



By Dr. Donald H. Garrett

This is the first book published by Minister Dr. Donald H. Garrett and Odon Obadyah Ministries, Inc.

DEDICATION PAGE

This book is dedicated in memory of my father, Ronald Lawrence Lee Garrett, who passed away 4-16-2004.

MY DADDY

My Daddy died today. This Friday morning while I was sleeping,
my Daddy died today.

It was 2 a.m. as Mom was awakened by the Spirit,
my Daddy died today.

The day before he had hugged and kissed my Mom.
He told her Hi and was happy.
By that evening with my brother he could not even talk.
his eyes were all glassy.

Trying to comfort him Momma read him Scripture,
before she fell asleep.

Early in the 'morn with nary a sound,
a destiny for him to keep.

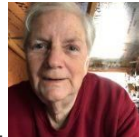
One week after our saviour's death and resurrection,
our debt to pay.

On this April 16th day of 2004, the 25th of Abiyb,

My Daddy Died Today.

This poem was written after I received word of my Father's passing. I was notified at 8 p.m., but was unable to talk with my Mother until 11:15 p.m. My mother and father were lifelong partners. They had been married since December 17, 1961. My father was only 60 years old when he passed away from cancer of the liver. He taught me a lot of who I am. He served in the U.S. Navy, managed several businesses, and was a great auto mechanic.

Donald H. Garrett



2017 note: My mother is the Finance Officer for this ministry.

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PREFACE

This book of articles was compiled and arranged in 2005, revised 2006. It is the first 27 published articles, and one unpublished article, written or edited by the author, Min. Dr. Donald H. Garrett, B.Th., M.Rel., D.B.S., D.R.H., D.D. Twenty-two of these articles are the author's own writing, while six articles are partial reprints by other authors with some editing and comments by Dr. Garrett. Permission was obtained and noted from the other authors or publication.

Twenty-five of the published articles are published in a Messianic publication that substitutes the Hebrew Names YaHVah for The LORD (the Father) YaHVah-HOSHA for Jesus (the Son), and YI or Ylohiym for God. See “**Author's Notes**” page on this subject. The original articles were revised to change these Names to this author's preferred usages.

Words in [brackets] are my corrections or additions inserted in quotes.

dhg
10 Shevat 6009

ABBREVIATIONS & TERMS

Bible Versions used in this text:

G-EINT = Greek to English Interlinear New Testament
 INH-EOT = Interlinear NIV Hebrew-English Old Testament
 KJV = King James Version
 NIV = New International Version
 ROSNV = The Restoration of Original Sacred Name Bible

Books of the Bible:

Ge. = Genesis	Is. = Isaiah	Rm. = Romans
Ex. = Exodus	Je. = Jeremiah	1 Cr. = 1 Corinthians
Le. = Leviticus	La. = Lamentations	2 Cr. = 2 Corinthians
Nu. = Numbers	Eze. = Ezekiel	Ga. = Galatians
De. = Deuteronomy	Dn. = Daniel	Ep. = Ephesians
Jos. = Joshua	Ho. = Hosea	Ph. = Philippians
Ju. = Judges	Joel = Joel	Co. = Colossians
Ru. = Ruth	Am. = Amos	1 Th. = 1 Thessalonians
1 Sm. = 1 Samuel	Ob. = Obadiah	2 Th. = 2 Thessalonians
2 Sm. = 2 Samuel	Jon. = Jonah	1 Tm. = 1 Timothy
1 Ki. = 1 Kings	Mi. = Micah	2 Tm. = 2 Timothy
2 Ki. = 2 Kings	Na. = Nahum	Ti. = Titus
1 Ch. = 1 Chronicles	Hab. = Habakkuk	Pm. = Philemon
2 Ch. = 2 Chronicles	Zep. = Zephaniah	Heb. = Hebrews
Ezr. = Ezra	Hag. = Haggai	Jm. = James
Ne. = Nehemiah	Zec. = Zechariah	1 Pe. = 1 Peter
Es. = Esther	Ma. = Malachi	2 Pe. = 2 Peter
Job = Job	Mt. = Matthew	1 Jn. = 1 John
Ps. = Psalms	Mk. = Mark	2 Jn. = 2 John
Pr. = Proverbs	Lk. = Luke	3 Jn. = 3 John
Ec. = Ecclesiastes	Jn. = John	Jd. = Jude
SS. = Song of Solomon	Ac. = Acts	Rv. = Revelation

Other abbreviations:

BCE = Before Common Era (previously BC)	CE = Common Era (previously AD)
ch. = chapter	v. = verse
Heb. = Hebrew	Ibid. = from same source
¶ = paragraph	§ = section of a book

Terms used in this Text:

Abiyb / Nisan = First month of the Hebrew calendar

Chanukkah = Dedication

El / Elohiym = God

El-Shaddai = God Almighty

HaMashiyach = The Messiah / The Christ

Rosh Chodesh = New Month

Rosh HaShanah = The New Year

Ruach HaKodesh = The Holy Spirit

Talmud = Mishnah & its Interpretation

Mashiyach = Messiah

Mishnah = Oral Law

Talmidim = Disciples

Tanach = Hebrew Old Testament

Ya'aqov = Jacob

Yahoshua = Jesus / Yeshua God's Son

YaHVah = Name of the Father

Yehudiy = Jew

Yisra'el = Israel

HIS RICHES

I hear this portion of Scripture preached a lot: "My [Elohiym] will supply all your [my] need according to His riches in glory by [Mashiyach Yahoshua]." Ph. 4:19, KJV. I listen to it and wonder how many people miss the true meaning and only concentrate on the "riches", expecting to become wealthy or financially secure? Oh yes, YaHVaH will supply us financially; however, there are two very important points that we miss.

The first one is the word "need." What we feel we need may not be what YaHVaH knows we need. We may be saying we "need" a new car; and YaHVaH is sitting there saying "No, all you 'need' is a good-running car." Yet even before that there is the priorities of the "needs." Remember: YaHVaH is an Elohiym of priorities. He has given us numerous Scriptures of what His priorities - which should be ours - are concerning His kingdom. "Seek ye first the kingdom of [Elohiym] and His righteousness; and all these things shall be added unto you." Mt. 6:33, KJV. "[Yahoshua] said unto him, Thou shalt love [YaHVaH] thy [Elohiym] with all thy heart, and with all thy soul, and with all thy mind. This is the first and greatest commandment." Mt. 22:37-38.

As you can see, YaHVaH plainly points out HIS priorities - Him and His kingdom. Since He declares them as first and greatest, then this means that your first and greatest "need" is the kingdom of YaHVaH and to love (dedicate your life to) YaHVaH totally. If this "need" has not yet been fulfilled, then why do we run around here wanting YaHVaH to fulfill other needs, wondering why we have not already received them? Then there is the ever reality-making question, "Is what we need really a 'need' or just a want?" What I am trying to point out is this: Have we really sat down and found out what our priorities and our true need is before we start asking for YaHVaH to help us?

Now we come to point number two - His Riches. Do we really believe YaHVaH is going to run around here dumping money in our laps for the sheer fun of it? That money has to come from somewhere, and although YaHVaH can make money, gold, jewels, or anything else as easy as we boil water (and I'm sure He does in some cases), that if the world was to be flooded with money, gold, jewels, and etc., that they would be of no value anymore. Scarcity of a product makes it valuable. YaHVaH's ultimate plan is for everyone to be satisfied, not just one; and that means using other people to help with everybody's finances. Hence the need for the whole economic situation in the first place.

Then we come to the most wonderful part - or at least I believe it is. YaHVaH's riches include much more than money, gold, jewels, and etc. They include the things that are far more valuable and have no price tag or any monetary comparison. They are love, friendship, health, wisdom, patience, kindness, family, peace, and lots more that are exactly what Yahoshua taught about. That ties into the last words of the verse: "by [Mashiyach Yahoshua]." Because we are Believers, let's concern ourselves with the riches Yahoshua taught first, and not worry ourselves so much over money.

His riches - Oh, how much more He has than we take time to realize! Besides what I have already mentioned, let's look around and see the beauty of nature which is also His riches for our use: flowers that please the eyes, as well as the provision of food for the bees and reproduction of the plant; insects that do a wonderful job of handling a whole spectrum of needs, from sanitation to providing food for other animals; plants that not only make our land comfortable to see, walk in, and eat from, but also provide air that we breathe and protection from the wind; and stars, sun, clouds, etc. without which we would have no light, darkness, rain, cold, heat, and so on. Without these, the plants would not flower and bring forth fruit, the animals would not mate and bring forth young.

Jon Didaskalia

Now that I have brought up the stars (& planets), take a good look and really see the Glory and Power of YaHVah! You might ask, "What do I mean?" Genesis 1:1-30 says that YaHVah said and made everything. In verse 31 it says "And Elohiym saw everything which He had made, and lo! it was very good." ROSNV. So if YaHVah saw that it was good, then He had to be happy with it. When you are happy with something, which is your Glory.

I pray this is a blessing to those who read it. As we all go along trying to read and understand the true meaning of the Scriptures, let us all remember that we truly are in lack of nothing if we concentrate on YaHVah and His Kingdom.

So to end this up, we could read the original Scripture into this understanding, "My Elohiym will supply all your (my) need (our true needs by YaHVah's priority system) according to His riches (those that Yahoshua taught, nature, others in the Bible, and finally material items) in glory (creation itself) by Mashiyach Yahoshua (because of our belief and acceptance of Him as our Master and Savior in our life)." My translation of Ph. 4:19's meaning.

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ROSH HASHANAH



Happy New Year! Yes, you heard me correctly; a new year will soon be upon us. What new year am I talking about? The true New Year that starts on Nisan (Abiyb) 1st. In accordance with the Holy Scriptures (Ex. 12:2, 13:4, 23:15, 34:18, and De. 16:1) Abiyb (also called Nisan in Neh. 2:1 and Es. 3:7) is "This month is to you a beginning of months, the first it is to you of the months of the year." Ex. 12:2, ROSNV. "Today are ye coming forth, in the month Abiyb." Ex. 13:4, ROSNV. YaHVaH declared this and there is no mention of the date of the New Year being changed.

Now what year is it, you might ask? [See note below] By calculating the dates in the Old Testament and the years in between the testaments, you come up with 4004. Add our current year, 2002 + 4004 = 6006. However, if time began at the Exodus for the new calendar (Ex. 12:2), then you must place the year as this: 2002 + 1491 = 3943. The Jewish calendar shows 5762 currently because they deducted the times in exile from the total. If we start from the birth of Yahoshua, then the year would be 2007, five years off the current calendar. Then if we started at the time of His resurrection, it would be only 1979. In all actuality the exact year is enigmatic and therefore one number is just as good as the rest. I myself prefer 6006. [Note: For 2017 it would be 6021 and 6022 for the upcoming year.]

The main thing is that we get the start of the year correct, since YaHVaH instituted it on a specific time. Abiyb 1st = March 14th, Thursday, this year. So have a very Happy New Year (Rosh HaShanah). [Note: It changes from year to year because the Jewish year is 355 days approximately vs. 365 days of the Julian calendar we now use.]

Other trivial facts of the New Year include that the original Christian New Year was celebrated on March 25th until the 16th century, pretty close! Some of the Western Christian churches celebrated it on December 3rd also.

It is through tradition and standardization that the date of January 1st became known as the New Year, but I have no source as to why the Jewish New Year was changed to Tishri, which is in September.

Guess what comes after Rosh HaShanah? The most wonderful and sacred day:

Resurrection Day

All glory to YaHVaH for sending His Son to save us. This year the day will be celebrated on the same day by every faith that believes in Yahoshua HaMashiyach. That day is Abiyb 18 = March 31st. May you show honor and glory to our savior that day. First published 3-2002, © 2002, 2017

HOW ARE WE REFERRED TO

The names commonly used to refer to us as believers are Messianics (those who believe in the Messiah) and Yahvists. We go to a lot of trouble to declare the name of YaHVaH and His Son, Yahoshua, Our Savior, only to have it inadequately represent us because of how we are referred to.

Messianic is a derivative from Messiah, but both are the English-cized version of the Hebrew word Mashiyach. Just as the words Christ and Christians are also the English versions of the same word after it was first used in Hellenized (Greek) form.

English replacement of Hebrew: Messiah vs. Mashiyach משיח

English replacement of Greek: Christ vs. Christos Χριστος

Notice how the first 'a' is changed to an 'e', the 'sh' is changed to 'ss', and the 'y' and 'c' are dropped at the end in the Hebrew. Then to further complicate things, the 'h' is dropped to add 'nic' at the end to refer to us.

Try telling people you are a Messianic believer and the response you sometimes get is this, "Is that like the Masons?" Heaven forbid that we were to ever be like the Masons. Anyway, it takes a few minutes to explain the difference to them and some people still may not understand.

Why can we not refer to ourselves as Mashiyachians using the real Hebrew word? Maybe it is even harder to explain, but at least it would be more correct, just like YaHVaH being the correct name.

Then there is the word Yahvists. Why? OK, let us explore this. We know that YaHVaH is the true and correct Name of our Heavenly Father and that the shortened version YaH is used in the Psalms numerous times as well as at the end of some Hebrew names. So why pick something in between? Either we should be YaHists or YaHVaHists, maybe even YaHVaHiys, but not Yahvists.

OK, you may be thinking, "What is the big deal?" Well maybe nothing or it may be just as important as the use of the Name YaHVaH, instead of LORD used in the King James Version. We would be better off representing ourselves in the same way and spirit that shows the full Name of YaHVaH.

As some of you might know, I am a proponent for using the correct Hebrew names in general for Biblical reference because some have been even more radically altered by the English. For example, Eve is not the correct Hebrew name. We render Adam correctly, but then change the name of his mate. The correct rendering for her name is Chavvah and it is this name in Hebrew that means 'giver of life.' I could go on and on, but alas! English is what we know and use. It is what we are comfortable with. Should we be? "Whatever things in fact, were written aforetime, all for our own instruction were written in order that through patience and through the encouragement of the Scriptures we might have their hope." Rom. 15:4, ROSNV.

2 Timothy 2:14-15 says, "Of these things be putting them in remembrance, adjuring them before YaHVaH not to be waging words battles, useful for nothing occasioning a subversion of them that hearken. Study to show thyself approved unto YaHVaH, a workman not to be put to shame, skillfully handling the word of truth." ROSNV.

Next is your personal name. Did you know the Word says you will receive a new name? Read Isaiah 62:2-4 and Revelation 2:17. My new name that was given to me is 'Obad'yah (servant of YaHVaH). But wait, I am sure some of you are saying, I can pick any new name that I want. No, that is not it. Scripture is quite plain that the new name will be given by YaHVaH (Ge. 17:5, Abram to Abraham) or Yahoshua (Mark 3:16 & Luke 6:14, Simon renamed Peter) personally, by a messenger (angel) (Ge. 32:28, Ya'aqov renamed Yisra'el), or by the Holy Spirit speaking as directed. Mine was the

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latter. It also does not mean your original name is totally forsaken or not to be used because Yisra'el is sometimes still called Ya'aqov and Peter was referred to as Simon Peter. You may be wondering how you will receive a new name. First, there is more to it than the name, there is the new heart and the new spirit, spoken of in Ezekiel. And according to the New Testament we became a new man/creature in the Mashiyach (Messiah). All of this involves repentance and a relationship with YaHVaH through Mashiyach. All of my examples I used above had a relationship with YaHVaH or His Son and He used them in a mighty way. Each can also be seen in the context of a foreshadow of Yahoshua's death and His resurrection.

How does this all tie together? Mentioned earlier was how we should represent YaHVaH to the fullest. The name is a start, but if it is in name only then we are a sounding board with no real life in us. Let us represent YaHVaH through His Son, Yahoshua HaMashiyach, by showing His love, His mercy, His grace, and His compassion to others, as well as showing how His relationship with us has impacted our own lives personally. Then and only then will we be referred to by others in the correct manner. They may use our new name given by YaHVaH, they may call us more appropriately Mashiyachians or YaHVaHists, or they may only call us believers, but most importantly they will refer to us as the love of YaHVaH manifest here on earth towards them.

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PURE ETYMOLOGY

For most of you that are unfamiliar with the word etymology, it means 'the origins of words.' In this article we are going to look at the origin of the names of the days of the week and the months of two calendars.

First, let me tell you where the information comes from. 1. *The Merriam-Webster Dictionary* (hereafter called WEB); 2. *Gesenius' Hebrew Lexicon* (hereafter called GES); 3. *The Strong's Concordance* (hereafter called STR); and 4. *College Dictionary* (hereafter called COL). See Bibliography for full book names. Other abbreviations are L= Latin, ME = Middle English, OE = Old English, OF = Old French, ON = Old Norse, the symbol § = a section of a book. [Note: 2005 book has symbols for the days of the week, will update when they can be located.]

Days of the Week:

1. Sunday - WEB "the 1st day of the week, the Christian Sabbath," symbol; COL "ME Soneday, [from] OE Sunnandaeg, translation of L dies solis, day of the sun"
2. Monday - WEB "the second day of the week," symbol; COL "OE Monandaeg, translation of L dies lunae, day of the moon, ON Mandagr"
3. Tuesday - WEB "the third day of the week," symbol, back § relates it to Mars, the Roman god of war; COL "ME Tuesdai, [from] OE Tiwesdaeg, Tiu's day," Tiu is "Norse myth, the Germanic god of war and the sky, ON Tirsdagr"
4. Wednesday - WEB "ME from OE Wodensdaeg, literally day of Woden [supreme god of the pagan Anglo-Saxons], the 4th day of the week," symbol, back § relates it to Mercury, the Roman messenger god; COL "the chief Teutonic god"
5. Thursday - WEB "the 5th day of the week," "ME from OE thursdaeg, from ON thorsdagr, literally day of Thor, Norse thunder god," symbol, back § relates it to Jupiter, the supreme Roman god; COL "ME, [from] OE Dunresdaeg, the English is a translation of L dies Jovis 'Jupiter's day,' OE version was Thunresdaeg from Thunor, a Germanic thunder god, Norse form of Thunor is Thor, since thunder was one of Jupiter's attributes, the two gods were associated and Thor's, or Thunor's, name was given to Jupiter's day"
6. Friday - WEB "the sixth day of the week," symbol, back § relates it to Venus, the Roman goddess of love and beauty; COL "ME Fridai, [from] OE Frigedaeg, Freya's day, Norse goddess of love and beauty, ON Freyjadagr"
7. Saturday - WEB "the 7th day of the week," symbol, back § relates it to Saturn, the Roman god of agriculture; COL "ME Saterdag, [from] OE Saeternesdaeg, translation of L dies Saturni, Saturn's day."

As you can see, all of the names come from pagan gods (except Sunday and Monday, which comes from sun and moon worship). None of the names glorify YaHVah. The days of the week are not named in Hebrew, except the Shabbath. They are simply called 1st, 2nd, 3rd, 4th, 5th, and 6th days. YaHVah gave the 7th day the name Shabbath, meaning day of rest.

Names of the months of the Gregorian/Julian calendar:

1. January - WEB "ME Januarie, from L Januarius, first month of the ancient Roman year from Janus, two-faced god of gates and beginnings [doorways], the 1st month of the year."

2. February - WEB "ME Februarie, from L Februarius, from Februs, plural form, [means] feast of purification, the 2d month of the year"; COL ". . . , februa, festival of purification, of Sabine origin."
3. March - WEB "ME from OF from L martius, from martius of Mars, from Mart-Mars, Roman god of war, the 3d month of the year"; COL only adds that it also has some origin in Anglo-Norman between L and OF.
4. April - WEB "ME from OF avrill, from L Aprilis, the 4th month of the year."
5. May - WEB "ME from OF mai, from L Maius, from Maia, Roman goddess, the 5th month of the year."
6. June - WEB "ME from L Junius, the 6th month of the year"; COL "ME Juin, [from] OF, [from] L Junius, after Juno, Roman goddess, wife of Jupiter."
7. July - WEB "ME Julie, from OE Julius, from Gaius Julius Caesar, the 7th month of the year"; COL "ME Juil, [from] OF [from] L Julius."
8. August - WEB "ME from OE from L Augustus, from Augustus Caesar, the 8th month of the year."
9. September - WEB "ME Septembre, from OF & OE, both from L September [seventh month], from septem seven, the 9th month of the year."
10. October - WEB "ME Octobre, from OF from L October [eighth month], from octo eight, the 10th month of the year"; sometimes spelled Oktobre
11. November - WEB "ME Novembre, from OF, from L November [ninth month], from novem nine, the 11th month of the year."
12. WEB "ME Decembre, from OF, from L December [tenth month], from decem ten, the 12th month of the year."

You can see by the last four months, the Roman calendar only had ten months until the time of the Caesars, then two months were inserted, July & August. All the names are from Latin/Roman origin.

Names of the months of the Hebrew/Jewish calendar:

1. Abiyb - GES "a green ear of corn, the first month of the old year [instituted coming out of Egypt], at a later period called Niysan"; STR "of an unused root meaning to be tender"; COL "Heb Abhibh, fresh barley [month of]." Niysan - GES "month of flowers, the first month of the Hebrews"; Same as Abiyb; STR "probably of foreign origin"; COL "Heb Nisan, < Akkadian nissanu." Name used today is Nissan. 7th month social calendar; 1st month sacred calendar.
2. Ziv - GES "splendor [as of flowers], the second Hebrew month"; STR "properly brightness, i.e. the month of flowers"; COL "Heb Iyyar, the eighth (8th) month of the Hebrew [social] year." Name used today is Iyyar, but this name is not used in the Bible. 8th month social calendar; 2nd month sacred calendar.
3. Sivan - GES "from the root to rejoice, as the month of rejoicing, the third month of the Hebrew year"; STR "probably of Persian origin." 9th month social calendar; 3rd month sacred calendar.
4. Tammuz - GES "of a Syrian god, Adonis of the Greeks, worshipped by the Hebrew women with lamentations [see Ezekiel 8], in the fourth month of every year"; STR "of uncertain derivative, a Phoenician deity"; COL "Heb Tammuz, Babylonian Du'uzu, the name of a god." Note: Syrian and Phoenician are of the same area. 10th month social calendar; 4th month sacred calendar.

5. Av - GES "[means] father"; name not used in Bible for the month; COL "(also Ab), Heb Abh, < Akkadian abu." 11th month social calendar; 5th month sacred calendar.
6. Elul - GES "vain, the sixth Hebrew month"; STR "probably of foreign derivative," related word "nothing"; COL "Heb Elul, < Akkadian elulu, harvest time." 12th month social calendar; 6th month sacred calendar.
7. Eythaniym - GES "the month of perennial streams, (elsewhere called Tishri) the seventh month of the Hebrew year"; STR "the permanent brooks." Tishri - COL "Heb Tishri, < Akkadian Tashritu, < shurru, to begin." Name used today is Tishri, same as Eythaniym above, but not used in the Bible. Sometimes spelled Tishrei. 1st month social calendar; 7th month sacred calendar.
8. Buwl - GES "rain, showers, hence the month of showers, the eighth of the Jewish months." Name used today is Cheshvan, but Cheshvan is not used in the Bible. 2nd month social calendar; 8th month sacred calendar.
9. Kislev - GES "the ninth month of the Hebrew months, it's etymology is altogether uncertain"; STR "probably of foreign origin." Sometimes spelled Chisleu. 3rd month social calendar; 9th month sacred calendar.
10. Teveth - GES "the tenth Hebrew month"; STR "probably of foreign derivative"; COL "Heb TebBeth, < Akkadian tebetu." Sometimes spelled Tevet. 4th month social calendar; 10th month sacred calendar.
11. Shevat - GES "tribe (rod, scepter, or staff), the eleventh month of the Hebrew year"; STR "of foreign origin." 5th month social calendar; 11th month sacred calendar.
12. Adar - GES "the twelfth month of the Hebrew months, the etymology is uncertain [other words seem to allude to greatness, magnificence]"; STR "perhaps meaning 'fire,' probably of foreign derivative"; COL "ME, < Heb Adhar, < Akkadian addaru, addru - to be dark." 6th month social calendar; 12th month sacred calendar.
13. Adar II - 13th month added on leap years.

As you can see from the etymology of the Hebrew calendar names, they are mostly of Akkadian origin (according to COL), except Tammuz, which is of Syrian-Phoenician deity origin (with equivalent names in Babylonian and Greek). So even the Hebrews have one name of a pagan deity in their calendar.

I would also like to mention what GES says about the Name of YaHVah. 2nd ¶ "As it is thus evident that the word (Yehovah) does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that (Yahaowh) is the true pronunciation (according to the analogy of (Paroh Ya'aqov)), rightly appealing to the authority of certain ancient writers, who have stated that the [El] of the Hebrew was called IAO ... Not very dissimilar is the name IEUO of Philo Byblius ap. Euseb. praep. Evang. I. 9; and IAOU (Yahuw) in Clem. Al. Strom. v. p. 562. Others, as Reland, following the Samaritans, suppose that (Yah'veh) was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms (Yahuw) and (Yahh)." (p. 337, #3068/9).

You can see where all the confusion comes from about the Name of YaHVah and how the Greek characters (the vowels in capitals above) were conferred in error. Only the Samaritans seem to have come close to the correct Name.

To those of you who may have trouble digesting this, I apologize and I hope everyone will be able to sort through the information alright.

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THE NAME



Are you wondering when YaHVaH revealed His Name to people on earth? I have heard preachers say that it was first to Moses, and still others say that YaHVaH told Moses His Name was "I AM."

Although it may be true that a lot of people only knew YaHVaH as Elohiym before Moses; and it is true that YaHVaH told Moses, ". . . I AM hath sent me to you." Ex. 3:14, INH-EOT; yet look deeper at the Scriptures.

In Ge. 4:26, starting with Enosh, you read people called on the Name of YaHVaH. Well, that is long before Moses and even before Noah & the flood. It only stands to reason that in order for them to call on His Name, YaHVaH, they had to know it from some revelation. The next mention is with Noah after the flood. Although Noah builds an altar to YaHVaH, Ge. 8:20, His Name isn't mentioned as being known by Noah until Ge. 9:26, when Noah says, ". . . Blessed be YaHVaH, Elohiym of Shem . . ." ROSNV.

In Ge. 12:8, 13:4, 14:22, & 15:2 (as well as later Scriptures), you read Abram (later Abraham) called on the Name of YaHVaH. However, it isn't until Ge. 15:7 that you find YaHVaH revealing His Name to Abram for the first time, ". . . I am YaHVaH who brought thee forth out of the Ur of Chaldees to give thee this land to inherit it." ROSNV. We can only assume that by the previous Scriptures that His Name was already known to some.

In Ge. 16, you can find Sarai (Sarah) saying the Name of YaHVaH twice and angel saying His Name once. Again, YaHVaH speaks His Name as YaHVaH to Abraham in ch. 18:14 and 22:16, "And He said, by Myself I swear, declares [YaHVaH] . . ." INH-EOT. In Ge. 29:13, He speaks His Name to Jacob.

Throughout the rest of the Book of Genesis, you can find the Name of YaHVaH used by Abraham, Abraham's servant, Laban, Bethuel, Isaac, Abimelech and Ahuzzath, Phicol, Rebecah, Jacob (later called Israel), Leah, and Rachel. YaHVaH also revealed Himself as ". . . I am El-Shaddai . . ." to Abraham and Jacob, as well as "I am El Himself, the Elohiym of thy father . . ." to Jacob. Genesis 17:1, 35:11, & 46:3, ROSNV.

So what about Ex. 3:14? Well, I actually believe Ex. 3:14 to be sort of a rebuke to Moses for his questioning of YaHVaH for His Name in v. 13. If you read v. 15, you will see it is the answer Moses sought, "And Elohiym said further unto Moses, Thus shalt thou say unto the sons of Israel, YaHVaH, Elohiym of your fathers, Elohiym of Abraham, Elohiym of Isaac, and Elohiym of Jacob hath sent me unto you. This is My Name to times forever, and this is My memorial to generation after generation." (emphasis mine) ROSNV. In v. 14 He never says that "I AM" is His Name, but He does say that YaHVaH is His Name in v. 15.

Jon Didaskalia

In Ex. ch. 15, you can really see that Moses understood this as he sings, "YaHVaH is a warlike one, YaHVaH is His Name" in v. 3, ROSNV. In Ex. 20:2, YaHVaH says, "I am YaHVaH thy Elohiym . . ." to all the Israelites, and to Moses alone on Mt. Sinai in Ex. 34:5-6, both in ROSNV.

If you missed it above, Enosh is Adam's grandson. This means that every generation on this earth should have known that YaHVaH is His Name. In Ge. ch. 5, you will see that Adam was still alive, age 235, when Enosh was born to Seth. In fact, Adam lived another 690 years after Enosh's birth. So it stands to reason that if at the time of Enosh, people called on the Name of YaHVaH, then also Adam (his grandfather) and Seth (his father) knew His Name, YaHVaH.

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NAME QUIZ

Try your best and see if you can come up with the correct names for these people and places in the Bible. Not the English version, but rather the original true names from the original languages.

Questions:

Scriptures:

- | | |
|--|--------------|
| 1. Name of the human race? | Ge. 5:2 |
| 2. Name of the first woman? | Ge. 3:20 |
| 3. Name of the first murderer? | Ge. 4:1 |
| 4. Name of the Ark builder? | Ge. 6:8 |
| 5. Father of the twelve tribes? | Ge. 32:27,28 |
| 6. Name of the writer of the Torah? | Ex. 2:10 |
| 7. Name of the person who succeeded #6? | De. 34:9 |
| 8. Name of the 7th month? | 1 Ki. 8:2 |
| 9. Name of the 8th month? | 1 Ki. 6:38 |
| 10. Name of the 2nd month? | 1 Ki. 6:1 |
| 11. Names of the 12 apostles? | Mk. 3:14-19 |
| 12. Name of the 13th apostle? | Ac. 1:26 |
| 13. Name of Yahoshua's bretheren? | Mt. 13:55 |
| 14. Name of the land Israel came out of? | Ge. 12:10 |
| 15. Name of the language of the New Testament? | Lk. 23:38 |
| 16. Name of the language of the Old Testament? | Ge. 14:13 |
| 17. Name of the prophet after Yahoshua? | Ac. 11:28 |
| 18. Name of the person that gave Paul refuge? | Ac. 17:5 |
| 19. Name of the deity of the Greeks? | Ac. 14:12 |
| 20. Name of Paul's scribe? | Ep. 6:21 |
| 21. Wife of King Ahab? | 1 Ki. 16:31 |
| 22. The title of the Savior? | Dn. 9:25 |
| 23. Name of the water the Israelites crossed? | Ex. 15:22 |
| 24. Names of all 66 Books of the Bible? | Bible |
| 25. Extra credit: Name of the 17 Books of the Apocrypha? | Apocrypha |

The only prize to win is knowledge and wisdom which David in the Psalms says is the best prize of all. The answers are on the following pages, if you are unable to find them. HalleluYaH! First published 3-2002, © 2002, 2017



ANSWERS TO NAME QUIZ

For everyone that took the Name Quiz in the March issue [previous chapter], I have provided the answers here.

The answers are listed in the language of the Scripture references (i.e. Gen. = Hebrew/Matt. = Greek), actual Greek appears in [], pronunciation, the *Strong's Concordance* reference number, and a brief descriptive meaning of the word. If there is a Hebrew root for a Greek word available it is included in { } brackets. The Greek nouns have variable endings for the same word depending on the context. These endings are generally -s, -n, or -ou. The answers listed reflect the actual Greek text even though Strong's shows only the -s ending of the words normally.

Question 24 answers will show both the Hebrew and Greek side-by-side, except for the New Testament Books where some Hebrew words are not shown. Also, only the Strong's number for the Hebrew words are listed.

The character ā = awe, ē = ay (like pay), ō = oh (these are hard vowels). The little ° = silent e.

1. **'Ādām**, *aw-dawm*, 121, red or ruddy color man.
2. **Chavvāh**, *khav-vaw*, 2332, mother of all living.
3. **Qayin**, *kah-yin*, 7014, a possession.
4. **Nōach**, *no-akh*, 5146, rest.
5. ¹ **Ya'aqōv**, *yah-ak-ove*, 3290, supplanter.
² **Yis[°]rā'ēl**, *yis-raw-ale*, 3479, contender or soldier of Elohiym.
6. **Mōsheh**, *mo-sheh*, 4872, drawing out or saved from the water.
7. **Yāhōwshuw'a**, *yaw-ho-shoo-ah*, 3091, YaHVah's salvation.
8. **'Ēthāniym**, *ay-thaw- neem*, 388, permanent streams.
9. **Buwl**, *bool*, 945, rain.
10. **Ziv**, *zeev*, 2099, brightness of flowers.
11. **1. Simōmi Petron**, *see-monee pet-ron*, [Σιμωνι Πετρον], 4613/4074, hearing with acceptance & rock, {**Shim[°]own**, *shim-own*, 8095}.
- 2. 'Iakōbon Boanerges**, *ee-ako-bon bo-an-erg-es*, [| α κ ω β ο ν Β ο α ν ε ρ γ ε ζ], 2385/993, Hellenized version of Jacob & son of anger, {**Ya'aqōviy Ben-R[°]gaz**, *yah-ak-ovee ben ruh-gaz*, 3290/1123/7266}.
- 3. 'Iōannēn Boanerges**, *ee-o-an-nane bo-an-erg-es*, [| ω α ν ν η ν Β ο α ν ε ρ γ ε ζ], 2491/993, whom YaHVah bestowed & son of anger, {**Yōwchānān Ben-R[°]gaz**, *yo-khawn-awn ben ruh-gaz*, 3110/1123/7266}.
- 4. 'Andrean**, *an-dre-an*, [Α ν δ ρ ε α ν], 406, manly.
- 5. Philippon**, *fil-ip-pon*, [Φ ι λ ι π π ο ν], 5376, friend of or fond of horses.
- 6. Bartholomaion**, *bar-thol-om-ah-yon*, [Β α ρ θ ο λ ο μ α ι ο ν], 918, son of Talmai, {**Ban-Tal[°]may**, *ban-tal-mai*, 1247/8526}.
- 7. Thōman**, *tho-man*, [Θ ω μ α ν], 2381, twin, {**Tā'ōwn**, *ta-own*, 8380}.
- 8. 'Iakōbon ton tou 'Alphaiou**, *ee-ako-bon ton too alfa-ee-oo*, [| α κ ω β ο ν τ ο ν τ ο υ Α λ φ α ι ο υ], 2385/3588/5120/256, Hellenized Jacob & son of Chalats, {**Ya'aqōviy Ben-Chālatz**, *yah-ak-ovee ben khaw-latz*, 3290/1123/2501}.
- 9. Thaddion**, *thad-dee-on*, [Θ α δ δ ι ο ν], 2280, wise.

10. **Simōna ton Kananitēn**, *see-mone-ah ton kan-an-eetane*, [Σ ι μ ω ν α τ ο ν
Κ α ν α ν ι τ η ν], 4613/3588/2581, hearing with acceptance unto jealousy or zealousness, {**Shim^oown Qan^oāh**, *shim-own kan-aw*, 8095/7067}.
11. **Matthaion**, *mat-thah-yon*, [Μ α τ θ α ι ο ν], 3156, gift of YaHVah, {**Mattath^oyāh**, *mat-that-yah*, 4493}.
12. **‘Ioudan ‘Iskariōtēn**, *ee-oo-dan is-car-ee-o-tane*, [Ι ο υ δ α ν Ι σ κ α ρ ι ω τ η ν], 2455/2469, same as Judah & man of Kerioth (showing oneself in the city), {**Yehuwdāh ‘Iysh-Qir^oyah**, *yeh-hoo-daw eesh keer-yaw*, 3063/377/7149}.
12. **Matthian**, *mat-thee-an*, [Ματθιαν], 3159, gift of YaHVah (same as 3156), {**Mattath^oyāh**, *mat-that-yaw*, 4493}.
13. 1. **‘Iakōbos**, *ee-ako-bos*, [Ι α κ ω β ο ζ], 2385, Hellenized Jacob (supplanter), {**Ya’aqōviy**, *yah-ak-ovee*, 3290}.
2. **‘Iōsēs**, *ee-o-sace*, [Ι ω σ η ζ], 2500, perhaps a shortened version of Yoseph.
3. **Simōn**, *see-mone*, [Σ ι μ ω ν], 4613, hearing with acceptance, {**Shim^oown**, *shim-own*, 8095}.
4. **‘Ioudas**, *ee-oo-das*, [Ι ο υ δ α ζ], 2455, praised, {**Yehuwdāh**, *yeh-hoo-daw*, 3063}.
14. **Mits^oray^omāh**, *mits-rye-maw*, 4714, a son of Ham and the land of his heirs.
15. **‘Ellēnikois**, *hel-lay-nee-kois*, [Ε λ λ η ν ι κ ο ι ζ], 1673, language of Greece (Hellas).
16. **‘Iv^oriy**, *iv-ree*, 5680, descendants of Eber (those who passed over the Euphrates river), also the language of these people.
17. **‘Agabos**, *ag-ab-os*, [Α γ α β ο ζ], 13, locust, {**Chāgāb**, *khaw-gawb*, 2285}.
18. **‘Iasonos**, *ee-as-onos*, [Ι α σ ο ν ο ζ], 2394, to cure.
19. **Dia**, *dee-ah*, [Δ ι α], same as Zeus, Dios, and Dis – god of the Greek (Hellas) people.
20. **Tuchikos**, *too-khee-kos*, [Τ υ χ ι κ ο ζ], 5190, fortunate.
21. **‘Iyzevel**, *ee-zeh-vel*, 348, without cohabitation.
22. **Māshiyach**, *maw-shee-akh*, 4899, anointed.
23. **Yām Suwph**, *yawm soof*, 5488/3220, rush sea or reed sea.
- 24.

Strong's	Hebrew	Meaning of Hebrew	Greek
7225	B ^o Rē'ishiyth	In the beginning	Genesis
428/8034	V ^o ‘Ēlleh Shēmōwth	These are the names	‘Exodus
3365	Vayyiq ^o rā	He called forth	Leuitikos
4057	BaMid ^o bar	In the wilderness	‘Erēmos
428/1697	‘Ēlleh HaDevariym	These are the words	Deuteronomi
3091	Yāhōwshuw’a	YaHVah’s salvation	‘Iēsous
8199	Shōwph ^o tiym	Judges	Kritai
7327	Ruwth	Friendship	‘Routh
8050	κ Sh ^o muw’ēl	Elohiym hath heard (#1)	α’ Samouēl
8050	⌢ Sh ^o muw’ēl	Elohiym hath heard (#2)	β’ Samouēl
4430	κ Mal ^o kiym	Kings (#1)	α’ Basileis
4430	⌢ Mal ^o kiym	Kings (#2)	β’ Basileis
1697 &	κ Div ^o rēy HaYāmiym	The words of the day (#1)	α’ ‘Ephēmeros
3117	⌢ Div ^o rēy HaYāmiym	The words of the day (#2)	β’ ‘Ephēmeros
5830	‘Ez ^o rā’	Help	‘Ezra
5166	Nechem ^o yāh	YaHVah hath consoled	Nekemias
4039/635	HaM ^o giyllāh ‘Es ^o thēr	Star (Book of)	‘Ester

347	‘Iyōwv	Persecuted	‘Iōb
8416	T ^o hilliym	Book of praises	Psalmoi
4912	Mish ^o lēy	To be like, proverb	Paroimia
6953	Qōheleth	Preacher	‘Ekklēsiastes
7892 &	Shiyr HaShiyriym (or)	Song of Songs (or)	=====
8010	Shiyr HaSh ^o lōmōh	Song of the peaceful	‘Ōidē Solomōn
3470	Y ^o Sha ^o yāhuw	YaHVah has saved	‘Esaias
3414	Yir ^o m ^o yāhuw	YaHVah will raise	‘Ieremias
349	‘Ēychāh	Lamentations	Thrēnos
3168	Y ^o chez ^o qē ^o l	Elohiym will strengthen	‘Iezekiēl
1840	Dāniyē ^o l	Judgment of Elohiym	Daniēl
1954	Hōwshē ^o a	Deliverer	‘Ōsēe
3100	Yōw ^o ’ēl	YaHVah is his Elohiym	‘Iōēl
5986	‘Amōws	Weighty, burdened	‘Amōs
5662	‘Ōbad ^o yāh	Servant of YaHVah	‘Abdias
3123	Yōwnāh	Dove	‘Iōnas
4318	Miychāh	Who is like YaHVah	Michaias
5151	Nachuwm	Comforter	Naoum
2265	Chabaquwq	Embracer	‘Ambakoum
6846	Ts ^o phan ^o yāh	YaHVah has hidden	Sophonias
2292	Chaggay	Festive	‘Aggaios
2148	Z ^o char ^o yāh	YaHVah has remembered	Zacharias
4401	Mal ^o ’āchiy	Messenger of YaHVah	Malachias

New Testament – Bold underlined word is main title for which the meaning is listed:

1. To Kata **Matthaion** Agion Euangelion: gift of YaHVah, {Mattath^oyāh, 4993}
2. To Kata **Markon** Agion Euangelion: polite or shining
3. To Kata **Loukan** Agion Euangelion: luminous
4. To Kata **‘Iōnnēn** Agion Euangelion: Elohiym’s gift {Yōwchānān, 3110}
5. **Praxeis** Tōn Agiōn Apostolōn: acts of practice
6. Paulou Tou Apostolou Ē Pros **Rōmaious**: Romans
7. Ē Pros Tous **Korinthious** Epistolē Prōtē: those of ornaments (#1)
8. Ē Pros Tous **Korinthious** Epistolē Deutera: those of ornaments (#2)
9. Ē Pros **Galatas** Epistolē Paulou: Gauls
10. Pros **Ephesious** Epistolē Paulou: the desirables
11. Ē Pros Tous **Philippēsious** Epistolē: those of the city of Philip
12. Ē Pros **Kolassaeis** Epistolē Paulou: those of Colossae
13. Ē Pros **Thessalonikeis** Epistolē Paulou Prōtē: hot springs dwellers (#1)
14. Ē Pros **Thessalonikeis** Epistolē Paulou Deutera: hot springs dwellers (#2)
15. Ē Pros **Timotheon** Epistolē Prōtē: dear to Elohiym or honoring Elohiym (#1)
16. Ē Pros **Timotheon** Epistolē Deutera: dear to Elohiym or honoring Elohiym (#2)
17. Ē Pros **Titon** Epistolē Paulou: pleasant
18. Ē Pros **Philēmōna** Epistolē Paulou: friendship
19. Ē Pros **‘Ebraious** Epistolē: descendants of those who passed over the Euphrates
20. **‘Iakōbou** Epistolē Katholikē: supplanter, {Ya’aqōviy, 3290}
21. **Petrou** Katholikē Epistolē Prōtē: rock (#1), {Sela^o, 5553 or Tsūr, 6697}
22. Epistolē **Petrou** Katholikē Deutera: rock (#2), {Sela^o, 5553 or Tsūr, 6697}
23. Epistolē **‘Iōannōu** Katholikē Prōtē: Elohiym’s gift (#1), {Yōwchānān, 3110}

- | | |
|--|---|
| 24. Epistolē ‘Iōannou Deutera: | Elohiym’s gift (#2), {Yōwchānān, 3110} |
| 25. Epistolē ‘Iōannou Tritē: | Elohiym’s gift (#3), {Yōwchānān, 3110} |
| 26. Epistolē Tou ‘Iouda Katholikē: | praise, {Yehuwdiy, 3065} |
| 27. Apokalupsis ‘Iōannou tou Theologou: | veil drawn back, {G ^o lāh, 1541} |

Well, did you get all of them right? Then below is your certificate. If not, do not be too hard on yourself, because even I had to make a few corrections.



Here are the answers for the extra credit question # 25:

1. ⚡ ‘Es^od^orath
2. ⚡ ‘Es^od^orath
3. Tōwbith
4. Y^ohuwdiyth, 3067, {‘Ioudaikōs, Ι ο υ δ α ι κ ω ζ}, jewishly
5. ⚡ ‘Es^othēr, 635, [β’ ‘Ester, β’ ‘Ε σ τ ε ρ], star
6. Chōch^omāh HaShelōmōh, 2451/8010, [Sophian Solomōntos, Σ ο φ ι α ν Σ ο λ ο μ ω ν τ ο ζ]
7. Yāhōwshuw’a Ben-Sirach^o, 3091/1123/5632, [‘Iēsous Barsirak, Ι η σ ο υ ζ Β α ρ σ ι ρ α κ]
8. Bāruwch^o, 1263, blessed
9. T^opillāh ‘Azar^oyāhuw, 5838, YaHVah has helped
10. Shōwshannāh, 7799, [Sousanna, Σ ο υ σ α ν ν α , 4677], lily
11. Bel V^oHaTanniyim, 1078/8577, Canaanite god Baal & the dragon
12. T^ophillāh HaM^onasheh, 8065/4519, [Euchē ton Manassē, Ε υ χ η τ ο ν Μ α ν α σ σ η], one who forgets
13. ⚡ Maqqābōwth, 4717, [Makkabaios, α’ Μ α κ κ α β α ι ο ζ], hammer (#1)
14. ⚡ Maqqābōwth, 4717, [Makkabaios, β’ Μ α κ κ α β α ι ο ζ], hammer (#2)
15. ⚡ Maqqābōwth, 4717, [Makkabaios, γ’ Μ α κ κ α β α ι ο ζ], hammer (#3)
16. ⚡ Maqqābōwth, 4717, [Makkabaios, δ’ Μ α κ κ α β α ι ο ζ], hammer (#4)
17. T^ohillāh 8416 ,(151) ⚡, [Psalmos 151, Ψ α λ μ ο ζ 151]

These were somewhat hard for me after I made the quiz because I could not find all of them in my regular references. If I made an error please tell me.

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NO MORE

FABLES



Have you ever given any consideration to what a fable is? Does the idea of children's stories come to mind when you think of a fable? Here are the synonyms for what a fable is: allegory, fabrication, fairy tale, fib, falsehood, fiction, hoax, legend, myth, lie, tall story, and untruth. Wow, what a list of misleading ideas. By the definition, a fable is a fictitious story handed down from earlier times, often by word of mouth, intended to teach a moral lesson. However, the last part is not always the case.

Here is what the Holy Scriptures say about fables in Paul's letters to Timothy:

1 Tm. 1:3-7 " . . . that you notify some not to teach other doctrines, nor to give heed to fables and interminable genealogies, which brings questionings rather than [Elohiym's] administration which is in faith. But the end of the command is love out of a pure heart, and a good conscience, and unfeigned faith, from which some, having missed the mark, turned aside to vain talking, wishing to be teachers of the law not understanding neither what they say nor concerning what they strongly affirm." G-EINT.

" . . . that thou mightiest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." KJV

In these verses, we notice that fables are grouped with endless genealogies and vain talking (which is prideful boasting). We also see that fables bring about what? Questionings. That is the same as saying **doubt**. We are to have faith and doubt not. The verses say that fables oppose Elohiym's administration which is in faith. Lies, falsehood, untruth, and etc. are all the opposite of Elohiym's purpose and will.

1 Tm. 4:1-2, 7, "But the Spirit expressly speaks, that in latter times some shall depart from the faith, giving heed to deceiving spirits and teachings of demons, speaking lies in hypocrisy, being cauterized as to their own conscience" - "But the profane and old wives' fables refuse, but exercise yourself to piety." G-EINT.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron;" - " But refuse profane and old wives' fables, and exercise thyself rather unto godliness." KJV.

Here we see some very interesting correlations. Fables are associated with old wives (widows), which I will discuss more in the next part, and that they are profane. The word for profane literally means "that on which any one may step." Do you get the idea? Trash, garbage, or nothingness. An alternate meaning is unsanctified. Notice also that those not of the faith give heed to deceiving spirits and teachings of demons, which is the same as fables. They speak lies (repeating what they heard) in all hypocrisy (falsity, fakery, deceit).

1 Tm. 5:13, "But with togetherness and lingering they learn, going about to the houses; but not only lingering, but also tattlers and busy-bodies, speaking things they should not." G-EINT.

"And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not." KJV.

This verse is referring to young widows that allow the world to distract them. They go around tattling (telling tales) and being busy-bodies (getting into other people's business, intermeddling), speaking what they should not. This is where old wives' fables come from - rumors, gossip, and telling on others. What does this cause? It causes doubt, misinformation, lies and untruths. It definitely does not create piety or Elohiym's Will because Paul says to refuse them and exercise piety showing that they oppose each other. Let me elaborate a little here. In these times now it is not only young widows (old wives) that are in this category. There are lots of others going around doing the same thing, such as some of the "news" media, and I believe we should refuse all who are engaged in this activity.

1 Tm. 6:20-21, "O Timothee, keep the deposit committed to you, avoiding the profane empty babblings, and oppositions of falsely-named knowledge, which some professing, in reference to the faith missed the mark." G-EINT.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith." KJV.

Although the word fable is not mentioned here, profane and vain babbling (talking without a purpose) are mentioned, of which we noticed before was grouped similarly with fables. Paul does mention one more, falsely-named knowledge (science), which is in opposition to the Word of Elohiym. Hey, aren't some scientists skeptical or opposing the Scriptures? Paul says they err from the faith.

2 Tm. 4:3-4 "For there will be a time when they will not bear the sound teachings; but according to their own desires to themselves will heap up teachers, having an itching ear; and indeed from the truth the ear they will turn away, but to fables will be turned aside." G-EINT.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." KJV.

Here Paul says that in the end times people will stop listening to the truth and turn to fables (lies, fiction, untruth, and etc.). This shows that fables are not truth. How much plainer can you get?

So the Scriptures tell us that fables are profane and untruth, that they are equal to vain talking, boasting, deceiving spirits, teachings of demons, and false knowledge/science, that they cause questioning/doubt, that they are in opposition to Elohiym's administration which is in faith and godliness/piety, and that they come from old wives' tales (widows' stories) out of gossip, rumor, and such. The worst part is that they are passed down from generation to generation supposedly to teach a moral lesson.

Take for example the fable of the Three Little Pigs. What does it really say? I was going to put my opinion here, but then I thought it best to let each of you dwell on the question and come to your own conclusion.

Now let's take a look at what Scripture says we should do: 1 Tm. 1:18-19 "This is the command I commit to you, child Timothee, according to the prophecies as to you going before, that you might war by them the good warfare, holding faith and a good conscience; which some, having cast away, as to the faith made shipwreck." G-EINT.

We are to fight the spiritual warfare, hold to the faith, and keep a good conscience.

1 Tm. 4:6, 7-8 "These things laying before the bretheren, you will be good servant [minister] of [Yahoshua Mashiyach], being nourished with the words of the faith, and of the good teaching which you have closely followed." ". . . but exercise yourself to piety, for the bodily exercise for a little is profitable, but piety is profitable for everything, having promise of life, of the now and of the time to come." G-EINT.

Put the believers in remembrance of the truths, exercise godliness (piety) which profits unto all things and gives life for the now and the future. Hint: ETERNAL LIFE.

1 Tm. 5:14 "I will therefore younger ones to marry, to bear children, to rule the house, and to give no occasion to the adversary on account of reproach." G-EINT.

That widows (and others) concern themselves with family, home, and not give occasion to reproach.

2 Tm. 4:2, 5 "Proclaim the Word; be urgent in season or out of season, convict, rebuke, encourage in all patience and teaching." - "But you, be sober in all things, suffer hardships, do the work of an evangelist, fully carry out your service." G-EINT.

Proclaim the Scriptures, convict, rebuke, and encourage in all patience and teaching. Be sober (alert), longsuffering, spread the message, and fulfill your service.

Do these things. May you all be blessed and exhorted by the Word. Share it with others and remember **NO MORE FABLES**.

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PRIESTLY PEOPLE

Do you go through life believing that Priests are better than you and that they are specially ordained? For a lot of religions this is true and there are several ways that they are chosen. Some by a calling from Elohiym (or other god), some by bloodline (heritage), and some by training.

In the Holy Scriptures we have two types of priests listed for YaHVaH. The very first mention of a priest is Melchizedek (spelled Melchisedek sometimes) <Mal^okiy-Tzedeq in Hebrew>, the King of Salem (later to become the city of Yerushaliym). Notice he is both a king and a priest (Ge. 14:18). His very name means king of righteousness, equity, and justice. Keep this in mind for later on. Now in Exodus, YaHVaH chooses Aaron <Aharown> and his descendants to be the priests for Israel <Yisra'el>. For a long time I was led to believe that all the Levites were priests, all the Sadducees were priests, and all the Pharisees were priests. However, after some careful studying you will see that most of the Levites, Sadducees, and Pharisees were only servants for the priests. Only the bloodline of Aaron were to be priests. He himself was a Levite, but only one portion of 22,000 Levites at that time (see Nu. 3:39).

In Mt. 12:5, Yahoshua questions the Pharisees about the priests in the temple not the Pharisees themselves. Mt. 21:45 lists the priests and Pharisees separately. Mt. 22:35 shows that at least one Pharisee was a lawyer. Notice in several passages He mentions that He will be betrayed into the hands of the priests, never the Sadducees or Pharisees. In the Woes (Mt. 23), He speaks out against the Pharisees and scribes, but never against the priests. All of this paints a clear picture that most of the Pharisees and Sadducees were servants to the priests in the way of lawyers, teachers, scribes, and more. Some may have become priests, but most were not. This also agrees with Yahoshua's inference that the priests are blameless (Mt. 12:5), but the Pharisees teach wrong doctrine.

Now let us go to Hebrews, where we read that Yahoshua is a priest after the order of Melchizedek, the King of righteousness, equity, and justice. He is our High Priest. We are also co-inheritors (Ep. 1:11, Ga. 4:7, Rm. 8:17, Ti. 3:7, Heb. 11:9), heirs, in the same things as Yahoshua. Okay, you say. We know He is the King of Kings, Lord of Lords, and a priest after the order of Melchizedek, but how can we be sure that we are also?

Well for that answer let us turn to Rv. 1:6, where it says, "And hath made us kings and priests unto [Elohiym] and His Father . . ." KJV. "And hast made us unto our [Elohiym] kings and priests . . ." Rv. 5:10, KJV. So as you see, we are all kings and priests if we are believers in Yahoshua HaMashiyach. Therefore, it is inappropriate for any Believer (or Christian) to consider that there is a priest above him other than Yahoshua Himself or for anyone to take on an "office of priest" thinking he is better than anyone else.

How does it feel to know you are a king and a priest? You must remember to act like one in the same manner and humility that Yahoshua does. He didn't think it was beyond Him to serve or to bend down and wash His disciples' feet. Have you served today?

I am 100% for church/assembly leadership as listed in the New Testament. In 1 Cr. 12:28 and Ep. 4:11, we see that leaders are Apostles, Prophets, Evangelists, Pastors, and Teachers. Nowhere are priests mentioned. In the Old Testament, the priests prayed for the people, but in the New we can go directly to Elohiym's throne in prayer because we have been made priests, all of us. First published 10-2002, © 2002, 2017

RESTING IN A DESERT

As I was considering a subject to write about, the Ruach HaKodesh gave me Mark 6. No verse number just the book and chapter, so I opened my Bible to Mark 6. As I was reading between verses 30 and 52 there was two items that caught my attention.

The first item was the desert and the second item was the mountain. I would like to elaborate on them separately before I blend them together.

"And He [Yahoshua] said unto them [the apostles], 'Come ye yourselves apart into a desert place and rest a while'; for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, . . ." Mark 6:31-33, KJV.

The apostles had been preaching and doing good works so they needed rest. Why does Yahoshua tell them to go to a desert place to find rest? Besides the obvious answer to the question, which is that the activity where they were at was so much that they did not even have time to eat, we can see several correlations. First, try to consider what is out in a desert, what there is to do, and what the significance is physically and spiritually. There is nothing much in a desert. No cities, no trees, sparse animals, little or no water, and etc. It is a place of hiding yet wide open. Physically there is not much to do except survive. Spiritually, mentally, and emotionally there is a lot you can accomplish in a desert.

A desert is a place to separate yourself from others so that you can trust on YaHVah to provide for your needs, so that you can have no interruption between you and YaHVah, and so that you can take time to work out all of your problems and/or build your faith.

The Israelites were in the desert for 40 years, Yahoshua was in the desert for 40 days, and Paul was in the desert for some time. They all relied on YaHVah to provide for them, strengthen their faith, and dealt with their problems. As a result they served YaHVah more devoutly and either learned or showed humility.

I see that the apostles needed physical rest, and increase in faith, and humility, which would also provide spiritual rest and peace, thereby preventing them from becoming proud with their own accomplishments.

Whether you have been in the ministry for 20 years, are a layman, or you are a 'babe' in the Messiah, you need both physical and spiritual rest in a "desert" place from time to time so you can fulfill the plan YaHVah has for you by relying on Him instead of your own self.

If you are a person behind bars, you may feel like you are in a desert place more than some others, but you are only truly there if you are relying on YaHVah, strengthening your faith, staying out of the prison 'games' and showing humility. Remember your works are for YaHVah and "your church" does not belong to you, but it and the people belong to Messiah. If you find yourself caught up or becoming self-prideful, then it is time for a rest in a desert place.

Here are some suggestions of "desert places" to go. Visit a monastery and share life with the monks. A retreat is a very quiet place. Another great place would be an out of the way small country church, especially for the minister. It may also be beneficial to even go to a different denomination instead of your own, but you will need to put aside any prejudices to get the Word that YaHVah has for you.

Jon Didaskalia

"And when He [Yahoshua] had sent them away, He departed into a mountain to pray." Mark 6:46, KJV. This was not Yahoshua's only time to pray on a mountain and others in Scripture have as well. To go up on a mountain takes some physical effort if you do not have vehicles or lifts to help you. The Scriptures seem to indicate a more closeness to YaHVaH while on a mountain. Have you climbed a "mountain" to pray? They are quieter and even more secluded than the desert; thereby allowing you to hear from YaHVaH easier. The mountain does not necessarily have to be a high, physical place. It can be any place physically or spiritually where you have made an effort to go secluded from others, so that you can hear from and pray to YaHVaH.

In the Scriptures, you will notice that even when they left privately, they were seen and followed. Therefore, leaving privately would mean that they did not discuss it with anyone else or tell the people they were leaving. For ministers, this can be seen as not advising your congregation. You may tell your family or staff, but the congregation only needs to know that someone else may preach next week, just as Yahoshua preached while the apostles rested. If you are seen leaving and followed it is alright because they will receive a blessing just as the crowd that followed did. Do not hide your leaving for a rest, but do not make a big show about it either.

Take time out of your busy schedule to go to a "desert place" so you can rely on YaHVaH and be strengthened with rest. They with your renewed vigor make an effort to get closer to YaHVaH in prayer by climbing a mountain and listening. Be prepared for a possible storm to test your faith afterwards, as was the case in verses 47 to 51 of Mark 6.

Rest and pray. May YaHVaH bless you always.

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HUMILITY DEFINED

Humility, what is it? *Webster's* defines it as "the state or quality of being humble." Let's explore a few ideas that someone may have said to you sometime. 1) You always have to have the last word, 2) You disagree on part of something someone shares with you (whether orally or in a book), 3) You portray yourself as a perfect believer, and, 4) Posting your accomplishments on your wall is wrong. Ok, would you agree that any of the above could be seen as showing a lack of humility? If so, read on.

1. Being adamant that no matter what someone says you have to say something in response may quite well be showing a lack of humility. However, having the last word in a conversation could also mean this: If you listen to what someone says prior to making your comments (or not) shows that you are humble enough to allow him/her to express their view on the subject. Does this mean that you must be quiet or be ashamed, maybe even afraid to express your views, when they are finished speaking in order to be humble? No sir. Humility does not mean you cannot communicate your own viewpoint on the subject. If your comment is the statement "I already knew that" and it is the truth, why would you say otherwise? It does not make you a "know-it-all" person. All it shows is that your knowledge is equal. Being equal does not make you better than anyone else.
2. Does a disagreement with a statement someone makes or with what is in a book mean that you are not humble? No. Everyone is entitled to disagree and make their own choices and opinions. YaHVah Himself does not stop us from choosing our own way. It's called Free Will. Humility doesn't override this free will, but rather it is a result of the usage of this free will to choose to not exhort ourselves above someone else. Disagreeing does not necessarily mean you think you are better than someone. It shows your Elohiym given free will to choose your own opinions. Arguing on the other hand, does bring about strife and contention because it takes disagreeing to another level where you refuse to acknowledge the other's right to his/her opinion.
3. Portraying yourself as a perfect believer is not what most believers do. It is an observation by someone else due to a sense of guilt or a feeling of inadequacy. Most believers will gladly acknowledge that they are not perfect. If someone sees you that way then Praise YaHVah they must be seeing what Messiah wants them to see. Strive to be the person that YaHVah, through Yahoshua, wants you to be. Even though we are not perfect in and of ourselves, we are perfect in Messiah because He is perfect. I am not ashamed to be a believer and I am happy to know that I am seen as perfect by YaHVah through His Son, Yahoshua HaMashiyach. To be otherwise, would be to show shame in Him, which is not humility, but rather a denial of His power and your faith.
4. Posting your accomplishments on your wall and/or acknowledging them in no way proves that you are not humble. All they show is that you took the time to better yourself as I believe YaHVah calls each of us to do in different ways. If you walk around demanding people to acknowledge what your accomplishments represent, then you are not showing humility. Humility does not mean that you should be ashamed of your efforts, it means that you should not try to elevate yourself to what you are not. It is only through the saving blood of Yahoshua HaMashiyach that we [any of us] can consider ourselves blessed.

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THE BATTLE FOR JERUSALEM

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The fight for Jerusalem and Israel wages on. YaHVaH is still in control even if the people and the odds report otherwise. Two recent polls show grim figures:

"The majority of Israeli citizens believe there is a danger that Israel could cease to exist. Sixty percent believe Israel is fighting for its life, according to the latest Smith Research and Consulting poll. (*Jerusalem Post*, Oct 4, 02)

Likewise, a poll conducted by the Palestinian Jerusalem Media and Communications Center support Israel's fears. Sixty-four percent of Palestinians support suicide bombings while only 9.4% strongly oppose it. Eighty-one percent want the Intifada to continue (Ibid.) and Palestinian leaders continue to issue declarations of their goals to destroy the state of Israel."

Then there is the economic picture:

"Meanwhile Israel's recession is deepening; instead of any growth at all, Israel's economy is expected to shrink as much as 1.5% by the end of 2002. The average salary has dropped this year by 4.5%. Unfortunately, without economic growth, there are no new jobs and this, says labor minister Shlomo Benizri, 'is a grim predicament affecting the nation.'"

And the sustainer of all life on earth, water, is lessening:

"There is yet another critical problem that grows greater with every single passing day, and which will not go away - water, or, that is, the lack of it. Because of preoccupation with security, Israel has done nothing at all to provide water (for instance, through desalination plants) for her citizens as underground aquifers dry up.

Today, as we write this report, Lebanon is celebrating the diverting of the Hatzbani River which feeds the Jordan River which in turn feeds the Sea of Galilee. The project, overseen by the Hizbollah and Amal terrorist organizations and very popular among all Lebanese, will draw off from two to four million cubic meters of water annually."

So who is supporting Israel in her struggle? YaHVaH, of course, through the once hated enemies of Judaism.

Jerusalem -- The Prize of War

"ISRAEL'S ONLY FRIENDS: BORN AGAIN CHRISTIANS"

In the face of all Israel's troubles, she is hard pressed to find friends - that is, except Christians! Thus a paradigm shift is taking place as to how Israelis view conservative (born-again) Christians. Until a short time ago, Christianity was considered to be a religion of people who hated Jews with close to 18 centuries of persecution against Jews to prove it.

But today, Israelis from every area of government and public life are awakening to the fact that our strongest ally is the U.S. whose president is a born-again Christian and very pro-Israel."

"There is one group of people who are still viewed with suspicion, fear and hatred by most governmental officials and media people. Those are the Messianic Jews. But Messianic Jews have less crime, pay the highest percentage of their taxes (because they're honest), serve in the army with excellence and are less of a burden on the state (believers are not addicted to drugs and alcohol), than any comparable group of Israelis anywhere. And as the days pass, the scales will fall off the eyes of more and more Israelis and they too will embrace the Messiah of Israel. That is the next paradigm shift we all await."

All inserts in quotations are from the *Maoz Israel News Report*, Nov. 2002 edition, used with permission.

**"And they [Israel] shall fall by the edge of the sword,
and be led away captive into all nations. And**

Jerusalem will be trampled by Gentiles UNTIL the times of the Gentiles are fulfilled." (Luke 21:24)

**Pray for the peace of Jerusalem:
"May they prosper who love you." Psalms 122:6**



Shalom,

Donald H. Garrett
Published 4-2003

BLESSED BE

The Hebrew (Jewish) blessings are very interesting. Recently, I was asked for some of them from a fellow believer and it occurred to me that others may like to know them.

These blessings are different from what I was raised to pray as a Christian. We usually prayed something like this "Our Father, bless this day, food, drink, car, or etc." as a request from YaHVaH with very little reverence to Him. I do not say it is wrong, but rather it seems somewhat more selfish when seen in the context of the Hebrew blessings. Instead of asking for blessings from YaHVaH, they **Bless Him!** They go on to show the reverence to Him and then almost thankfully mention what He has provided for us. To some of you this may be a new concept. You may ask, Why Bless YaHVaH since nothing we give can compare to His glory?

For the answer, go to De. 8:10, "You will eat and you will be satisfied, and bless [YaHVaH] your [Elohiym] for the good land that He gave you" (*Tanach*). Notice the You will. This is a command by YaHVaH. The KJV says ". . . thou shalt bless [YaHVaH] . . ." emphasis mine. Again a command. So it is commanded of us, but then read on in verses 11 through 18. They are a warning and command to remember YaHVaH in all things.

The Hebrew blessings do both of these because it is YaHVaH that you concentrate on and not the items. Therefore, I see them as humbleness to YaHVaH. "Did you Know? Every day we should recite at least 100 blessings" (*Children's Siddur*, 13).

I say them in the Hebrew language with a Messianic ending of "In the Name of Yahoshua HaMashiyach" and a New Testament insertion of "Our Father in Heaven."

The next question may be, What are they? Well, I have one book that has over 20 pages of them for various occasions and things. However, I will start you out with the most appropriate ones. [Note: More were added after the original printing.] They will be in English. If you want the Hebrew language version, there are several Siddurs available.

Note: Most of the blessings start out with the "remembrance" part; <Blessed are You, YaHVaH our Elohiym, King of the Universe, (Our Father in Heaven), . . . > Therefore, I will place "Blessed be . . ." at the start of each blessing below to represent this and save space. Just remember to use the above words instead.

Morning blessings:

- Blessed be . . . , who made man with wisdom
- Blessed be . . . , who heals all flesh and works wondrous things
- Blessed be . . . , who lets us understand the difference between night and day
- Blessed be . . . , for not making me a non-believer
- Blessed be . . . , for not making me a slave
- Blessed be . . . , for not making me a woman (this is for males)
- Blessed be . . . , for making me the way you wanted (this is for females)
- Blessed be . . . , who opens the eyes of the blind (Ps. 146:8)
- Blessed be . . . , who clothes us with clothes
- Blessed be . . . , who frees those who are bound (Ps. 146:7)

- Blessed be . . . , who straightens out people who are bent (Ps. 145:14)
- Blessed be . . . , who spreads the earth over the waters
- Blessed be . . . , who takes care of all my needs
- Blessed be . . . , who places my steps with strength
- Blessed be . . . , who girds Israel in strength
- Blessed be . . . , who crowns Israel in splendor
- Blessed be . . . , who gives strength to the tired
- Blessed be . . . , who removes sleep from my eyes and slumber from my eyelids
- Blessed be . . . , who gives good mercies to His people, Israel

Blessing before eating bread

Blessed be . . . , who brings forth bread from the earth

Blessing over wine, grapes, or grape juice

Blessed be . . . , who creates the fruit of the vine

Blessing before grains of barley, wheat, rye, oats, spelt and rice, other than bread, such as cakes, cookies, pretzels, spaghetti, noodles, and etc.

Blessed be . . . , who creates various foods

Blessing before fruit

Blessed be . . . , who creates the fruit of the tree

Blessing before vegetables

Blessed be . . . , who creates the fruit of the ground

Blessings after meals

- Blessed be . . . , who feeds the entire world, in His goodness, in grace, in mercy, and in kindness
- Blessed be . . . , who feeds everyone
- Blessed be . . . , for the land and the food
- Blessed be . . . , who builds Jerusalem in His kindness
- Blessed be . . . , the El of our fathers, our King, our Maker, our Creator, our Redeemer, our Master
- Blessed be . . . , for the nourishment and basic food
- Blessed be . . . , for the vine and the fruit of the vine
- Blessed be . . . , for the tree and the fruit of the tree

Blessing for Sabbath lights (Messianic version, *Messianic Siddur*, 5)

Blessed be . . . , who has sanctified in His commandments, and commanded us to be a light to the nations and gave us [Yahoshua] HaMashiyach, the light of the world

Blessing before reading the Torah (*Tanach*, xxv)

Blessed be . . . , who has chosen us from among all peoples by giving us His Torah (Word/Bible).
Blessed are You YaHVah, giver of the Torah (Word/Bible). Amen

Blessing after reading the Torah (*Tanach*, xxv)

Blessed be . . . , who gave us the Torah (Word/Bible) of truth and implanted eternal life within us. Blessed are you YaHVah, giver of the Torah (Word/Bible). Amen

"A Closer Look. Everything in the world is really owned by [YaHVah]. By making a [blessing], we are thanking Him for letting us take what is really His" (*Children's Siddur*, 65).

May YaHVah bless you and keep you. May YaHVah make His face shine upon you and be gracious to you. May YaHVah lift up His countenance to you and give you peace. In the Name of Yahoshua HaMashiyach. Amen. (see Nu. 6:24).

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AWE-INSPIRING

I am sure most of you are quite concerned with the fallout and results of the U.S.-led coalition's awe-inspiring war we had with Iraq. Loss of jobs, slow-down in the economy, and the various other factors. Here in Texas, we face a great big budget SHORTFALL which is affecting business, government, education, and more already.

Wait, here is something more awe-inspiring to me. Do you remember the day Baghdad fell? Well I do. I was in front of the television watching CNN when I learned of the fall of Baghdad. Then this thought suddenly popped into my mind "BABYLON has Fallen!" I wondered thinking, Was Babylon in Iraq or Iran? Was Baghdad the new city built upon Babylon's remains? I could not remember. Surely, I thought, YaHVah had a reason to bring that thought to me at that precise time. Awe-inspiring.

Well, I did some looking and verified that yes Babylon was in Iraq, but it was south of Baghdad near the Euphrates river, instead of near the Tigris river where Baghdad is. Now I thought, How is this relevant to the fall of Baghdad? First, I remember the news report of the Arab world. They were all stunned and amazed that Baghdad had fell. Our government says that Iraq has financed and helped train various terrorism groups, linking here to Al-Qaeda, the Palestinians, and many more. Does this match Rv. 18:3 and 18:9-10? This I do not know. It is possible. Certainly the other Arab nations stood afar off for the fear of the destruction by the U.S.-led coalition.

To be completely Biblical in this, I would then have to also surmise that the U.S.-led coalition are referred to in Rv. 17:16 as the ten horns upon the beast that makes her naked and burn with fire (among other things). Did they do that to Iraq? In a manner of speaking, Yes! They laid her bare for the citizens to pilfer and loot, as well as the burning as a result of the bombs. Awe-inspiring.

Yet, I am left wondering if this is really the Babylon that Revelation speaks of? Or is this just a precursor to the "new rebuilt" Babylon that may arise to be as Revelation speaks and then fall later on? It is beyond me to fully understand it. There are multiple ideas and theories as to who and/or what Babylon represents in Revelation. Each one in its own right could be the truth. YaHVah knows. Awe-inspiring.

Then the question becomes who are the ten horns? Some say the European Union, but that is not likely, since the European Union nations already number way more than ten. One organization says they will come from the current nations of Turkey, Iran, and Georgia. Awe-inspiring.

Back to Rv. 18:10, "... for in one hour is thy judgment come" KJV. Well, in a little over 3 weeks all of Iraq fell and only a few days for the fall of Baghdad. Can you relate that to one hour in Biblical time? Possibly as time is a variant in the Scriptures. This is because YaHVah is outside of time. Awe-inspiring.

Another item is the city of Nasiriyah. We all should be knowledgeable that the "Yah" at the end of the name refers to YaHVah as it does in so many other names. The primary root of the word would be Nasar or Nashar, which are defined as to saw and to tear or rend with the teeth, respectively. More simply put for both would be to cut/tear open. Nasiriyah then being the combination meaning: YaHVah's open cut/tear. Note: Nasiriyah is very close to the ancient Ur of Chaldea mentioned in Genesis. Various theories come to my mind. Awe-inspiring.

I pray the awe-inspiring Holy Spirit will reveal to us in the appropriate time a deeper understanding. For now, I do remain seeking the relevance of my thoughts. Glory to YaHVah.

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The Battle Belongs to the Lord

TRULY WHO IS A “JEW”

In order to know who a Jew is, you must first understand how the term came about and the development of the corresponding languages.

Originally, the term was the Hebrew word Yeh-uw-diy (pronounced Yehoodie) and it was used to describe those who were descendants of the tribe of Judah (Yeh-uw-dah), one of the twelve tribes of Israel (Yisra’el). So how was it changed and why? Before I get to that, let me explain some Hebrew.

What we now see as the V (Vav) in Hebrew was from the beginning of the language a W, or rather it had the W sound. [Since this article was first written, 2001, further research has shown that it was first a V and then for a time was used as a W, finally returned back to the V]. Notice the W that I have written above. As the language went through history the W sound of the Vav came to rest only with the two vowel sounds of the “u” and “o” that it was combined with, and the remaining Vav usage used the V sound. The combination of these two vowel sounds with the Vav, in a sense, annul the consonant sound altogether, as they carry the same sound when used with the other letters. A Vav with an “o” is represented as “ow” (pronounced “oh”) and a Vav with an “u” is represented as “uw” (pronounced “oo”). It is this “oo” sound that all of the languages tried so hard to maintain.

In approximately 960 to 930 B.C.E. (Before Common Era) the 12 tribes split into two kingdoms, Judah and Israel. Israel consisted of ten tribes and the northern territory. Judah was around Jerusalem. Approximately 725 to 720 B.C.E. the kingdom of Israel was taken captive by the Assyrians. It was after this time that the name Yehuwdiy (Jew) became synonymous with all the Israelites, due to Judah being the only reigning kingdom remaining.

In 325 B.C.E. after Alexander the Great had conquered the Israelites and Judah (along with Greece, Egypt, Persia, and part of India) they became Hellenized and used the Greek language because it was the order and language of the conquerors and commerce throughout Alexander’s empire. So Judah, and the Israelites were both Hellenized before the arrival of the Romans.

The Hebrew word Yehuwdiy was then translated into Greek as “Ioudai” (pronounced Ee-oo-die). Notice how “Yeh” was replaced with “I”, “uw” was replaced with “ou”, and “diy” was replaced with “dai”. All of this to try to retain the same sounds, as close as possible.

In 200 B.C.E., the Old Testament was translated into the Greek language by the Israelites.

The Romans who used the Latin language had some dealings with the Greeks, but it was not until about 146 B.C.E., when they conquered the former Greek empire, that they became really Hellenized.

Still at this point, none of the languages had a “J” in their alphabet and neither Greek nor Hebrew have a “J” in their languages to this day.

It would not be until 63 B.C.E. that the Romans conquered Judea (Judah and the Israelites). The Romans did not force their language on their conquered territories, but rather continued the use of Greek. Latin was used only by the true Romans; therefore, the New Testament was written in Greek in the First century C.E. (Common Era). It was not until 390 C.E. (450 years after the conquering) that the Scriptures were translated into Latin.

Here again the Greek word “Ioudai” became the Latin word “Ieudae.” Notice the only one real change is the “ou” to “eu” but it retains the “oo” sound. To this day Latin uses the “I.” The only “J” in Latin is used in law and youth only, and even then it was not developed until its counterpart in the other languages.

The “J” was developed in the small letter form about 1200 C.E. between the 11th & 17th centuries, or Late Middle Ages, when two “I”s were written together by the scribes, a tail was added to the second (last) “I”. In other words, instead of the “ii” they wrote “ij”. This is handwriting not printing by the press. Later, the first “I” began to receive the tail, instead of “ij” then now wrote “ji”.

In 1380 C.E. John Wycliffe (born circa 1320s) and his followers hand wrote the first English translation of the Bible in England near Oxford University. Mr. Wycliffe, whose first name was actually “Iohann,” used the “I” not a “J.”

The printing press was invented by Iohann (John) Gutenberg of Germany and perfected in the 1400s in the Rhineland. The first thing he printed was the Latin translation of the Bible in the 1450s and there was no “J” in this printing. By 1500, Italy had some 73 printing presses all printing the Latin Bible with no “J.”

Before I go further, let me show you the origins of the English language. It is derived from an ancient Germanic language, called Low German, spoken by the Anglo-Saxons which incorporated words of Scandinavian or Celtic origin. Although Rome conquered the British Isles in 120 to 180 C.E., Latin was of little influence. Even less so than it had been in Judea. It was not until Christianity came between 440 and 597 C.E. that it started having some real influence. Later in the 1060s, the Norman French invaded and the combination of all became the English vernacular. As you see, it is primary Germanic [with some Briton influence from the beginning].

In 1522 C.E., Martin Luther translated the Bible into German and the Latin “Ieudae” became “Ieude.” The Germans gave their “I” a “j” consonant sound at the beginning of words, as such the “I” at the beginning began to receive the characteristic tail by the scribes in the 1600s.

William Tyndale printed the first Bible in English on the printing press in 1525-6 C.E., Miles Coverdale printed an English Bible version in 1535 C.E., John Rogers (notice the J) printed one in 1537 C.E., The Great Bible was printed in 1539 C.E., the Geneva Bible in 1560 C.E., the Bishop’s Bible in 1568 C.E., the Duoay Old Testament in 1609 C.E., and the King James version in 1611 C.E. In English the “Ieude” of German became “Jeue,” dropping the “d.”

As English matured, the “Jeue” became “Jew” both of which are pronounced “Joo.” As you see, the “oo” sound prevailed through it all. It was not the invention of the printing press that brought about the “J,” but rather the handwriting of scribes. The Germanic “J” consonant sound of the “I” also had its influence. Mainly it is all the evolution slowly as each language tries to translate the sound of the word into their language and characters.

So finally, Who is a “Jew?” An Englishized title, incorrectly representing all Israelites, from the original Hebrew title, Yehuwdiy, which correctly described the descendants of One tribe of the Israelites, Judah (Yehudah), until circa 720 B.C.E. when it was applied to all Israelites. The first usage of “Jew” (Yehuwdiy) in the Bible is 2 Ki. 16:6. Yahoshua Himself says He is a “Jew” (Yehuwdiy) and the King of the Jews (Melekh HaYehuwdiy). So a Jew is a Yehuwdiy.

Also of note, the word Greek or Greece should be properly written as ‘Ellanis or ‘Ellas (pronounced Hellanis or Hellaws), which is where we get the words Hellenized or Hellenistic. The title, Greek, is the Englishized Latin title, Graecia, which meant “Barbarian.” Originally, the Greeks and their language were barbaric to the Romans because they could not understand it. Later the Romans came to understand the language, but the title stuck.

These examples are not the only variations in spelling that happens when translations are made. I will show only one more, Mashiyach (pronounced Maw-shee-ak) in Hebrew, has come to be spelled Mashiah and Messiah in English.



A GENUINE MESSIANIC JEWISH IDENTITY

By Rick "Aharon" Chamberlin

Intro by Dr. Garrett:

Awhile back I wrote an article, *Truly Who is a "Jew"* [see previous chapter], but I did not touch on the subject of who is a Messianic Jew. Well, Rick Chamberlin covers this subject in his article below, which is reprinted here with permission. In Mr. Chamberlin's article, he does cover both topics, Who is a Jew and Who is a Messianic Jew; however, I am only reprinting the latter portion of his article concerning Who is a Messianic Jew. The portions in the [] brackets are added for clarification by me and not part of the original article.

“WHO IS A MESSIANIC JEW?”

In the 20th century, we have seen the rebirth of Messianic Judaism, which complicates the picture [of Judaism] still further. It took decades for the Reform and Conservative branches of Judaism to be recognized as legitimate branches of Judaism, and it may take several more years before Messianic Judaism gains the same recognition.

Today we have an additional question, “Who is a Messianic Jew . . . and who isn't?” We have come into contact with many Torah-observant people all over the world who believe in Yeshua [Yahoshua], but do not consider themselves Christians. They consider themselves converts to Messianic Judaism. When you ask them what they are, they will tell you that they are Messianic Jews. We are in contact with folks such as this in such diverse places as Nigeria, India, Hong Kong, Poland, South Africa, Japan, the Philippines, and of course western nations such as the USA and Canada. They may or may not have actual Jewish ancestry. Yet they identify with the God of Israel [YaHVah], Torah, and the Jewish People, the three main items often called the Jewish “Trinity.”

Messianic Jews seek to be included in their rightful place as part of the Jewish people. At the same time, Messianic Jews seek a definition to answer the question “Who is a Messianic Jew?”

Some answer this question from a strictly ethnocentric viewpoint, and say that a Messianic Jew is simply a Jew who believes in Yeshua [Yahoshua] (or Jesus) as his or her Messiah. This is, I believe, a fundamentally flawed definition. This definition would include Torah-Observant Jewish believers who strongly identify with their bretheren according to the flesh, as well as Jews who have basically converted to one of the many denominations of Christianity. For some of them, their Jewish identity is nearly completely obliterated. Such Jews, for all practical purposes, have converted out of Judaism, and out of Jewish people-hood. It would be incorrect, even dishonest to consider such a person a Messianic Jew. Perhaps another term such as Hebrew Christian might be more appropriate.

The other flaw in the above definition of “Messianic Jew” is that it excludes the Gentile who has converted to Messianic Judaism, such as those mentioned earlier in this article. Just as traditional Judaism considers its converts to be fully Jewish. Many, if not most of these converts, lead a far more Observant Jewish lifestyle than most Messianic Jews who were born Jewish.

MESSIANIC JUDAISM IS DEFINED BY THE
TERMS IT USES TO IDENTIFY ITSELF:

Judaism by definition includes observance of “The precepts of the Old Testament.” “Messianic,” of course, indicates a belief in the Messiah. If an individual doesn’t show even an inclination to observe Shabbat, the Holy Days, and the dietary laws, it would be ridiculous to call such a person’s religion “Messianic Judaism.”

- A Messianic Jew is someone who believes in the Messiah. We are Yeshua’s [Yahoshua’s] Talmidim (disciples). We desire our lives to be lived out in accordance to His teachings. (See Matthew 5:7-19, as well as the rest of the Sermon on the Mount.)
- A Messianic Jew is someone who has chosen to live an observant Jewish lifestyle. This doesn’t mean that (s)he must be observant according to Orthodox Jewish Halachah. However, it does indicate that some minimal observance of Torah should be incorporated into the life of the individual.
- A Messianic Jew, whether born Jewish or not, must identify with Israel and the Jewish people. For instance, when an individual comes to the United States and decides to take on American citizenship, (s)he swears loyalty to this country, its constitution, and its laws. (S)He also renounces any previous citizenship. Likewise, in Judaism, the convert is immersed in the Mikvah. The person goes down in the water as a Goy (Gentile), and rises a Jew. Judaism is a movement made up of Jewish people. If the individual doesn’t identify with the Jewish people, then it would be inaccurate to consider such an individual a Messianic Jew.
- Messianic Judaism is also enriched by the participation of Non-Jews. There is no “Middle Wall of Partition” rejecting Non-Jewish participation in Messianic Judaism. Not every Christian has a calling to “convert” to Messianic Judaism. Israel and the Jewish people need Christians [Believers] who love Israel, and who are willing to confront Anti-Semitism. We have met Christians seeking conversion to Judaism who cared nothing about the Shabbat or the dietary laws. But because they loved Israel and the Jewish people, they sought conversion. While I fully appreciate their “Jewish Heart,” this does not mean that they should convert to Judaism! Just as the new American citizen agrees to uphold the American Constitution, so also should the convert to Messianic Judaism be expected to uphold Torah, which is the Jewish “Constitution.” We appreciate Christians who participate in Messianic Judaism as Non-Jews. We do not expect them all to “convert,” although such conversions are welcome when genuine. Mere participation in a Messianic Jewish Assembly; however, does not make a person a Messianic Jew.
- Messianic Jewish identity will be determined by both beliefs and external expressions. In Judaism, the emphasis is upon the external expressions. One of my friends was a Holocaust survivor from Poland. He claimed to be an Atheist. Yet he lived a scrupulously observant Orthodox Jewish lifestyle, including the Rabbinic separation of milk and meat dishes, etc. I asked him why he went to the trouble of living such a strictly observant lifestyle if he was an Atheist? He told me “Because I am a Jew.” Good answer! In Judaism, even an Atheist is considered a good Jew if (s)he is observant. In Christianity, it seems that faith and creed are paramount. What you believe is far more important than your actions. In Messianic Judaism, we need both, in proper balance.

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SABBATH REST: JOY OR BURDEN?

I have heard excuses for not keeping the Sabbath (Shabbat) from various angles. One that seems to express itself from time to time is: “It is such a burden because of all that you cannot do. There is no joy.” Hmm, I then have to ask, “Where is your joy?” How about you? Is your joy in doing the things of this world or doing the things of YaHVah? Honoring self or honoring YaHVah?

Recent readings have given me some insight on where some of this attitude of the Sabbath being a burden may stem from. Maybe even you yourself are not aware of all the ‘so-called’ restrictions. I say ‘so-called’ because many are not found in the Bible or seem to be in opposition to the Bible.

According to some sources, there was to be no new work started on Friday mornings to make sure all work was finished in time. Old work was to be finished by noon on Friday, so that the work of preparation for the Sabbath could be completed. “The first three blasts were . . . about three P.M. on Friday, . . . When the priests for the first time sounded their trumpets all business was to cease, and every kind of work to be stopped” (*The Temple*, 139).

The Sabbath work that had to be complete included more than just cooking as we see here: “As the head of the house returned on the Sabbath-eve from the synagogue to his home, he found it festively adorned, the Sabbath lamp brightly burning, and the table spread with the richest each household could afford” (*Sketches*, 94).

The following information comes from pages 80 to 96 of *To Be a Jew* by Rabbi Donin. Arrow <words> are paraphrases of the text, not word for word. Bracket [words] are my own insertions. The remainder is word for word:

Allowed Sabbath activities:

- ✓ Religious study
- ✓ Reading and/or studying
- ✓ Discussing and/or reviewing with children the things they have been studying and doing all week
- ✓ Leisure stroll
- ✓ Attending lectures, forums, or study groups organized by a synagogue [assembly] or other organizations
- ✓ Getting extra hours of sleep and rest by getting to bed earlier than usual or by enjoying a Sabbath afternoon siesta.
- ✓ Home games such as chess or checkers and similar activities are permitted. Children who study all week should be permitted to devote some time to such games. [This would seem to include all board games]
- ✓ In many communities, activities in the Sabbath spirit are organized for the children or young people. Group singing, Israeli or other folk dancing, discussion groups, refreshments and socializing are typical programs enjoyed. These are usually sponsored by youth organizations. [I see no harm in adults doing the same things]

Rather than feeling bored, as though one’s activities are restricted, a Sabbath observer should find that the day thus spent is a tranquil delight, and that the hours at his [or her] disposal, even given the limited choices, are too few.

Not forbidden to teach or give instructions on Sabbath, or to move a heavy burden in one’s home from one spot to another.

<There was to be no **melakha** – work. This meant: Stop creating on this day, stop making things, and stop manipulating nature. Let all run by itself.> [It also included doing no work in the definition we are used to – employed by someone, but much more inclusive. The idea I get it: Do nothing that alters your environment.]

Some common activities forbidden on the Sabbath, because they constitute melakha, as defined by Torah: [Note: Only the underlined words did I find in the Torah]:

- ❖ Cooking and baking [see note 1]
- ❖ Grinding, fine chopping, straining
- ❖ Washing clothes (by hand or machine)
- ❖ Knitting, crocheting, embroidering
- ❖ Sewing, pasting, gluing
- ❖ Construction or repairing – the entire range of building operations and household repair tasks
- ❖ Writing (or erasing), drawing, painting, coloring, typing [How can you study to the fullest without writing? Torah does not mention any of these as being forbidden and most can be restful to people]
- ❖ Hair cutting, shaving, paring nails
- ❖ Kindling (or extinguishing) a fire – starting a fresh fire or lighting a fire from another already burning; making a fire larger or smaller (by poking, adding, or drawing off fuel, wood, oil, and paper, or by mechanical knobs); lighting a candle, striking a match, or a lighter; smoking [see note 2]
- ❖ Cutting or tearing; this does not apply to the cutting of food
- ❖ Fishing, trapping
- ❖ Garden care or lawn maintenance – digging, planting, fertilizing, weeding, cutting, trimming, mowing, picking fruits or plucking flowers or leaves, watering (even of indoor plants) [This would also include farming and harvesting]
- ❖ Carrying; pushing or moving an object [burden] more than six feet within the “public domain,” or a “private domain” into a “public domain,” and vice versa

The Sabbath Stove

Prohibition of cooking [see note 1] does not mean that we may only eat cold food on the Sabbath. On the contrary, no Sabbath is considered complete without some hot food. This result is achieved by the “Sabbath Stove.” This means that the stove is arranged before the Sabbath as follows: A sheet of tin of aluminum (or any metal conductor of heat) is placed over the burners which are lit before the Sabbath (set at a moderate or low flame, or low temperature if electric), and allowed to remain on throughout the Sabbath [This does not seem safe to me to use a gas stove for this]. Hot cooked food and an urn of hot water or tea kettle, cooked before the Sabbath, is allowed to remain on the stove from before the Sabbath, with the heat so adjusted as to keep them hot during the Sabbath until needed. [This portion of the text is referenced as having come from I. Grunfeld’s, *The Sabbath*, pp. 40-41].

The following notes are not in the text:

Note 1: The sacrifices were cooked on the Sabbath, although the bread was baked before. “Both [Rabbinical] schools allowed the preparation of the Passover-meal on the Sabbath, . . .” (*The Temple*, 137). So I doubt cooking is forbidden. If you wish to observe the no cooking or baking, then the above seems to indicate that the warming of pre-cooked food is allowable. Also, prisons (and outside) sell a

'hot pot,' a 10 to 12 cup electric pot that heats water to a near boil. If this is left plugged in and refilled with water by a glass, cup, or pitcher, then it would be okay to use. Also, these 'hot pots' can be used to warm food in a container (Pre-made or other) that is placed in the hot water since they do not get hot enough to "cook." It would also seem allowable to use instant tea or instant coffee to drink, as these are pre-cooked and only dissolve into the water.

Note 2: The priests stoked and added fuel to the fire on the altar to keep it burning and I cannot see extinguishing a fire or reducing one as being in violation, as this is for safety or people and property. "Both [Rabbinical] schools allowed . . . also priests, while on their ministry in the Temple, to keep up the fire in the 'Beth Moked.'" (*The Temple*, 137).

Text continues:

<Rabbinic law suggest no activities that resemble melakha in practice or no activities that involved the actual melakha be done.>

Some common activities forbidden on Sabbath day by Rabbinic law:

- ❖ Buying and selling . . . [see Neh. 11 & 13, Amos 8:5]
- ❖ Riding an animal [see Ex. 20 & 23, Neh. 13]
- ❖ Boating
- ❖ Playing a musical instrument [see note 3]
- ❖ Switching on or off electric lights, or any electrical apparatus such as a radio, telephone, television . . . [see note 4]
- ❖ Handling of any item whose use on the Sabbath is forbidden, such as tools, money, writing equipment, electrical gadgets or machines, candles, matches, money purse, . . .
- ❖ Wedding ceremonies [These are also forbidden to take place the day before or the day after the Sabbath, as well as any days of the three feasts. Biblically, I can find no reason for this. However, "The Rabbis put it, 'not to mingle one joy (that of the marriage with another . . .'" (*Sketches*, 140)]
- ❖ Journeying beyond certain limits (approximately three quarters of a mile beyond the limits of the town or place in which one is spending the Sabbath)

<Also shunned [and therefore considered not to be done] and which the Sages' opinion constitute "a weekly task">:

- ❖ Heavy jobs such as rearranging the furniture in a home
- ❖ Watching television even when pre-set before the Sabbath [see note 4]
- ❖ Preparing for a Post-Sabbath activity
- ❖ Engaging in exercises or athletic activities
- ❖ Reading business correspondence

<Children under 3 or 4 are not prevented from doing the activities, but are not allowed to be used by an adult to do them.>

The automobile – driving a motor vehicle constitutes melakha, that it involves tasks which in essence are forbidden by Torah. [This means only walking folks. I can understand this, as an engine kindles fires, steering requires concentration and work, and exhaust & tires leave an impact on the environment].

Suspensions of Sabbath Rules:

- ✓ When a person's life is in danger, it is a duty to do whatever is necessary to save the life. All Sabbath laws are suspended in matters of serious illness or in any situation in which a person's life is at stake.
- ✓ A physician called upon to render emergency treatment may do all that is necessary to save a life without regard to Sabbath restrictions.

[This concludes the text by Rabbi Donin.]

Note 3: "Upon this [drink offering] the Temple music began . . . Immediately the choir of the Levites, accompanied by instrumental music, began the Psalm of the day." "The Sabbath service was in every respect the same as on other days . . . When the drink-offerings of the ordinary morning sacrifice was poured out, the Levites sang Psalm 92 in three sections, . . . At the close of the additional Sabbath sacrifice, when its drink-offering was brought, the Levites sang the 'Song of Moses' in Deut. 32" (*Temple*, 131, 146).

Note 4: However, timing devices pre-set before the Sabbath may be used to turn lights and electrical apparatuses on and off.

The suspensions above also seem to apply to protecting property as well because II Kings 11:5-8 acknowledges guarding property on the Sabbath as acceptable. Yahoshua mentions that they rescued animals (Matt. 12, Mk. 2, 3, Lk. 6, 14) and taking the animals to drink (Lk. 13). The healing by the Messiah would be a natural result of this reasoning as not violating the Sabbath. Accordingly, this gives credence to all those who work in the EMS, Fire Dept., military, nursing, police, and security sectors that they are not in violation of the Sabbath.

Yahoshua's disciples pick corn in the Gospels and the Pharisees question their actions. They should have read Ex. 12:16 instead of asking. It allows for the needs of eating to be done, but not harvesting for other times. Rabbinical law, if it burdens and removes the joy, is not valid. Yahoshua's response shows the difference between the Sabbath being as it was meant – as a **JOY** – and the Pharisees version, a burden. "The Sabbath was made for man, and not man for the Sabbath" (Mk. 2:27, KJV). What does that mean? It means that YaHVaH gave us the Sabbath as a day to be in joy of remembering our Creator, a day of rest to restore our bodies, and a day to let YaHVaH rule His creation without our interference. It was not meant to be a legalistic burden and worry about numerous laws and restrictions.

What does Scripture teach us should be our concerns on the Sabbath? Eating; resting ourselves, our children, our servants, our animals, and our visitors; making joy, prayers, offerings, and sacrifices; not doing our own pleasure; honor YaHVaH rather than do our own ways, pleasures, or speak our own words; offer sacrifices and worship; to do good; to read the Bible; and to teach and preach YaHVaH's Word and ways. "If thou turn back from the Sabbath thy foot, from doing thine own pleasure on My holy day, and shalt call the Sabbath an exquisite delight, the holy day of YaHVaH, a day to be honored, and so shalt honour it rather than do thine own ways, than take thine own pleasure or than speak thine own word, then shalt thou rest thine own exquisite delight upon YaHVaH, and I will cause thee to ride over the high places of the land, and will feed thee with the inheritance of Jacob thy father, for the mouth of YaHVaH hath spoken" Is. 58:13-14, ROSNV.

In Leviticus 23 we find the regular weekly Sabbath and 7 other Sabbaths, all instituted by YaHVaH. These additional Sabbath days are:

- 1st and 7th days of the Feast of Unleavened Bread
- The day of Pentecost (Shavuoth)

- Yom T'ruah (Day of Blowing), also known as Rosh HaShanah
- Yom Kippur (Day of Atonement)
- 1st and 8th days of the Feast of Tabernacles

That's it folks. If you do all of what the Scriptures say, then your **JOY** should be overflowing, as you relax and let YAHVaH reign and rule. Enjoy your Sabbath Rest and Joy.

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WHAT ABOUT CHANUKKAH?



Chanukkah is an eight day holiday beginning on the 25th of Kislev, the 9th month, which is the 20th of December this year [2003]. Chanukkah is sometimes considered a Jewish Christmas.

Actually Chanukkah is very different from Christmas. It is a celebration of returning to true worship in the temple after a long battle to retake that which was taken away from the Jews (The Temple).

Chanukkah started about 165 BCE (Before Common Era) when the Temple was rededicated. You will find the story of this in 2 Maccabees 10:1-8. 2 Maccabees is an Apocrypha book, or in other words a book between the Old Testament and the New Testament. It is found in Catholic Bibles or other books, such as the King James Version Apocrypha from Cambridge University Press, ISBN 0-521-50674-3.

No name is given to the feast described in 2 Maccabees or in its only mention in the New Testament (John 10:22), where it is called the Feast of Dedication. The word Chanukkah means "dedication," Strong's 2597/8.

In John 10:23-42 we find Yahoshua (in the Temple, at this feast) showing His holy presence, fully revealed. Yet, the Jews sought only to stone Him. Because of their rejection of Yahoshua, Elohiym allowed the Temple to be destroyed in the year 70 CE (Common Era).

This now begs the question of whether we should even celebrate Chanukkah today. Most definitely there remains no stone Temple anymore and since Yahoshua is the light of the world, not the Chanukkah candles, what relevance is this feast of old to today's believers?

The Bible tells us the Temple is now our own bodies. 1 Cor. 6:19, 2 Cor. 6:16, where the Holy Spirit dwells. And Yahoshua took the opportunity during this feast to declare Himself with respect to who He was and the result was, "And many believed on Him there." John 10:42, KJV.

So, during this time of Chanukkah, instead of ignoring the holiday now because we are Messianic Believers, might we also "Declare Him?" and reflect on our salvation with a "rededication" of our body (the Temple of the Holy Spirit) and our life to His service?

In Romans 14:6, we see "He that regardeth the day, regardeth it unto [Adonai]: and he that regardeth not the day, to [Adonai] he doth not regard it." KJV. And in Col. 3:23, "And whatsoever ye do, do it heartily as to [Adonai], and not unto men:" KJV.

We are set free from the yoke of bondage; therefore, it is our choice as to whether to celebrate these days (Chanukkah) or not. But it is very important that either way we choose, that we do so as to YaHVah. Shalom.

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CHANUKKAH IS NOT CHRISTMAS

After reading an article by Richard Chamberlin, "Antiochus Epiphanies: Type of Anti-Messiah" in the magazine *Petah Tikvah*, I was intrigued by some items on Chanukkah.

"(C)Hanukkah is a holiday that begins on the 25th of the Jewish month of Kislev. Curiously, 'Christmas' is celebrated on the 25th of December, (C)Hanukkah is sometimes considered something of a Jewish Christmas.

"In actuality, Hanukkah (or Chanukkah, if you prefer) is very different from Christmas. Hanukkah is the victory of Torah over Hellenism, whereas, Christmas is the surrender to Hellenism." (*Petah Tikvah*).

We all know that Hellenism is the way of the Greeks of which was adopted by many civilizations to some extent, even our own. Most importantly the Jews succumbed to Hellenism and it was a very big part of society by the time Yahoshua came.

"The story of Hanukkah begins when Antiochus Epiphanies offered pagan sacrifices in the Temple in Jerusalem right on God's holy mountain." (*Petah Tikvah*). This was approximately 168 BCE or so with lots of pig blood used. Of course, this was a form of blasphemy to the Jews who were forbidden to eat or sacrifice pigs by YaHVaH.

"Many times, Hanukkah is portrayed as a battle for religious liberty. This isn't quite accurate." (*Petah Tikvah*). It is a celebration rather of the return to true worship to YaHVaH in the temple after a long battle to retake what was taken away by Antiochus.

"You can read the original Hanukkah story by opening up to the Books of Maccabees found in the Apocrypha. One of the things you will discover is that the story of the oil lasting for eight days is not there at all." (*Petah Tikvah*). The exact location is 2 Maccabees 10:1-8. In verse 6, we find they kept it eight days with gladness as in the feast of tabernacles, Sukkot.

The Apocrypha is a group of 14 to 17 books between the Old Testament and the New Testament. It was originally part of the Jewish scrolls used during the time of Yahoshua and included in all the Bibles, even the 1611 King James Version, until 1782 CE when Robert Aitken published an English language Bible in America (U.S.). Even then, it wasn't until about 1885 when the Apocrypha was left out of the other versions. However, it is still available, mostly in Catholic versions. It is also available separately from Cambridge University Press in the King James Version, ISBN 0-521-50674-3.

Backing up to 2 Maccabees chapter 9, we see that Antiochus was struck down by YaHVaH with a plague of the bowels because of his pride against the Jews. Worms rose out of this body and the pain was so great that he realized his error, "and that a man that is mortal should not proudly think of himself, as if he were [Elohiym]" 2 Maccabees 9:12, KJV Apocrypha. Although it was too late to escape the judgment of YaHVaH, he became a believer and vowed to use his own revenue to restore the temple he had earlier spoiled.

Mr. Chamberlin mentions that you won't find Christmas mentioned in the Bible, which is true. "You won't find Hanukkah mentioned in the Tanakh (O.T.) at all, as this holiday hadn't been invented until 165 B.C.E., when the Jews rededicated the Temple. This was long after the last book of the Tanakh was written." (*Petah Tikvah*). However, this is not true. Chanukkah is not in there by name in English translations, yet in Hebrew it is. Chanukkah is in the Hebrew 12 times, translated "dedication (10x),

Jon Didaskalia

dedicating (2x)" *Strong's* 2597 & 2598. Nu. 7 & 2 Ch. 7 = Chanukkah for the altar @ Moses' & Solomon's times. Dn. 3 = Chanukkah for an idol @ Nebuchadnezzar's time. Ezra 6 and Ne. 12 = Chanukkah for the wall of Jerusalem @ Ezra's time.

No name is given to the feast in 2 Maccabees. It is mentioned in the New Testament once, Jn. 10:22, but is called only the feast of dedication, the Greek word 'Egkainia. In reading Jn. 10:23-42, we find that Yahoshua walked into the Temple during this feast, was confronted by the Jews, and declared that He had already told them He was the Messiah. The He declares in v. 30, "I and the Father are one." ROSNV, and in v. 36, ". . . Thou speaketh profanely, because I said, Son of YaHVah I am?" ROSNV. All showing His Holy presence fully revealed, yet the Jews sought only to stone Him, in the Temple, at this feast. Because of their rejection of Yahoshua, the Temple was destroyed in the year 70 CE.

This begs the question of whether we should even celebrate Chanukkah now. Most definitely there remains no stone temple anymore and Yahoshua is the light of the world (Jn. 8:12), not the Chanukkah candles. Yet the Temple is now our own bodies, as is explained by Paul, where the Father, the Son, and the Holy Spirit dwells. We then can shine "the light of the world," Yahoshua, from the Temple, our bodies, by taking this time to reflect on what He did for us and declaring who He is to those who do not know Him.

In 2 Maccabees 10:9, we see they (the Jews) ordained this feast. Nowhere is this feast commanded by YaHVah to be celebrated; however, since Yahoshua took the opportunity during this feast to declare Himself with the result in Jn. 10:42, "And many believed on Him there." ROSNV. I suggest we do the same, declare Him during this time, December 20-28, 2003. It can also be a solemn time we use to worship and revere YaHVah for our salvation through Yahoshua and the "rededication" of the Temple, our body, in our lives to His service.

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A TIME FOR PRAISE

These two month's readings cover Ge. 44 to Ex. 27. They start with Israel and family going into Egypt, their favor at Egypt, and then loss of favor to new rulers forgetting Joseph. Next, Moses is raised up, the use of Moses to warn Pharaoh, and YaHVaH's deliverance of Israel from Egypt.

Then there was bitter waters "healed," quails and manna was provided, water from the rock in Horeb, deliverance from the Amalekites, and YaHVaH's presence on Mt. Sinai. It is at Mt. Sinai that the Ten Commandments are spoken to all the people out loud and more commandments to Moses alone including the building of the ark, the tabernacle, and the altar.

Yes, the Israelites knew of the commandments from YaHVaH's voice before the stone tablets were made, yet they still faltered and sinned later. Not only were the commandments spoken to them, but His Name was told to all, "And Elohiym spake all these words: saying: I am YaHVaH they Elohiym, who have brought you forth out of the land of Egypt . . ." Ex. 20:1-2, ROSNV.

Here were the Israelites that YaHVaH had delivered from famine, delivered from bondage, delivered from ill health, delivered from hunger, and thirst, delivered from war, and shone His holy presence along with His spoken Word. Yet, you see impatience, wavering, murmuring, complaining, and later the sin of idolatry (forgetting YaHVaH completely) despite all of His deliverances and Word. For a time they praise YaHVaH when things were good, but they were far from steadfast and let the difficult times sway their faith.

Let's see how this applies to us now. In the New Testament, Paul writes this to the Colossians, "So as to walk worthily of YaHVaH, unto all pleasing, in every good work bearing fruit, and growing in personal knowledge of YaHVaH. With all power being empowered, according to the grasp of His glory, unto all endurance and longsuffering with joy, Giving thanks unto the Father that hath made you sufficient for your share in the inheritance of the saints in the light, Who hath rescued us out of the authority of the darkness, and translated us into the kingdom of the Son of His love; In whom we have our redemption, the remission of our sins," Co. 1:10-14, ROSNV. And then in Co. 2:6-7, "As therefore, we have accepted the Anointed [Yahoshua] as our Master, in Him be walking, Rooted and being built up in Him, and making yourselves sure in your faith, even as ye have been taught, surpassing therein with thanksgiving." ROSNV. Notice as New Covenant believers, Paul expresses the need for us to give thanks, to be rooted and sure in our faith, and to walk worthily. Why? Because YaHVaH has delivered us even more mightily with His Son than He did with the Israelites of old.

So I encourage you, bretheren and sisters, to put away the murmuring, complaining, depression, insecurity, and other things. You may say, "But it's so cold," "I'm over debt," "The times are so bleak," etc.; however, you would be just like the Israelites of old who failed to be steadfast in their adversity. Instead, stay rooted and give thanks. This is the perfect time to praise YaHVaH and show Him you truly rely on Him and His Son.

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WHO KILLED JESUS [YAHOSHUA]?

By Joseph Shulam

Intro by Dr. Garrett: The majority of the article is retained as written by Mr. Shulam. Only a few paragraphs and sentences were edited out due to space restrictions. [Words] in brackets were inserted by myself, but no actual text was changed. Reprinted with permission from *Maoz Israel Report*.

Mel Gibson's film, "The Passion of the Christ," has again raised the question, "Who Killed Jesus [Yahoshua]?" This topic always raised a concern in the Jewish community. Historically, every time that Christians ask, "Who Killed Jesus [Yahoshua]," there is a wave of hate and persecution against the Jewish community.

Jews are fearful, with good reason, when Christians discuss who killed Jesus [Yahoshua]. However, I [Mr. Shulam] wish to bring up the issue from a different point of view to the question, "Who Killed Jesus [Yahoshua]?" The one who planned and executed the murder of Jesus [Yahoshua] is none other than God the Father [Elohiym YaHVah]. It is He who premeditated, predicted, prepared, timed, and approved the death of the Messiah hundreds of years ahead of the historical event. Look at the following passage in this light: ". . . **the Book of Life of the Lamb slain from the foundation of the world.**" Revelation 13:8, KJV.

Note in this verse that the Lamb was slain from the foundation of the world. This means that God [Elohiym] had prepared and premeditated the slaying of the Lamb of God [Elohiym] that takes the sins of the world before the world was created. There were no Jews in existence at that time who could have had any hand in this plan.

The Jewish people, played a role in this drama - for the sake of the Gentiles, the sake of the nations, who were all worshipping idols before Jesus [Yahoshua]. Look at the following texts: "**I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness!**" Romans 11:11-13, KJV.

Is it not clear that the Gentiles have received an incalculable and inexhaustible benefit from the fact that some of the Jewish people (the leadership, both religious and political) have rejected Jesus [Yahoshua] as the Messiah? So, why, during these last almost two thousand years, have the churches persecuted the Jews and blamed them for the death of Jesus [Yahoshua]? The Gentiles ought to be the first to rejoice and say, "Thank God [Elohiym] that by the rejection of Jesus [Yahoshua] by many of the Jewish people, we have received salvation!"

I can state with certainty that the Jewish sources are clear the Sanhedrin judged Jesus [Yahoshua] to be killed. The evil leadership was mostly Hellenized Jews (the Sadducees [& Pharisees] in the Sanhedrin) handed Jesus [Yahoshua] to the Romans. But it was Roman hands that held the hammer that nailed the nails in the hands of Jesus [Yahoshua]. It was Roman hands that wrote the words on the sign that hung over the head of this Galilean Jew, "Jesus [Yahoshua] of Nazareth, King of the Jews."

Instead of our pointing the finger at each other, the recollection of the death of Jesus [Yahoshua] and the resurrection of Jesus [Yahoshua] on the third day, ought to cause all of us to take the personal responsibility for our own sins that keep inflicting pain and suffering in the world and also on the One who died for our transgressions and upon Whose shoulders our sins have been loaded, Jesus [Yahoshua] of Nazareth - God [Elohiym] and Man.

Jon Didaskalia

I pray that Mel Gibson's film will be so powerful a witness and so true to the (Holy) Scriptures that people from every part of the world will be touched by it and will want to turn to God [Elohiym] and accept the work of redemption that was accomplished by Jesus [Yahoshua] on the Roman Cross. I do hope and pray that God [Elohiym] will use this film to touch the hearts of men everywhere and that instead of provoking hate and anti-Jewish sentiment around the world, that this film will promote "Peace on Earth and Good Will toward Men."

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Ιησους Χριστος Θεος Υιος Σωτηρ

THE MASTER'S SUFFERINGS

Much has been said and written about the movie, *"The Passion of the Christ,"* by Mel Gibson. One thing I remember hearing was that it was a gory, bloody movie. Another was that it showed too much Jewish persecution and was therefore Anti-Semitic.

Well, first of all Yahoshua was a Jew, so how could it be Anti-Semitic? I mean the definition of being Anti-Semitic is that you are against the Jews and everyone knows it was the other way around. It was the Jews against a fellow Jew. You cannot even logically use the Anti-Semitic excuse to say that it shows the Jews persecuting other races, such as an Arab or Roman because Yahoshua was neither one.

Let's get real people, the Jews persecuted a fellow Jew. Something that was done century after century to those whom they believed were violating THE LAW. Is Abraham shown or believed to be Anti-Semitic because he was going to kill Isaac? Well, heavens no. "He was following the order of YaHVah," you will hear someone say. I say wake up == the Jews of the time of Yahoshua were doing the same thing, following the plan of YaHVah.

Bloody! Gory! Well, yes. How could it not be and portray the proper suffering of our Master. I would dare say that it was probably not bloody enough or gory enough compared to what actually happened to Him.

Read Psalm 22. This is a detailed description (Prophesied by YaHVah through David) about some of the sufferings of the Messiah. The first verse was actually vocalized by Yahoshua on the cross (see Mk. 15:34). Let's start with Ps. 22:6-7, "I am a worm and no one, a reproach of men, and despised of people. All that see me laugh at me, they open wide the mouth, they shake the head:- . . ." ROSNV. Can you relate to this? The Jews despised Him, the Romans despised Him, & the Greeks despised Him. Everyone wanted to be rid of Him. Even His own disciples ran away. He was considered to be less than the murderer Barabbas. They laughed because of His claim to be King and yet He was on the cross. He was a nobody to the very creation He had created. Think of how lonely, how psychologically suffering that has to be for someone!

In v. 8, they mock Him, saying He should call on YaHVah to save Him (see Mt. 27:43). Continuing in Ps. 22:12-13, we see the representation of the Roman soldiers.

In v. 14, we see some real difficult to grasp suffering. "Like water, am I poured out, . . ." ROSNV, refers to both His love and His energy being poured out even to His persecutors, as well as referring to the water that gushed out of His side when He was pierced by the Roman spear.

It goes on to say, ". . . and put out of joint are all my bones,- . . ." ROSNV. As a previous paramedic, this is hard for me to visualize someone being like this, and still walk and talk. The pain must have been excruciating, I mean we are talking ALL His bones. Not just the knees, but also the hips, the ankles, and the toes. Not just the elbows, but also the shoulders, the collar bones, the wrists, and the fingers. The there are the ribs and the spine. Hey, one backbone of the spine out of joint normally will paralyze most men or put them in unbearable pain, yet imagine every single one out of place. WOW! He did this for us. It was this Scripture here that made His suffering hit home for me. I will admit, I even cried when I first comprehended the suffering of every bone out of joint.

Next, the verse says, ". . . my heart is like wax, it is melted in the midst of my bowels" KJV. Can you visualize your heart melting down into your bowels? The heart is mostly solid muscle and even with no blood and completely out of the body it is still quite firm. Imagine it becoming placidly soft and falling into the bowels [intestines]. It could definitely not pump much (if any) blood. To help you see what I mean, look at a ripe red tomato. When first picked it is nice and firm full of juice, but let it set out and

start to decay, what happens? It becomes all soft and squishy, about ¼ of its original size, and most of the fluid is lost.

In v. 15, we see, “Dried as a potsherd is my strength, and my tongue is made to cleave to my gums, . . .” ROSNV. A potsherd is a dry, baked, cracked piece of clay that was originally part of a pot, but was broken off. Tongue cleaving (sticking) to your gums, not able to move, not able to drink, and yet unbearable thirst with only vinegar given to you on a sponge (see John 19:28-30).

All of this on top of the Jews spitting into His face, buffeting Him, blindfolding Him, slapping Him, and mocking Him. For clarification, buffeting (kolaphizo) is the striking with the fist, as opposed to slapping (rapizo or rapisma), which is to strike with the open palms. Both were done by them.

Oh, let’s not forget the Romans. They were scourging Him, mocking Him, striking Him with a reed on the head, spitting at Him, hitting Him with their hands, then they put a crown of thorns on His head, made Him carry the cross, and Crucified Him. The definition of scourging, phragelloo, “is the word used in Matthew 27:26 and Mark 15:15 [to describe what was] endured by [Messiah] and administered by the order of Pilate. Under the Roman method of scourging the person was stripped and tied in a bending posture to a pillar, or stretched on a frame. The scourge was made of leather thongs, weighted with sharp pieces of bone or lead, which tore the flesh of both the back and the breast (cf. Psalm 22:17)” (*Strong’s*, Greek section, 266).

But the worst suffering of all was the first verse of Ps. 22, also found in Mk. 15:34 and Mt. 27:46. This was the separation from the Father, YaHVah, something that had not happened in all of time.

Each suffering Yahoshua went through had a direct correlation to some spiritual sin of mankind.

Praise be to YaHVah that His Son, Yahoshua, went through this for us so that we may be **SAVED!**

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BOOK REVIEW:

JEW'S, GENTILES, AND THE CHURCH

This book is written by David Larsen, Copyright 1995, and is available from Christian Book Distributors (CBD), P. O. Box 7000, Peabody, MA 01961-7000. It is an excellent book overall. Mostly the book looks at the history of the Jews, the Church, and the World, as it applies to YaHVah's plan for the Jews. Mr. Larsen uses lots of good resources from every side of an issue. He discusses the promises, the fulfilled prophecies, the second coming of the Messiah, the rebuilding of the Temple, and the coming end times (eschatology), as well as secular history of the Jews and establishment of the State of Israel.

The only retractor from the book is that Mr. Larsen promotes premillennialism, in that of the "church" being 'raptured' before the tribulation in Rv. Yet, to Mr. Larsen's credit, the majority of the book shows that Jewish people are not abandoned by YaHVah and have a literal place in the real world. He does not agree that the "church" is a spiritualized replacement for the Nation of Yisrael. He commends the literal interpretations of Scripture to the actual fulfillment of prophecies concerning Yisrael and the Jews. This makes the whole book worth reading.

Several interesting facts come to light in this book. For one, it does not say the Jews are always "perfect and right." It expands on the facts that the push for the establishment of Yisrael as a State was mostly secular Jewish instigation, with resentment and resistance from the religious and Rabbis. It also shows that Jewish organizations, like Irgun and Stern Gang, were using terrorism themselves. They terrorized the British and others during the establishing phases of the State of Yisrael between 1942 and 1948. Also of Haganah defense force, blowing up a ship with Jewish refugees that was coming to Yisrael, and attacking the British themselves after WW II. Yet, it shows that it was a result of the British betrayal of not helping stabilize, establish, and immigrate the region for Jews, as promised, who fled persecutions in Europe.

The book explains the varying groups of Islam and groups of Judaism, with some interesting information, like the 150 sects of Islam and the 102 different Jewish groups in Jerusalem. By this it is obvious that almost all religions have multiple divisions. The major groups of Islam mentioned are: Sunni, Shi'ite, Druce, Alawite, Sufis, Isma'ilya, Wahhabis, Amidiya, and Baha'i.

Not all Judaism supports Zionism, the established State. The groups of Judaism mentioned are: Ultra-Orthodox (Lithuanians, Sephardis, Hassidim), Orthodox, Conservative, Reformed, Reconstructionists, Askenazim, Neturi, Karta, Lubavitchers, Kabbalism, Karaites, and others. The book shows the Jews emigrated to Spain, France, England, Germany, Poland, Russia, China, Syria, Iraq, India, Yemen, Ethiopia, Egypt, Gibraltar, South America, Mexico, United States, and more.

At the end of Chapter 4, the approximate populations currently of some countries listed are: Denmark 355,000; Mexico 350,000; Argentina 200,000; Zimbabwe 1,800; Hong Kong 1,200; Japan 600; Portugal 600; Philippines 70 families; Singapore 500; Christchurch, New Zealand 400; Thailand 300; Egypt 150 (once boasting 40,000). At Chapter 12, Yisrael is said to have 4 million.

The book barely speaks of Messianics. However, speaking of the "church." Mr. Larsen presents it as all Christians, regardless of denomination. Certain denominations' contributions to Zionism, and the support of the Jews, is mentioned, though.

The book ends with an invitation to Justice (fair treatment for all), Hopefulness (belief in Messiah's coming and the Millennial Kingdom), Vigilance (stopping hate and Anti-Semitism), Witness

Jon Didaskalia

(presenting the gospel to Jews), and Readiness (preparations for the Messiah's coming) to all those in the "church."

Overall, it is a Christian writing on the importance of the Jews in YaHVah's plan. It also seems to be written to combat Anti-Semitism of the Believers in the "church" to show Messiah-like character in treatment of the Jews. I believe it to be well-written and worth checking out.

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THE CHURCH



TEACHING TRUTH

First, I would like to greet all the readers. Blessings to you in the Name of YaHVaH, the Father, Yahoshua, the Son, and Ruach HaKodesh, the Holy Spirit. May their peace always reign in your life.

In Jn. 18:38, Pilate asks Yahoshua, “What is truth?” KJV. How would you answer this question? I answer, “The Word of YaHVaH!”

Now to all of us that know, we should always speak and teach the truth. I did enjoy Sister Hileman’s article, “Why is the Pronunciation [sic] of the Sacred Name Important?” (*Believer’s Advocate*, May/June 2004). I praise her for continuing to be “Bold” in upholding YaHVaH’s truths. Unlike my wonderful sister though, I do have scholarship from the learning institutions, yet I defer to her greater knowledge. The greatest scholarship is from the teaching of the Ruach HaKodesh, the Holy spirit, which comes from our Father, YaHVaH, and from YaHVaH’s already written Word. Our dear Sister Hileman, Brother Meyer, and I rely on this guidance of the Ruach HaKodesh for teachings and writings.

I bring this all up to show that anyone can utilize their time “learning” from these institutions to actually teach them of the truth. I express my faith and YaHVaH’s truths whenever I can. As an example, in one class, Public Speaking, I spent most of the class speaking on the need to learn Hebrew, learn the true Name, YaHVaH, and using the Name. The teacher was awe-struck, praise be to YaHVaH. I have challenged many of my teachers on certain issues to the point they have actually learned from my insight given by YaHVaH. It may be only a small step, but if all expressed their faith to their teachers, we may impact their teachings to be less secular.

Brother Meyer also hit home with me about “wannabes” in our youth, also in the publication mentioned above. In my youth, I purposed to be a life saver. What I wanted was to save people from the damage done to their bodies because of accidents, catastrophes, and the like. I took up this banner in my life when I joined the USAF Auxiliary doing Search & Rescue. Then I became a Volunteer Fireman and earned my basic EMT. When I moved to Houston, I went to work for Private Ambulance Services, Hospital Emergency Rooms, and the Fire Department. I also earned my Special Skills/Intermediate (Paramedic Level 1). The actual reality was different from my utopia ideas, as I saw the abuse of people by both the patients to their caretakers and some caretakers to their patients. I still enjoyed it, or so I thought.

All that time, YaHVaH had plans for me to be a life saver of a different kind. I ran from the first call in the 1980s, but praise YaHVaH, I responded to His second call. Now I can save lives eternally by preaching and teaching His truths, first and foremost that Yahoshua died for their sins to save them and reconcile them to the Father. Then I can expound on the other truths in His Word.

Here are some words of wisdom from Yahoshua, son of Sirach in the Book of Ecclesiasticus (also known as the Book of Sirach), KJV Apocrypha:

“And refrain not to speak, when there is occasion to do good, and hide not thy wisdom in her beauty. For by speech wisdom shall be known: and learning by the word of the tongue. In no wise speak against the truth: but be abashed of the error of thine ignorance” 4:23-25.

“Strive for the truth unto death, and [YaHVaH] shall fight for thee” 4:28.

“”And above all this pray to the most High, that He will direct thy way in truth” 37:15.

Jon Didaskalia

Yes my fellow believers, be BOLD as Sister Hileman for the truths of YaHVaH. Do not let your current situation or obstacles dissuade you otherwise. Teach them wherever you are, teach them to your “teachers,” teach them to your family, and teach them to your friends; but most of all teach them to the unbelievers, so they may know and choose the right path.

My only caution to you is from the words of James 4:6, “. . . Wherefore it (he) saith, YaHVaH against the haughty (proud) arrayeth Himself, whereas unto the lowly (humble) He giveth favour (grace)” ROSNV; words in parentheses () from KJV. So teach boldly, but in humbleness to YaHVaH.

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FULLEST OF LOVE

Love, what is your concept of it? Do you understand its real depths? Its rewards? Its sacrifices? What about its differences?

Most of us have a general concept of it or at least part of that concept. Mere human understanding is insufficient to grasp its real depths. Oh, but that's not true, some of you will say. Really! When was the last time you fully understood YaHVaH, the Father, Yahoshua, the Son, and Ruach HaKodesh, the Holy Spirit, in everything? I mean in all totality? Well, that's what you have to grasp to understand the real depths of Love, because Elohiym is Love. The ultimate manifestation of Love. However, do not be discouraged because some of that depth is within our grasp. Love's rewards? Well, number one is eternal life if you accept the Messiah as your Master and Savior. Besides that, the rewards are peace, happiness, and much more. Sacrifices, hmm! I would say top of the list is sacrificing by not doing the pleasures of sin. It means always doing the right thing, even if it hurts us or our own pride.

Yahoshua said in Mt. 22:37-40, "Thou shalt love YaHVaH thy Elohiym with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. The second is like it is this: Thou shalt love thy neighbour as thyself. In these two commandments all the law is contained, and the prophets" ROSNV. That simple statement explains that the entire Old Testament hinges on one thing, LOVE! Paul said in 1 Cr. 13 that Love is required with faith, knowledge, prophecy, gifts, and good deeds. Without Love "I am nothing," are his words which is the Word of YaHVaH. He expresses that Love is the greatest of all things. That matches the Messiah's own words in Matthew.

Let's attempt to grasp some of this from Matthew. First, Love YaHVaH with ALL your heart, soul, and mind. The heart is the seat of our true feelings. Therefore, we must truly give of ourselves to YaHVaH, believe and trust in Him, and not reject Him or His Word. Our soul, well how do I describe this as there are various understandings of what the soul is? How about, it is the very essence of our life; thereby, we should commit our very essence and existence to the service of YaHVaH. Our mind is the seat of our thoughts, our reasoning, our knowledge, our control of our bodily functions, and so on. I have heard it said that reason is in contradiction to YaHVaH. That's odd, He's the one that gave us reason. If we truly used our reasoning, as we should, it would fall right in line with the Will of YaHVaH. Reason is simply our thoughts put into a way that makes sense to us.

Everything starts with our thoughts. That is why Paul says to "cast down imaginations, and every high thing that exalteth itself against the knowledge of [Elohiym], bringing into captivity every thought to the obedience of Messiah" 2 Cr. 1:5, KJV. This is of huge, vital importance. Our thoughts become our reasoning, then our knowledge, then our actions. Continued, they become ingrained in our hearts and then into our souls. If our thoughts are of Love, then our reasoning and everything down the line will begin to be of nothing but Love. Love will rule. This is truly what the Messiah and Paul are trying to point out. Let Love rule in all you are.

In Love, we always look to what others need, not ourselves. By this, we know that to truly Love YaHVaH, we must be obedient to His needs and Will. In Love, we follow His commands not because He said them, but because they are from Him, the One we Love. We sacrifice everything for Him out of Love, please Him out of Love. Why? Because He first Loved us. His Love is greater to us than ours can ever be to Him, yet one of the rewards of Love is that those who Love each other share a deep relationship.

What about Love thy neighbour, you may ask? The total reality of this is that everyone is our neighbour, so we should Love everyone. Have you ever considered how to Love someone who hates you? Sometimes . . . maybe? Here is one of my experiences. I went over to a good friend's house one day, only to find him mad at me. At that moment he hated me and wanted to beat the stuffing out of me. I did not know why at first. I knew in my heart that I had not wronged him to the best of my knowledge. Although I did not realize it at the time, what I did was show him Love. He attacked me and started to hit me. Most of you would probably have fought back.

Yet, what I did was to totally disarm him, by expressing to him, "I will not fight you. You may beat me up if you wish. I will not run." At first, he thought I was being a coward I suppose, but when he saw I just stood there and took the blows he began to wonder why. I didn't cringe, back down, or any of that, but faced him fully aware that I had nothing to fear. I had not wronged him. It did not take him long to realize I was not being a coward and he stopped. Then, he let out why he was so mad at me. My brother had lied and said I cursed him with words that equated to calling his mother a female dog. I had not done this and told him such. I don't know if he ever confronted my brother later, but Love won over and he no longer hated me. I never held a grudge about it, but rather I embraced him and we remained friends for years after. You may say that's a friend, he's more understanding than others. Well, I have used this principal on various occasions with ones I have never known and with true enemies. It works in all cases where you have done no wrong. Even in verbal arguments it will work. Show Love.

Love means you don't hurt others intentionally. What of self-defense? Yes, by all means defend yourselves, yet use your reasoning out of Love. Ask yourself as you go, am I defending myself for my pride or out of necessity? Reasoning and Love can win more battles than just simply fighting to be fighting.

Do you understand how all the commandments are brought into the ones of Love? I've shown you the ones relating to YaHVah, now your neighbour. Every command in the Old Testament that says for us not to do something to someone else is because of Love. If we truly Love our neighbours, we will not do to them what we would never do to ourselves. For instance, who wants to murder themselves, not many, so why murder others? You would not steal from yourself, so why others? You would not want others to have sex with your wife; thereby hurting you, so why would you do so to another's wife? So on and so on.

Here's one you may not think of, the one to care for the poor. No one that I know wishes to starve themselves. If you do not wish to starve, then do not let others do so when it is in your power to help. Remember reasoning though, Love does not require you to deny your own needs; therefore, do not give what is necessary for your own survival. All of us though can survive doing without a few meals (fasting) to help someone who is starving not of his own choice. Those who are choosing to starve by wasting their money and stuff on unnecessary things such as drugs and alcohol should be Loved in a way that helps them get off the drugs and alcohol. In Love, it is our duty to lead others in making better choices for their own lives, just as we would do for ourselves. Only through this can Love bring hope, yet it is still their choice, so do not try to force your will on anyone. This too is Love, because you would not want another's will forced upon you.

One of the best things about Loving your neighbour is to never hate the person. Hate their thoughts, hate their actions, hate their sins, and hate their choices, but Love the person just as YaHVah Loves. Be longsuffering and patient.

Love is what brings our lives completeness. I exhort you all = LOVE to the fullest of your ability.



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BOOK REVIEW: *THE TEMPLE: ITS MINISTRY AND SERVICES*

Alfred Edersheim's *The Temple: Its Ministry and Services* is a brief, limited expository of the history of a Jewish religious institution and its services, and how it relates to Christianity, even to this day. This would include Messianics also.

Edersheim relates, in the Preface, that he is "chiefly dependent" (ix-x) on the Old Testament and the Mishnah as his sources for this book. Yet he does not neglect to mention Josephus, Philo, the New Testament, Maimonides, writers of Biblical Antiquity, encyclopedias, commentaries, treatises, and etc., along with "recent explorers" (x) of the city of Jerusalem (in his time Robinson and Barclay). He differs with some of these sources occasionally, which is noted.

This book's author was born in 1825 in Vienna to Jewish parents and converted to Christianity as a young man. A veteran minister and missionary to the Jews of Romania, he studied theology at Edinburgh and Berlin, and he was one of the leading authorities of his time regarding the doctrines and the practices of Judaism prior to and during the early Christian era (back cover). This book was originally written before 1876.

The purpose of this book is best explained by Edersheim in his Preface, ". . . to take the reader back nineteen centuries; to show him Jerusalem as it was; . . . and chiefly, to sketch, in one important aspect, the religious life of the period in which Our blessed [Master] lived upon earth, the circumstances under which He taught, and the religious rites by which He was surrounded; and whose meaning, in their truest sense, He came to fulfill" (vii).

The audience to which Edersheim is writing to is both Bible-students and general Christian readers. It is to help show them the importance of the Temple and its rituals. Not all readers will be interested in all areas he covers in the book. Edersheim states, "I have thus placed the permanent Christian interest in the foreground, because it occupied that place in my own mind" (viii). Writing this book strengthened his faith.

The book begins with an explanation of what you would have witnessed viewing Jerusalem at the time of the Messiah, as well as a brief history of the city's development. It covers the walls, gates, towers, hills (mounts) it is built on, prominent city structures, and the Temple. This gives you a mind's eye view of the glory and layout of the city. He does not end there though. He next transports you to how current Rabbis have drawn up fables to explain the Jerusalem of the past and then the ruins the city was in during his time. Several Psalms are referenced and Acts 21:31 is referenced concerning the Tower of Antonia.

From here we are now shown the Temple proper. Starting with the bridge and entrances into the Temple. In his descriptions you get a feel of the immensity of these structures, such as a single stone being 24 feet long and pillars being 37½, 50, and 100 feet high. Solomon's Porch, where Yahoshua walked is explained. The Court of the Gentiles is referenced as having been 750 feet square and as the place where Yahoshua overturned the tables of money changers. Non-Jews were not to enter past the Court of the Gentiles. The gates are mentioned with the most magnificent gate being the ninth gate made of brass. It is described as the place the lame and beggars were brought. In the Court of the Women, no woman was to go past that point and it is said to have been about 200 feet square. This is where the Temple 'trumpets' (chests of money) were located, up to 13 of them. Mt. 6:2 is theorized to not apply to musical trumpets, but rather to people carrying these alms chests (trumpets) in front of them for show.

This Court and all succeeding Courts sat inside the previous Courts, thus making a layered system. Next, the Court of Israel, divided in half by an 18” balustrade, is described with all of its chambers. One of these chambers was the “‘Gazith,’ or Hall of Hewn Stones, where the Sanhedrin was wont to meet” (28). The Sanhedrin, which was a religious judicial body, has recently been re-established in Israel. Fifty of the 70 members ascended the Temple mount, during the beginning of Chanukkah 2004. Some believe this is necessary for the Return of the Messiah. There is another mention of the Temple’s immensity as the Holy House “was built of immense foundations of solid blocks of white marble covered with gold, each block measuring, according to Josephus, 67½ by 9 feet” (33).

The Altar, the Laver and the Veil are then described with the altar being the one for the offerings other than incense, which had its own altar. The altar dimensions are said to have been 48 X 48 feet square at the base, 15 feet tall, and 36 X 36 feet square on top, where 3 different fires burned. In discussing the laver, it is interesting that the machinery used to fill the laver, supported by 12 huge lions, was quite complex. Also interesting are the aqueducts feeding the laver, being 40 miles worth from 3 sources. In the laver itself “twelve priests could wash at the same time” (32). When talking about the veil, a description of the veil itself is missing. The entrance to the Holy Place and what resides in it is clearly visualized. However, all that is said of the veil is that it hung in the doorway separating the Holy Place from the Most Holy Place. It was this veil that was rent in two when Yahoshua hung on the cross. Ending the chapter is the Messiah’s prediction of the destruction of the Temple and Jerusalem.

In chapter 3, we find coverage of the Temple discipline, money, and music. The Urim and Thummin are mentioned as missing in Edersheim’s time. These were used in the Old Testament to determine guilty parties and Elohiym’s selections. They were worn by the High Priest. The rules of the Rabbis are noted as some being practical, while others not so easily explained. There were certain directions to walk in and out of the Temple, what footwear (if any) was acceptable, and many more rules. Edersheim here takes time to point out the penalties for violations and for willful profanity. Paul is mentioned in regard to receiving the scourge, a 3-thonged whip, as punishment. Edersheim agrees with the need for strict discipline in the Temple because of the multiple of people. Explained next is the Temple treasury, how the money was collected, and how it was spent. The tribute money was now enforced by law at Yahoshua’s time, yet seems to not have been this way from the beginning. The Temple treasury still accumulated greatly, despite paying for public sacrifices, necessities, repairs, fees, salaries, repairs for city walls, roads, and public buildings.

Music and singing were part of the regular Temple service, with at least one Psalm being sung every day. I cannot agree with the book on “the real service of praise in the Temple was only with the voice” (50). It indicates that the instruments were just for accompaniment of the voice. However, I see too many instruments being used for them to only be used with the singers. It even mentions that “the Rabbis enumerate thirty six different instruments,” (51). Edersheim says there are only 15 mentioned in the Bible; nevertheless, I easily found 20 by English names, which break up into 24 different named instruments in Hebrew. The Tanach establishes 6 more as musical instruments in the Psalms footnotes (1440-1512), that are seen by *Strong’s* as only musical notations, names, rambling poem, or laudatory. That is thirty so far, and I may have missed some in my research. The Rabbis thirty six is quite probable. Edersheim states “only one pair of brass cymbals were allowed to be used” (51). As to the accuracy of this, I am unsure because the Bible does mention two types of cymbals, the m’z’leth (double cymbal) and the tz’latzal. The latter seems to be a single cymbal similar to a gong. Besides the cymbals, only the harp (kinnor), lute (nevel) (listed as viol or psaltery in KJV), silver trumpets, Shofar, horn, and flute are mentioned. This is a shame that more of the instruments were not listed.

Before the discussion of the sacrifices begins, those of the priesthood, who performed the sacrifices, are described. Included are their symbolism, number, required holiness, duties, training,

disqualifications, vestments, and support. Noted are the 13 officers, besides the High Priest and their duties, and the lower officials. “Yet it has all vanished, not leaving behind it in the synagogue even a single trace of its complicated and perfect arrangements. These ‘old things are passed away,’ [2 Cr. 5:17] because they were only ‘a shadow of good things to come.’ [Heb. 10:1] But ‘the substance is of [Messiah],’ and ‘He abideth an High-Priest for ever’” (73). Sacrifices, of course, were one of the priests’ main duties.

Hence, we now find the sacrifices described. First by their order and meaning, with a description of how the blood was applied, the flaying done and salt applied, and the burning of the sacrifice. Of interest in this section is Edersheim’s insertion, explaining that the New Testament view of sacrifices agrees with the ancient synagogue and how the Jewish liturgies fit into the previous sacrifices.

As the foundation of the order and meaning have been laid, the offerings (Burnt-, Sin-, Trespass-, Peace-, Meat-, and Drink-) are now explained in detail. In each can be found Messiah and the New Testament blended into the explanations. I dislike the word ‘meat-offering’ because it does not apply to meat at all. The term comes from the KJV, which is the wrong term to realize the true meaning. The Hebrew word is *Minchah*. It refers to offerings of grain, either as whole grain, bread, or flour. It can be wheat (the most used), corn, barley, or any other grain. The more appropriate term is grain-offering as used in *Strong’s* or meal-offering as used in newer Bible versions. “Blessed be [YaHVah], the reality in [Messiah Yahoshua] is this, as in all other things, far out-distances the type!” (103).

New Testament allusions, to the Temple, are said to be seen in the writings of John, both the Book of John and Revelation. Going off of Rv. 16:15, Edersheim goes on to describe the Temple activities at night. A night service, changing of the priests, Temple accounting, night-watches of the guards, Captain of the guards’ rounds, and the casting of the lots are all briefly mentioned. The second lot was for the morning sacrifice, which took numerous priests to perform.

The chapter on Morning & Evening sacrifices begins with a discussion of Public prayer, liturgical formulas, The Disciple’s Prayer, and attitudes and elements of prayer. Neglected in the previous chapter, but mentioned here is the filling of the laver by the first priest of the first lot so they could all wash their hands and feet. An allusional comparison is given to John 13:19 in the washing of the disciples’ feet. Altar prepared, second lot cast, lamb slain, altar of incense & candlestick prepared, and sacrifice salted & burned, are all done in that order. It is now time for the prayer of the 3rd lot and the reciting of the ‘Shema’. The 3rd lot is the burning of the incense on the incense altar, which needed 3 priests. The imagery of Rv. 5:8 and Rv. 8:3-4 is related here. Prayers were offered by both the priests and the people during this time. The priestly blessing was given after the prayer. The temple music was last according to the book. The Sabbath song is Psalm 92.

In discussing the Sabbath, Edersheim well writes of the perversion of the Sabbath by the Rabbis (and the like) at the time of the Messiah. His explanations of the strictly kept Sabbatical year, at the time of Yahoshua, is that in effect the essence was nullified by papers, excluding the release from debt. The Sabbath was to be a time of joy and rest. It was not to be rules & rules & rules, which is why Yahoshua stated in Mk. 2:27, “The Sabbath was made for man, and not man for the Sabbath,” KJV.

The Hebrew calendar and dates of the Festivals follows. Its difficulties, names of the months, and charts are included. The festivals covered individually in the next chapters are: Passover; Paschal Feast and the Master’s Supper; the Feast of Unleavened Bread and the Day of Pentecost; Feast of Tabernacles; New Moons: The Feast of the 7th New Moon, or of Trumpets, or New Year’s Day; and Day of Atonement. All are in the Old Testament.

The Passover is seen as probably the most important. The modern ceremonies differ from New Testament times, as did the Temple services from the first Passover. Important is the singing of the Hallel

(Ps. 113-188) on Passover and 17 other festive days and the Great Hallel (Ps. 120-136) on very rare occasions. The book points out that when Yahoshua instituted the Master's Supper it was not done at the original breaking of bread and wine, but rather during the 3rd cup of wine, the cup of blessing. The wine was of utmost importance. Everyone, including the poor, was to have four cups of wine. These four cups totaled one hin (about 1¼ gallons) of wine. The Feast of Unleavened Bread began right after the Passover meal. No one was to have leaven for seven days as a reminder of the redemption from Egypt. The first day (or night to be exact) was when the Master was betrayed and arrested. "And so the strangest contradiction was enacted. They [scribes and Pharisees] who had not hesitated to break every law of [YaHVaH] and their own making, would not enter the Praetorium, lest they be defiled . . ." (202). During this Feast, Yahoshua was beaten, crucified, and rose again.

The Feast of Tabernacles was considered the most joyous, as it occurred at a time when people were naturally joyful. It is in the 7th month, Tishri (September/October), and consist of living in open booths and special celebration. The two most important ceremonies were of post-Mosaic origin (227). The text goes over the references in Jn. 7:37. There were also special celebrations to be done on the New Moon (1st day of every month), especially that of the 7th month. In Scripture it is called Yom T'ru'ah (Day of Trumpets). It is sometimes referred to as the Feast of Trumpets and nowadays as New Year's Day. The trumpets were blown all day long. "The *Mishnah* . . ." relates that there are four New Year's, ". . . the first, beginning with the 1st of Nisan [Abiyb] . . . for computing the feasts [sacred year]; the second, on the 1st of Elul (the 6th month), for tithing flocks and herds . . . the third, on the 1st of Tishri (7th month), for the Civil, the Sabbatical, and the Jubilee year, also for trees and herbs; and lastly, that on the 1st of [Shevat] (the 11th month), for all fruits of trees" (235). If the other Feasts are of joy, then the Day of Atonement is a declination from joy to fasting, a Sabbath of the Sabbathism. It also occurs in the 7th month and is a day of repentance, reconciliation to YaHVaH, and fasting. Special dress is worn by all. Only the High Priest officiates and the scapegoat is released. On this day the High Priest goes into the Most Holy Place once a year.

From the required Feasts we come to the post-Mosaic Festivals and Fasts. The Feast of Purim, starting with the Fast of Esther, was instituted for the deliverance of the Jews by Esther. Interestingly, an article I read recently said that if you identify with the Jews need for deliverance, then you should fast on this day for them, just as Esther had done. The Feast of Chanukkah was for the rededication of the Temple in 165 BCE after forced worship of Greek gods for 3 years. The Feast of Wood-offering is not well defined in the book and not on any calendars I have. The other Fasts, besides Yom Kippur (Day of Atonement) and the Fast of Esther, were the 17th of Tammuz, 9th of Av, 2nd of Tishri, and 10th of Teveth. The current Jewish calendar contains another 22 fast days, according to the book. "But that is not all. It was customary to fast twice a week (Lk. 18:12), between the Paschal week and Pentecost, and between the Feast of Tabernacles and that of the Dedication of the Temple [Chanukkah]" (272).

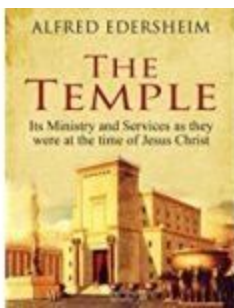
As with fasts, Purifications were to cleanse one of the sin of adultery, cleanse one from defilement by the dead, cleanse a mother of a new born child, and cleanse a leper of leprosy, so as to bring that person back into purity and right standing before YaHVaH. Of these the purification of defilement of the dead was the most solemn and required considerable preparation. Both the priest and the unclean person had to prepare themselves for seven days. At the end of these seven days, a Red Heifer without spot or blemish was to be used and sacrificed outside the city. After the sacrifice was wholly burnt, the ashes were put in a cup given to a **special child**, raised from birth for this ministry. The child then pushed the cup against a stick on a goat until sufficient ashes were spilled. The ashes were then put in water which was then sprinkled on the unclean. The child performed this sprinkling with 3 separate stalks of hyssop tied together. Very elaborate.

The vows of an individual are now mentioned. Explained in detail are the Nazarite vow, the offering of the firstfruits, and the song of ascent.

In the concluding Appendix of the book, Edersheim reaffirms his belief that the Master's Supper was instituted on the Paschal (Passover) Night. He debates the objections of Dr. Farrar, who believes the Master's Supper occurred the night before that. He seeks to find out if the account in John is in opposition to the Synoptic Gospels. Edersheim determines that it is not in opposition and that Dr. Farrar is mistaken.

Although a well written book, it comes with some exclusions which are the lack of a list of the referenced material and some incomplete explanations. The main difficulties, or rather detractors, from the book I blame on the publishers, Hendrickson. First is the using of the NIV Scriptures, instead of the KJV, in the sidelines. Second is the use of black-and-white pictures instead of color.

Edersheim's book covers all aspects of the Temple sufficiently for the Believer to get a feel for the time Yahoshua HaMashiyach was here on earth and the atmosphere surrounding Him.



First published 2005, © 2005, 2017

THE TEMPLE



WHAT IS THE RAPTURE?

“Lo! A sacred mystery unto you do I declare: we shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, during the last trumpet; for it shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must needs clothe itself with immortality. But whensoever this mortal shall clothe itself with immortality, then shall be brought to pass the saying that is written:

**DEATH HATH BEEN SWALLOWED UP VITORIOUSLY,
WHERE, O DEATH, IS THY VICTORY? WHERE, O DEATH, IS THY STING?**

Now the sting of death is sin, and the power of sin is the Law; But unto YaHVaH be thanks, who is giving unto us The Victory through our Master [Yahoshua] the Messiah” 1 Cr. 15:51-57, ROSNV (emphases mine).

“But we do not wish you to be ignorant, bretheren, concerning them who are falling asleep, lest ye be sorrowing, even as the rest also who are without hope; For if we believe that [Yahoshua] died and rose again, so also will YaHVaH bring forth with Him them who have fallen asleep through [Yahoshua]; For this unto you do we say by the Word of YaHVaH, that we, the living who are left unto the coming of [Yahoshua], shall in nowise get before them who have fallen asleep, Because [Yahoshua] Himself with a Word of command, with an Archangel’s voice, and with a trumpet of YaHVaH, shall descend from heaven, and the dead in Messiah shall rise first, After that we, the living who are left, together with them, shall be caught away in clouds to meet [Yahoshua] in the air; and thus evermore with [Yahoshua] shall we be! So then be consoling one another with these words” 1 Th. 4:13-18, ROSNV.

“. . . Bear the image of the man of heaven. And this I say, bretheren, that flesh and blood cannot inherit YaHVaH’s kingdom. Neither doth corruption inherit incorruption” 1 Cr. 15:49-50, ROSNV.

“For all have sinned, and fall short of the Glory of YaHVaH,” Rm. 3:23, ROSNV; and “For the wages of sin is death; but YaHVaH’s gift of grace is life eternal, in the Messiah [Yahoshua] our Master” Rm. 6:23, ROSNV.

A Mystery . . .

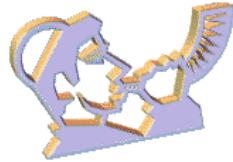
THE RAPTURE

I decided to write this article after reading “The Seventh Shofar (Trumpet) (And the ‘Rapture’ of the Saints)” by Richard Chaimberlin (*Petah Tikvah*, 2004). I pray the topic is not offensive to anyone, but rather informative. What follows is an adaptation of “The Seventh Shofar . . .” reprinted with permission with the majority of the text quoted. As Mr. Chaimberlin aptly points out the term ‘Rapture’ is a non-Biblical term. This means that it does not appear in Scripture as a word used as such, but it is the commonly used term to describe the events listed in 1 Th. 4:13-18 (see above). However, most of the Christians seem to think that this term refers to an instantaneous vanishing of people without warning. There is the false concept of the “Pre-Tribulation Rapture” that was not popular until around 1830 and made famous by the Scofield Bible. Both of these are wrong when you read all of the Scripture. As stated earlier, the above Scriptures are used to support the ‘Rapture,’ or if you prefer, transformation. Mr. Chaimberlin expresses that this will happen when “The seventh angel will sound the seventh shofar” and “. . . not a moment sooner. This means that the Rapture occurs after the many plagues described in

Revelation chapters 1 through 9” (“The Seventh Shofar . . .”). He then corresponds this with the book of Daniel about the anti-Messiah.

Here is the remainder of Mr. Chaimberlin’s article (minus a couple of paragraphs):

“The most important witness to the timing of the Rapture is [Yahoshua]. He said, ‘But immediately **after the Tribulation of those days the sun will be darkened . . .** the sign of the Son of Man will appear in the sky . . . and they will see the Son of Man coming on the clouds of the sky with power and with great glory, and He will send forth His angels with a great Shofar and they will gather together His elect from the four winds, from one end of the sky to the other.’ (Matthew 24:29-31, KJV). [Yahoshua] did not believe in any ‘Pre-Trib’ Rapture.”



YOM TRUWAH

“The shofar, or trumpet is made from a ram’s horn, and is blown on many Holy Days, including the Feast of Trumpets, traditionally called Rosh HaShanah in Judaism. The blowing of the shofar, according to rabbinic tradition, has a threefold purpose:

- Sounding the call to repentance.
- Reminding all of the covenant relationship between [YaHVah] and His people Israel.
- And to startle and confuse HaSatan, who, according to the rabbis, especially accused Israel this day.

“All of the Jewish Holy Days are also the Biblical Holy Days. These Holy Days all have historical importance and prophetic fulfillment. The Rapture is the New Covenant fulfillment of the Feast of ‘Trumpets.’ The Scriptures call it Yom Truwah, or the ‘Day of Blowing (the shofar).’ Since the prophetic fulfillment of other Holy Days occurred on the Holy Day itself, it is reasonable to assume that the Rapture will occur on a future Feast of ‘Trumpet.’

“Bible-believers will endure the Tribulation period, which will last three and a half years. However, they will be ‘raptured out’ prior to the wrath of [Elohiym] (Rev. 15:1 & 16:1), which will be completed with seven other angels with additional plagues. I believe the Scriptures teach us of a ‘Pre-Wrath’ Rapture, which occurs after the Great Tribulation. ‘**[Elohiym] has not appointed us for wrath . . .**’ 1 Thes. 5:9 [KJV]. However, ‘**In the world you will have tribulation, but be of good cheer; I have overcome the world.**’ John 16:33 [KJV].

“The beast (anti-Messiah) was given a mouth uttering haughty and blasphemous words, and was allowed to exercise authority for forty-two months (3.5 years). It opened its mouth to utter blasphemies against [YaHVah], blaspheming His name and His dwelling, that is, those who dwell in heaven. Also, it was allowed to make war on the saints and to conquer them.’ (Revelation 13:5-7, KJV). Don’t blame me for these words, folks. I didn’t write them. If it were up to me, they wouldn’t be in the Bible, because I am in no hurry to be martyred. I would much prefer to be ‘raptured’ before all these events take place.

“One other ‘nasty’ piece of news: Not every believer will be ‘raptured’ at that time. [Yahoshua] tells us of the ‘Parable of the Ten Virgins.’ (Matthew 25:1-12). I believe the virgins are symbolic of the believer, who is presented as a ‘chaste virgin’ to Messiah (2 Corinthians 12:2; Ephesians 5:27) in the parable of the virgins, only five of the ten are ready when the Bridegroom [Yahoshua] comes. This may

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very well be symbolic of the believers at the time of Messiah's return. Many will be ready on the day of [Yahoshua's] return. Many others will not be ready. This is why [Yahoshua] commands us to 'Therefore be ye also ready . . .' (Matthew 24:44, KJV). He doesn't want us to 'miss the boat.' One person may have been a great servant of Messiah for many years, but at the time of [Yahoshua's] return might be partying it up with 'wine, women, and song,' as the expression goes. He won't be ready. Another believer might not have lived the life he should have been living, but on the day of Messiah's return he is ready.

"Just as [YaHVah] provided supernaturally for Elijah for three and a half years before he was 'raptured,' He can also provide for you. His protection was also upon the Israelites during the plagues that befell the Egyptians. The world will also aim its persecution at believers (Jew and Gentile), and at Israel. 'And the woman [Israel] was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time [3.5 years] from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away with the flood. And the earth opened up her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon [Satan] was angry with the woman [Israel], and went to make war with the rest of her offspring, those who keep the commandments of [Elohiym] and hold to the testimony of [Yahoshua].' (Revelation 12:14-17, KJV)."

That concludes Mr. Chamberlin's article; however, I would like to add these final words. We know who wins the war, YaHVah. We should ". . . Fear YaHVah and give Him glory, because the hour of His judging is come; and do worship unto Him that made heaven and the earth and sea and fountains of waters." Rv. 14:7, ROSNV. "He that beareth witness of these things saith, Yea! I come speedily. Amen come, Master [Yahoshua]! The favour of the Master [Yahoshua] the Messiah be with the saints." Rv. 22:20-21, ROSNV.

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The End

AUTHOR'S NOTES

I have tried to arrange my articles by content of each, instead of by dates written or published. It is my hope that this gives the reader an easier flow.

I am a firm believer in the usage of the True Names as they were written in both Hebrew and Greek. This is because the Bible puts so much of an emphasis on knowing and using the correct names. See Isaiah 52:6.

There are several True Name organizations around promoting the use of this name or that name. The King James Bible (and many others) use the name, The LORD, to refer to God the Father. There is a lot of books that would have us believe the True Name is Jehovah. However, this is not correct as there is no J in Hebrew (or Greek) and because the Hebrew characters show two vowel points on the Vav (3rd consonant). The latter is impossible and incorrect grammar, so it is obvious the vowel points are in error.

Without vowel points we are left with the consonants, YHVH, also known as the Tetragrammaton. Several organizations and scholars promote that the V was anciently a W, thereby rendering the Name as Yahweh. My research has shown this is not the case, but rather that the V is the more ancient.

The shortened version of the Name in the Psalms and other books is YaH, so we can verify that the a is the correct vowel under the Y. This leaves the question of what the vowel is under the V? Some say it is an e, which equals YaHVeH (see *Gesenius'* page 337b). This is possible, but normal Hebrew roots have two a's. This is the version promoted by the Assembly of YaHVaH and the one which I believe to be correct.

The publication that the articles were published in also believed this, as well as other variations listed in the "Preface." Although I see no harm in the use of YaHVaH-HOSHA for the Name of Jesus, I prefer what I believe to be the most correct Name, Yahoshua. Both do have the same meaning. Others may choose to use the shortened Aramaic version Yeshua or the Greek version Iesous, which is fine by me [2017 update: I prefer to use Yeshua now]. All are closer than the English Jesus.

My research does not provide me with an answer as to why the publication chose to use YI, Ylohim, and YI-Shaddai for the more correct El, Elohiym, and El-Shaddai. There is definitely no Y in the Hebrew rendering. I digressed to the usage of the publication before, but I believe the more correct El, Elohiym, and El-Shaddai for the titles of God.

It is also my understanding that there is no problem in using the word Lord as a title for either God the Father or God the Son. The Hebrew term is Adon, or Adonay for My Lord.

As a Messianic, I prefer the most correct to the Original Hebrew words. I do not have a problem with others using the Greek or English renderings.

Names:

God the Father = YaHVaH

God the Son = Yahoshua, YaHVaH-HOSHA, Yeshua, Iesous, Jesus

God the Spirit = Ruach HaKodesh, Agiou Pneumatos, Holy Spirit (Ghost)

Titles:

God = El, Elohiym, Theos

Lord = Adon, Adonay, Kurios

King = Melekh, Basileus

Pleasant reading and strength to your faith.

Shalom, shalom,

Donald H. Garrett

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ABOUT THE AUTHOR



Grace, mercy, and peace from YaHVah to all.

I was born in Seattle, Washington in 1962. I do not know much about it though because we moved to Missouri, then Illinois, and finally to North East Texas where I was raised. I graduated High School in 1980 with a 3.13 GPA. Special courses of study were French, General Electricity, Typing, and Vocation Agriculture where I earned a certificate in Horticulture. I then joined the U.S.A.F. Auxiliary where I served for 10 years in Search & Rescue at various capacities. I earned several awards and my last rank and duty were 1st Lt. as Communications Officer. During the same time I also owned a landscaping/lawn maintenance company for several years, as well as doing typesetting and computer work at a Computer Club for two years.

I married my first wife in 1983, but we were divorced in 1986. It was around 1986 that I became saved through the leading of one of my landscape customers. I had went to Baptist churches since I was 11 years old, but my attendance was sporadic and I don't remember accepting Yahoshua (Jesus) as my Master and Savior until that day in 1986. After I was saved, I went to and Interdenominational church for about a year or so. After then, I began attending Methodist churches.

I married my second wife in 1989 and we moved to Houston, Texas where my son, Cody Robert Garrett, was born in 1990. I had been taking firefighting training since 1986 and earned my Basic EMT in 1988, so I went to work as a Firefighter/EMT in Houston until 1994. I worked at the Fire Department, in a Hospital Emergency Room, and for Private Ambulance services. I took Paramedic training from HCC and earned my EMT-I (Paramedic level 1) in 1990. In 1994, I bought my own truck and began delivering freight in Texas and Louisiana until 1997. Also in 1994, I became disappointed with the Methodist church and stopped going in 1996. My second wife left in 1996 and we were divorced shortly thereafter.

[Note: Not in the original book. I married my third wife in late 1996, but we were divorce in early 2000.]

In 1997, YaHVah called me to the ministry, so I started studying and going to Non-denominational churches and I was baptized. Since then, I have become an Ordained Minister; earned both Associates and Bachelor of Theology degrees from CBI, earned M.Rel., D.B.S., D.R.H., and Hon. D.D. degrees from ULC, and founded Odon Obadyah Ministries, Inc. in 2004.

I founded Odon Obadyah Ministries, Inc. for the purpose of providing Biblical/religious instruction and material, along with worship services whenever possible. We are committed to Messianic/Christian goals which are in line with Elohiym's Will and Word. Other ministries I am affiliated with or partners with are: Assembly of YaHVah, Jewish Jewels, KCM, and Zion MJC. [Note: no longer affiliated with the last two ministries.].

Jon Didaskalia

Although I am not fluent in them yet, I have learned Greek, Hebrew, Spanish, and Tagalog. I am currently working on secular degrees in Social Sciences and Business Administration. [Note: Not in original book, I completed my Associates of Arts in Social Science in 2010 from CTC and Bachelor of Business Administration in Management in 2012 from TAMU-CT.].



Min. Dr. Donald H. Garrett

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