



Articles by  
Min. Dr. Donald H.  
Garrett

PUBLISHED AND UNPUBLISHED

Min. Dr. Donald H. Garrett | © | May 22, 2018

# Astonishing Facts

There are several Biblical truths that are rarely taught to the Believers. The most profound truth is the Name of Our Heavenly Father, YaHVah **יהוה**, and His Son, Yahoshua **עֵשׂוּשׁ** (Yeshua). After this truth, would be the correct names of the people in the Bible. However, I will not try to cover all here. I will relate some obscure truths you may wish to verify for yourself, which is good.

First is that Adam **אָדָם** is more than the name of the first man. It is the name of our entire human race (Gen. 1:26-27 & 5:1-2).

Cain and Seth married their sisters. This may be hard to grasp, but remember only Adam **אָדָם** and Chavvah **חַוְוָה** (Eve) and their children were around. If you read closely, you will see that Adam & Chavvah not only begot Cain, Abel, and Seth, but also other sons and daughters (Gen. 5:4).

The Name of YaHVah **יהוה** was known and called upon by Enosh, Adam's grandson, while his father and grandfather were still living. It was known and called on by Nōach (Noah), Abraham, and many others long before Mōsheh (Moses) (Gen. 4:26, 5:29, 9:26, 12:8, 13:4, and more).

Nōach (Noah) took more than two of each animal on the ark. He took 7 males and 7 females of every clean beast and every bird; 2 males and 2 females of every unclean beast; and 2 of every creeping thing (Gen. 7:2-9). Lots of these animals and insects would have reproduced quite well and in huge numbers within the year they were on the ark.

The word Hebrew is actually 'Ivriy **יְאִבְרִי**, which means the "descendants of 'Eber," who was the great, great grandson of Nōach (Gen. 10:24-25, 11:10-17, 14:13).

Abraham circumcised himself at 99 years of age and his first son at 13 (Gen. 17:24-25). His second son Isaac was at 8 days of age, as is the current practice (Gen. 21:3).

Nahor married his niece, Milchah, daughter of his brother Haran (Gen. 11:29). Lot married his two daughters after his wife's death (Gen. 19:33-36). Abraham married his half-sister, Sarah (Gen. 20:12). Isaac married a 3<sup>rd</sup> cousin, along with other wives (Gen. 24). Esau married a 1<sup>st</sup> cousin (Gen. 28:9). Jacob (later Israel) married two 1<sup>st</sup> cousins and their two servants (Gen. 29:22-30:9). Out of these 4 women, all 12 tribes of Israel were wrought.

Judah, one of the twelve, consorted with and begat 2 sons from his daughter-in-law, Tamar. The sons' names were Perez & Zerah (Gen. 38:6-30). The line of David and the Mashiyach (Messiah) would eventually come from Perez (Matt. 1:3). In this line is also Boaz. Boaz married his cousin-in-law, Ruth, also a promoter of the line of David and the Mashiyach (Book of Ruth, Matt. 1:3).

King David had seven (7) wives and some concubines, who produced 19 sons and one daughter for him (1 Chr. 3:1-9). His son, Solomon (from Bathsheba), had even more. It stretches the imagination, yet the Bible clearly states that King Solomon had seven hundred (700) wives and three hundred (300) concubines (2 Ki. 11:1-3). His grandson, Abiyah, had fourteen (14) wives, who bore him 22 sons and 16 daughters (2 Chr. 13:21).

Mary, the mother of our Master and Saviour, was of the tribe of Levi, but not the priestly division. Her cousin, Elizabeth, the mother of John the Baptist, was an Aaronite (Luke 1:5). Although Aaronites are also of the tribe of Levi, they are the priestly division of the tribe. John the Baptist would have been a priest; and our Master would have been a servant of the priests, which is what the rest of the tribe of Levi did. Yet there is no mention of either serving in the Temple, as would have been their inheritance. Our Master's service would not have been seen as required though, as his inheritance was to come from his earthly father (more accurately his step-father), Joseph, who was from the tribe of Judah (Luke 1:27) and the descendant of Solomon, David, Jesse, Boaz, & Perez (as mentioned earlier) (Matt. 1:2-16, Luke 3:23-38). John the Baptist should have served though as a priest, since his father was a priest.

Methusalah is listed, numerically, in the Bible as the oldest man to live, being 969 years old (Gen. 5:26). However, there are two who are older. They are Melchizedek and our Master, Yahoshua, both of whom are spoken of having no beginning and no end.

There are vastly more astonishing facts and truths you may learn if you take the time to study the Word very, very carefully. That's all this time.

Shalom, shalom.

First published 1-2006, edited 4-2018; © 2005, 2018

# Biblical Catholic: an Oxymoron

Where does the word Catholic come from? Is it in the Bible?

The word comes from Middle English *catholik*; from Greek *katholikos* (*Strong's* 2526) and is defined as meaning both general and universal by both *Strong's*<sup>1</sup> and *Dr. Berry's*<sup>2</sup>. *Strong's* lists the word *katholikos* as coming from the word *katholou* (2527) meaning "on the whole, entirely;" which in turn is listed as coming from *kata* (2596) and *olos* (3650). *Kata* has a variety of meanings, but the most used is "according to;" while *olos* means "whole, all, complete."

All of the roots (*kata*, *olos*, and *katholou*) are in the Bible in the regular text. However, *katholikos* is not.

According to *Dr. Berry's*, *katholikos* is used seven (7) times, but *Strong's* shows only two usages. Which 5 *Strong's* discards, I do not know. The key to all of this is that none are in the actual text itself. All seven usages of the word<sup>3</sup> are in the titles of Epistles. These titles would have been added by a scribe or assembly/church official when the Epistles were placed in the assembly/church manuscripts and not by the original Epistle writers. The seven Epistles that carry this word<sup>3</sup> are James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude. It is translated in these titles as General.

Because this word is not used in the actual texts, and only in the titles, you can safely say that Catholic (*katholikos*) is not used in the Bible as originally written by its writers.

A word that is used, and therefore more appropriate, is *paneguris*. The meaning of this word is "universal companionship or general assembly." It is used in Hebrews 12:23 referring to the Master's true assembly. Also, in the same Scripture is the word *ekklesia* (translated in the KJV as church), which properly means assembly.

*Ekklesia* (assembly) is usually used to refer to the body of believers. Another word *synagogue* also means assembly or congregation, but it is more routinely used to refer to the building where the assembly meets. The word *church* on the other hand, which is used in the KJV, does not come from either word. It comes from Middle English *chirche*, from Old English *cirice*, from Late Greek *kuriakon*, from Greek *kurios*. *Kurios* means lord, master.

With this in mind, the meaning of Catholic Church is actually "Universal Master." The Catholic Church, in fact, believes this is what it is here on earth. That all must answer to it and its rules are correct, even if they go against Scripture.

We know there is only one **true Master**, Yahoshua (Yeshua), and to follow any other is not Biblical. The meaning of the word oxymoron is "the combining of two contradictory words." Therefore, we can see by all of the above, Biblical Catholic truly is an oxymoron.

Shalom, shalom.

<sup>1</sup> Strong, James. *The New Strong's Expanded Exhaustive Concordance of the Bible*. 2001. Red letter ed. Thomas Nelson: Nashville, TN. (p. 125 of Greek Dictionary section).

<sup>2</sup> Berry, George Ricker. *Greek-English Lexicon to the New Testament*. 1981, 1998. World Publishing, Baker Books: Grand Rapids, MI. (p. 50).

<sup>3</sup> The actual word used in the titles is Katholike (Κ α θ ω λ ι κ η), a contextual version of katholikos. Endings of Greek words change in reference to the context of its surrounding words. Therefore, the end of katholikos (-kos) can change to -ke, -kon, or -kou. In these instances, it is ending in -ke because, as an adjective, its nouns are ending in -le. i.e. James = Iakobou Epistole Katholike (Ι α κ ω β ο υ Ε π ι σ τ ω λ η Κ α θ ω λ ι κ η) = General Epistle of James.

First published 3-2006, edited 4-2018; © 2006, 2018.

# One Jot or One Tittle

Have you heard this before? Do you know which Scripture(s) it comes from? Can you perceive its meaning? Are the words even the correct terms to use?

Terms. OK, let's tackle them first. Jot |jat| n. § the least bit : IOTA. Tittle |ti-tl| n. § a tiny part.<sup>1</sup> Those are the English definitions. Let's see what their Greek words and definitions are. *Strong's*<sup>2</sup> defines them as: Jot = 2503.  $\iota \omega \tau \alpha$  <1x> iota, ee-o'-tah; of Hebrew origin [the tenth letter of the Hebrew alphabet]; "iota," the name of the eighth letter of the Greek alphabet, put (fig.) for a very small part of anything; - jot <1x>. Iota is from the Hebrew word "yod," the smallest Hebrew letter, and is mentioned by the [Master] in Mt. 5:18, together with keraia (2762). Tittle= $\kappa \epsilon \rho \alpha \iota \alpha$  <2x> keraia, ker-ah-yah; feminine of a presumed derivative of the base 2768 [keras]; something horn-like, i.e. (spec.) the apex of a Hebrew letter (fig. the least particle): - tittle <2x>. Keraia, "a little horn" (keras, "a horn"), was used to denote the small stroke distinguishing one Hebrew letter from another. The rabbis attached great importance to these; hence the significance of the [Master's] statements in Mt. 5:18 and Lk. 16:17.

Oops, the definitions answered my second question, but that's alright. By the definitions we see the word jot = iota = yod, the smallest of the letters of both Greek and Hebrew. The word tittle = keraia, the tiniest part of certain letters in Hebrew. Neither one refers to vowel points, cantillation marks, punctuation marks, verse numbers, nor chapter numbers in the Hebrew or Greek, all of which came along years later.

An iota in the Greek alphabet =  $\iota$  ,  $\iota$  . This is also the smallest of the letters in our English alphabet and a tittle in our alphabet would be the equivalent to the serifs that you see on these characters of this article. An example of letters without serifs (sans serif) are: **Sans serif letters example.**

Is it the alphabet and its design that our Master is so concerned about in these verses? Partially yes, but it is not the main emphasis. I'll get to that in a minute though. So why does the concern for the yod and the little horns (serifs) matter? Take the Hebrew verbs. A lot of them have a yod in front of them in the Bible. This gives them their special context and meaning. i.e. the verb "make," nathan. In the perfect form it means = he made. Add a yod and its meaning changes to = he will make, he will remake, he will be made, or he is done being made (depending on the vowel points). However, the most important part is that the yod is the first letter of the names of both the Father and the Son, YaHVah and Yahoshua (Yeshua). Remove it and the words change drastically. Remove the little horns (serifs) and you might mistake one Hebrew letter for another and completely misunderstand what it says.

Now the main emphasis of the Master's statements. He is referring to the Law itself. Not even the smallest commandment (jot=yod) or the tiniest portion of any commandment (tittle) shall pass away from the Law or for it to fail.

Let's take the Ten Commandments. The smallest of these ten, the yod (jot, iota), is: "Thou shall not kill," or rather "Thou shall not murder," is a better translation. Imagine where we would be today if it was lawful to murder anyone, at any time. Of what value would life be or the blood of life?

A tittle in these commandments would be this: We all know that the 4th commandment is "Remember the Shabbath day to sanctify it" Ex. 20:8. But are you aware that in Deut. 5:12, where this commandment is repeated, that Remember is changed to Guard? We are to do both as one. Are you also aware that part of this commandment is "Six days shall you labor and accomplish all your work"? It doesn't say work on these six days if you want to. It says **YOU SHALL LABOR**. So much for being lazy, huh! Both of these are examples of the tittle. Tiny parts of the commandment that people tend to look over. Another tittle of that same commandment is "you shall not do any work, you, & your son, & your daughter, & your servant, & your maidservant, & your animal, & your convert within your gates . . ." Ex. 20:10b. Note, it does not say the commandment refers only to YOU. It refers to your children, your workers, your animals, and anyone of the faith that is within your domain. You are the one responsible for making sure none of them work. In other words, you can't have or make anyone around you work just because you can't work.

From all of this, we can determine that the correct terms are being used, even if they are not fully understood. Variations in the translations could be like:

In relation to English characters: "One i or one serif shall in no wise pass away from the law till all be fulfilled."

In relation to ultimate meaning: "One of the smallest commands or one of the tiniest parts of the commands shall in no wise pass away from the law till all be fulfilled."

So be warned, do not skip over the jots (iotas, yods) or the tittles.

Shalom, shalom,

<sup>1</sup> *Merriam-Webster Dictionary*; 2004; New Edition; Merriam-Webster, Inc.; Springfield, MA; p. 394, 750.

<sup>2</sup> Strong, James; *The New Strong's Expanded Exhaustive Concordance of the Bible*; 2001; Red letter ed.; Thomas Nelson; Nashville, TN; p. 123, 137, Greek Dictionary Section.

Note: fig = figuratively; spec. = specifically

First published 3-2006, © 2006, 2018.



## N. T. Prophets

How many New Testament prophets and prophetesses can you find in the Bible?

Don't despair, I am listing them all here (at least the ones I found):

1. Anna, a prophetess. Luke 2:36
2. Agabus, a prophet. Acts 21:10, Acts 11:27, 28.
3. Judas, a prophet. Acts 15:32.
4. Silas, a prophet. Acts 15:32.
5. Barnabus, a prophet or teacher. Acts 13:1.
6. Simeon, a prophet or teacher. Acts 13:1.
7. Lucius, a prophet or teacher. Acts 13:1.
8. Manaen, a prophet or teacher. Acts 13:1.
9. Saul, a prophet or teacher. Acts 13:1.
10. Jezebel, a prophetess. Rev. 2:20.

Of course, John the Baptist and Yahoshua (Yeshua) are also prophets. There are the two prophets listed in Revelation that will come at the end times.

Were there more prophets? Most assuredly, Yes. YaHVah will always have uses for prophets in His plans at all times: past, present, and future.

First published 3-2006, © 2006, 2018

# The Known Name Myth

For most of my life, I have always been taught and told that YaHVaH did not make His Name known to the patriarchs, only to Mosheh (Moses). Is that what you always heard?

Well, I have great news. It's a myth propagated by the mistranslation of the Scriptures. Even our Restoration Scripture got some of it wrong.

In a previous article and in my book<sup>1</sup>, I mentioned that YaHVaH made His Name known to Abraham (Abram at the time) in Genesis 15:7, to Jacob in Genesis 29:13, and that "Throughout the rest of the Book of Genesis you can find the Name of YaHVaH used by Abraham . . . Isaac . . . Jacob (later called Israel), Leah and Rachel."<sup>1</sup>

So why, if YaHVaH mentioned His Name to them and they used His Name, does Exodus 6:3 say that He did not? Here's what that verse says in KJV, starting with verse 2, "<sup>2</sup> And [El] spake unto Moses, and said unto him, I am [YaHVaH]: <sup>3</sup> And I appeared unto Abraham, unto Isaac, and unto Jacob, by the Name of [El Shaddai], but by My Name [YaHVaH] was I not known to them." This is what the TROSNB says, "<sup>2</sup> And Elohim spake to Moses, and said unto him, I am YaHVaH: <sup>3</sup> I appeared therefore unto Abraham, unto Isaac, and unto Jacob as El Almighty, although by My Name YaHVaH was I not known to them?" In this version, they come close by putting the last part in the form of a question.

Now let's see what this verse actually says, word for word in the Hebrew, my translation:

וַיְדַבֵּר אֱלֹהִים אֶל מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה

And spake > Elohiym > to Moses > and said > to him > I am YaHVaH

וַיֵּרָא אֵל אַבְרָהָם אֵל יִצְחָק וְאֵל יַעֲקֹב בְּאֵל שַׁדַּי וּשְׁמִי יְהוָה

And I appeared > to Abraham > to Isaac > and to Jacob > in El Shaddai > and My Name YaHVaH

לֹא נִדְעָטִי לָהֶם

Not > was my knowledge > to them.

Do you see what it actually says? That He appeared to Abraham, Isaac, and Jacob in El Shaddai and His Name YaHVaH. That lines up with the Scriptures in Genesis that I mentioned. It was His knowledge that He did not give them, which also lines up with Scripture. Of course, we can use the last part in a question like the TROSNB "Was not my knowledge to them?" which would show that they were given some knowledge as well. However, knowledge in the Hebrew is in the infinitive absolute which denotes full of complete knowledge. Although YaHVaH spoke to Abraham, Isaac, and Jacob, He never gave them the knowledge of His presence the same way as He gave to Mosheh.

Mosheh was given the Torah, counseled for 40 days (twice) alone with YaHVaH, saw YaHVaH's glory and presence pass by him on the Mount, and witnessed YaHVaH's glory and power constantly.

The word noda'tiy, is usually translated "I was known." This cannot be the correct translation, unless it is a question "Was I not known to them?" This is because we know from Genesis that He was known to them.

The root word is Yada' meaning "to know," *Strong's* 3045. Verbs that start with the Y are called drop letter verbs. When they change context, they drop the Y in most cases. In the Niphal version/context the "Ya" is dropped and replaced with "No." Now you have Noda', which means "He was known." The "eiy" at the end would change it from He to I was known. However, look at *Strong's* 1847 "da'at" which also comes from Yada'. It means knowledge and is the infinitive absolute. Add the "No" for the Niphal version and "iy" for the possessive and you have Noda'tiy = "was my knowledge." You decide. Are these last three Hebrew words: "I was not known to them."; "Was I not known to them?"; "My knowledge was not to them."; or, "Was My knowledge not to them?" Either way, they are complete sentences, separate from the rest of the verse's statement. Since original Hebrew did not have periods or verse break-ups, it is easy to see the words were wrongly combined.

Literally, there should be a period at the end of YaHVaH in this verse. There is one error. A second error is in front of El Shaddai. It is translated "by" (KJV) or "as." To be "as," it would have to be the Hebrew K<sup>e</sup>, which it is not. It is the Hebrew B<sup>e</sup>, which means "in" or "on." The third error is in front of My Name. It is translated "but by" (KJV) or "although by" (TROSNB). It would have to be 'ith 'el ('eth, 'al, 'im) in the Hebrew, but it is not. It is "oo" = and, "sh<sup>e</sup>miy" = My Name. This means the two, El Shaddai and YaHVaH, are tied together, **not** separated. The completed sentence is "I am YaHVaH, and I appeared to Abraham, to Isaac, and to Jacob in El Shaddai and My Name YaHVaH." "In" is a quantitative word and refers to how YaHVaH appeared. With this in mind, the verse can alternatively be translated in English like this, "I am YaHVaH, and I appeared in El Shaddai and My Name YaHVaH to Abraham, to Isaac, and to Jacob" and still be correct.

There is another error in the KJV. In front of El Shaddai the KJV has "the name of." These words are not in the original Hebrew. Neither is the word "therefore" in the TROSNB, which appears after "appeared." We can now see this verse, when translated correctly, agrees with the rest of Scripture, namely Genesis. Since Mosheh wrote both books, it makes sense that they would agree and not be in conflict with each other.

Adam, Seth, & Enosh knew His Name, Gen. 4:26; Noah knew His Name, Gen. 9:26; Abraham knew His Name, Gen. 15:7; Isaac knew His Name, Gen. 26:25; Jacob knew His Name, Gen 29:13 and 49:18; and, Mosheh knew His Name and was told to proclaim it to all Israel, Ex. 3:15,16. Quite frankly, everyone knew His Name and used it back then. Only after the exile to Babylon, was the Name suppressed to prevent the Gentiles from using, abusing, or hearing it.

Debunk the myth. Tell everyone you know, His Name was known as YaHVaH.

May YaHVaH bless you and keep you; may YaHVaH shine His face upon you and be gracious to you; may YaHVaH lift up His face upon you and make peace for you. Thus shall they put My Name upon the sons of Israel and I Myself will bless them.

Shalom, In His Service

Min. Dr. Donald H. Garrett

---

References:

Bible. King James Version. 1611.

Bible. The Restoration of Original Sacred Name Version. 1976. 7<sup>th</sup> ed. Emory, TX: First Assembly of YaHVaH. 2002.

<sup>1</sup> Garrett, Donald. "The Name" *The Believer's Advocate* Jan/Feb 2004: Portland, OR.; and Garrett, Min. Dr. Donald. "The Name" *Ton Didaskalia*. 2005. Gatesville, TX, Beaumont, TX: Odon Obadyah Ministries, Inc. 2017.

Strong, James, LL.D., S.T.D. 1822-1894. *The New Strong's Expanded Exhaustive Concordance of the Bible*. Red-letter edition. Nashville, TN: Thomas Nelson. 2001. ISBN 0-7852-4539-1.

First published 3-2006, © 2006, 2018

# Pride, Satan's Crime

Have you ever wondered what satan's crime was? Have you ever heard it expressed as such? Probably not. Most likely you heard it said that satan wanted to make himself like or equal to Elohiym. However, the root of that desire is Pride. Pride is what made him think so much of himself that he even dared to challenge the perfect Creator who created him! You can find this in the Scripture, “. . . lest being puffed up, into [the] crime he may fall of the devil” (1 Tim. 3:6, G-EINT).

The above Scripture is the literal word for word translation printed in Dr. Berry's *Greek-English Interlinear New Testament*. For a better English flow and reading, we change the Greek grammar into English, “. . . lest being puffed up, he may fall into [the] crime of the devil.” So where does the pride come in? you might ask. The words, being puffed up, are rendered as, “being lifted up with pride” in the KJV. The Greek word is tuphotheis ( τ υ φ ο θ ε ι σ ).

This word, tuphotheis, and its relatives tetuphotai and tetuphomenoi, are only used in the Bible one time each and only in Timothy (1 Tim. 3:6, 1 Tim. 6:4, and 2 Tim. 3:4 respectively). Both *Strong's* and *Dr. Berry's Lexicon* show that these three words come from the root word tuphoo. *Dr. Berry's Lexicon* gives this definition, “tuphoo, o, to raise a smoke; pass[ive], fig., to be proud, to be arrogant and conceited,” (p. 101). *Strong's* further defines this word as, “5187, tuphoo, toof-o-o; from a der[ivative] of 5188; to envelop with smoke, i.e. (fig.) to inflate with self-conceit: - high minded (1x), be lifted up with pride (1x), be proud (1x). Tuphoo, properly means ‘to wrap in smoke’ (from tuphos, ‘smoke’ metaphorically, for ‘conceit’); it is used in the passive voice, metaphorically . . .” (§ Greek Dictionary, p. 254,255). These definitions seem to give me the indication that this type of pride is illusionary. Sort of like surrounding yourself with smoke instead of being in touch with reality, or thoughts as unclear and as fussy as smoke.

Is. 14:13-14 and Eze. 28:1-19 are sometimes referred to as words being spoken to and about satan regarding this “smoky” pride which caused his downfall. I am not sure I agree 100%, as they are specifically addressed to Earthly kings who have thought to make themselves gods, just like Pharaoh and Caesar did during their times. All were brought down to nothing. There does seem to be a deeper implication in those Scriptures though.

The Bible is clear about what type of pride will bring us down into sin. The pride (uperephania) comes out of the heart, according to Mark 7:22, along with numerous other sinful items. The pride (alazoneia) of life is listed in 1 John 2:16, along with the desire (lust) of the flesh and of the eyes, as not being from the Father YaHVah.

The last pride (alazoneia) is in the form of vaunting or boasting. Its related word, alazon, is translated as boaster. The word (uperephanos) is related to the other word above and is translated as proud. In James 4:6 and 1 Peter 5:5, YaHVah Himself is against these type of proud persons. Luke 1:51 also shows it coming from the heart. Romans 1:30 shows both words in a list of sins that are deserving of death, which were being done by those who knew the righteous

judgment of Elohiym. However, in 2 Tim. 3:2-5, we find all three forms of pride (alazones, uperephanoi, and tetuphomenoi). Therefore, the pride listed in 1 Tim. 3:6 cannot be the same type of pride as the other two (uperephania = from the heart, against Elohiym, sinful) and (alazoneia = boastful), since they are all listed together in 2 Tim. 3:2-5 as separate items. It must be something different.

Looking back at 1 Tim. 3:5-6, we can figure out that this type of PRIDE refers to someone who is given (or seeking) a position that he is not qualified for because he is a novice. Therefore, the crime of the devil, satan, must be that he was not qualified for Elohiym's position (or possibly his own also) and that he over extended his ability "smokingly" believing he could do the job. Of course, we all know nobody can do Elohiym's job but Him.

---

#### Sources:

Bible. *Greek to English Interlinear New Testament*. By George Ricker Berry, Ph.D. King James Version. Grand Rapids, MI: Baker Books. 1981. ISBN 0-529-10632-9. All Scripture verses and Lexicon § p. 101. Contains Greek-English Lexicon to the New Testament by George Ricker Berry, Ph.D. and the King James Version as marginal text.

Strong, James, LL.D., S.T.D. 1822-1894. *The New Strong's Expanded Exhaustive Concordance of the Bible*. Red-letter edition. Nashville, TN: Thomas Nelson. 2001. ISBN 0-7852-4539-1. Greek Dictionary § p. 13, 254, 255, 258. Contains Expanded Hebrew and Greek dictionaries with Additional definitions from other reference sources, such as *Vine's*, *Brown-Driver-Brigg's*, and *Thayer's*.

First published 7-2006, © 2006, 2018

# Naming and Blessing

What is in a name and a father's blessing? The naming of a child in Hebrew culture is to reflect the characteristics associated with its birth or future potential they see in the child. Accordingly, a Hebrew can take on a new name when his character changes or his vocation changes. Even more so, a father's blessing is to represent a prophetic view of where he see his children's lives going.

In this article, I planned to discuss the names and blessings that were and are upon the twelve sons (tribes) of Yisra'el (Israel). Before we go there, let's look at their father's names and blessings. Ya'akov, a name given to the son of Isaac, who was born holding onto his brother Esau's heel. Esau was the first-born. The name, יַעֲקֹב, means supplanter or deceiver. This name would be fitting as he supplanted and deceived both Esau's birthright and blessing from him. YaHVaH had other plans. He used Ya'akov's deceptions to His advantage. Ya'akov never got to utilize the birthright himself. Instead, he was sent away. When he returns, he still does not settle in the land of the given birthright. Essentially, Esau retained it. The birthright was eventually claimed by Ya'akov's heirs as the Nation of Yisra'el.

YaHVaH changed Ya'akov's name to Yisra'el after a wrestling match between Ya'akov and His angel. Interestingly, Ya'akov (now Yisra'el) had already received two blessings instead of one from his father before he left. Yet, he would not release the angel until the angel blessed him, a 3<sup>rd</sup> blessing. Yisra'el, means striver or overcomer with El. How fitting this name has been for the Nation of Yisra'el, who still strives with Him to this day.

What were Ya'akov/Yisra'el's blessings?

- a) "Then may Elohiym give thee of the dew of the heavens, and of the fatness of the earth, and abundance of corn and new wine: Let peoples serve thee and nations bow down to thee, become thou master to thy brethren, and let the sons of thy mother bow down to thee; he that curseth thee, be accursed! And he that blesseth thee, be blessed!" (Gen. 27:28-29, ROSNV).
- b) "And El-Shaddai bless thee, and make thee fruitful and multiply thee, so shalt thou become a multitude of peoples. And may He give thee the blessing of Abraham, to thee and to thy seed with thee, that thou mayest possess the land of thy sojournings which Elohiym gave to Abraham" (Gen. 28:3-4, ROSNV).
- c) The angel's blessing is unknown. See Gen. 32:29.

Because Ya'akov/Yisra'el listened to YaHVaH, all of the blessings his father proclaimed on him came to pass. YaHVaH made it happen. He prospered with Laban, even through many hardships. His wives and concubines were fruitful and his descendants finally became the great nation of Yisra'el that Mosheh led out of Egypt and conquered Canaan, the land given to Abraham. Balaam confirms that the last part of the first blessing was active and working in the

Nation of Yisra'el: “. . . Such as bless thee are each one blessed, but such as curse thee are each one cursed” (Num. 24:9, ROSNV).

What of the 12 sons then? Let's look at Re'uben (pronounced Reh-oo-bane). The name means son of discernment of beholding. His blessing was: “Unstable like water you cannot be foremost, for you ascended your father's bed; even you profaned my couch ascended” Gen. 49:4, my translation. Mosheh blessed Re'uben (the tribe) with: “May Re'uben live and not die and may his men be innumerable” Deu. 33:6, my translation. [Note: Verses above and below are my direct translation from the Hebrew, if no Bible version is listed.]

Basically, both blessings put Re'uben on a secondary level, yet allow for him to remain a part of Yisra'el. He no longer held a place of prominence. I see that he was allowed to remain because of his part in preventing his brothers from harming Yoseph (Joseph). His land became the land on the opposite side of the Dead Sea. A fairly harsh piece of property, yet still bordered by Binyamin (Benjamin) and Gad.

Shim'on (pronounced shim-own) means hearing, as in YaHVaH heard. His blessing by Ya'akov was mingled with Levi's. Oddly enough, Mosheh did not bless Shim'on at all. He is included in the list of tribes in Ezekiel and Revelation. His land was the land of the barren zone below Yehudah's. They were essentially separated from the others.

Levi (pronounced Lay-vee) means my attached. It is a fitting description for ones who became the priests and temple workers, attached to YaHVaH as it was. Ya'akov's blessing to both Shim'on and Levi was: “. . . are brethren, instruments of violence are their agreements: Into their circle do not thou enter my soul! In their convocation do not thou join, mine honour! For in their anger they slew brave men, and in their wantonness they hamstrung [an ox]. Accursed be their anger, because [it is] fierce, and their wrath because [it is] cruel, I divide them in [Ya'akov], and I disperse them in [Yisra'el]” (Gen. 49:5-7, ROSNV). [ ] brackets are my textual corrections according to actual Hebrew.

Isn't that what happened? Levi was not given an inheritance, but rather dispersed amongst Yisra'el. Their rage, yes, isn't their rage what sent Yahoshua (Yeshua) to the tree? The ox is metaphoric to be Yoseph, yet I see Yahoshua (Yeshua) as a better metaphor. Wow, a Messianic prophecy from Ya'akov!

Mosheh's blessing for Levi was: “Your Tummim and your Urim to the man of Your lovingkindness (mercy), whom you tested in Massah, you challenged at the waters of Meribah. The one who said to his father and to his mother ‘I am not beholding him’ and his brother recognizes not and his children knows not for they have observed Your Word and Your covenant they preserved. They shall teach Your judgments to Ya'akov at Your altar. Bless, YaHVaH, his resources and his hand's work; smash the loins of his foes, and his enemies from their arising” (Deu. 33:8-11). YaHVaH did this when they were serving Him. The priestly and temple class were well taken care of and enemies dispatched, until they hung His Son upon the tree.

Yehudah (pronounced Yeh-hoo-daw) means praise of YaH. He was given the foremost place among the sons and amongst the tribes. His blessing was: “Thy brethren shall praise thee when



they hand is on the neck of thy foes, the sons of thy father shall bow themselves down to thee: A lion's whelp is [Yehudah], from the prey, my son, hast thou come up! He hast stooped, hath crouched, as a lion or as a lioness, who shall rouse him? The scepter shall not depart from [Yehudah], nor the lawgiver from between his feet, until [Shiloh comes], and he [will be allied with] the peoples: Binding to the vine, His ass, and to the choice vine His ass's colt, He hath washed in wine His raiment, and in the blood of grapes His mantle: Darker His eyes than wine, whiter His teeth than milk!" (Gen. 49:8-12, ROSNV). Look where the Jews are now (Jews is the present-day English term for Yehudiy, descendants of Yehudah). Is not all of Yisra'el under their subjugation? Do they not lie like a lion, who once disturbed rises up and destroys their enemies (Arabs)? Ah, more Messianic prophecy from Ya'akov. The scepter (right to rule) has remained, as well as lawgivers. Shiloh refers to the Messiah, to whom the remainder of the blessing refers to as one of Yehudah's descendants.

Mosheh's blessing: "Hear, O YaHVah, the voice of [Yehudah], that unto his people Thou wouldest bring him home, let his own hands suffice him, and a helper from his adversaries do Thou become" (Deu. 33:7, ROSNV). Well that is exactly what happened. After WW II, all of the Jews (Yehudiy) were encouraged to return to his people and they reformed Yisra'el. They have outshone all other tribes. He fights for his very survival and YaHVah helps against his enemies.

Zebulun (pronounced Zeh-voo-loon) means habitation or permanent home. He is 10<sup>th</sup> in birth, but 5<sup>th</sup> in the blessings from his father: ". . . by a haven of seas shall he settle down, even he by a haven of ships, with his utmost part upon Zidon" (Gen. 49:13, ROSNV). Mosheh's: "Rejoice Zebulun, in thy going out . . ." (Deu. 33:18, ROSNV). Zebulun became successful in maritime commerce, supporting Yissaschar. Did they settle by the sea? Yes, the Sea of Galilee, but they were also only a short distance through Asher's territory to get to the Mediterranean Sea. They acquired their blessing as prophesied.

Yissaschar (pronounced Yis-saws-kar) means he will bring a reward. 9<sup>th</sup> in lineage, 6<sup>th</sup> in blessing: ". . . an ass of strength, couching between two burdens; Then beholdeth he rest, that it is good, and the ground that it is pleasant, so he bendeth his shoulder to bear, and becometh a tributary servant" (Gen. 49:14-15, ROSNV). The *Tanach* says, "rests between the boundaries," instead of two burdens. Mosheh's: "Rejoice Yissaschar, in thy tents" (Deu. 33:18, ROSNV). Yissaschar did settle between two tribes. They were surrounded by Manasseh, Zebulun, and Asher. They devoted themselves to Torah study and were supported by Zebulun, probably through hired labor exchange.

Dan (pronounced Dawn or Don) means judge. The blessing: ". . . shall vindicate his people, as one of the tribes of [Yisra'el]; It cometh to pass that Dan is a serpent upon the way, a horned viper upon the path, that biteth the heels of the horse, and his rider falleth backwards:" (Gen. 49:16-17, ROSNV). Mosheh's: "Dan is a lion's whelp, he leapeth out of Bashan" (Deu. 33:22, ROSNV). Bashan is a region east of the Jordan. Dan settled next to the sea, but next to Yehudah with connections to Manasseh, Ephraim, and Binyamin. He would be first defense against sea marauders in the middle of Yisra'el. Yet, the blessings seem to imply that Dan will be Yisra'el's avenging unifier, striking the enemy with stealth and speed. This leads me to think of Yisra'el's MOSSAD. Could they be present-day Dan? Yet, Dan fades out of the Book after their acceptance

of idolatry in Judges 18:30-31. They are not listed in the tribes of Revelation, only those listed in Ezekiel 48.

Gad (pronounced Gawd or God) means good luck or distributing fortune. His blessing: “An army will they recruit and it will retreat on its heels” (Gen. 49:19, ROSNV). Mosheh’s: “Blessed be he that hath made room for Gad, as a [lion] hath he laid himself down, and hath torn an arm, likewise the crown of the head; And hath provided a first part for himself, for there a [lawgiver’s] portion hath been hid, so he cometh with the heads of the people, the righteousness of YaHVah he executeth, and His regulations, with [Yisra’el]” (Deu. 33:20-21, ROSNV). Gad settled on the east side of the Jordan before any other tribes. He still formed an army to help Yisra’el conquer the land, then they retreated across the Jordan back to their homes.

Asher (Awe-share) means good fortune, prosperous. Asher’s blessings matched his name. He was to become rich with all forms of riches, from delicacies to oil. They were the most blessed tribe as far as wealth. They resided by the Mediterranean Sea at the uppermost part of Yisra’el. Zebulun, Yissaschar, Naphtali, and Manasseh all had to cross Asher’s territory to get to the sea or trade with them what the sea brought. Yet, the richness seems to be that from the land such as fruits, olives, and etc.

Naphtali (pronounced Naf-taw-lee) means my wrestling. Blessing: “. . . is a slender hind, he giveth goodly words” (Gen. 49:21, ROSNV). Mosheh’s: “O Naphtali! Satisfied with favour, and full with the blessing of YaHVah, the west and the [south will you] possess” (Deu. 33:23, ROSNV). The *Tanach* says sea instead of west. The Hebrew word is yam and can mean both sea and west. Naphtali never possessed the sea, so west seems more likely. They never possessed the south either, so this blessing could be yet to be performed/fulfilled. They were filled with YaHVah’s blessings and wrote beautiful poetry.

Yoseph (pronounced Yo-safe) means let Him add, as in YaHVah adding more sons. This, of course, did happen. Yoseph’s sons became two sons of Yisra’el and received separate inheritance as such, replacing Levi’s inheritance. The blessing shows him as the shepherd of Yisra’el. He was supremely blessed with a double portion. Between his sons, Manasseh and Ephraim, their inheritance was the largest of all tribes and it encompassed nearly 50% of the lands.

Binyamin (pronounced Bin-yaw-meen) means son of the right, as in strength and right hand. His blessing: “. . . a wolf that teareth in pieces, in the morning he eateth prey and eventide he divideth spoil” (Gen. 49:27, ROSNV). Mosheh’s: “The beloved of YaHVah shall settle down securely, with one to throw a shade over him all the day long, yea, between His shoulders hath he found rest” (Deu. 33:12, ROSNV). YaHVah’s beloved could refer to Binyamin or to Yehudah. I say Yehudah because Binyamin dwelt within the area of Yehudah and always sided with him. They became inseparable and Binyamin was part of Yehudah’s protection. They were mighty warriors in battle, which also backs up their name referring to strength.

Strong as they were, all the tribes of Yisra’el contended with YaHVah and suffered for it in the exiles. The blessings of Abraham were still upon them though and they remain YaHVah’s

chosen. It's like He chose a contentions child to show His great mercy to all. He has honored all of the prophetic blessings and utilized the men in ways that met their purpose in their names.

The next time you think a name has little meaning or a blessing you receive is of minor value, think again. We only have to look to Yisra'el to see that YaHVaH uses the names and the blessings for His purposes, yet He honors them as spoken.

One last note, when Ya'akov gave his blessings, they were for the End of Days. That sounds like those blessings will be fulfilled even more so at the End times. Mazel Tov and pleasant studying.

---

#### References:

Bible. The Restoration of Original Sacred Name Version. 1976. 7<sup>th</sup> ed. Emory, TX: First Assembly of YaHVaH. 2002.

Scherman, Rabbi Nosson, ed., et al. Artscroll Series/Stone Edition. *The Tanach*. Student size ed. Brooklyn, NY: Mesorah, 1998. Commentary on 184, 185, 192. Hebrew text used for translation purposes.

First published 4-2007, © 2007, 2018

# Hebrew Names

Hebrew names are spelled similar to their English counterparts for the most part. However, variations do appear. More pronounced is the difference in the pronunciation in Hebrew. Below are some differences I am referring to:

The Name Differences

Hebrew name	Pronunciation	English name	Pronunciation
Ya'akov	<i>Y ah - ah - kove</i>	Jacob	<i>Jay - cub</i>
Re'uben	<i>Reh - oo - bane</i>	Reuben	<i>Roo - ben</i>
Shim'on	<i>Shim - own</i>	Simeon	<i>Sim - ee - un</i>
Levi	<i>Lay - vee</i>	Levi	<i>Lee - vai</i>
Mosheh	<i>Mo - sheh</i>	Moses	<i>Mo - sus</i>
Yehudah	<i>Y eh - hoo - daw</i>	Judah	<i>Joo - duh</i>
Zebulun	<i>Zeh - voo - loon</i>	Zebulun	<i>Zeb - oo - lun</i>
Yissaschar	<i>Y is - saws - kar</i>	Issachar	<i>Is - sa - kar</i>
Dan	<i>Dawn or Don</i>	Dan	<i>Dan</i>
Gad	<i>Gawd or God</i>	Gad	<i>Gad</i>

First published 4-2007, © 2007, 2018

# The Morning Star

So you know who the morning star is? Is it applied to Yahoshua (Yeshua) or to satan? Can it be both? Can the Messiah give someone the morning star if He is the morning star? According to popular theology it is Yahoshua (Yeshua). Friends, believers, and fellow YaHVahists, this theology is completely wrong.

Edersheim brings some understanding in his footnote 25, “Among all nations ‘the star’ has been associated with the future glory of great kings” (286, *Bible History Old Testament*). Secondly, Scripture gives the allusion of stars also being angels (messengers) of El, see Judges 5:20, Job 38:7, Daniel 8:10, Isaiah 14:13, and Revelation 1:16, 1:20, 3:1, 9:1, and 12:4.

Consider the verse in the New Testament said to apply this title to Yahoshua (Yeshua), Revelation 22:16.

- I. The KJV reads, “I [Yahoshua] have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, **and** the bright and morning star.” (emphasis mine).
- II. The ROSNV reads, “I, [Yahoshua], have sent My messenger to bear witness unto you of these things for the assemblies. I am the Root and the Offspring of David, the bright and the morning star.”

Notice there is no “and” after David in the ROSNV. This is because it literally does not exist in the Greek text. In all of the texts there is a comma after David. This is very important as it shows a separation in the statement.

Revelation 22:16 is the Words of the Messiah and just below that verse (v. 18) we are admonished not to add to what is written, again the Words of the Messiah. More Words of the Messiah in the same Book are: “And I will give him the morning star” (Revelation 2:28, KJV). The simple truth is the Messiah cannot be the morning star if He is to give it to someone else. Back up to verse 26, “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;” (KJV). The “him” in this verse is the same “him” being referred to by the Messiah in verses 27 & 28. This is also very important.

Going to Numbers 24:17 we read, “. . . there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab,” (KJV). This verse is also claimed to refer to the Messiah, yet read fully and in correct context, it also cannot be referring to the Messiah. Why? Because for one the Messiah did not (or has not done) what this verse says this Star and Sceptre will do – “smite the corners of Moab, and destroy the children of Sheth” (KJV). There is more in verse 18 and 19 as well.

The next obvious question would be, “Who did this?” That answer tells you who the Star and Sceptre are and you can find it in 2 Samuel 8:1-2 (and 1 Chronicles 18): “<sup>1</sup>And after this it

came to pass that **David** smote the Philistines, and subdued them, and **David** took Metheg-ammah out of the hand of the Philistines, <sup>2</sup>And **he smote Moab**, and measured them with a line, casting them down to the ground, even with two lines measured he to put to death, and with one full line to keep alive, so the **Moabites** became David's servants, and brought gifts" (KJV) (emphasis mine). Continue reading and you will see David does the same to Syria, Ammon, Amalek, Hadadezer, and Edom. In 2 Samuel 8:13, "David got him a name when he returned . . ." (KJV).

Scripture does not say the name David received, but it's not a far stretch to see it, "the morning star." That's right, by comparing Scripture to Scripture you clearly see that "the Star" of Numbers 24:17 and "the bright and morning star" of Revelation 22:16 both refer to David, in light of 2 Samuel 8 and 1 Chronicles 18. Remember the comma after David in Revelation 22:16? ". . . David, the bright and morning star" (KJV). Without the "and" it makes sense. The Messiah was proclaiming David as "the bright and morning star," not Himself.

When Numbers 24:17 was written, there was no King in Israel or Jacob. A sceptre is the authority of a King, especially a righteous King. Although David was not the first king, he was the first king over Israel and Jacob to be a righteous King, a glorious King, and a man after Elohiym's own heart. Seen in light of Edersheim, it is easy to see David fulfilling Numbers 24:17.

For a long time my spirit has been troubled by the use of the title to both Yahoshua (Yeshua) and satan. We've now established it is not Yahoshua, but what about satan and where is it applied to him?

Isaiah 14:4-23 are a judgment directed at the King of Babylonia. However, most authorities equate these verses as also speaking of satan (the devil), especially verses 9 to 15. Verse 12 reads, "How have you fallen from the heavens, O glowing morning star; been cut down to the ground, O conqueror of nations?" (*Tanach*) [Underlining my emphasis]. You see the use of the title? The Hebrew words are Heylel ben-shachar, הַיְלֵל בֶּן שָׁחַר, literally translated as "morning star son of the morning" or "shining one son of the morning." The KJV, "How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nations." Lucifer is incorrectly used for Heylel, morning star or shining one. The ROSNV uses "shining one."

The *Strong's* definition for 1966 Heylel is: ". . . (in the sense of brightness); the morning-star: - Lucifer<1x>." Elsewhere in the Old Testament 1242 boqer is: ". . . prop[erly] dawn (as the break of day); gen[erally] morning: - morning<190x> . . ." and 3556 kochav is: ". . . (in the sense of blazing); a star (as round or as shining); fig[uratively] a prince: - star<36x> . . ." are both used together a time or two.

*Gesenius'* defines 1966 Heylel as: "according to LXX. [Septuagint], Vulg., Targ. Rabbin., Luth., [it is] stella lucida, bright star, i.e. Lucifer. Nor is this a bad rendering, for there is added ben-shachar and in the Chaldee also Lucifer [the morning star], is called kochav nan'hah, . . . i.e. splendid star."

Therefore, Heylel (Hebrew), Lucifer (KJV), shining one (ROSNV), and morning star (*Gesenius*, *Strong's*, and *Tanach*) could possibly refer to satan. Since Scripture also refers to angels as stars, and since satan (the devil) was once an angel, the title could be relevant to him. This leaves Isaiah 14:12 with a double meaning.

Using Edersheim and Isaiah 14:12's original meaning you can see how the title morning star (Heylel ben-shachar) applies to the King of Babylonia, who was also a king of "great glory."

As Heylel ben-shachar the morning star in the O.T. was the King of Babylonia and possibly the devil; as  $\alpha \sigma \tau \epsilon \rho \lambda \alpha \mu \pi \rho \omicron \sigma \kappa \alpha \iota \omicron \rho \theta \rho \iota \nu \omicron \sigma$  (Greek for Rev. 22:16) it is King David; and as  $\alpha \sigma \tau \epsilon \rho \alpha \tau \omicron \nu \pi \rho \omicron \iota \nu \omicron \nu$  (Greek for Rev. 2:28) it will be the overcomer whom the Messiah appoints (gives power) to rule over the nations. Nowhere in Scripture, when read correctly with other Scripture, is Yahoshua (Yeshua) called the morning star, or even a star. This is because He is not an angel or an earthly King. He is much, much more. He is the King of Kings, the Root and the Offspring, the Alpha and Omega (Aleph and Tav in Hebrew), and the Beginning and the End.

---

#### References:

Bible. King James Version.

Bible. *Greek to English Interlinear New Testament*. By George Ricker Berry, Ph.D. King James Version. Grand Rapids, MI: Baker Books. 1981. ISBN 0-529-10632-9. All Scripture verses and Lexicon § p. 101. Contains Greek-English Lexicon to the New Testament by George Ricker Berry, Ph.D. and the King James Version as marginal text.

Bible. The Restoration of Original Sacred Name Version. 1976. 7<sup>th</sup> ed. Emory, TX: First Assembly of YahVaH. 2002.

Edersheim, Alfred. *Bible History Old Testament*. 1995. Peabody, MA: Hendrickson. Fifth printing 2003. p. 286 (originally published in 1876-1887, in seven volumes, this edition is a complete and unabridged reproduction of the 1890 seven-volume edition). ISBN 1-56563-165-X.

Gesenius, H.W.F. 1786-1842. *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*. Trans. by Samuel P. Tregelles, LL.D. Grand Rapids, MI: Baker Books. 1979, 1999.

Scherman, Rabbi Nosson, ed., et al. Artscroll Series/Stone Edition. *The Tanach*. Student size ed. Brooklyn, NY: Mesorah, 1998. Commentary on 184, 185, 192. Hebrew text used for translation purposes.

Strong, James, LL.D., S.T.D. 1822-1894. *The New Strong's Expanded Exhaustive Concordance of the Bible*. Red-letter edition. Nashville, TN: Thomas Nelson. 2001. ISBN 0-7852-4539-1. Greek Dictionary § p. 13, 254, 255, 258. Contains Expanded Hebrew and Greek dictionaries with Additional definitions from other reference sources, such as *Vine's*, *Brown-Driver-Brigg's*, and *Thayer's*.

First published 1-2008, © 2008, 2018



# Pondering Lies

Someone once said that when you repeat a lie long enough, then the people come to believe the lie is the truth. This seems to hold some validity. Of course, not everyone will believe a lie, no matter how many times it is told.

We, here in America, have come to believe some really bid lies that are still espoused and represented as truth to this day. Maybe you still believe them yourself because you have not been exposed to the real truth. Let us then ponder on some of these lies.

Number one, Columbus found/discovered America. This is so easily revealed in historical records as false, yet millions of Americans are still taught this lie and we even celebrate Columbus Day in regard to this. Columbus never discovered America, nor set foot upon the land. All he discovered was the Caribbean Islands. It was one of Columbus' Spanish crew-mates, Ponce de Leon, who discovered the coast of Florida when he sailed north from the Caribbean Islands. That was 20 years later, in 1513. Cortez, another Spaniard, found Mexico six years after in 1519. Another year and Narvaez, also Spaniard, discovered the Gulf coast from Florida to Texas. It would be a Frenchman, Verrazano, who would discover the entire eastern coastline from Florida north to Canada in 1524.

We should be celebrating Ponce de Leon Day or Verrazano Day, not Columbus Day. They were the ones who found the U.S. coastlines, along with Narvaez. It was more Spaniards who discovered the interior from Florida to Texas and up into what is now New Mexico, Oklahoma, Kansas and Arizona. These were Cabeza de Vaca 1535-36, de Soto 1539-42, and Coronado 1540-42.

Then there is the name America. This comes from another explorer, Amerigo Vespucci, an Italian. Vespucci is known to have discovered the northern coast of South America. He purported in his explorations to have discovered places from the south eastern U.S. down to South America, yet scholars doubt he discovered this much territory. A German theoretical geographer labeled a landmass in the Southern New World as America. It is the Latinized version of Vespucci's first name.

Lie number two, the "Indians" (Native Americans) were all savages. It is well known that not all of the Native Americans were savages. In fact, most were quite friendly to the settlers at first. Some even had some form of organized society being developed. The Incas and Mayans specifically, were well-organized societies. The 'invading' Spanish, French, and English were often more savage in the numbers they killed. True, they used guns instead of hatchets and spears, but dead is dead.

Lie number three, the Bible has always had only 66 books. This is not true. There was always 80 books in the Bible from 390 C.E. (Common Era) until 1782 C.E. It was Robert Aitken who first removed the Apocrypha from the Bible in his first English Language Bible printed in

America in 1782. It was a King James Version. The original King James Version did not officially have the Apocrypha removed until 1885. Another American influence.

Yet another lie from the English/American theology, the name of the Heavenly Father is 'The LORD' and His Son's Name is Jesus. The first is so easy to prove wrong by going to the original Hebrew and learning it is יהוה (YaHVah). The second is proven totally wrong when you learn that neither Greek nor Hebrew have a J in their alphabet. Even other languages show no J until after 1000 C.E. The encyclopedia says the J was developed in the European (including English) languages circa 16<sup>th</sup> / 17<sup>th</sup> centuries by the scribes adding tails to the I.

How many more lies are there? Very many actually. One you may have been taught in 'Sunday' school is that Noah took only two of every animal into the Ark. When you read Genesis, you will learn that Noah took 7 pairs of clean animals (7x2=14) and two pairs of unclean animals (2x2=4). When you consider Noah and everyone had to be on the Ark, self-supported, for one year, logic kicks in to tell you there had to be enough clean animals for food and reproduction. Two wouldn't have been enough.

The list of lies perpetrated by and in American society goes on and on. It would take me several pages to list and explain them all. Lies such as: Easter and Christmas are celebrations to honor YaHVah and His Son, when they are actually paganistic in origin and in present-day activities (Christmas trees, Easter egg hunts, mistletoe, etc.); the first woman's name is Eve, when it is Chavvah; that our country was founded on Christian principles, when in fact some of the founders were Deists who believed in an uninvolved Heavenly Father in human lives; and, there is true freedom of religion in the U.S., when the U.S. Government is constantly questioning and harassing different faith groups at various times.

I encourage everyone to research for themselves whether something is the truth. Or has an oft-repeated lie become the truth for you? May YaHVah always Bless you all.

First published 1-2008, © 2008, 2018

# Doing What Is Required

Do you find yourself sometimes wondering if you are doing what YaHVaH requires of you? I do. Now I'm not talking about the really important things. What I am referring to is the things you do for your assembly, church, brethren, sisters, work and society.

Let's take the assembly/church first. Are you going to the services all the time just because you feel it is expected of you? After all, don't the real dedicated ones go every time the doors open? Not really. You can be the most dedicated and faith-filled believer and not show up at assembly all of the time. You have to be in the Will of YaHVaH. If His Will is for you to be there, then by all means be there. What if He requires you to miss assembly sometimes to support your family, to visit the sick, or maybe just to talk to a neighbor who is feeling lonely? You never know unless you are seeking His Will, and not just making sure you attend because it is "expected." Another area is the works in the assembly. Are you volunteering to do the work for YaHVaH's glory and by His direction, or is it for your own glory just to be seen? Make sure you are sincerely doing what He desires in this area. Remember, as an example, you want to only do what He desires for you and the assembly. This will keep you from exaggerated expectations and from looking stupid later. He does not want us to be shamed or to bring shame upon His assembly.

Brethren and sisters are very necessary in a working assembly. Quite often though, many brethren and sisters put burdens on us not required by YaHVaH. For instance, YaHVaH does require you to help your brethren or sisters as you are able; however, He does not require us to sacrifice to them in the amount that causes us to not provide for ourselves or our family. Too many times, someone says to a fellow believer or myself: "I thought you were a believer/Christian/religious person? How can you not give me some food or drink?" If the person asking is poor or destitute, that is one thing, but usually they are not. A lot of times, the person asking from you does so to make his/her own food last longer, regardless if you starve or thirst. YaHVaH says He will not burden us beyond what we can bear. Too many times though, our fellow brethren or sisters ask for what they want or believe they need, ignoring your own needs. Those in true NEED are to be taken care of, but you do not have to give every time someone asks of you. YaHVaH expects us to look out for our welfare and that of our families, yet also asks for us to keep that in perspective with His Will and the NEEDS He wishes us to meet for others. Another burden, a brother or sister may put on someone, is the burden of extra works that are not required. If I tell a brethren to open the assembly doors at 6 a.m. and stay by the doors until service starts, when I know no one will arrive until after 8 a.m. and the brother or sister should be home with his/her family; then I have unnecessarily placed a burden on him/her that is not required. What I am getting at is to evaluate what you are asking someone else to do or asking from them. If an unfair burden is put on them, then it is not in YaHVaH's Will.

Work is one of the most burdensome things we have to deal with. Too many of us work beyond what is required of us. Do your competent best at your job AND make sure you allow

time for YaHVaH's other desires in your life, to fulfill His Will. Be careful you do not get so caught up in work, you miss the rest of LIFE!

The last thing is society. This too can place requirements on us or make us think things are required to be a part of society. Getting caught up in society can place us out of YaHVaH's Will real easily. How? By becoming more concerned with the world than we are with His requirements. For example, is it necessary to buy that Porsche to live in that neighborhood? YaHVaH might require you to only buy a Yugo, so that you can help others. Don't get caught up in things that are prideful and ignore the things of YaHVaH.

YaHVaH requires us all to walk humbly before Him and to seek His way instead of the way of the world. He requires us to be in His Will and allow Him to guide our tasks, not our own vain glory or the unfair wants of others. Shalom!!!

First published 3-2008, © 2008, 2018

# Two Souls, Two Hearts, and Two Bodies

Many people are confused about the soul. Is the soul part of the body, the mind, or the heart? Even more confusion manifests when the Spirit is added. Where do all these aspects fall in place or relate to each other?

Based on the Scriptures and research, there is evidence for two souls, two hearts, and two bodies, as well as the separate Spirit. Understanding comes from revealing the Hebrew words used in the Scriptures and other material.

The first Hebrew word for soul would be n'shamah נְשָׁמָה . “I thank You in Your presence, King of life and endurance, for You have returned within me my soul in mercy. Great is Your faithfulness.” This Hebrew prayer is spoken to YaHVaH upon waking up each morning and thanks Him for returning the person's soul, n'shamah.

*Strong's* defines n'shamah (5397), used in the Bible 24 times, as: “breath(17x), blast(3x), spirit(2x), inspiration(1x), souls(1x)” (Hebrew dictionary §, p. 193). Interestingly, the book says the word comes from the root word nasham, meaning to blow away. This is highly doubtful because the n' at the beginning is representative of a Hebrew prefix. More likely, the root word is shamah, meaning air or heaven, which could correlate to the spirit or breath of n'shamah.

Another Hebrew prayer reads:

Elohai, the soul (n'shamah) You placed in me is pure. You created it, You fashioned it, You breathed it into me, and You preserve it within me, and You will take it from me, and henceforth restore it to me in the time to come. All the time that the soul (n'shamah) is within me, I give thanks in Your presence, YaHVaH Elohai and Elohai of my fathers, Master of all creation, Adon of all the souls (n'shamah). Blessed are You YaHVaH, the restorer of souls (n'shamah) to those who have been asleep.

Notice the underlined portion, breathed it into me. The prayers and definitions clearly show this soul, n'shamah, is a spiritual soul. Some people would agree YaHVaH breathed in His Spirit, yet the Scriptures say soul, a spiritual soul. Genesis 2:7 reads, “And YaHVaH Elohiym formed the man (Adam) of dust from the ground, and He blew into his nostrils the soul (n'shamah) of life (or lives); and became the man (Adam) with a living soul (nephesh)” (Literal translation by me from the Hebrew).

What's this word nephesh, a different soul? Yes. There are two souls listed in the Scriptures. Nephesh, however, represents a physical soul, and it is used 753 times in the Scriptures, and most commonly translated as soul, 475 times. However, nephesh is also translated

as: “life(117x), person(29x), mind(15x), creature(9x), body(8x),” according to *Strong’s Hebrew dictionary* §, p. 189. From the same source, the expanded definition reads:

Nephesh means soul; self; life; person; heart . . . (1c) The best Biblical definition is found in Ps. 103:1 where nephesh is defined as “all that is within” a person . . . (2) It is translated “soul” which makes sense in most passages. All other English translations, in the particular context, are stressing some aspect of the soul. (3) The Hebrew system of thought does not include the oppositions of the terms “body” and “soul,” . . . (3a) The Hebrew compares/contrasts “the inner self” and “the outer appearance” . . . (3c) The inner person is nephesh, while the outer person . . . is shem . . .

By these definitions, nephesh must be a physical soul, a part of the physical body on the inside. Where would this physical soul be located? The word is translated mind, heart, and body sometimes, so is this soul located in them? The answer is yes and no. Turn to the Scriptures for the answer. In the KJV, Lev. 17:11 reads, “For the life of the flesh is in the blood . . .” (Underlined word my emphasis). The underlined word is nephesh in the Hebrew, part of the 117 times it is translated as life. Replace life with soul as in the *Tanach* rendering, “For the soul [nephesh] of the flesh is in the blood and I have assigned it for you upon the Altar to provide atonement for your souls [nephesh]; for it is the blood that atones for the soul [nephesh].” Interestingly, the last two nephesh words are also translated as soul in the KJV. Why not the first one? To hide the fact that within the blood resides your physical soul.

Does this explanation sound crazy? Remember the above definitions about ‘all that is within?’ What is all within our bodies, if not our blood? OK, it does sound somewhat hollow until the root word for nephesh is researched. The root word is naphash, which means “to breathe; respire; be refreshed” (*Strong’s Hebrew dictionary* §, p. 189). What is our blood’s purpose? The purpose is to carry the oxygen we breathe into our body.

We have a physical soul, nephesh, in our blood and a spiritual soul, n’shamah, which YaHVah breathed into us and returns to Him as He pleases. The heart, mind, and body are part of the physical soul because they are pumped by, filled with, and nourished by the blood. Nephesh should be translated as soul in every case. Not life, because Hebrew for life is Chai, חַי. Not body, mind, or heart, because they are also different Hebrew words.

The Hebrew word for heart is lev or levav. Although the word can refer to the heart that pumps our blood, the word’s true and most widely used meaning in Scripture refers to the motives, feelings, affections, and desires of man. The usage is not for the organ inside our chest, so much as the inner mind of a person. The center of our minds is where these aspects of our character can be found. The New Testament carries this same context across when it reads, “For out of the heart proceed evil thoughts,” (Mt. 15:19, KJV). We know this is not our blood pumping heart because it does not think. Only our mind thinks and can devise plans for evil.

We have a physical heart, which pumps blood, and a mind-based heart, where our emotions and desires come from.

Our bodies produce and guide our feelings, which in turn drive our emotions and desires in our mind-based heart. This physical body we inhabit is made of flesh, basar in Hebrew. Our body contains our strength through our muscles, our thoughts through our mind and mind-based heart, and our physical soul through our blood. Phil. 3:20-21, “For our conversation [citizenship] is in heaven, whence also we look for the Savior, the [Master Yahoshua the Messiah], who shall change our vile body that it may be fashioned like unto His glorious body . . .” and Heb. 10:5, “. . . but a body hast Thou prepared me . . .” (KJV) clearly shows a second, more glorious body awaits us in heaven. We do not possess this second body yet, but we will because YAHVaH loves us and we believe in His Son, Yahoshua (Yeshua).

We are also to love YAHVaH. How are we to Love Him? “With all your heart [levav, mind-based heart], and with all your soul [nephesh, physical soul in the blood], and with all your might [body strength]” (Deut. 6:5, KJV). Notice all three are physical, as shown previously above. The Words of Yahoshua (Yeshua) say the same thing in Mark 12:30, plus He adds the mind (δ ι α ν ο υ ι α). This word represents the mind in deep thought or of understanding, in example the intellect. The Messiah adding the mind shows loving with the heart (emotions, feelings, and desires in the mind) is not enough if our understanding mind (intellect) does not accompany the heart. Other Scriptures mention serving YAHVaH with all the heart and all the soul, in addition to loving Him. Still others mention seeking Him with all our heart.

The confusion of the usage of the word soul becomes apparent in both English and Greek. Both languages use the word to represent both the physical soul and spiritual soul; whereas, the Hebrew clearly separates two souls: N’shamah – spiritual and Nephesh – physical. Our physical soul (nephesh) must be brought to serve and love YAHVaH. Our spiritual soul (n’shamah) already knows how to serve and love Him.

Two souls, two hearts, and two bodies are all made for glorifying YAHVaH.

---

#### References:

Bible. King James Version.

Scherman, Rabbi Nosson, ed., et al. Artscroll Series/Stone Edition. *The Tanach*. Student size ed. Brooklyn, NY: Mesorah, 1998. Commentary on 184, 185, 192. Hebrew text used for translation purposes.

Strong, James, LL.D., S.T.D. 1822-1894. *The New Strong’s Expanded Exhaustive Concordance of the Bible*. Red-letter edition. Nashville, TN: Thomas Nelson. 2001. ISBN 0-7852-4539-1. Greek Dictionary § p. 13, 254, 255, 258. Contains Expanded Hebrew and Greek dictionaries with Additional definitions from other reference sources, such as *Vine’s*, *Brown-Driver-Brigg’s*, and *Thayer’s*.

First published 7-2008, © 2008, 2018



# Dietary Living: Foods for Consumption

In the Jewish ordinances is a set of dietary laws. The term Kashrut refers to these laws of what is commonly called Kosher or acceptable to eat. A food classified as Kosher by the several Jewish authorities has met Kashrut. The question then becomes is Kashrut Biblical? And, are we bound to it today?

The answer is not a simple yes or no, but rather both yes and no for both aspects. Kashrut is a complex set of laws and rules. Biblically acceptable eating is less complex, but can be confusing at times. In attempting to cover all bases of the Biblical directives, Kashrut expands and codifies them in ways possibly not meant in the original text of the Bible. Yet, the Biblical directives are contained in and the basis of Kashrut.

An example of this expansion commonly referred to would be the meat and cheese combination. Kashrut expressly forbids the mixing of meat and cheese, plus it goes on to list and codify the necessary hours of separation in the eating of the two items before or after one another. The Bible **never** forbids this mixing of meat and cheese. One Scripture (Ex. 23:19), used as the basis for this set of Kashrut laws, says to “. . . not boil a kid [young goat] in its mother’s milk.” Essentially, don’t cook a young **goat** in the milk from its mother. This is similar to the Scripture forbidding taking both the eggs and mother birds from the nest.

First of all, most cheese today does not come from goat’s milk. Cheese itself is no longer milk, but an aged & processed derivative of spoiled milk. Because most cheese comes from cow’s milk, the Biblical directive becomes a moot point as it refers to goats. American cheese is made mostly from vegetable products (only 51% real cheese is required); thereby, distancing it from the debate. Secondly, hardly anybody would think of cooking meat in milk today. Even if milk and/or cheese is used in the recipe, the meat is cooked separately then added to the mixture. Thirdly, the likelihood of the meat being from the same cow as the milk or cheese coming from its mother is almost astronomical considering the global economics that imports beef from Venezuela, cheese from Europe, and waters down the milk in America to 2%, 1%, or ½%. By the way, did you know the milk producers add 30% to 50% water to whole milk to get 2% milk? They don’t remove the milk fat, they just water down the real product until it meets the necessary percentage. So ½% milk is probably 80% water anyway.

Unclean meats, as Brother Meyer pointed out recently, are **NOT FOODS**. They were never meant to be FOOD; hence YaHVah’s reasons for saying **DO NOT EAT THEM**. Unclean meats does include many things that some cultures, including Americans, eat today (regardless of YaHVah’s prohibitions to do so). Does it make it right just because everybody else eats them? **NO!** I cannot stress enough that there is a lot of unbiblical things society does which we are called to not participate in.

OK, let's deal with the lowly pig, or swine as referred to in the Bible. Nowhere, and I mean **absolutely Nowhere**, in the Bible will you find that YaHVah specifically says it is now OK to eat the swine (pork). You will find the exact opposite. Numerous times swine is mentioned to not be eaten or in a very negative sense; whereas, other meats are listed only once or less frequently. People wake up and smell the coffee (or swine in this case), if the Bible mentions something several times, then YaHVah really sees this as very important knowledge for us to know and follow. Here's the Scripture that really made His Will clear to me: "Those who prepare and purify themselves [to go] to the gardens<sup>1</sup>, going one [group] after another to its midst, and those who **eat the flesh of the swine, the abominable creature**, and the mouse will all be consumed together – the Word of YaHVah" (Isaiah 66:17, *Tanach*, (emphasis mine)).

Did you understand what the Word just said? It called the swine the abominable creature. Very few creatures are called abominable in the Bible, and an abomination carries a higher connotation to YaHVah than just unclean. It also said that all of the idol worshippers, pig eaters, and mouse eaters would be consumed together. **WOW!** I would not want to be consumed with the idol worshippers, would YOU?

Other unclean meats are fairly self-explanatory in not eating them, because the major portions of them are scavengers anyway. We generally do not eat scavengers, such as mice, rats, vultures, and the like. However, other scavengers are eaten when they should not be, such as opossums, frogs, and shellfish. YES, THAT'S RIGHT, **ALL SHELLFISH** are forbidden/unclean meats. No lobster, no shrimp, no mussels, no crab, no clams, and much more. I know, these are part of the American menu, but so is pork and you see what that gets you. We shouldn't eat things that YaHVah forbids as unclean for us to consume.

OK, so what can we consume? Beef, oxen, goats, sheep, a large majority of birds (no birds of prey or scavenger birds) such as chicken, wrens, and turkey, vegetables, fruits, breads, and herbs are consumable and Kosher by Biblical standards. This list is not extensive, yet the majority of our foods we consume would be considered Kosher. We just need to stay away from pork, scavengers, shellfish, birds of prey, and the majority of insects (known as creeping things). Interestingly, there are some insects we can eat: the locusts and grasshoppers. I presume this is because they eat vegetation, unlike the cricket which eats other insects (including cannibalizing their own) and scavenges.

Of course, YaHVah in His ultimate wisdom knew these things should not be food for us because they are detrimental to our health as well. Pigs carry trichinosis, a muscle worm that does not die unless cooked at high temperatures for a long period of time, and bypasses our own digestion to implant itself in our muscles. First of all, why would a worm be able to cross species and still be viable? Mainly because the pig's anatomy and our own are similar in composition, which is why they are growing human organs inside live pigs for possible transplants into humans one day. Secondly, because some worms can cross species, just as some insects found in other animals we should not eat. Shellfish contains a high possibility for food poisoning, salmonella, and Hepatitis A virus, not to mention the lead and iodine levels.

No, it is not necessary to follow all Kashrut laws to meet Biblically acceptable foods to eat. However, if you buy Kashrut (Kosher) foods marked as such, you can rest assured you are

eating Biblically acceptable foods that meet stricter Kashrut laws. Look for foods marked with the letter K (English or Hebrew) inside another symbol or with a letter U inside a circle. Here are some examples:



Other examples of clean meats: antelope, buffalo (bison), caribou, deer (venison), elk, and moose. Other clean birds are: dove, duck, goose, guinea, partridge, peafowl, pheasant, pigeon, prairie chicken, quail, sagehen, and most songbirds.

Other **UNCLEAN** meats are: felines (cats), canines (dogs & wolves), equines (horses), armadillo, badger, bear, beaver, camel, kangaroo, monkey, porcupine, rabbit, raccoon, skunk, snails, squirrel, worms, abalone, crayfish, prawn, scallop, jellyfish, octopi, eel, catfish, marlin, shark, squid, sturgeon, dolphin, otter, porpoise, seal, walrus, whale, and all forms of reptiles and amphibians.

What about all of the objections that say it is OK now in the New Testament? Read them in a Jewish context and you will see that it never actually states it is OK to eat meat forbidden as unclean. A Jew would have no need to reiterate the NOT eating of unclean meats to another Jew, which is who most of the New Testament is written for. The subject of eating or not eating in the New Testament refers to meats offered to idols, and in Peter's vision they referred to the Gentile people not actual eating of the meats. Peter understood that YaHVah was showing him the unclean meats as a sign to go to the Gentiles (also seen as unclean by Jews to associate with) and preach the Good News of the Messiah.

Truthfully, if we go all the way back to Genesis, YaHVaH meant for us to only eat the produce from the land (vegetables, fruits, and nuts) in the beginning. Yet, in His mercy, He allows for us to consume meats. We should be thankful for the meats provided by YaHVaH, instead of trying to subvert His commandments of Biblically acceptable foods. Remember, they are commandments, just like His other commandments. Also remember, breaking of only ONE is enough to SIN!

Repent, and ask YaHVaH's forgiveness if you have been eating unclean meats or unclean foods. Begin eating within the Biblically acceptable foods and I guarantee you will feel better physically, mentally, and spiritually.

Whoa! I almost forgot these Scripture verses, “. . . Any fat of oxen, sheep or goats you shall not eat. The fat of an animal . . . you shall not eat it. For anyone who eats the fat of animal species from which one may bring a fire-offering to [YaHVaH] – the soul that eats will be cut off from its people. You shall not consume any blood, in any of your dwelling places, whether from fowl or from animals. Any person who consumes any blood – that soul will be cut off from its people” (Lev. 7:23-27, *Tanach*).

I have seen people relish in the eating of both fat and blood. Both are prohibited by YaHVaH (why Jews use Kosher salt on meat to extract out the blood). Medically speaking, it is healthier for a person not to consume animal fats because it causes arteriosclerosis of the arteries (a buildup of plaque in the arteries restricting blood flow). YaHVaH, in His wisdom, already knew this. He created us. Vegetable oils are alright, but not animal fats. So, cut off all of that fat around your meats, whether red meat or poultry, and throw it away. Use Kosher salt to extract excess blood. You'll be healthier and YaHVaH will rejoice in your following of His commandments.

I know it sounds like a lot of prohibitions, but think of it like this: YaHVaH knows what is healthy for us more than we do, and He has provided us with a bountiful harvest of foods from the ground, along with limited meats and lots of fish. It is we, in our arrogance, who believe it is necessary to consume prohibited things and try to call them foods because we believe we need an even larger variety. The lust of the eyes is never satisfied.

YaHVaH wishes to BLESS us, but we need to learn to be satisfied with His provisions only, and not trying to find ways around His commandments. Shalom and blessings to you all.

May His blessings of Peace and long life always be yours. Mazel Tov!

# Is It Really In The Bible?

Some people tell others, “It’s in the Bible.” Most people never look it up to make sure. Other things are portrayed as being in the Bible. Those portraying or telling what’s in the Bible sound convincing, so people accept the statements as facts. For instance, ask someone what the serpent offered Eve in the Bible. The answer is usually an apple. Yet, apple is not in the Bible as the fruit Eve consumed. The Bible never says what type of fruit Eve ate, only that it was a fruit. Could it have been an apple? Yes. However, it could just as easily be a cherry, fig, olive, peach, pear, or some other fruit from a fruit-bearing tree. The Bible implies the tree Eve ate from is the only one of its kind and grown only in Eden. Therefore, logic reveals the tree would be unknown to present-day people, making its fruit of an unknown type also.

The apple is in the Bible as a fruit (or tree) only in the books of Joel, Proverbs, and Song of Solomon.

Catholic is not in the Bible text either. The only place you find the word Catholic in the Bible is in the heading titles for the books of James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, and Jude in the Greek. The titles are translated from Catholic in the Greek to the word General in the English. Therefore, the word Catholic never appears in the English Bibles.

Trinity is yet another word not found in the Bible, neither is the word Triune. Quite a few Christian faiths use the words Triune God and Trinity. The Bible states clearly YaHVah is ONE, so where do they get this idea of Triuneness or Trinity? From several instances in the Bible, actually. The words Triune and Trinity must be defined to see their implications. Triune implies three aspects that are actually one entity. IN OTHER WORDS, THE WORD MEANS SOMETHING THAT IS ONE, BUT HAS 3 SEPARATE ASPECTS TO THE ONE THING, YET UNIFIED. This word could fit the Biblical interpretation of Elohiym. Elohiym, a Hebrew word, means a plurality, yet refers to YaHVah. The Bible describes YaHVah as Elohiym, His Son as Elohiym, and the Holy Spirit as Elohiym. Some would say this makes them 3 separate entities working as one, which is the definition of the word Trinity, three things acting as one. Yet, the Bible says one cannot act without the others; thereby, negating the possibility of separateness and proving Trinity false. All three are unified as one Elohiym, acting in concert. 1 John 5:7, a disputed verse in the New Testament, shows all three as unified as one. The Bible then supports the definition of our Elohiym as a single Triune Elohiym, but does not support our Elohiym as a Trinity because Trinity would mean He is three separate Elohiyms, which we know to be completely false.

Many more things are not mentioned in the Bible, some of which did not exist during the time of the writing of the Bible. For example: Airplanes, automobiles, computers, electricity & electrical items, guns, lights, missiles & rockets, power boats, satellites, spacecraft, tanks, telephones, television, and trucks. Other things are not mentioned because YaHVah chose not to mention them. For example: What uniforms the Roman soldiers wore, what colors and designs were on the Israelite banners, exact height and weights of Israelis, age of marriage, other people

beyond Israel's surrounding areas (such as Chinese, Gauls, Britons, American Indians, Incas, South African people, and Russians), and trading routes to those same areas.

**What things are in the Bible?** For one, YaHVah's people are instructed to BLESS HIM! Deuteronomy 8:10, "You will eat and you will be satisfied, and bless YaHVah, your Elohiym, for the good land that He gave you." See also Judges 5:2, 9 and all throughout Psalms. In Genesis 12:3 YaHVah says, "I will bless those who bless you, and him who curses you I will curse; and all the families of the earth shall bless themselves by you." He is speaking to the Israelites, so Bless them, Bless YaHVah, and you will be blessed.

Crime is in the Old Testament in Job 31:11 and Ezekiel 7:23. In the New Testament, crime can be found in Acts 25. However, the crime of the devil (pride) is in 1 Tim. 3:6. The English (KJV) says condemnation in that verse, but the Greek word is  $\kappa\rho\iota\mu\alpha$  (krima). Krima is where we get the English word crime, and in the Greek-English Interlinear N.T. by George Ricker Berry, he translates krima as crime in that verse.

Genocide against Israel, YaHVah's people, is in Exodus 1:22 and Matthew 2:16. In both cases, the genocide is being carried out by killing all the Israeli baby boys, yet keeping the girls for other purposes. On the other hand, Israel practiced genocide in the conquest of Canaan territory (at YaHVah's instruction). They killed not only baby boys, but every living soul (men, women, & children), including animals in some cases. However, in some of Israel's conquests, only men were killed and the women and girls were taken as spoils for the soldiers to be their wives and slaves.

What of the "Golden Rule?" Yes, it is in Matthew 7:12, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets" KJV. Providing for one's own is in 1 Timothy 5:8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" KJV. Does that negate the providing for others? No, common sense proves out that it is impossible to provide for others if you have not first taken care of your own needs.

Most of our moral values and statements come from the Bible. Part of the morality is sexual laws. Lev. 18:6-19 and 20:10-19; and Deut. 23:1 and 27:20-23 contain the lists of forbidden sexual relations and practices. Several verses refer to types of incest, yet several instances of incest can be found in the Bible before these laws. The first provable act of incest is Genesis 11:29; however, in looking at Gen. 4:17 and 5:4, Cain could have married his sister. Cousins are not in the list of forbidden relations. Though some U.S. states forbid 1<sup>st</sup> cousins to marry, almost all U.S. states allow 2<sup>nd</sup> cousins to marry. Rape, punishable by prison time in the U.S., has a different punishment in the Bible: death for everyone, except those who rape an unbetrothed virgin. Deut. 22:28-29 specifies that a man who takes an unbetrothed virgin ". . . shall give the father of the girl fifty silver [shekels], and she shall become his wife, because he has afflicted her; he cannot divorce her all his life" (*Tanach, Stone Edition*). Lifetime punishment!

Many people state that the Bible forbids multiple wives, yet that is not the case. Numerous references can be found showing the Bible **allows** for multiple wives. Abraham, Esau,

Jacob/Israel, King David, and King Solomon to mention only a few. Deuteronomy 21:15 specifically mentions, “If a man will have two wives. . .” (*Tanach, Stone Edition*). Another Scripture specifies the treatment of all wives should be equal. What about Paul’s words? Paul actually specifies **who** should have only one wife: overseers (bishops/elders in KJV) and assembly servants (deacons in KJV). Why would Paul feel the need to specify these people as husbands of one wife if everyone is to have only one wife? Because Paul saw marriage as a distraction to serving YaHVaH, yet marriage is a Biblical principle. Therefore, Paul is suggesting in Titus and 1 Timothy those who serve the assembly to only have one wife so they would be less distracted. Paul was celibate and he wished all who served could be celibate as he was, yet to prevent sin (and because of Jewish tradition that all men should marry) Paul allows for marriage. The flip side of this is: Paul also says to obey the law of the land. The law of the land in the U.S. is **ONE WIFE** and YaHVaH expects us to follow the law. If we were in another country which allows multiple wives, we would follow the law over there with the condition that we treat all the wives equally.

Soap (spelled sope in KJV) and its opposite, nitre, are both in the Bible. See Jer. 2:22, Prov. 25:20, and Mal. 3:2. In Hebrew, soap is boriyth בֹּרִיִּית, a vegetable alkali, and nitre is nether נִתְרָא, a potash mineral (so called from effervescing with acid).

The majority of people are familiar with the Ten Commandments, even if they are not a believer. However, if you ask people what is the 4<sup>th</sup> Commandment, the reply would most likely be; “Honor or Observe the Sabbath.” Although this is correct, it is only correct in part. The rest of the 4<sup>th</sup> Commandment states, “Six days **shall** you labor and accomplish all your work;” Deut. 5:13 (*Tanach, Stone Edition*). That’s right, the Commandment also says you SHALL work 6 days. It is not necessary to work at a paid job for 6 days because there are things needing to be done around the home which constitutes as work, such as mowing the grass, fixing the car, washing laundry, driving to the store for food, etc. However, the 4<sup>th</sup> Commandment does not end there either. It goes on further to say the Sabbath prohibition of work applies to “you, your son, your daughter, your slave, your maidservant, your ox, your donkey, and your every animal, and your convert within your gates, in order that your slave and your maidservant may rest like you” Deut. 5:14 (*Tanach, Stone Edition*). This means you are forbidden to have others do the work for you also.

Does the Bible forbid drinking, gambling, or smoking? Drinking is not forbidden, but being a drunkard or drunkardness is forbidden. The drinking of wine is an essential part of Jewish culture and even Yahoshua (Yeshua) turned water into wine for a wedding. During Passover (Pesach) there is a tradition of making sure everyone, even the poor, have at least 1¼ gallons of wine to drink for celebrating the feast.

Interestingly, neither gambling nor smoking (cigars or cigarettes) is mentioned in the Bible. Games of chance are not even mentioned. The closest the Bible comes to gambling is the advice to not rely on things of chance. Tobacco, an herb, according to the Bible is for meat and to be eaten, not smoked. Yet, there is no prohibition to smoking it or any other herb. In the New Testament; however, there is a command to not put anything into your body that would defile the

body (temple of YaHVah). Smoking does defile the lungs and contributes to many other health problems.

In conclusion, the Bible teaches: Eve (Chavvah) ate a fruit of unknown type, Catholic is not in the Scriptures, YaHVah is not a trinity, all people should Bless YaHVah and Israel, crime is in there, genocide was practiced by both Israel and people against Israel, there is a Golden Rule, a person should not neglect his own, the number of wives is dictated by the law of the land instead of the Bible (except those in service of the assembly), people washed with both soap and nitre, people are to work 6 days and not work their servants, children, animals, or converts on the Sabbath, and the 3 vices common to our current society are not actually forbidden (drinking only allowed not unto drunkenness). The Bible also does not cover all things.

The object of this article is not to promote or dissuade a particular behavior or belief, but to expose the truth of what is and what is not in the Bible. It is up to each person to read and research the Scriptures, to seek advice and counsel from YaHVah through the Holy Spirit, and to decide how to choose his/her own way of life. The Bible is not always cut-and-dry on a subject. Sometime, YaHVah leaves gray areas so that His believers will seek Him for the advice. YaHVah commands us to deal honestly with others, and honesty means admitting only the truth spoken of in the Scriptures. We may speak our beliefs on the subject, but we must not say it is in the Scripture if it is not. YaHVah may choose different paths for different people. To cause a person to stray from YaHVah's path is a greater error. SHALOM!!!

First published 4-2009, © 2009, 2018