apostle Peter, in his first epistle, clearly comments on this idea. In the first chapter, verses 23-25, he establishes a firm foundation for the

message which he is proclaiming to those elect saints of his time scattered throughout the Middle East. We read there, ***"...having been begotten again, not of corruptible seed, but of incorruptible, through the word of Yahweh, which lives and endures. For, All flesh is as grass, And all the glory of it as the flower of grass. The grass withers, and the flower falls: But the word of Yahweh endures forever. And this is the word of good tidings which was preached to you."***

Do you get the point of Peter's reasoning in this passage? He is comparing the glory of man, along with man's durability and life span, to the eternal durability of the Word of Yahweh, our Heavenly Father. For the past six millennia, the Bible has been a guiding force in society. He is telling us that this sure and firm Word of Yahweh is the motivating force which has given us a new begettal (or regeneration). The Apostle Peter is implying that if a man was to will himself an extra year of life, he would never be able to accomplish this determination. In comparison, the Word of Yahweh has existed for ages and will endure for eternal ages to come.

—True Worship?

Now let us try something interesting. How would you prove that the Word of Yahweh is true and that it is the authentic communication from heaven without merely believing such statements from the Bible on blind faith alone? First, do you know that every discovery of archaeology actually substantiates the things which are recorded in the Scriptures? Occasionally, archaeologists will make a statement that a finding which they have discovered has proved that the Bible is in error, only to learn later that it was not the Bible, but they, themselves, who had drawn erroneous conclusions. Actually, the guide book for biblical archaeology is the Bible. We have seen various archaeological discoveries which have named the names of ancient kings, so we know that the Scriptures have preserved them accurately.

In fact, the durability of the Word

apathy and complacency, causing the people to become heavily involved with materialism so that they ignore their Bibles and allow them to gather dust through neglect.

Perhaps the most difficult criticism for people to overcome about the sacred Scriptures is that there are mistakes found in the text. I once heard of a Sunday school teacher making an excuse for some of these supposed errors with the exclamation, "I am acquainted intimately with the author of the book. I don't hold it against Him if He made a few mistakes!" Let me assure you that mistakes and contradictions in the sacred Scriptures of Yahweh are of no consequence. What the critics and the apologists of the Bible do not wish to acknowledge is that mistakes in the originals are virtually nonexistent. In Acts 7:38, we are told that this is a living Word.

Almighty Yahweh was fully aware

I would remind all those who bear unwarranted animosity against the Jews that Zechariah 8:23 predicts, ***"In this manner says Yahweh of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that Elohim is with you."*** Our Heavenly Father has never mentioned anything like this about the Greeks. As a matter of fact, they may be numbered among those 10 men who are going to sit down at the feet of the Jews and hold to their skirts. Actually, the reference to the 10 men seems to point toward the 10 tribes of Israel who become lost to history merely through departing from the worship of Yahweh into abominable idol worship.

If you really want to know how

There is only one concrete absolute on which we must stand in our religious life and that is on the unfailing Word of our Heavenly Father YAHWEH.

of Yahweh should be one significant indication of the veracity and that it has had supernatural protection from a heavenly source. In the past, historical evidence has brought to light instances when power-mad tyrants have attempted to destroy forever the sacred Scriptures through book burnings, but, in the end, the world was astonished to observe even greater acceptance of the sacred Scriptures than prior to the attempted repression of the Word of Yahweh. Even in countries where the reading or teaching of the Bible is forbidden, we can see that people are hungry for the Word and make great sacrifices to obtain a copy for reading. The greatest weapon Satan can unleash against the Word of Yahweh which has been proved effective is to lull people into

that attempts would be made to distort and discredit the Word which He spoke to man. Consequently, He commissioned one select group of people to be responsible for passing it down from one generation to another. We read of this in Romans 3:1-2. ***"What advantage then, does the Jew have? Or what is the profit of circumcision? Much every way: first of all, that they were entrusted with the oracles of Yahweh."*** The Jews were commissioned by Almighty Yahweh to perpetuate His original Word and preserve it from corruption, not only from copyists' mistakes, but also from interpreters' errors. While accomplishing their assignment, they have been some of the most maligned and slandered people on the face of this earth.

we may explain the supposed errors in the Bible, the answer is quite simple. The average listener to this broadcast can handle an exhaustive concordance with very little training. By looking up the words and their original meanings in the concordance, you will soon learn that these sticky problems over doctrine which have split so many denominations will soon disappear through our deeper study. I have yet to find a controversial word which could not be explained by tracing it accurately back to its root. Often our conclusions are substantiated by one of the Bible translators, in the more recent translations.

Let me illustrate with the sacred Name of our Heavenly Father. Almost 7,000 times (6,823 times to be exact) in the Old Testament

originals we find the sacred Name of our Heavenly Father, the Hebrew four-letter word (called the Tetragrammaton) which is best transliterated as YAHWEH. In your **King James Version Bible**, the translators of the authorized version of 1611 have translated this name as *the L-rd*. If you ponder this practice for just a moment, you will come to the realization that *L-rd* is not a name, but a title, and an inferior title at best, because the term *king* would be superior, Why not use the term *king*, one might inquire?

It was simply that the religious authorities had decided about 200 years before our Savior was born, that the revealed personal Name of our Heavenly Father was too sacred to be spoken from the lips of mortal man. Thereupon they had substituted the word *Adonai* (from Adonis), a sun deity and one of the mighty ones which was worshiped by the Canaanite tribes then inhabiting the Holy Land.

In order to promulgate the thought of the Almighty as being merely a local deity, they utilized the local term *the l-rd*. Therefore, the Almighty was known as only the Mighty One of the Jews. Yet, if we read the originals, or check each instance, we find that the sacred Name of the Almighty is YAHWEH, and this Name appears in the text.

But, later, when the Bible was appropriated by many cultures and religions, each one claimed the Almighty in heaven as their own. Consequently, different names of local Mighty Ones were sanctified by the worshipers and added to variations of the title *L-rd* to represent the Mighty One in Heaven. But the Truth remained in the original Hebrew texts, hidden under a translation.

This question now arises: Shall we remain chained by routine traditional religion which is dispensed by the average church, or shall we walk in the light of the Truth which we have found? I hope that you conclude, as I do, that we must obey Truth of the Sacred Scriptures

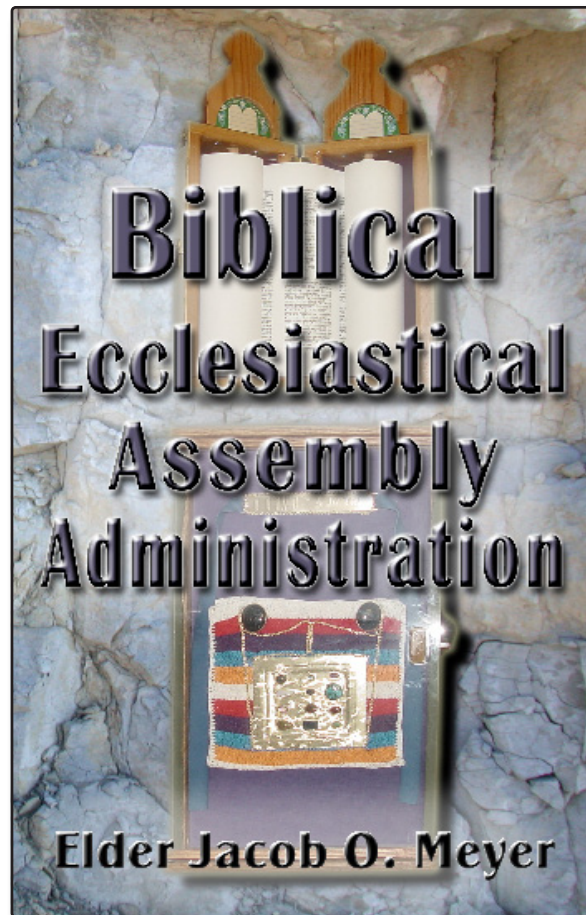
when we find it!

Why not request more of our literature which will explain the great Truths we have found hidden in the original texts (as closely as we can return to the autographs)?

After you see the things we have discovered, we hope you will decide to correct your habit of following the traditions of men and obey the Truth of the Sacred Scriptures as we have done. ^{SNB}

Biblical Ecclesiastical Assembly Administration

by Elder Jacob O. Meyer



For information on how to obtain your copy of this new informative study on Assembly Administration, write to:

Assemblies of Yahweh

PO Box C • Bethel, PA 19507

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Continued from page 11.

lo, Johanan the High Priest officiated as High Priest /or eighty years and in the end he became a Min? Abaye said: Johanan² [note 2: The Hasmonean king. John Hyrcanus, is meant] is the same as Jannai“ / note 3. Alexander Junnaeus who was always hostile to the Pharisees, and who massacred Pharisaic Sages. Cf. Kid, Sonc. ezl., p. 532, 11, 12.] Raba said: Johanan and Jannai are different; Jannai was originally wicked and Johanan was originally righteous. On Abaye's view there is no difficulty, but on Raba's view there is a difficulty?—Raba can reply: For one who was originally righteous it is also possible to become a renegade. If that is the case, why did they not remove him?—Samuel the Lesser is different, because he had already commenced to say it [the benediction]. For Rab Judah said in the name of Rab—or as some say, R. Joshua b. Levi: This applies only if he has not commenced to say it. but if he has commenced, he is allowed to finish.” (Talmud Berakoth, page 17576).

Messianic worship was making great inroads among the Jews. Therefore, for Judaism to preserve its religion, a clear line of separation had to be enforced. The Talmudic scholars suggest that the 18th benediction in the Shemoneh Esreh was formulated for that purpose. History tells us that Justin Martyr accused the Jews of forcing the True Worshipers to curse in their synagogues, and, therefore, the Messianic Assembly was eventually separated from Judaism as a sect and had to become a separate body of worshipers. No True Worshiper can read the 18th benediction of the Jewish ceremonial Shemoneh Esreh and offer a prayer, or benediction, against himself. Let us look at a translation of this 18th blessing.

“For apostates let there be no hope, may the kingdom of the haughty quickly collapse in our days, and may the Nazarenes and the Minim suddenly perish, may they be blot-

ted out of the book of Life and not enrolled along with the righteous.” (Palestinian recension of the 18th Blessing or Benediction, as quoted from the Expositor's Greek New Testament, Vol. 5. page 365).

It is interesting to learn that down through history many Jews who studied the Old Testament Scriptures with an open mind and compared them with the record of the New Testament Apostolic Assembly in the evangels and the Book of Acts, independently converted to the Messianic Faith. Among such men was the father of Benjamin Disraeli (British statesman and Prime Minister) and the father of Felix Mendelssohn. Additionally, many Jews down through history were accused of being sympathetic to the Messianic Faith, because anyone who studies the Old Testament texts with an open, inquiring mind must come to the realization that the great prophecies of the Bible have been fulfilled in the Messiah, and by His Assembly of True Believers, even down to the time of our day.

Beloved reader, we have a tremendously rich heritage as we seek to restore the Apostolic Assembly today! In these modern times, the Holy Spirit is leading the Assemblies of Yahweh back to the point where the Apostolic Assembly stood during the Book of Acts. Have you taken the time and initiative to prove these things to yourself? If not, then do so immediately—and don't stop there! Act on the Truth you have learned!

Truly, the Assemblies of Yahweh is a Faith different from the religions of this world. We are not in Judaism, yet we believe the Messiah and in keeping the commandments out of love to our Heavenly Father, not as merely an ethnic obligation. We are not in Christianity, because the Christians do not use the Name of the Almighty or His Son, nor does the average Christian keep the Commandments of Yahweh. Of course, Islam, the religion of Mohammed, is another great world religion based upon the Bible. But, although popular in many places, it only accepts

Yahshua as a great teacher of a high standard of morality. In most respects, the Muslims revere Mohammed as the Messiah, although they stop short by calling him the true prophet of the Most High.

Consequently, from our study we must conclude that there is little possibility that any of the evangels, or other books of the New Testament (in their Hebrew autographs or immediate copies of those Hebrew autographs), are ever to be found. Undoubtedly, they were burned, either by pious Jews, or during the Crusades. There is a possibility that copies do exist in the St. Catherine's Monastery in Sinai, where a repository of ancient volumes was discovered. But it may be many years before the manuscripts of this find are identified, catalogued, and then released to the public.

In the meantime, what are you doing about your personal salvation? Do you continue in ignorance even while knowledge is being increased, Daniel 12:4? Hasn't Yahshua the Messiah led the Assemblies of Yahweh into depths of great understanding? Do you continue in false doctrine while the sound and True doctrines are being powerfully preached in these last days? Do you continue plodding along in a religion that is not biblical, while the Body of the Messiah, the Assemblies of Yahweh, prepares herself to meet the Savior in the air at His Second Coming? Each day, that earthshaking event draws one step closer. Don't delay! You may be left behind when Yahshua returns, unless you are ready!

Study your Bible and conclude for yourself that what the Assemblies of Yahweh is teaching is the Truth! Then, join Yahweh's people in Yahshua's Body for worship regularly.

Should you have any questions, we welcome your correspondence. If you require more immediate communication, our telephone number is (717) 933-4518. One of our ordained elders is always happy to talk with you.

SNB

Questions About the Feast of Weeks

Q.

What is the Feast of Weeks, and how do members of the Assemblies of Yahweh celebrate it? R.W.H., NEW HAMPSHIRE.

ANSWER: The Feast of Weeks, or Pentecost, is one of the important annual holy days (of which there are seven) that Yahweh commands us in His Word to observe. An excellent description of the Feast is found in Deuteronomy 16:9-12. But for context, begin reading in verse 1. Here you will notice how closely Pentecost is related to the Passover and the Days of Unleavened Bread.

“Observe the month of Abib, and keep the passover to Yahweh your Elohim; for in the month of Abib Yahweh your Elohim brought you forth out of Egypt by night. And you shall sacrifice the passover to Yahweh your Elohim, of the flock and the herd, in the place which Yahweh shall choose, to cause his name to dwell there. You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, even the bread of affliction; for you came forth out of the land of Egypt in haste: that you may remember the day when you came forth out of the land of Egypt all the days of your life. And there shall no leaven be seen with you in all your borders seven days; neither shall any of the flesh, which you sacrifice the first day at evening, remain all night until the morning. You may not sacrifice the passover within any of your gates, which Yahweh your Elohim gives you; but at the place which Yahweh your Elohim shall choose, to cause his name to dwell in, there you shall sacrifice the passover at evening, at the going down [the Hebrew word *Bô*’

means to go in] of the sun, at the season that you came forth out of Egypt. And you shall roast and eat it in the place which Yahweh your Elohim shall choose: and you shall turn in the morning, and go to your tents. Six days you shall eat unleavened bread; and on the seventh day shall be a solemn assembly to Yahweh your Elohim; you shall do no work in it. Seven weeks shall you number to yourself: from the time you begin to put the sickle to the standing grain shall you begin to number seven weeks. And you shall keep the feast of weeks to Yahweh your Elohim with a tribute of a freewill-offering of your hand, which you shall give, according as Yahweh your Elohim blesses you: and you shall rejoice before Yahweh your Elohim, you, and your son, and your daughter, and your manservant, and your maidservant, and the Levite that is within your gates, and the sojourner, and the fatherless, and the widow, that are in the middle of you, in the place which Yahweh your Elohim shall choose, to cause his name to dwell there. And you shall remember that you were a bondman in Egypt: and you shall observe and do these statutes.”

The counting process toward the Feast of Weeks is clearly outlined in Leviticus 23:9-16. It is a period of 49 days, counting from the weekly Sabbath, either on Passover day, or during the week of the Feast of Unleavened Bread, and the 50th day is the Feast.

The Feast of Weeks is also prominently mentioned in the New Testament. It was on this day that the Holy Spirit fell upon the Apostles in Jerusalem following the death and resurrection of Yahshua the Messiah. **“And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues dividing apart, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance.”** (Acts 2:1-4).

For the Feast of Weeks, members of the Assemblies of Yahweh observe a two-day festival with preaching services and fellowship meals. We hold two days of worship, because a weekly Sabbath always immediately precedes the Feast of Weeks, or Pentecost.

Notice in the above passage from Acts chapter 2 that the Apostles were all gathered together in one place when the Holy Spirit fell upon them and enabled them to speak in foreign languages to interested listeners. They were gathered together, because they were observing the Feast of Weeks. The lessons of this Feast bring us to perfection by the sacred Word, and through the receiving of the Holy Spirit when we diligently keep the Law. Significantly, also, the weekly Sabbath was the day on which the Torah

Law Covenant was given to Moses by Yahweh at Mount Sinai, and, on the Feast of Weeks, it was ratified by all Israel. It always falls on the first day of the week, commonly called Sunday. Note again that it is the 50th day after the Sabbath day that falls within the Days of Unleavened Bread. *Pentecost* in Greek means *fifty*.

Notice, also, in the passage, that we are commanded to bring a freewill offering to Yahweh on this important holy day. It is not the custom of the Assemblies of Yahweh to pass a collection plate, or take up an offering, during weekly Sabbath services throughout the year. However, because our Creator tells us that we are not to appear before Him empty on these annual occasions, we teach that special offerings are given by the people as commanded in the Scriptures. These funds are used in the Work of proclaiming the glad tidings of the Kingdom of Yahweh to all nations as a witness via the radio broadcast and the printed page. A full, in-depth scriptural explanation of why and how we keep each of the annual festivals, including the Feast of Weeks, is given in the Assemblies of Yahweh **Correspondence Course**. Be sure to enroll, if you are not already receiving these informative study lessons.

Q. In counting the days to the Feast of Weeks, Deuteronomy 16:9 in the **King James Version** states, “seven weeks from the time you begin to put the sickle to the standing CORN” Why then do you use BARLEY as the criteria for determining this day, when the **KJV** clearly says corn? R.F.B., Maryland

A. The Hebrew word for *corn* in this passage is *qamah* and is defined in **Strong’s Exhaustive**

Concordance as meaning *something that rises, i.e. a stalk of grain:—(standing) corn, grown up, stalk*. The word *corn*, as we know it today, is more closely related to *maize* than to types of grain that were referred to as CORN in 1611 when the **KJV** was published. (Even today, the original meaning is retained in such terms as pepper corn: i.e., pepper grain.) Therefore, this verse should more properly be translated “*from the time you begin to put the sickle to the standing grain.*” We look to the barley as being representative of the standing grain, because it was the first harvested grain of the year and from which the first fruits offering was made. You may verify the derivation of the word *corn* from any reputable dictionary.

Q. Is it possible that the Feast of Weeks can fall on a Monday rather than a Sunday? I know of a group that teaches that Leviticus 23:15 says that this is how we should count it. H.F.C., Pennsylvania

A. No, a clear reading of the pertinent Scriptures tells us that the Feast of Weeks always falls on a first day of the week. It will be helpful to read this verse and verse 16 in their entirety: “***And you shall count from the day after the sabbath, from the day that you brought the sheaf of the wave-offering; seven sabbaths shall there be complete: even to the day after the seventh sabbath shall you number fifty days; and you shall offer a new meal-offering to Yahweh.***”

The phrase in this passage rendered *seven sabbaths shall there be complete*, means that there shall be complete weeks. This is why it is called Feast of Weeks. Anybody who counts seven complete weeks

(a week must begin with a Sunday [first day] and end with a Sabbath [seventh day] to be a COMPLETE WEEK), and then keeps the 50TH DAY will, of necessity, be celebrating this Feast on a Sunday! The Hebrew word for *sabbath* in Leviticus 23:15-16 is *shabbath* and it means *an intermission*. It clearly refers to the weekly seventh-day Sabbath of a complete week! The day following a Sabbath day would, of course, have to be the first day of the week —Sunday! Incidentally, no group is known to have observed the 51st day at any time in history. It was a new innovation introduced about 40 years ago and perpetuates an error.

Be sure to write for the free literature titled **The Feast of Weeks**, for a thorough explanation of this important holy day. To get your copies, write immediately to: Assemblies of Yahweh, P.O. Box C, Bethel, PA 19507. Don’t delay! ^{SNB}

Editor’s Note:

Yahweh’s Feast of Weeks was observed on May 24 in 2015. Representatives of the Assemblies of Yahweh conducted services in locations around the United States, as well as in many foreign countries. If you wish to attend future feasts, write Assemblies of Yahweh, P. O. Box C, Bethel, PA 19507, or telephone the Assemblies of Yahweh Headquarters at (717) 933-4518 for further information to be sent to you.

Calling All

PIONEERS!

by Elder Jacob O. Meyer

It's hard to be a pioneer! It takes a truly adventuresome person to set forth upon a journey into the uncharted, unknown distance. Our forefathers who ventured forth to seek a more rewarding future in the New World had just this kind of enterprising daring. They knew that they were seeking a better life for themselves and freedom to worship the Almighty according to His dictates in the Bible. By breaking trail to the New World, and then on across the unexplored wilderness of the continent of North America, these spirited people carried a candid vision within their hearts of a bright future. Their pioneering trek made it possible for others to follow a route already marked, which facilitated the rapid settlement of our country. However, it was really those first adventuresome people, who embarked upon that initial exploration with enthusiastic initiative, who deserve the honorable mention in the history books!

For just a moment, let's apply this concept to the spiritual realm. In general, contemporary religion presently stands still, obviously stagnant. Lethargy (in obedience to the Scriptures) has taken its toll, and many people are asleep to what is taking place in the area of religion

today. Moral decay evidently seems to abound everywhere, a trend that is the direct result of the false doctrine which works like leaven in many religious groups.

But YOU can be a pioneer today! You can stand boldly for the Truth of the pathway leading toward sound doctrine. Possibly, you have already heard the call of spiritual adventure in the distance while you have read your Bible. Or perhaps, you have plainly seen the Truth explained through the publications of the Assemblies of Yahweh. You may have even discussed the possibility of stepping out in obedience to the Truth which you have proven to yourself from the Bible. The thrill of finding new doctrines (yet they are from ancient times) in the Bible, to behold new timeless truths unfold before our eyes as we study the Word, holds similar allure to the True
W o r -

shiper, as did the call of exploration to the early immigrants to our country.

When the spiritual pioneer begins to discuss with friends and relatives the new vistas which he discerns on the horizon in the sacred Scriptures, he very frequently encounters the ridicule of relatives, or the counsel of caution from friends. Many effective tactics are used to weaken the seeker after Truth. Opponents attempt to influence him to remain in his stagnant rut. Such identical, psychological pressures were undoubtedly also employed in an attempt to keep our forefathers

in Europe. Similar social pressures are brought to bear upon those wishing to follow the Truth of the Bible. But the SPIRITUAL PIONEER must ultimately make the decision to



stand alone, if necessary, to obey the Truth which he is learning. Or he must decide that he will meekly submit to the pressures brought upon him and remain with teachings he knows to be erroneous. Many times, financial coercion can be the most convincing weapon in the hands of those who object to scriptural Truth, but Almighty Yahweh will always provide for His own, Matthew 6:24-34.

Have you ever been impressed by the fact that down through the annals of the sacred Scriptures there has appeared a continuous line of people who have had to stand alone to be pioneers for Yahweh?

Abraham was such a pioneer. He was told by Almighty Yahweh to depart from Ur of the Chaldees (Babylon) and go to live in the land of Canaan. Abraham faithfully followed the directions of Almighty Yahweh.

After traveling to within 250 miles of their destination, Abraham's family appeared to die spiritually. He had to depart from his father, who had died spiritually in Haran. Abraham aged many years on his journey, but the vision he maintained proved that Yahweh's Word kept him young in heart. Throughout his journey, Abraham seemed to take the more difficult road, living in the area of hills and mountains. Finally, even his nephew Lot deserted him for the easier life of Sodom and Gomorrah, cities of the Dead Sea plain.

To live in the way of Truth taught by the Bible, while keeping the commandments of Almighty Yahweh just as perfectly and strictly as we can, requires much determination and initiative. You will find, as did Abraham, that it isn't easy! In fact, it is among the most difficult of trails to blaze. However, finally you will perceive that this trek leads to the reward of the Kingdom of Yahweh, although that Kingdom

is only a biblical description at this time. We must remember that the Kingdom Age will be the time when the wrongs of this age of man will be corrected. In the age of man, the righteous are frequently perfected through suffering, learning obedience in the furnace of affliction, Isaiah 48:10.

Another small group of believers

To live in the way of Truth taught by the Bible, while keeping the commandments of Almighty Yahweh just as perfectly and strictly as we can, requires much determination and initiative.

who lived for Yahweh in keeping all of His Commandments was Daniel and his three friends. They stood for Yahweh's Truth against the mighty world-ruling Babylonian empire. To prove their faithfulness to Almighty Yahweh, Daniel allowed himself to be thrown into a lion's den, while his three friends, Hananiah, Mishael, and Azariah, were thrown into a fiercely burning furnace. Each one of these men was forced to take a stand against popular public opinion, but remained submissive and obedient to the Word of Almighty Yahweh. Almighty Yahweh rewarded them by sparing their lives as they continued in True Worship. Have you reviewed those inspiring chapters of Daniel recently? They will strengthen your faith right now, at this moment, as a spiritual pioneer. The book of Daniel is meant to encourage the people of Yahweh to persevere while still remaining in this worldly Babylonish System.

Perhaps the most prominent man to explore an area of the unknown was Yahshua the Messiah. Each person alive does not eagerly anticipate death, especially when he is young, healthy, and strong, as was our Savior at about age 34. Yahshua preached the message of the Kingdom of Yahweh, and the

“establishment” of His day strongly opposed what He taught. His was the mission to die for our sins, but He was a true pioneer who returned from the realm of the dead, rising again as a sign of hope to the True Worshipers to show how they also may one day be resurrected at His Second Coming. Because of His faith in Almighty Yahweh, living a life which was pleasing to the Heavenly Father by obediently keeping all of His commandments, and then being faithful to the point of laying down His life, Almighty

Yahweh rewarded Yahshua, His only begotten Son, with the position of Supreme Rulership (the Messiah-King) in His Kingdom. We must, therefore, model our personal lives to His righteous example, so that we may inherit a place with Him if we are faithful.

The 12 Apostles, who were chosen by the Messiah, are similar examples of courageous spiritual pioneering. After the three and-a-half year ministry of the Messiah, He had only been able to convince 11 men who were faithful in following Him. These men had to place their faith “on the line” many times to carry the message of the Kingdom to the world, and they finally died for their witness of the Kingdom to come. These pioneers of the Messianic Assembly began a great work which we today have the opportunity to finish! If they had not boldly acted by stepping out into the Truth, we, today, would not have their witness in the New Testament.

But let us not forget the admonition EliYah gave to the people of the 10 northern tribes of Israel. Here we truly have encouragement to pioneer. ***“And EliYah came near to all the people, and said, How long will you go limping between the two sides? If Yahweh is***

Elohim, follow him; but if Baal, then follow him. And the people answered him not a word.” (1 Kings 18:21). Today the message again rings forth clearly and sharply. ***“If Yahweh is the true Mighty One—follow Him!”*** Don’t jump back and forth between two opinions! We can prove from numerous sources that indeed the Name of the True Mighty One is Yahweh. Perhaps you have already proven this important fact.

Nevertheless, you must act on this truthful knowledge for it to be meaningful. You must stop trying to straddle the fence and come down on the side of scriptural Truth. For facts to be meaningful, you must put them into practice in your personal life and live them as did the patriarchs and prophets. In no other denomination than in the Assemblies of Yahweh can you practice an obedient, Commandment-keeping life. The Assemblies of Yahweh is the organization Yahshua the Messiah has raised up from a little mustard seed to witness the Truth of Yahweh to the entire world in these last days. Why not become a part of it? You’ll never regret it!

There was no hesitation whatsoever to declare their Faith on the part of such renowned pioneers as Yahshua (Joshua), the Israelite general who led Israel into the Promised Land. He boldly declared his faith and victoriously lived it. He expected Israel to follow his example. ***“And if it seems evil to you to serve Yahweh, choose this day whom you will serve; whether the elohim which your fathers served that were beyond the River, or the elohim of the Amorites, in whose land you dwell: but as for me and my house, WE WILL SERVE***

YAHWEH.” (Yahshua 24:15).

Today, we are living in crisis times at the end of the age of man. People cannot seem to make up their minds for Truth. They live in a world of tolerance—not only tolerating other people’s views, but tolerating sin in their personal lives rather than trying to live strictly in harmony with Yahweh’s Covenant. One cannot control the lives of others (nor should we try), but he must be in complete control of his own personal life and bring it into total harmony with Yahweh’s Torah (Law). Otherwise, Almighty Yahweh will not extend His approval to that person who sins and, thereby, confer upon him the adoption as a child of the Most High.

Satan has maligned True Worship by accusing it of being a Pharasaiical religion. Commandment keeping is not Pharasaiical! Furthermore, Satan has cleverly enticed an entire generation with an offer of materialism and pleasure. Satan has promulgated the old lie of Genesis 3:4, a literal translation of which would read, ***“Dying you shall not die.”*** He tries to project the concept that Yahweh is too merciful to take the life of a sinner. But Yahweh is a just Mighty One and His Son, Yahshua the Messiah, a righteous Judge. The human being cannot sin with impunity and expect eternal life.

Perhaps the apex of Scriptures to draw a comparison of ourselves with the brethren who have gone before, is Hebrews chapter 11. Described here were the acts of great men of faith, living examples of spiritual pioneering. They were forced to endure inconceivable privations and tortures, yet they maintained a good conscience in obedience before

Almighty Yahweh. While in this human life, they never received the rewards which were promised for their faith. Their rewards are yet to be received at the future resurrection in the Kingdom of Yahweh, but they have already been judged righteous (Revelation 6:9-11). If you need inspiration to meet the challenge of a crossroads decision in your life, you need to read again Hebrews chapter 11, and, then, continue right through chapter 12. Today’s pioneers are those who follow the trail of the men of faith of old.

Friends, there is still a great Work to do in proclaiming a warning to this world of the impending judgment of Almighty Yahweh. That Work will require the effective witness of dedicated, faithful people who will not hesitate to leave father, mother, friends, brother, sister, or even their own personal life, if Yahshua the Messiah should beckon, Luke 14:26. These will be the modern, spiritual pioneers who are reopening and marking out the old pathways, wherein lies the good way, paths which have been long overgrown with the debris of false doctrine. ***“In this manner says Yahweh, Stand in the ways and see, and ask for the old paths, where is the good way; and walk in it, and you shall find rest for your souls: but they said, We will not walk in it.”*** (Jeremiah 6:16).

How about you? Do YOU have a thirst for adventure stirring in your heart? Is sound doctrine calling you today? Then join with us in the GREATEST ADVENTURE of this age, restoring True Worship which has been lost for centuries! Yahweh will reward you richly in His Kingdom!

We will be looking for you! **SNB**

Have You Remembered To Include the Preaching of Yahweh’s Truth in Your Will?

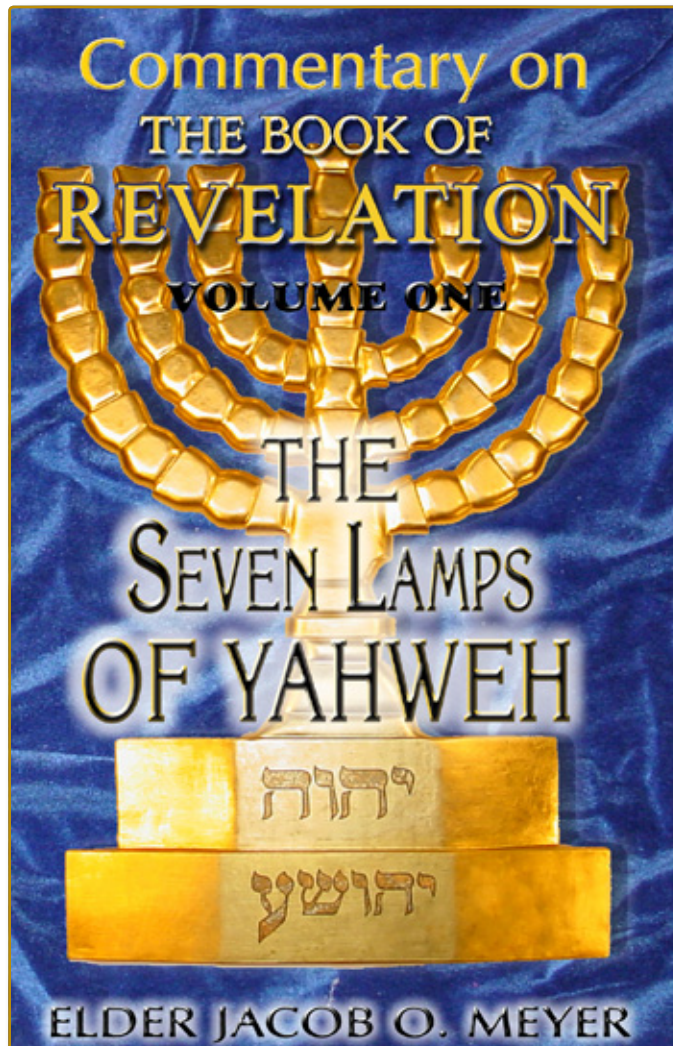
What greater memorial could you construct to your memory than to leave a generous bequest to the Assemblies of Yahweh for use in teaching the Truth of the Bible? Rather than spending lavishly on monuments, or things that perish, you can direct that a portion of your estate should be used to proclaim enduring Truth.

Have you prepared your will? Don’t assume that your heirs will remember to give a contribution for the perpetuation of Yahshua’s Faith. Unless you make your wishes known while you are living (through the directions in a will), you cannot be assured that Yahweh’s Work will be remembered.

Why not take the time right now to organize your estate? See an attorney as soon as possible about insuring that your gift for the ministry of the Word of Yahweh is included in your will. If you need any assistance, please write in today for more information.

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