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The clouds poured out water: the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook, Ps. 77:17-18.

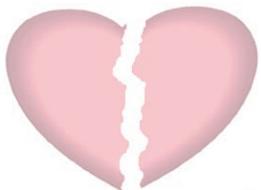
YAIY Beacon



Volume 7

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Our Mission and purpose is to reach people around the world with the message of the revealed personal Names of Yahweh and His Son Yahshua the Messiah, as well as teaching the salvation truths that have been neglected for centuries.

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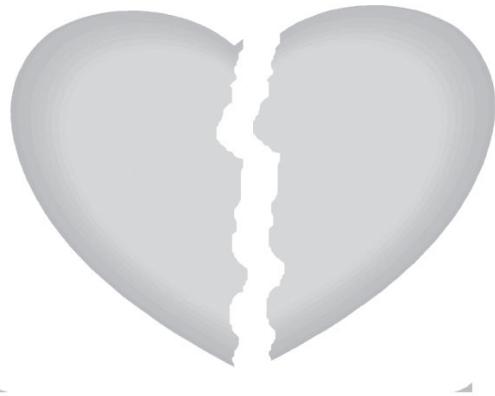


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A Broken Heart

The International Standard Bible Encyclopedia indicates that a person with a broken heart is one "who feels his spiritual bankruptcy and helplessness, and who longs for the help and salvation of Elohim. Such people," it continues, "are in the right condition to be met and blessed by Elohim."

Ending Hardships

After years of waiting for our assembly's conflict to be resolved, my heart remained broken; and I am convinced that broken-heartedness continues to exist in those to whom I am now speaking. I am continually before Yahweh, and He knows my sins. He knows my folly, my filthy rags of righteousness, my worldliness ... and, He knows my love for and dependence upon Him. He knows my uprightness, too, for He has made His truth known to me, and I cannot reject His call or the Spirit which He has planted within me.

We were rejected by brethren and were separated from our congregational home, if you will. The same fate befell all of Yahshua's Apostles when they spoke the truth. Dishonor and shame have been placed upon my head ... by the same authority that acted to impale our Redeemer. Yahweh has used the Adversary to bring me to Himself that I may be saved from the folly of the proud, the unrighteousness of the flesh and the poverty of the treasures of this world. And, I am glad to be worthy of the righteous discipline and discipleship of the Father as He sets apart His chosen people from those who violate the Commandments of Yahweh and who despise those who disagree with their false doctrines.

Yahweh Will Restore

I rest in the assurance that Yahweh will protect His children from all evil and will lift up His chosen in the appointed time. In the name of Yahshua the Messiah, I pray that Almighty Yahweh bind, with fetters of iron, the spirits of deception, division, false witness, false worship, destruction, pride, arrogance and ignorance which have blinded our brethren; may Yah-

shua remove these evil spirits from those who have fallen to their influence; and may He cast these evil spirits into utter darkness. And, may You, Yahweh Rapha, restore our congregation with the peace that can only come from Your healing strength. May You cause the spirit of brokenness, humility and contriteness to fall upon Your entire congregation. May You keep this remnant of Believers to Your fold. May You increase our understanding and silence our fears. Grant us, Father, the courage to do Your Will. In Yahshua's name, we praise You, Yahweh!

A Psalm of David. Save me, O Elohim, for the waters have threatened my life. I have sunk in deep mire, and there is no foothold; I have come into deep waters, and a flood overflows me. I am weary with my crying; my throat is parched; my eyes fail while I wait for my Elohim. Those who hate me without a cause are more than the hairs of my head; those who would destroy me are powerful, being wrongfully my enemies; what I did not steal, I then have to restore. O Elohim, it is You Who knows My folly, and my wrongs are not hidden from You. May those who wait for You not be ashamed through me, O Sovereign YAHWEH of hosts; may those who seek You not be dishonored through me, O Elohim of Israel, because for Your sake I have borne reproach; dishonor has covered my face. I have become estranged from my brothers and an alien to my mother's sons. For zeal for Your house has consumed me, and the reproaches of those who reproach You have fallen on me. When I wept in my soul with fasting, it became my reproach. When I made sackcloth my clothing, I became a byword to them. Those who sit in the gate talk about me, and I am the song of the drunkards. But, as for me, my prayer is to You, O YAHWEH, at an acceptable time; O Elohim, in the greatness of Your lovingkindness, answer me with Your saving truth. Deliver me from the mire and do not let me sink; may I be delivered from my foes and from the deep waters. May the flood of water not overflow me nor the deep swallow me up, nor the pit shut its mouth on me. Answer me, O YAHWEH, for Your lovingkindness is good; according

to the greatness of Your compassion, turn to me, and do not hide Your face from Your servant, for I am in distress; answer me quickly. Oh, draw near to my soul and redeem it; ransom me because of my enemies! You know my reproach and my shame and my dishonor; all my adversaries are before You. Reproach has broken my heart and I am so sick. And I looked for sympathy, but there was none, and for comforters, but I found none. They also gave me gall for my food and for my thirst they gave me vinegar to drink. May their table before them become a snare; and when they are in peace, may it become a trap. May their eyes grow dim so that they cannot see, and make their loins shake continually. Pour out Your indignation on them, and may Your burning anger overtake them. May their camp be desolate; may none dwell in their tents. For they have persecuted him whom You Yourself have smitten, and they tell of the pain of those whom You have wounded. Add iniquity to their iniquity, and may they not come into Your righteousness. May they be blotted out of the book of life and may they not be recorded with the righteous. But, I am afflicted and in pain; may Your salvation, O Elohim, set me securely on high. I will praise the Name of Elohim with song and magnify Him with thanksgiving. And it will please YAHWEH better than an ox or a young bull with horns and hoofs. The humble have seen it and are glad; you who seek Elohim, let your heart revive. For YAHWEH hears the needy and does not despise His who are prisoners. Let heaven and earth praise Him, the seas and everything that moves in them. For Elohim will save Zion and build the cities of Judah [Yahudah, "worshippers of Yah"], that they may dwell there and possess it. The descendants of His servants will inherit it, and those who love His Name will dwell in it, Psalm 69 NASU.

The above psalm contains the words of a desperate man. We, too, have felt that type of desperation. David was a man of blood, though, and had no aversion to asking Yahweh to perform vengeance upon those who betrayed him. It is obvious that he honored Yahweh's right to issue such judgments and fulfill such punishments. Yet, I can hear between the lines of his writing his own desire to take the law into his own hands. Yet, we are called to march to the beat of a different drummer, a Drummer Who beckons us to follow Him to the hill of Golgotha; to the place of sacrifice; to the death of materialism and worldliness; and to a resurrection into a new person, one who eschews the temptations of anger, greed, pleasure and power over others. We are those who are called to be a voluptuous, sweet-smelling orchid in the midst of a putrid swamp, starkly absurd in a background of mire and muck.

Who Will Rescue Us?

The Spirit of the Sovereign YAHWEH is upon me, because YAHWEH has anointed Me to bring good news to the afflicted; He has sent Me to bind up the broken-hearted, to proclaim liberty to captives and freedom to prisoners; to proclaim the favorable year of YAHWEH and the day of vengeance of our Elohim; to comfort all who mourn, to grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of YAHWEH, that He may be glorified. Then they will rebuild the ancient ruins, they will raise up the former devastations; and they will repair the ruined cities, the desolations of many generations. Strangers will stand and pasture your flocks, and foreigners will be your farmers and your vinedressers. But you will be

called the priests of YAHWEH; you will be spoken of as ministers of our Elohim. You will eat the wealth of nations, and in their riches you will boast. Instead of your shame you will have a double portion, and instead of humiliation they will shout for joy over their portion. Therefore they will possess a double portion in their land, everlasting joy will be theirs. For I, YAHWEH, love justice, I hate robbery in the burnt offering; and I will faithfully give them their recompense and make an everlasting covenant with them. Then their offspring will be known among the nations, and their descendants in the midst of the peoples. All who see them will recognize them because they are the offspring whom YAHWEH has blessed. I will rejoice greatly in YAHWEH, My soul will exult in My Elohim; for He has clothed Me with garments of salvation, He has wrapped Me with a robe of righteousness, as a bridegroom decks himself with a garland, and as a bride adorns herself with her jewels. For as the earth brings forth its sprouts, and as a garden causes the things sown in it to spring up, so the Sovereign YAHWEH will cause righteousness and praise to spring up before all the nations, Isaiah 61 NASU.

What Is His Name?

Of Whom are King David and the Prophet Isaiah speaking?

Who hath believed our report? And to Whom is the arm of YAHWEH revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of

Elohim, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and YAHWEH hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For, He was cut off out of the land of the living: for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased YAHWEH to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of YAHWEH shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My Righteous Servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors, Isaiah 53 KJV.

Luke 14:27 [Yahshua speaking]:

And whosoever doth not bear his STAKE, and come after Me, cannot be my disciple. KJV

"Stake" is Strong's #4716, *stauros* (stow-ros'); a stake or post (as set upright), i.e. (specifically) a pole or cross (as an instrument of capital punishment); figuratively, exposure to death, i.e., self-denial; by implication, the atonement of the Messiah.

Therefore as you have received the sovereign Yahshua the Messiah, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude. See to it that no one takes you captive through philosophy and empty deception, according to the tradition of men, according to the elementary principles of the world, rather than according to the Messiah, Colossians 2:6-8 NASU.

By this we know that we are in Him: the one who says he abides in Him ought himself to walk in the same manner as He walked, 1 John 2:5b-6 NASU.

So, of Whom are King David and the Prophet Isaiah speaking? Yahshua. To whom else are they referring? They are painting the picture of those who are called of Yahweh to walk as His Son walked; in truth and in hope, though shamed, humiliated, rejected, abandoned, mocked and put out of the city. Though evil men may have their way with us, we are called to re-

member Yahweh and His promises of redemption and restoration. We are called to love those who despitefully use us. We are called to trust in Yahweh alone. Praise be to Yahweh and to His Son, Yahshua, Who, only, have power to save.

Oh, To Be Saved

Come, you children, listen to me; I will teach you the fear of YAHWEH. Who is the man who desires life, and loves many days, that he may see good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil and do good; seek peace and pursue it. The eyes of YAHWEH are on the righteous, and His ears are open to their cry. The face of YAHWEH is against those who do evil, to cut off the remembrance of them from the earth. The righteous cry out, and YAHWEH hears, and delivers them out of all their troubles. YAHWEH is near to those who have a broken heart, and saves such as have a contrite spirit. Many are the afflictions of the righteous, but YAHWEH delivers him out of them all. He guards all his bones; not one of them is broken. Evil shall slay the wicked, and those who hate the righteous shall be condemned. YAHWEH redeems the soul of His servants, and none of those who trust in Him shall be condemned, Psalm 34:11-22 NKJV.

Praise YAHWEH!

For it is good to sing praises to our Elohim; for it is pleasant and praise is becoming. YAHWEH builds up Jerusalem; He gathers the outcasts of Israel. He heals the brokenhearted and binds up their wounds. He counts the number of the stars; He gives names to all of them. Great is our Sovereign and abundant in strength; His under-

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standing is infinite. YAHWEH supports the afflicted; He brings down the wicked to the ground. Sing to YAHWEH with thanksgiving; sing praises to our Elohim on the lyre, Who covers the heavens with clouds, Who provides rain for the earth, Who makes grass to grow on the mountains. He gives to the beast its food ... Psalm 147:1-9 NASU.

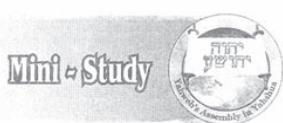
So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of YAHWEH is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim lib-

erty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of YAHWEH." Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. ... Luke 4:16-22 NKJV.

A Psalm of David. In You, O YAHWEH, I have taken refuge; let me never be ashamed; in Your righteousness deliver me. Incline Your ear to me, rescue me quickly; be to me a rock of strength, a stronghold to save me. For You are my rock and my fortress; for Your name's sake You will lead me and guide me. You will pull me out of the net which they have secretly laid for me, for You are my strength. Into Your hand I commit my spirit; You have ransomed me, O YAHWEH, Elohim of truth. I hate those who regard vain idols, but I trust in YAHWEH. I will rejoice and be glad in Your lovingkindness, because You have seen my affliction; You have known the troubles of my soul, and You have not given me over into the hand of the enemy; You have set my feet in a large place. Be gracious to me, O YAHWEH, for I am in distress; my eye is wasted away from grief, my soul and my body also. For my life is spent with sorrow and my years with sighing; my strength has failed because of my iniquity, and my body has wasted away. Because of all my adversaries, I have become a reproach, especially to my neighbors, and an object of dread to my acquaintances; those who see me in the street flee from me. I am forgotten as a dead man, out of mind; I am like a broken vessel. For I have heard the slander of many, terror is on every side;

while they took counsel together against me, they schemed to take away my life. But as for me, I trust in You, O YAHWEH, I say, "You are my Elohim." My times are in Your hand; deliver me from the hand of my enemies and from those who persecute me. Make Your face to shine upon Your servant; save me in Your lovingkindness. Let me not be put to shame, O YAHWEH, for I call upon You; let the wicked be put to shame, let them be silent in Sheol. Let the lying lips be mute, which speak arrogantly against the righteous with pride and contempt. How great is Your goodness, which You have stored up for those who fear You, which You have wrought for those who take refuge in You, before the sons of men! You hide them in the secret place of Your presence from the conspiracies of

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YAHWEH'S NAME AT THE END OF THE AGE

His people will know His Name.

SINCE THE EARLY 1930s the sacred Name of the Heavenly Father, Yahweh, has been proclaimed in earnest. The earliest Sacred Name pioneers realized that most readers of the Bible were ignorant of Yahweh's great Name. The omission of His Name and substitutes for it can be traced to early Bible translators who followed superstitious Jewish traditions against using the sacred Name Yahweh.

Few translators were conversant in Hebrew, and detested anything Hebrew or Jewish, just as many do today. They could neither read nor speak Hebrew fluently and resorted to the Greek translation of the Old Testament known as the Septuagint, bypassing the original Hebrew texts.

From the Greek Septuagint was made the Latin version of the Old Testament. From the Latin came our English Bibles.

Septuagint Had Yahweh's Name

The original Greek Septuagint of the Old Testament had Yahweh's Name (known as the Tetragrammaton—meaning four letters) inscribed in gold letters in Hebrew: יְהָוָה. Later copyists, being ignorant of Hebrew, substituted the Greek words Kyrios and Theos with the excuse that if the Tetragrammaton were sacred in the Hebrew, Kyrios and Theos were sacred in the Greek.

The translators of the 1611 English Bible, the highly revered King James "authorized" version, followed the custom of earlier Bible translators in supplanting the sacred Name Yahweh with the

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YAHWEH: KNOWN BY THE PATRIARCHS

Does Exodus 6:3 tell us that Abraham, Isaac, and Jacob never knew Yahweh's Name? Understand what this passage is really saying!

A PUZZLING BIBLE VERSE for many who are aware of the sacred Name Yahweh is found in Exodus 6:3, which reads:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of G-d Almighty [El Shaddai] but by my name [YAHWEH] was I not known to them."

Some Bible expositors contend that this passage shows that Yahweh had not revealed His Name to the patriarchs. That even Moses did not know that His Name was Yahweh, but knew Him only as Elohim or El Shaddai. This notion is false, as we see from the events three chapters prior to this verse.

The Memorial Name Yahweh

When conscripted by Yahweh to be the leader for His people Israel, Moses wondered what he should say when presenting himself before Israel. Moses asked, "The Elohim of your fathers has sent me unto you; and they shall say to me 'What is His Name?' what shall I say unto them?" Exodus 3:13. From His response it is clear Yahweh invoked His personal Name and revealed it to Moses:

"Elohim said unto Moses, 'I AM THAT I AM.' and He said, Thus shall you say unto the children of Israel, 'I AM has sent me unto you.'

"And Elohim said moreover unto Moses, Thus shall you say unto the children of Israel, 'YAHWEH, the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of

man; You keep them secretly in a shelter from the strife of tongues. Blessed be YAHWEH, for He has made marvelous His lovingkindness to me in a besieged city. As for me, I said in my alarm, "I am cut off from before Your eyes"; nevertheless You heard the voice of my supplications when I cried to You. O love YAHWEH, all you His righteous ones! YAHWEH preserves the faithful and fully recompenses the proud doer. Be strong and let your heart take courage, all you who hope in YAHWEH, Psalm 31 NASU.

Thus says YAHWEH, "Heaven is My throne and the earth is My footstool. Where then is a house you could build for Me? And where is a place that I may rest? For My hand made all these things, thus all these things came into being," declares YAHWEH. "But to this one I will look, to him who is humble and contrite of spirit, and who trembles at My word. But he who kills an ox is like one who slays a man; he who sacrifices a lamb is like the one who breaks a dog's neck; he who offers a grain offering is like one who offers swine's blood; he who burns incense is like the one who blesses an idol. As they have chosen their own ways, and their soul delights in their abominations, so I will choose their punishments and will bring on them what they dread. Because I called, but no one answered; I spoke, but they did not listen. And they did evil in My sight and chose that in which I did not delight." Hear the word of YAHWEH, you who tremble at His word: "Your brothers who hate you, who exclude you for My Name's sake, have said, 'Let YAHWEH be glorified, that we may see your joy.' But they will be put to shame. A voice of uproar from the city, a voice from the temple, the voice of YAHWEH Who is rendering recompence to His enemies. Before she travailed, she brought forth; before her pain came, she gave birth to a

boy. Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be brought forth all at once? As soon as Zion travailed, she also brought forth her sons. Shall I bring to the point of birth and not give delivery?" says YAHWEH. "Or shall I Who gives delivery shut the womb?" says your Elohim. "Be joyful with Jerusalem and rejoice for her, all you who love her; be exceedingly glad with her, all you who mourn over her, that you may nurse and be satisfied with her comforting breasts, that you may suck and be delighted with her bountiful bosom." For thus says YAHWEH, "Behold, I extend peace to her like a river, and the glory of the nations like an overflowing stream; and you will be nursed, you will be carried on the hip and fondled on the knees. As one whom his mother comforts, so I will comfort you; and you will be comforted in Jerusalem." Then you will see this, and your heart will be glad, and your bones will flourish like the new grass; and the hand of YAHWEH will be made known to His servants, but He will be indignant toward His enemies. For behold, YAHWEH will come in fire and His chariots like the whirlwind, to render His anger with fury, and His rebuke with flames of fire. For YAHWEH will execute judgment by fire and by His sword on all flesh, and those slain by YAHWEH will be many. "Those who sanctify and purify themselves to go to the gardens, following one in the center, who eat swine's flesh, detestable things and rodents, will come to an end altogether," declares YAHWEH. "For I know their works and their thoughts; the time is coming to gather all nations and tongues. And they shall come and see My glory. I will set a sign among them and will send survivors from them to the nations: Tarshish, Put, Lud, Meshech, Tubal and Yavan, to the distant coastlands that have neither heard My fame nor seen My

glory. And they will declare My glory among the nations. Then they shall bring all your brethren from all the nations as a grain offering to YAHWEH, on horses, in chariots, in litters, on mules and on camels, to My holy mountain Jerusalem," says YAHWEH, "just as the sons of Israel bring their grain offering in a clean vessel to the house of YAHWEH. I will also take some of them for priests and for Levites," says YAHWEH. "For just as the new heavens and the new earth which I make will endure before Me," declares YAHWEH, "So your offspring and your name will endure. And it shall be from new moon to new moon and from sabbath to sabbath, all mankind will come to bow down before Me," says YAHWEH. "Then they will go forth and look on the corpses of the men who have transgressed against Me. For their worm will not die and their fire will not be quenched; and they will be an abhorrence to all mankind," Isaiah 66 NASU.

I pray, brethren, that the words of Yahweh are sufficient to quell any anguish, torment or anxiety that somehow, sometimes overwhelms our knowledge and understanding of the absolute might and power of the Almighty Yahweh. We have no reason to fear what man can do to us. We have no reason to feel hopeless in our quest to guide others to the paths of righteousness. We have no reason to feel betrayed, for we own nothing save our power to understand and love Yahweh. We have no reason to feel disconnected from our Heavenly Father and His Son, because we have been adopted into His household through His covenant signed in the blood of His Mashiach. May we grab hold of His vision for us, and may we grasp His hand as He leads us into His presence. In Yahshua's name, HalleluYah!

Elder John Fisher



Hell:



Closer Look

Many have the idea that hell is a place where wicked people end up and where they are then tormented for eternity. Where do these ideas come from? They turn out like many traditions which come from Greek mythology. We'll want to consider that a little later, but first let's look at the word "hell" itself.

To take a closer look, we'll need to do a word study. The first thing we should do is go to the first place in Scripture where the word "hell" itself is used. It turns out this law of first discovery varies depending on the translation of Scriptures. Isn't it a dead giveaway that the word may not be the best translated word to use in these verses? Let's take a look at them.

Origins of Hell

The first time the word "hell" is used was in the 1769 edition of the 1611 Authorized Version of KJV, which says, in Deuteronomy 32:22,

For a fire is kindled in Mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

The "lowest hell" gives images today of multiple levels of fiery torment. Even a level of purgatory is taught and is promoted today by some.

Divine Comedy

Though there isn't much to laugh about, the first major publication to put forth the idea was most likely

the *Divine Comedy* by Dante in the 13th century.

In his writings, he has 9 levels before one gets to the bottom, and Satan is in the lowest 10th level where the most wicked go.

Others pick up on this type of imagery and draw pictures, which become the way they think about hell. There are various images from cultures, such as Islamic and Buddhist, which give similar images of what they think hell is like.

Ultimately, Deuteronomy 32:22 fits well, if we consider hell as a fiery tormenting abode for the wicked. But, is that the right way to think about it?

Going Back Even Further

Going all the way back to Genesis, the following translation is from the Latin Vulgate. It tells of Jacob relating his grief over the believed loss of Joseph his beloved son; it is also one of the first times the word "hell" is used.

And all his children being gathered together to comfort their father in his sorrow, he would not receive comfort, but said: I will go down to my son into hell, mourning. And whilst he continued weeping, Genesis 37:35 Douay-Rheims 1790 Bible.

So, did Jacob believe that his good and beloved son was doomed to hell? And that he, himself, was planning on joining him? According to some of the existing images of hell, it doesn't seem like a nice place to go.

The following is the Cambridge KJV edition first published around the year 1900. The first place "hell" is found in this version is in Psalm 9:17 where it says,

The wicked shall be turned into hell, and all the nations that forget Elohim.

All nations, could as well be said, all and any of the peoples.

In all three of these verses, Deut. 32:22, Gen. 37:35 (Douay-Rheims 1790), and Ps. 9:17, where the word "hell" has been translated from *sheol*, and the images of 'hell,' today, are burned (no pun intended) into our minds as a fiery abode in which Satan and his demons torment condemned souls, we find the original word teaching us something else.

Original Word and Meaning

It takes a little digging and research, but understanding that some resources are better than others, can help. For example, Strong's Concordance, though not the most reliable source, can, at least, be very helpful to start with:

"7585 שָׂאֹל [shâ'owl, shâol / sheh•ole/] n f. From 7592; TWOT 2303c; GK 8619; 65 occurrences; AV translates as 'grave' 31 times, 'hell' 31 times, and 'pit' three times. 1 sheol, underworld, grave, hell, pit. 1A the underworld. 1B Sheol—the OT designation for the abode of the dead. 1B1 place of no return. 1B2 without praise of [Elohim]. 1B3 wicked sent there for punishment. 1B4 righteous not abandoned to it. 1B5 of the place of exile (fig). 1B6 of extreme degradation in sin," Enhanced

Strong's Lexicon.

In it we find the pronunciation, and how many times it is used, and also an alternative word that is sometimes used. However, their definition of the word appears to be siding with common beliefs of hell being a permanent abode of punishment with no way out.

A more reliable resource which can be used is the Vine's Complete Expository Dictionary of Old and New Testament Words. It has the following to say about the word hell used in the Old Testament:

"*She·ol* (שָׂאֹל, 7585), 'place of the dead.' *Sha·al* seems to be the basis for an important noun in the Old Testament, *she·ol*. Found 65 times in the Hebrew Bible, *she·ol* refers to the netherworld or the underground cavern to which all buried dead go. Often incorrectly translated 'hell' in the KJV, *she·ol* was not understood to be a place of punishment, but simply the ultimate resting place of all mankind (Gen. 37:35)."

Different Words

In all of this, doesn't the Bible teach that "hell" is ultimately the lake of fire for the wicked? We read in Revelation 21:8 ESV,

But as for the cowardly, the



Islam's version of hell

faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death.

The wording here is different than the Hebrew wording for *sheol*. The wording here is literally "the lake of fire (*limni tou puros*)" in the Greek.

When doing word studies in the Hebrew and Greek, you can often get a sense of the Greek word by going to the Septuagint, which is a translation of the Hebrew Old Testament Scriptures into the Greek.

The word in the Greek for the Hebrew word *sheol*, when doing a comparison, is *hades*. Hades, as you're probably aware of, was popularized by pagan Greek myth by some of Dante's descriptions of hell with fire and brimstone, in which the wicked are tormented day and night.

Movies, like *Clash of the Titans*, brings up this pagan mythology and the idea of Hades, the Greek god of the underworld. There is actually a statue of him in the Museum of Archeology located on the island of Crete, in the city of Heraklion.

Is *hades*, as related in the New Testament, any different than *sheol* in the Old Testament?

What is the reality of Yahweh's Word compared to the traditions that have been handed down to us by pagan teachings, which were adopted by well-meaning, or not so well-meaning, believers in a heavenly Father and His Son, our Savior?

In answering the question, "Is *hades* different

that *sheol*?”, we read in Acts 2:25–27 NASB,

For David says of Him, “I SAW YAHWEH ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY.”

It was surprising to see the NASB actually choosing to not use the word *sheol* here, but rather *hades*, when the quote is directly from the Hebrew in Psalm 16:8–10. Going back to it, they use the word *sheol* in its correct location.

The definition we find originally of *sheol* here hasn't changed when going to the New Testament. It still means the GRAVE for the DEAD.

The passage was a prophecy of the Messiah being raised from the grave. His spirit He gave up, but Yahweh returned it so that He became alive. He was dead, then made alive. It's a resurrection that took place, the same kind of resurrection that will happen to all mankind who die a first death.

We can go deeper into these words later, but I would like to take a look at another word in the Greek which is also translated “hell” in some translations, but is neither the word *sheol* nor *hades*. Rather, it is the word *gehenna*.

Unquenchable Fire

The significance of *gehenna* being used in the 1st century is that it doesn't just have meaning, but is an actual location which people knew about.

And if thy hand may cause thee to stumble, cut it off; it is better for thee maimed to enter into the life, than having the two hands, to go away to the gehenna, to the fire—the unquenchable—where their worm is not dying, and the fire is not being quenched, Mark 9:43–44 YLT.

Sound pretty serious? An unquenchable fire? A few years ago we kindled a fire here at the assembly grounds to get rid of fallen branches and other debris which had accumulated over time. Plus, that's when we had downed a few trees and had those branches included on the fire.

To say the least, it was a large fire. When it was realized that it was a bit too large, we put the hose to it. But it was so intense that the water wasn't able to quench it. We had to let it burn down on its own. We hear in the news of similar fires where firemen choose to let the fire burn out on its own.

The point is that a fire can be so hot and big that it can be unquenchable. In figurative and even literal thought, it can be speaking of a fire that will ultimately not be put out until it has completely burned up everything in it.

As was mentioned, this Greek word *gehenna* didn't just have a

meaning, but also told of a place.

Fiery Garbage Dump

Unlike the Hebrew word *sheol* and the parallel Greek word *hades*, the place described as *gehenna* would ultimately be pointing to the lake of fire in the future. As a place of destruction, everyone in the 1st century knew what *gehenna* was. Literally, it meant a fiery garbage dump.

"1067 γέεννα [geenna / gheh-en-nah/] n f. Of Hebrew origin 1516 and 2011; TDNT 1:657; TDNTA 113; GK 1147; 12 occurrences; AV translates as ‘hell’ nine times, and “hell fire + 3588 + 4442” three times. 1 Hell is the place of the future punishment called ‘Gehenna’ or ‘Gehenna of fire.’ This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction," Enhanced Strong's Lexicon.

Strong's definition here was spot on. This was why Yahshua's words hit home with people when He used the description of *gehenna* in certain areas, but He also included something else in Mark 9:48 ESV, which says, “Where their worm does not die and the fire is not quenched.”

Can you imagine a place like this and the flies that would be there along with maggots eating the things on the edges that didn't make it in all the way, or the scraps of rotting meat or other produce on the edges from thousands of things thrown in by the various people?

More things would be thrown in, more scraps laying around and more flies would lay their



eggs, so that indeed, the worms never died there.

Further research reveals more information so we can get a proper image of what certain words mean over other words that have other meanings.

"HINNOM, VALLEY OF. A valley to the South of Jerusalem, also styled 'the valley of the son (or sons) of Hinnom.' It was associated in Jeremiah's time with the worship of Molech. Josiah defiled this shrine, and put an end to the sacrifices offered there. Later, the valley seems to have been used for burning the corpses of criminals and animals, and indeed refuse of any sort. Hence, the name came to be used as a synonym for *HELL, the Hebrew phrase *gē* ('valley of') *hinnōm* becoming *geenna* in Greek, whence Gehenna in Latin and English. Jewish tradition at one time held that the mouth of hell was in the valley," The New Bible Dictionary, Third Edition

"The mouth of hell." That would be quite the sight - an image others would have had literally of the place called *gehenna*, but wouldn't have had with the word *sheol*.

Sacrifices To Molech

It's hard to believe any civilization could offer human sacrifices to false gods, but it did occur. In 2 Kings 23:10 YLT, we read,

And he hath defiled Topheth, that is in the valley of the son of Hinnom, so that no man doth cause his son and his daughter to pass over through fire to Molech.

This is what King Josiah, one of the good kings of Judah, went through. He had to clean this up, along with breaking down the Asherah poles and other false images of worship.

The worship of these false gods, like Baal and Molech,

went all the way back to before Solomon's time when he himself built up such things for his foreign wives who would not part with their pagan practices.

But, the idea of an all consuming fire would have been in the minds of those who heard the word *Gehenna* spoken. The reality is that it was a place of destruction, but not a place of everlasting torment.

Everlasting Destruction

Everlasting hellfire has been brought down to us by myths and fables. Yahweh Himself gives evidence that He is not going to torture people, but He will utterly destroy those against Him.

"Now I will arise," says Yahweh, "Now I will be exalted, now I will be lifted up. You have conceived chaff, you will give birth to stubble; My breath will consume you like a fire. The peoples will be burned to lime, like cut thorns which are burned in the fire," Isaiah 33:10-12 NASB.

This was speaking of Israel of old, whose fruit was like chaff and stubble at times. Such is the pun-

ishment of the coming tribulation. A day of wrath and consuming fire upon those who are not doing what Yahweh has commanded.

It reminds us of the branches mentioned in the New Testament about those at that time who would not bring forth good fruit, so they are broken off and thrown into the fire. Branches do not burn forever. They can be completely made into ashes.

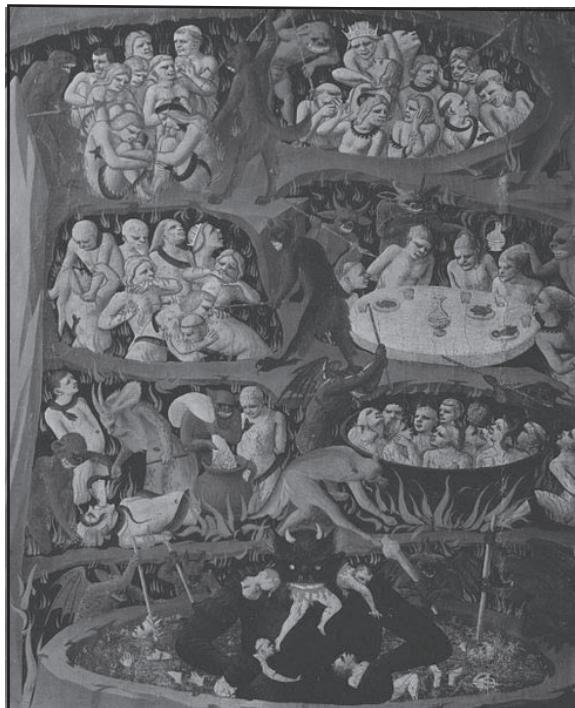
Sinners in Zion are terrified; trembling has seized the unrighteous. "Who among us can live with the consuming fire? Who among us can live with continual burning?" (Isaiah 33:14 NASB). See also Malachi 4:3.

The idea that an everlasting fire or a continual burning is just stating that there is utter destruction of whatever is in it. This is how it was understood. It is not a torture chamber for all eternity, administered by a merciless Creator who wants suffering without an ending for those who would stand against Him.

A good example of a figurative translation, like "eternal hellfire," being something more than the reality of what is spoken of, is found in the book of Jude.

In a similar way, Sodom and Gomorrah and the surrounding towns gave themselves up to sexual immorality and perversion. They serve as an example of those who suffer the punishment of eternal fire, Jude 7 NIV.

Everything we know of in Scripture points to a resurrection of the dead. The cities of Sodom and Gomorrah are not in hellfire suffering in torment. They did, however, suffer the punishment of "eternal fire." That is the reality. They were utterly destroyed in the fire Yahweh put upon them. The results



Artist's interpretation showing the levels of Dante's version of hell

were “eternal” until they are resurrected and told what is what. In other words, they will be told the truth of Yahweh’s Word which they may have never heard before.

A Just Judge

Notice what the Savior says to someone who did receive witness and evidence of Yahweh’s Word, but rejected it.

Woe to you, Chorazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. And you, Capernaum, will you be lifted to the heavens? No, you will go down to Hades. For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you, Matthew 11:21–24 NIV.

How could it be more bearable for Sodom, the dominant city of the cities destroyed during Lot’s time, if they are in hell (that is, an ever burning fire) already?

Scripture doesn’t contradict itself, but sometimes our understanding fails to see the truth of it, until it is revealed.

Yahshua’s own words tell us, in Luke 12:48 (ESV),

But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more.

This is a parable, which ultimately relates to us as believers. We are responsible for what we know; we’re also responsible for what we don’t know, as there is judgment meted out accordingly.

But the point is judgment, for whomever is judged by the Just

Judge, will be, in part, according to the knowledge of the individual. Yahweh is not going to throw mentally disabled people, for example, into a destroying fire. If anything, He’ll heal them, and then share the truth with them; He will be giving them an opportunity to know what is truth, and what is error. Right now, we’re being given that opportunity.

This is why Yahshua, knowing what judgment will be like, said it will be more tolerable for some and not for some others, on the day of judgment.

Some, at this point, might point to purgatory or the so called different levels of hell. But those concepts were from paganism, and there is a belief, even now, that the eternal fire will cleanse those that go through it.

They believe they’ll come out the other side, cleansed. This may be indeed true about the tribulation or other difficulties we go through that can build our character, but when it comes to the lake of fire, the things that enter there will cease to exist. There is no other side of the lake of fire. That is a pagan myth.

Interestingly enough, even *Hades* will be thrown in at the end. This will happen after the 2nd resurrection.

The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what they had done. Then death and Hades were thrown into the lake of fire. The lake of fire is the second death, Revelation 20:13–14 NIV.

Death and *Hades* will be thrown into the lake of fire. *Hades*, as we’ve seen, is the equivalent of the Hebrew word *sheol*. *Sheol* and *Hades* both have the meaning of the grave or covering. The death and the graves that held the dead, will be no longer.

No more death and no more suffering. It will all be coming to

an end, and it is called the second death. It’s a finality and cessation of the life of anyone or anything thrown into it.

Tartaros is Hell?

There is another Greek word we’ll want to take a look at, and add to our list of words translated as “hell.” It’s the word *tartaros*, and is found in 2 Peter 2:4 NASB,

For if Yahweh did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment.

Here we have the Apostle Peter basically saying in context with the other surrounding verses, “Look, if Yahweh is even going to punish the angels for sin, what makes you think you’re going to escape if you live an evil life contrary to Yahweh’s way of life?”

He’s pointing out the fact that the same standard in heaven and in the Old Testament, obviously, stands in the New Testament and beyond. Yahweh doesn’t change.

But, in this verse, we have the word “hell,” which brings images of Dante’s Inferno to mind, with fire coming up from below where men and women are tortured eternally.

The Greek word for “hell” here is *tartaros* or *tartaroos*. The word used for “pit” here actually means chain or rope, as in a restraint.

This is the only place where we find *tartaros* mentioned, but the Apostle Peter helped us out by restating, with different wording, what he meant by the word. Another translation called, *The Scriptures*, brings out a more literal meaning of what he said:

For if Elohim did not spare the messengers who sinned, but sent them to Tartaros, and delivered them into chains of darkness, to be kept for judgment, 2 Peter 2:4 TS.

“Sent them to tartaros,” yes. “Delivered them into chains of darkness,” yes. Same thing, just a different way of saying it. There-

fore, we have to take the following, from The New Strong's Dictionary of Hebrew and Greek Words, with a grain of salt:

"5020 ταρταρόω tartarōō, tar-tar-ō'-ō; from Τάρταρος Tartaros, (the deepest abyss of Hades); to incarcerate in eternal torment:—cast down to hell."

The depictions of eternal torment and casting down to hell bring up images of the traditional hellfire concept. However, this verse is simply speaking of a type of holding cell (as explained by Peter) for certain angels. We're not told why they are being held there, just that they are.

Though this might possibly be a general statement for all angels, it might be speculated here that this could be fallen angels, who, having listened to Satan, recognized this had been the wrong course of action which never should have happened.

By choosing not to work with Satan any longer, Yahweh may have placed them in limbo, so to speak, until a time of judgment. Since 1,000 years is like a day to Yahweh, maybe it's not such a long wait for these spirit beings.

Nevertheless, we know the end of the fallen angels that continue to work with Satan. Even they appear to know what their end is.

Demons Can Be Destroyed

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, let us alone; what have we to do with Thee, Thou Yahshua of Nazareth? Art thou come to destroy us? I know Thee Who Thou art, the Holy One of Elohim, Mark 1:23–24 KJV.

Interesting that this man was in an assembly and, yet, he had a demon.

There are a couple ways of looking at this fallen angel's statement and question. One, that there is more than one demon in this man.

And two, it is one demon, but he's asking if destruction is going to be imminent for all the fallen angels out and about.

The point is, both ideas indicate destruction, not an everlasting torture.

The Lexham Analytical Lexicon to the Greek New Testament shows the word *tartaroo* has a literal meaning: "ταρταρόω (tartaroō), hold in Tartarus." The literal wording without commentary can give clarity over commentary. However, the following commentator seems to recognize the Greek pagan connection to the word.

The Holman New Testament Commentary says, concerning the word *tartarus*, "The name in classical mythology for the subterranean abyss in which rebellious gods and other such beings as the Titans were punished."

This is evidently what was believed by many in the first century, but the reality of "hell," as defined in the Old Testament, only had the meaning of grave or covering. As mentioned, in the New Testament we are given the word *hades*, which means the same.

We are told about a lake of fire, and used to describe that, by Yahshua, was the place called *gehenna*. However, this word *tartaroo*, though possibly used for emphasis to imply a place of punishment, is to be understood in the context of the whole as a type of restraint until judgment can take place.

Saints To Judge Angels

Judgment hasn't taken place yet, and, as mentioned, the saints are destined to even judge the angels. Whether or not these angels are the ones, we just aren't sure at this point. What's amazing about all this is the saints of Yahweh will be given, not only kingship and priesthood in the Kingdom, but will also share in delegation of judgment. The reward outweighs any difficulty we must go through at this time of

overcoming.

Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life? (1 Corinthians 6:3 KJV).

We've talked before about the promise of sitting on Yahshua's throne for those who overcome. Do we truly understand and appreciate what is being offered?

In all of this, we need to take a closer look at the translated word "hell" and what is commonly taught, compared to what Scripture teaches us. The reason being, if the saints are going to be judging even angels, they had better know the truth that is spoken of in its pages, the very words breathed by Yahweh's own mouth.

Abbadon

There is one other Hebrew word we'll want to take a look at. The Greek wording: *limni tou puros*, literally "lake of fire," is quite close to *gehenna* in meaning, but there is a close counterpart with the Hebrew word *abbadon*, in the sense that it means destruction.

The Eerdmans Dictionary of the Bible says, "ABADDON (Heb. 'ābaddōn) The 'place of destruction,' from the verb 'ābad, 'to perish' or 'to fail.'"

It is translated "hell" in the New Living Translation, so, technically, we could add *abad* to the list of words translated as "hell."

If my heart has been seduced by a woman, or if I have lusted for my neighbor's wife, then let my wife belong to another man; let other men sleep with her. For lust is a shameful sin, a crime that should be punished. It is a fire that burns all the way to hell. It would wipe out everything I own, Job 31:9–12 NLT.

This word is actually attributed to Satan as the destroyer (Rev.

9:11), but in all that we've looked at, it does not point to Satan ruling in "hell" and tormenting lost souls as images often show.

Yahshua's Parable

Changing gears a little, we'll want to consider one of our Savior's parables: The Rich Man and Lazarus, starting in Luke chapter 16:19. For this, we can read through the whole parable, and then go back to the beginning for a closer examination.

Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores. Now the poor man died and was carried away by the angels to Abraham's bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, "Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame." But Abraham said, "Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us." And he said, "Then I beg you, father, that you send him to my father's house—for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment." But Abraham said, "They have Moses and the Prophets; let them hear them."

But he said, "No, father Abraham, but if someone goes to them from the dead, they will repent!" But he said to him, "If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead," Luke 16:19–31 NASB.

This all appears to be quite clear that there is no problem in understanding that the rich man is in "hell" (*hades*, to be exact) being tormented because he never listened to Moses or the Prophets, and didn't help the poor.

The poor man is named Lazarus (In the Hebrew, would have actually been Eleazer, meaning "Elohim has helped."). But, he didn't have much of anything, and, in addition, was evidently crippled and considered an outcast because of it.

The problem with the story, or rather, the problem with taking this story literally, is that it is a parable. The disciples noted that Yahshua often spoke using these allegorical type stories and they asked Him why He spoke that way with them:

And He answered them, "To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. For to the one who has, more will be given, and he will have an abundance, but from the one who has not, even what he has will be taken away. This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand," Matthew 13:11–13 ESV.

We have to put all parables in context with Yahweh's Word to be able to better understand them. We do this with all areas of the Bible, especially with unclear verses, as we often find in the Apostle Paul's writings or, for example, in the book of Revelation, in which there is often figurative language mixed with the literal.

Jewish Metaphors?

In the parable, Dr. W. Smith in

his Dictionary (Smith's Bible Dictionary) points out the following:

"...it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors."

Jewish metaphors? Let's consider the parable from that standpoint and see what we find.

Now there was a rich man, and he habitually dressed in purple and fine linen, joyously living in splendor every day. And a poor man named Lazarus was laid at his gate, covered with sores, and longing to be fed with the crumbs which were falling from the rich man's table; besides, even the dogs were coming and licking his sores, Luke 16:19–21 NASB.

If we look at this from a 1st century viewpoint, we can then ask, "Who walked around to show off and to be seen, who had wealth to flaunt and loved to sit in places of honor?" From a Jewish standpoint, "Who also closed the gate on those humbly begging to enter the coming kingdom?" It was the Pharisees and teachers of the law. Their preaching didn't match their practice.

Dogs were considered gentiles, but as they were being called back to Yahweh, they desired to know the Word of Yahweh, which the crumbs from the food on the table could have certainly been related to. Yet, the so-called Rabbis wouldn't allow them near the Temple, but rather kept them out.

Wall of Separation

Discovered in 1871, on the site of the Temple area, was a large stone block with the inscription written:

"No man of another nation to enter within the fence and enclosure round the Temple and whoever is caught will have himself to blame that his death ensues."

This stone inscription is now located at a museum in Constanti-

nople, Turkey.

The Apostle Paul wrote about this very wall which was up, preventing the nations, other than Judah, to approach and be within the Temple grounds.

For He Himself is our peace, Who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, Ephesians 2:14–16 NKJV.

This is an area of Paul's writings that people will take and say, "See, he has said the law is done away with. It is abolished in Messiah."

However, to be noted, the word "enmity" used here is actually the word "dogma," which in context, no matter where you see it used in the New Testament, is telling of "man-made rules and commandments." Not Yahweh's commandments mind you, but rather man's laws.

Though Dr. C. Ryrie has some different thoughts in his Study Bible, he gives reference to the man-made inscription that is like a wall of separation that Paul spoke about:

"...the wall that separated the Court of the Gentiles from the Court of the Jews in the Temple. An inscription warned Gentiles of the death penalty of going beyond it," Ryrie's Study Bible.

All 12 Tribes

Not to digress too far from the subject, but we need to understand what Paul was saying, when he said, Yahshua is creating "in Himself, one new man from the two."

Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the

saints and members of the household of Elohim, Ephesians 2:19 NKJV.

What's another way of saying "household of Elohim"? Paul gives us the answer in verse 12, in context:

That at that time ye were without Messiah, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Elohim in the world, Ephesians 2:12 KJV.

What's another way of saying "household of Elohim"? Another way is saying, "The commonwealth of Israel." That is, the whole house of Israel, all 12 tribes.

He's speaking about the mystery of bringing the lost tribes back with Judah, in Messiah. That is the wall that is still coming down.

We were sent a new Bible called the "One New Man Bible, Revealing the Jewish Roots and Power." It addresses the prophesies of the two houses of Israel coming together as one in the Hand of Yahweh. In other words, being reconciled to Yahweh through the Messiah, not to be sinners, but to be saints. Getting back to the parable:

Calling On Abraham

Now the poor man died and was carried away by the angels

to Abraham's bosom; and the rich man also died and was buried. In Hades he lifted up his eyes, being in torment, and saw Abraham far away and Lazarus in his bosom. And he cried out and said, "Father Abraham, have mercy on me, and send Lazarus so that he may dip the tip of his finger in water and cool off my tongue, for I am in agony in this flame," Luke 16:22–24 NASB.

Here, both men had died. And both were buried, when we consider Gen. 15:15, in which Yahweh said Abraham would be buried at an old age.

It's intriguing that the word Hades is used here in Luke, a word that, in the minds of the heathen, would have produced images of torment and torture from the deepest parts of "hell," even though it may just be a translation of the word *sheol*, meaning grave.

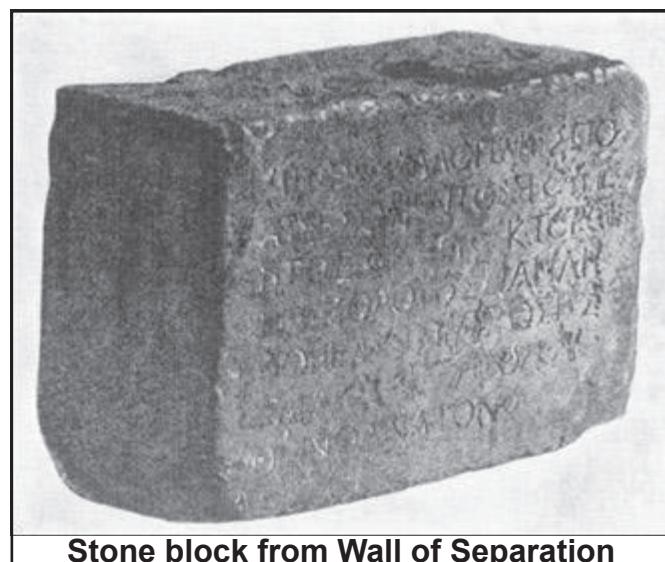
Nevertheless, his eyes lifted up, which strongly indicates being resurrected. Which resurrection though? Evidently, the second one. Though this parable is not trying to get the timeline laid out for us. We'll find it's relating a more significant message as we go along.

But how do we understand this parable at this point? Is it literal to think that someone's finger could be put into an eternal fire to quench it? Isn't the lake of fire unquenchable?

What if we were to think of the fire in the sense of a confession on the day of judgment?

Each one's work will become manifest, for the Day will disclose it, because it will be revealed by fire, and the fire will test what sort of work each one has done, 1 Corinthians 3:13 ESV.

"Revealed by fire." If one has lived outside of Yahweh's will all their life, then how intense



Stone block from Wall of Separation

will the revelation by fire be? The tongue may also be very significant here in this parable, because with it, confessions are made.

The Apostle Paul says in Philippians 2:10–11 KJV,

That at the Name of Yahshua every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Yahshua Messiah is Sovereign, to the glory of Elohim the Father.

Continuing on in the parable:

But Abraham said, "Child, remember that during your life you received your good things, and likewise Lazarus bad things; but now he is being comforted here, and you are in agony. And besides all this, between us and you there is a great chasm fixed, so that those who wish to come over from here to you will not be able, and that none may cross over from there to us," Luke 16:25–26 NASB.

Would this have hit home with the Pharisees and other Rabbis hearing this? They are collectively the ones who made up a wall of separation (a type of chasm) keeping the Gentiles (a type of Lazarus) out of the Temple area. We see pretty clearly that Yahshua is pointing to them in this parable.

It certainly fits with how He dealt with them in other areas when speaking of them and to them. He was not at all happy with them and neither was John the Baptist.

But when he saw many of the Pharisees and Sadducees coming for baptism, he said to them, "You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruit in keeping with repentance; and do not suppose that you can say to yourselves, 'We have Abraham for our father'; for I say to you that from these stones Elohim is able to raise up children to Abraham. The axe is already laid at the root of the trees; therefore every tree that does not bear good fruit is cut down and thrown into the

fire," Matthew 3:7–10 NASB.

Saying "Abraham is our father" may have been what the Pharisees and others kept saying. It's another reason to think this parable is about them.

And he said, "Then I beg you, father [Abraham], that you send him to my father's house—for I have five brothers—in order that he may warn them, so that they will not also come to this place of torment." But Abraham said, "They have Moses and the Prophets; let them hear them," Luke 16:27–29 NASB.

How Many Brothers?

Five brothers? It's nice when investigating a particular subject matter to have the pieces fall into place. We'll want to look at something back in Genesis. Back to the sons of Jacob, whose name was changed to Israel.

The sons of Leah: Reuben (Jacob's firstborn), Simeon, Levi, Judah, Issachar, and Zebulun. The sons of Rachel: Joseph and Benjamin. The sons of Bilhah, Rachel's servant: Dan and Naphtali. The sons of Zilpah, Leah's servant: Gad and Asher. These were the sons of Jacob who were born to him in Paddan-aram, Genesis 35:23–26 ESV.

From Judah's perspective, he has five brothers. This is another fitted piece of the puzzle for whom this parable is focused as far as the rich man goes. Eleazar, the other man, is the one who gets help from Elohim. That is what his name means.

But he said, "No, father Abraham, but if someone goes to them from the dead, they will repent!" But he said to him, "If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead," Luke 16:30–31 NASB.

One has risen from the dead, and what does He say about Moses?

Then Yahshua said to the crowds and to His disciples: "The teachers of the law and the Pharisees sit in Moses' seat. So you must be careful to do everything they tell you. But do not do what they do, for they do not practice what they preach," Matthew 23:1–3 NIV.

Whom was Yahshua speaking to? He was speaking to those He was close to and everyone else who could hear Him. What is He telling everyone?

There is much confusion over what we should be doing and what we should believe today. The whole idea of the word "hell," for example, has been taken to mean an everlasting torturous place in which the damned are going to suffer forever in unbearable pain and anguish. Not a very nice image, and not a very true one, either.

Clear Verses

We could get into the false "immortal Soul" teaching (see our mini-study, "Do You Have an Immortal Soul?"), but we should already understand the clear verses of Scripture say the dead know nothing, zilch, nada (Eccl 9:5), and they are actually asleep until resurrected, John 11:11–14; Revelation 20:5.

But I will conclude with one other clear Scripture where Yahweh Himself speaks to everyone. It puts to rest any notion that wicked people are going to go on living forever. Rather, they will ultimately be destroyed in the lake of fire:

Behold, all souls are Mine; the soul of the father as well as the soul of the son is Mine. The soul who sins will die, Ezekiel 18:4 NASB.

May Yahweh give grace and have mercy on us, as we obey Him and have accepted His Righteous Son's sacrifice to make atonement for our sins, truly a proper covering and protection to keep us safe and out of the lake of fire.

Elder David Brett



The Greatest

“Myth”

Ever Told

Is it really true that millions of people worldwide have been mysteriously misled to believe that the story contained in the so-called “Greatest Story Ever Told” was, in reality, penned by mankind, and not conceived by Satan? Didn’t Satan convince Eve to believe that she could eat of the “tree of knowledge of good and evil” and still live? Yes, Satan is the original “liar and deceiver,” and the “father of all liars,” John 8:44.

What is a “Myth”?

A good dictionary would define a “myth” as any inventive story or any imaginary thing or person. Relative to the story “Greatest Story Ever Told,” one definition is an unproved or false collective belief that is used to justify a social institution. But, how does one show that the “Greatest Story Ever Written” is a “Myth”? Can Yahweh’s Word do the job? What facts of today’s story of X-mas are real? Are Scriptural? What reality is there in the use of the “Manger Scene”? The “Date”? The “Yule Log”? The “Christmas Tree”? The “Mistletoe”? “Holly” and “Wreaths”? Read on to find out.

The Manger Scene

Today, the manger scene can be seen in front of many church buildings, in numerous store windows, and, in some cases, on someone’s front lawn. Generally, the scene depicts a baby (representing our Savior) lying in the manger, next to an inn, with His parents (two statues representing Mary [Miriam] and Joseph) beside Him. One must remember a manger is a trough from which cattle or horses would eat

grain. Also depicted on this scene would be three wise men (magi), each bearing a gift (gold, frankincense and myrrh) to be given to the Baby.

This last part of the scene is rather misleading. First, Scripture speaks of the wise men visiting Yahshua as a young child (not a baby) and of the visit happening in a house. The Greek word *oikia*, translated as house in Matt. 2:11, specifies this as the abode to which the wise men came to see Yahshua as a child.

The Greek word *kataluma* is used and translated as inn in Luke 2:27. Neither of these two Greek words is ever translated as the other.

And, secondly, no Scripture indicates that there were three wise men, but only references “wise men.”

The Date of December 25

“The middle of winter has long been a time of celebration around the world. Centuries before the arrival of the man called [Yahshua], early Europeans celebrated light and birth in the darkest days of winter. Many people rejoiced during the winter solstice, when the worst of the winter was behind them and they could look forward to longer days and extended hours of sunlight.” (Internet article under title of “Christmas.”)

Does the date of December 25 conflict with the events surrounding His birth? When Scripture relates the announcement of the birth of Yahshua, it also speaks of shepherds tending their flocks by night,

And there were in the same country shepherds

abiding in the field, keeping watch over their flock by night. And, lo, the angel of Yahweh came upon them, and the glory of Yahweh shone round about them: and they were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is the Messiah, the Master," Luke 2:8-11.

Verse 12 tells us that the Messiah would be found "wrapped in swaddling clothes and lying in a manger."

Is wintertime the time of year for shepherds to be in the fields caring for their flocks of sheep? NO!

Saturnalia

The following can be found on the Internet under "Saturnalia."

"In ancient Rome, the largest Solstice holiday was the Saturnalia, in honor of the harvest god Saturn. Not many people today have heard of Saturnalia, or know that most of our popular holiday customs are directly descended from the ancient holiday season. Saturnalia was a big holiday – businesses and courts closed for days. The halls were decked with holly branches and evergreen wreaths.

"People visited family and attended lavish banquets and holiday parties. Gifts of silver, candles, figurines, and sweets were exchanged. Another popular custom at Saturnalia involved slaves and their owners swapping roles. The equality of all was emphasized by wearing (even the emperor) of the red felt pileus cap of the freed slave – headgear that has long gone out of fashion, except for the character of Father Christmas, aka Santa

Claus.

"So how did a raucous Pagan celebration become associated with Christianity? Very intentionally. At the time of the date of [Yahshua's] birth was officially assigned [the Messiah's] birthday, Rome was pretty thoroughly Christianized, but the former pagans were more reluctant to give up the holiday than they were their gods. After brushing aside inconvenient facts, the names were changed – but the holiday remained the same.

"Nativities were celebrated at Christmas-time, including that of Mithras, known throughout the empire as 'the light of the world,'



and the nativity of *Sol Invictus*, the birthday of the sun.

"John Chrysostom, a fourth century Bishop, wrote: 'On this day also the birthday of [the Messiah] was lately fixed at Rome in order that while the heathen were busy with their profane ceremonies, the Christians might perform their sacred rites undisturbed. They call this (December 25th), the Birthday of the invincible one (Mithras)."

Mithras

The following can be found on the Internet under "Mithras."

"Saturnalia may have been responsible for the pageantry of our

midwinter festival, but it's Mithraism that seems to have inspired certain symbolic religious elements of Christmas. The comparison of Mithraists and Christians is not coincidental. December 25 was Mithras's birthday before it was [Yahshua's]. The actual choice of December 25 for Christmas was made under the Emperor Aurelian because this was the date of the Winter Solstice and was the day the devotees of Mithras celebrated the birthday of the invincible sun."

Sol Invictus

The following can be found on the Internet under "Christmas."

"Another Roman festival at the same time as Christmas was dedicated to *Sol Invictus* ('the invincible sun'). Originally a Syrian deity, this cult was imported by Emperor Heliogabalus into Rome and *Sol* was made god of the state. With the spread of Christianity, Christmas celebration became the most important Christian festival. In the third century various dates, from Christmas to April, were celebrated by Christians as Christmas. January 6 was the most favored because it was thought to be [Yahshua's] Baptismal day (In the Greek Orthodox Church this continues to be the day to celebrate Christmas.). In the year 350, December 25 was adopted in Rome and gradually almost the entire Christian church agreed to that date, which coincided with the Winter Solstice and the festivals, Sol Invicta and Saturnalia. Many of the pagan festivals were incorporated into the Christmas celebration and are still observed today.

"Probably the most celebrated

holiday in the world, our modern Christmas is a product of hundreds of years of both secular and religious traditions from around the world."

The Christmas Tree

In the book, *The Two Babylons or The Papal Worship*, the author, Alexander Hislop, writes, on page 97,

"The Christmas tree, now so common among us, was equally common in pagan Rome and in pagan Egypt. In Egypt it was the palm-tree, which denoted the Pagan Messiah, as Baal-Tamar, while in Rome it was the fir which denoted him as Baal-Berith. The mother of Adonis, the Sun-God and great mediatorial divinity, was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son. If the mother was a tree, the son must have been recognized as the 'Man of the Branch.'

The following quote can be found on the Internet under "Christmas."

"Germany is credited with starting the Christmas tree tradition as we now know it in the 16th century when devout Christians brought decorated trees into their homes. Some built Christmas pyramids of wood and decorated them with evergreens and candles if wood were scarce. It is a widely held belief that Martin Luther, the 16th-century Protestant reformer, first



added lighted candles to a tree. Walking toward his home one winter evening, composing a sermon, he was awed by the stars twinkling amidst evergreens. To recapture the scene for his family, he erected a tree in the main room and wired its branches with lighted candles.

"Most 19th-century Americans found Christmas trees an oddity. The first record of one being on display was in the 1830s by the German settlers of Pennsylvania, although trees had been a tradition in many German homes much earlier. The Pennsylvania German settlements had community trees as early as 1747. But, as late as the 1840s, Christmas trees were seen as the brilliance of pagan symbols and not accepted by most Americans.

"It is not surprising that, like many other festive Christmas customs, the tree was adopted so late in America. To the New England Puritans, Christmas was sacred. The pilgrim's second governor, William Bradford, wrote that he tried hard to stamp out 'pagan mockery' of the observance, penalizing any frivolity. The influential Oliver Cromwell preached against 'the heathen traditions' of Christmas carols, decorated trees, and any joyful expression that desecrated 'that sacred

event.' In 1659, the General Court of Massachusetts enacted a law making any observance of December 25 (other than a church service) a penal offense; people were fined for hanging decorations. That stern solemnity continued until the 19th-century, when the influx of German and Irish immigrants undermined the Puritan legacy."

The Yule Log

On page 98 of his book, *The Two Babylons or The Papal Worship*, Alexander Hislop wrote,

"Therefore, the 25th of December, the day that was observed at Rome as the day when the victorious god reappeared on earth, was held as the *Natalis invicti solois*, 'The birthday of the unconquered Sun.' Now the Yule Log is the dead stock of Nimrod, deified as the sun-god, but cut down by his enemies; the Christmas-tree is Nimrod redi-vivus – the slain god come to life again."

Now, who is Nimrod? Nimrod was the grandson of Ham, the son of Noah, Gen. 10:1-8. The book mentioned above indicates that Nimrod founded Babylon and Nineveh. This book also reports that Nimrod's wife was named Semiramis, and that both were deified. Reportedly, Semiramis is called the queen of the heavens under the name of Astarte (queen of the heavens – Astarte – Easter).

Hislop continues in his book:

"Nimrod was the divine child



born at the winter solstice as a new incarnation of the great god (after that god had been cut in pieces), on the purpose to revenge his death upon his murderers. Now the great god, cut off in the midst of his power and glory, was symbolized as a huge tree, stripped of all its branches and cut down almost to the ground. But the great serpent, the symbol of the life restoring Aesculapius, twists itself around the dead stock, and lo, at its side up sprouts a young tree – a tree of an entirely different kind, that is destined never to be cut down by hostile power – even the palm-tree, the well-known symbol of victory."

It is interesting to note that the word "Yule" is the Chaldean name for an "infant" or "little child."

Mistletoe, Holly and Wreaths

On the Internet, looking up "Mistletoe and Holly," one finds,

"The use of the mistletoe bough has its origin in Druidic, Norse and English traditions and superstitions. Kissing under the mistletoe is of English origin. It was derived from Babylonian Mysteries dealing with 'the man – the Branch,' Nimrod. Holly is a plant that is used to make Christmas wreaths."

Syncretism

Centuries ago, the Catholic Church, in order to gain members, allowed the rites and celebrations of these pagan peoples to be adopted. December 25 was set (declared) as the date of our Savior's birth by the Council of Nicea. The national Roman Catholic monthly magazine, *U. S. Catholic*, has from time to time pointed out that Christmas is indeed a pagan holiday and admits that it is a "grotesque counterfeit." Even the editor-priest of this magazine, some time ago, stated,

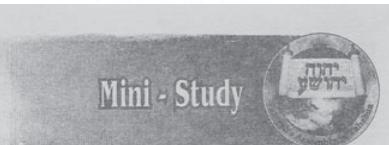
"The Christmas season has been perverted so grossly that it

has become a threat to mental and emotional well-being. It is time to come out of the land of Babylon, which the hucksters of wares and materialism have taken over... and leave December 25 to the pagans."

In the December 16, 1967 issue of the *Saturday Evening Post*, the following appeared under the title, "Why So Serious About Christmas?":

"Christmas, to begin with, is scarcely a Christian holiday at all. There is certainly no evidence that [Messiah] was born that day, nor was the day celebrated as such for some three hundred years after His death. Instead, there were various festivals commemorating the winter solstice on December 21,

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Is Christmas a Biblical Observance?

"Put the Savior back in Christmas," people cry. But was He ever there in the first place?

By far the most important celebration in the Western world today is Christmas. Billions of dollars will be spent this year on gifts, gift wrapping, candy, decorations, and greeting cards in a gigantic, annual spending spree that starts in earnest right after Hallowe'en—and shifts into overdrive the day after Thanksgiving.

Merchants hinging their hopes for the entire sales year on Christmas profits keep the momentum at a fever pitch. A nonstop flood of advertisements and promotions entice an exploitable public to continue spending themselves into debt at this time each year.

The more religiously disposed object to the commercialization of the "Savior's birthday." They can see that this annual celebration has little in common with any Biblical observance. On the contrary, Christmas today is little more than a mandatory ritual of gift exchanging done under the guise of family togetherness and pleasing children.

But the Bible believer must stop to ask himself, am I pleasing my Heavenly Father by my Christmas observance? If this is what He wants me to do, then surely I can find in His very Word—the Bible—at least one passage telling me to keep this holiday.

Shocking as it may be, you cannot find even one command in the entire Bible to keep this supposed birthday of the Savior! Furthermore, nowhere in the New Testament is there a single instance where someone observed Christmas. Not one of the Apostles observed December 25, nor did any of them ever in the Savior's 33 years on this earth throw Him a birthday party. Nowhere do we find His disciples giving a gift to Him on December 25. Nor did anyone else. Not even to one another.

and December 25 was officially decreed to be the birthday of the 'unconquered sun,' climaxing the orgiastic week of Saturnalia. Teutonic and Celtic tribes added the rites of the Yule log, and the Christmas tree which apparently dates from a fir tree planted by St. Boniface to replace the sacred Oak of Odin (god of war) in the eighth-century Germany. Added to all this, from various places in various times, came Santa Claus, Good King Wenceslaus, and the office Christmas party."

Scripture Speaks

In Jeremiah 10:2-4, Yahweh clearly tells us not to mix pagan worship or customs with Yahweh's truths:

Thus saith Yahweh, "Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."

Sure sounds like what is done at Christmas time. It is estimated that there are over 12,000 cut-your-own Christmas tree farms in the United States and over one million acres of land devoted to produce some 34 to 36 million Christmas trees each year.

The truth of the Christmas story is staring you right in your eyes. If you celebrate December 25 as the date when the Messiah was born, you are showing your allegiance to an idol. Instead of celebrating Christmas, New Year's Day and Easter, start now by turning your back on them and keep Yahweh's Feast days that will be kept in the Kingdom. By doing so you have everything to gain.

Elder Roger G. Meyer

QUESTION & ANSWER

QIn Exodus 9:6, it states that “and all the cattle of Egypt died” having died from “a very grievous murrain or plague by the hand of Yahweh.” In Exodus 9:9, it states that when the ashes were sprinkled toward heaven by Moses, “it became a boil breaking forth with blains upon man and upon beast.” I thought all “beasts” (cattle, horses, asses, camels, flocks and herds) were killed in Exodus 9:6 by the plague. Where did Pharaoh get chariot horses to chase down the Israelites? “But the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hiroth, before Baalzephon.” (Ex. 14:9 AV).

ARead Exodus 9:3: “Behold, the hand of YAHWEH is upon thy cattle which [is] in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: [there shall be] a very grievous murrain.”

Note that Yahweh’s hand is controlling this plague. Moses does not have to do anything at first. Another point is that the animals that were in the field were the victims of His wrath. Animals in a shed or barn will not be affected. Verse 6 says YAHWEH took action against the animals (that were in the field is understood). The Egyptians worshipped animals like the Apis, their bull deity. (Later Israel reverted to the pagan ways of Egypt, shown by making and worshipping a golden calf, Exodus 32.)

The murrain fell upon not only humans but on those animals that previously had been protected. Some scholars allege the Pharaoh, whose chariots later chased after Israel, had his army horses quartered in caves or barns of some kind, and these were protected from the soot and ashes.

QAre the Palestinians in Jerusalem today the Jebusites mentioned in Joshua 15:63 and Judges 1:21? Or rather, are the Palestinians of today the Philistines of old?

In Exodus 23:32-33 Yahweh states

not to make a covenant with the Philistines nor let them dwell in their land. Does this hold true today with the Palestinians?

AWhen Israel crossed the Jordan, they were told to kill off the seven vile nations in the land and let none survive, nor were they to marry or have any social contact with them. They were to destroy their idols and images, burn their altars and rid the land of paganism:

“When Yahweh thy Elohim shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; and when Yahweh thy Elohim shall deliver them before thee; thou shalt smite them, [and] utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them:” (Deut. 7:1-2 AV).

Israel never did cleanse the land of these seven heathen nations, for they are still a problem described in the book of Judges. The offspring of these nations may well be there even today and are the ones Yahshua fights with even before He attends the wedding supper, where His garments are stained with blood.

“And He [was] clothed with a vesture dipped in blood: and His Name is called The Word of Yahweh,” Revelation 19:13.

He comes from Edom (Esau), Isaiah 63:1-7.

QIn Leviticus 21, many rules are given for the high priest and other priests, i.e., whom they can marry, etc. Does that apply today?

AEven though we do not dress as did the Israelites, we can comprehend the message Yahweh gives us here. We are in training to be kings and priests (Rev. 5:10) and should seek the spiritual lessons that apply to us. Thus we are to live clean, think clean, talk clean and live a life above reproach and keep ourselves pure. We are not to wed a non-believer:

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Master." (1Cor. 7:39 AV).

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Messiah with Belial? Or what part hath he that believeth with an infidel?" (2Cor. 6:14-15 AV).

Q Did Yahweh approve of strong drink as stated in Deut. 14:26? The tithe was saved up and given to the storehouse every three years, not weekly or monthly as we do today. Deut. 14:28 & 26:12.

A There are three tithes taught in Scripture. The third tithe is every three years. Yes, the question about strong drink is a part of the second tithe and is to be used to attend the Festivals each year. This tithe is to be kept by the offeror so that he can enjoy the feasts away from home. Strong drink is allowed, (Deut. 14:26).

Note that this tithe is used to buy food to enjoy at the feasts. These second tithes are not said to be holy, but are kept by the individual at home.

"Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flock, nor any of thy vows which thou vowest, nor thy freewill offerings, or heave offering of thine hand: but thou must eat them before Yahweh thy Elohim in the place which Yahweh thy Elohim shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that [is] within thy gates: and thou shalt rejoice before Yahweh thy Elohim in all that thou putttest thine hands unto." (Deut. 12:17-18 AV)

However, the (first) tithe of the land and of the herd is indeed holy and set apart to Yahweh, Leviticus 27:30-34. (Request our booklet, *The Temple Tithe*, which explains the tithing principles Yahweh expects from His people.)

Q What is the correct time frame for giving the tithe?

A Apparently tithes were given when the crops were harvested, such as barley in the spring; wheat in summer; the dates, olives when these were harvested; and firstfruits when available. Today, our society generally gets paid weekly or monthly. The work goes on, and the need continues as we reach out with deeper truth.

Q When Yahweh divided the Land of Israel by tribes, He did not give land to the tribe of Levi. Why?

A The Levites proved to be sincerely striving to obey Yahweh's WORD at the incident of the golden calf:

"Then Moses stood in the gate of the camp, and said, Who [is] on YAHWEH'S side? [let him come] unto me. And all the sons of Levi gathered themselves together unto him." (Ex. 32:26 AV)

The Levites were the ones who took care of the temple worship and are often referred to as "ministerial servants." Because they were busy with the affairs of the Tabernacle, they would not have opportunity to care for crops or livestock.

However, Ezekiel 48:31 shows that the coming kingdom will have Reuben, Judah and Levi with their respective names on the gates northward. Revelation 7:7 lists Levi with 12,000 sealed as are the other eleven and Revelation 21:12 lists 12 tribes, each having a gate into the city. Thus, Levites will definitely be in the Kingdom.

Q Who baptized the disciples of Yahshua?

A The Disciples were partakers of His body and blood when Yahshua kept the Passover with them. There is no Biblical record of the disciples being baptized. Paul was baptized by Ananias. Yahshua's association with the disciples drew them into a closer relationship for they witnessed His impalement and resurrection. Our baptism is to draw us close to Him as we become a part of His body and follow in His steps.

Q In Rev. 11:7; 20:7, are the two witnesses witnessing before or after 1,000 years?

A The two witnesses are likely two groups of people who are upholding Yahweh's truth, and will be killed just before Yahshua comes. Note that Rev. 11:7 says the Beast will make war with them. Now, why would a world ruler "make war" against two people? A potentate could send a contingent of soldiers after them and get rid of them quickly. But this man "makes war" against the witnesses and they are not limited to two men. Verse 11:11 says the Holy Spirit enters into them and they ascend to heaven and meet Yahshua in the air, as seen in 1Cor. 15:50-55, which is likely the first resurrection.



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USA, Oregon, Portland
Portland Community Media
Channel 22 - Tuesdays, 10:00 am
Channel 23 - Saturdays (Sabbath), 8:30 am

USA, Oregon, Salem
CCTV, Channel 23 - Thursdays, 5:00 pm;
Fridays, 1:30 pm; Sundays, 2:30 pm

USA, Oregon, Salem
KPJC 1220 AM (Hebrew Nation Radio*)
Monday thru Fridays, 1:30 am, 12 Noon;
Saturdays (Sabbath), 3:30 am, 12:30 pm;
Sundays, 1:30 am

*Hebrew Nation Radio is available on-line.

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