

Feasts

day, ACCORDING TO THE COMMANDMENT (not tradition)". (Luke 23:56). "There remaineth therefore a sabbath rest for the people of Yahvah." (Heb. 4:9). So saith the Holy Scriptures, not tradition. American Standard Version, Name restored.

Do we have to depend on "tradition" concerning the NEW PASSOVER, as commanded by our Saviour and the apostle? Absolutely not! "... for even the Messiah OUR PASSOVER is sacrificed for us: Therefore (for this reason) let us keep THE FEAST..." (1 Cor. 5:7, 8). What feast? Paul tells you plainly; the feast held in honor of OUR PASSOVER, THE MESSIAH. For the command, and how this feast or passover in honor of our Saviour's death is to be observed according to the Holy Spirit inspired New Testament Scriptures, read 1 Cor. III:2, 23-28. Why say "tradition" when the Scriptures, as laid down by the Saviour and the apostles, are so plain concerning the Seventh Day Sabbath and the Passover?

Your purpose in "resorting" to TRADITION, should be plain to any honest, Holy Spirit-filled and baptized person to see. Bro. Dodd, you KNOW that "the best manuscripts" and your "noble scholars," Rotherham, Moffatt, Goodspeed & Smith, all omit "I must by all means keep this feast that cometh in Jerusalem." (Acts 18:21). Can we disagree with these noble scholars?

Now Bro. Dodd, please do not "yelp" and "holler" that I am just after your skin, and that I am just out to down your influence because I use your name and speak so plainly, or that I am persecuting you, FOR if such is the case, just think of all the names that have been used in The Faith in replies to, Mr. Milligan, H. C. English, McClain, George S. Truman, Dr. J. Frank Norris, W. W. McMicken and others. No, brother, it isn't you (the person) that I am after. It is your deceptive doctrines.

That is all for now, and UNTIL the next round, I ask, "Now therefore why tempt ye Yahvah, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10).

THE APOSTLES DOCTRINE versus TRADITION

By L. D. SNOW

Which shall we follow? "And they continued steadfastly in the apostles' doctrine..." (Acts 2:42). Is it safe for us to do the SAME? But what about tradition? "But he (Yahvah Shua) answered and said unto them, Why do ye also transgress the commandment of Yahvah by YOUR TRADITION? ... Thus have ye made the commandment of Yahvah of none effect BY YOUR TRADITION." (Matt. 15:3, 6).

I have had this to happen again and again in discussions with different men; when they could not prove what they believed by the teachings of our Saviour and the apostles, THEY would "resort" to TRADITION. This is exactly what Bro. C. O. Dodd is guilty of doing concerning the "feast days."

For proof, I now quote from a letter he wrote to Bro. L. F. Wilds here in Fort Smith (Ark.), dated March 13, 1949. Here is the question Bro. Wilds asked Bro. Dodd concerning the "feasts," quote, "Did the apostles teach that we should keep the feasts of Lev. 23rd according to Lev. 23rd?" Bro. Dodd's answer, "I find no scriptures teaching us to keep any of the Feasts, sabbaths, or holy days, according to Lev. 23rd, and neither do I find where the apostles tell us anywhere how to keep the weekly Sabbath or any holy day or feast. All are kept, including the weekly Sabbath day, according to tradition, that is how the early saints were said to have kept the day." End quote. What? Now please get the exact stand of Bro. Dodd on this question. Feasts, sabbaths, holy days and weekly Sabbath day, "ALL ARE KEPT" ... according to TRADITION," so says Bro. Dodd.

Compare this statement with another he made in "YE EDITOR ANSWERS," The Faith, April 1949. Quote, "Do you teach that Followers of Yahshua the Messiah should observe the Old Testament laws as pertaining to the holy days, the Sabbaths and Feasts of

Exodus, Deuteronomy and Leviticus?" ANSWER: Yes! Absolutely! In another place in this issue we give you evidence that the immediate Followers of Yahshua for four centuries (until overcome by Rome) kept the feasts, and holy days, as well as the weekly Sabbath day. Please read it, obey and be blest, we beseech you." End quote.

Brother, I read what you said and I ask, "What EVIDENCE did you give to PROVE that the immediate Followers of Yahshua kept the holy days, Sabbaths and feasts of Deut., Ex., and Lev.?" You know that your answer to Bro. Wilds was that "ALL ARE KEPT . . . according to TRADITION."

Let us compare another statement you made in your letter to Bro. Wilds concerning this subject. Here is his question and your answer in your letter of March 13, 1949, quote, "Now to your questions, Brother Wilds: 1. "Do you keep the feasts according to Lev. 23?" I keep all the feasts and holy days of Leviticus 23, but not according to Lev. 23rd. That is, I keep them, with the exception of animal sacrifices, which prefigured the "Great Sacrifice" of Yahweh's lamb, Yahweh's Bullock, Yahweh's Turtle Dove, etc., for as Paul says, "The body is of the Messiah." He is referring to those sacrifices on the Sabbath, the holy days and feasts. Col 2:17." End quote.

Bro. Dodd, why pretend that you are keeping the feasts of Lev. 23 and deceive honest and sincere brothers and sisters by such statements, when according to your own admission in your letter to Bro. Wilds, YOU DO NOT KEEP the feasts "according to Lev. 23rd." If you do not keep the feasts according to Lev. 23, then you are not keeping the feasts of Lev. 23, and you know it. It is "hypocrisy and deception" for you or anyone else to advocate for brothers and sisters to "observe the Old Testament laws as pertaining to holy days, the Sabbaths and feasts of Exodus, Deuteronomy and Leviticus," when, according to your own statement, you DO NOT KEEP THEM "ACCORDING TO LEV. 23rd."

How is it that you KEEP, and yet DO NOT KEEP the feasts of Lev. 23? The feasts of Lev. 23 commands you to "bring a sheaf of the firstfruits of your harvest unto the priest" (Do you do it?). And for Pentecost, you are to "bring out of your habitations two wave loaves, of two tenth deals: and they shall be of fine flour; for they shall be baked with leaven; they are the firstfruits unto Yahvah." These two wave loaves were to be offered with seven lambs, one bullock, two rams for a burnt offering even an offering made by FIRE unto Yahvah. (Lev. 23:5-18). Do you do this? No! Therefore you are not keeping the feasts of Lev. 23.

The Passover feast of Lev. 23 consisted of four-legged lamb, etc. Do you keep this passover? No! Therefore you are not keeping the feasts of Lev. 23. Do you blow trumpets and offer an offering made by fire unto Yahvah on the "day of trumpets" according to Lev. 23? (Verses

23-25). Do you keep the "day of atonement" as commanded in Lev. 23, by offering offerings made BY FIRE unto Yahvah? No! Therefore you are not keeping the feasts of Lev. 23.

Verse 37 of this chapter tells us the purpose for which the feast days were set aside and what was to be done on these days. "These are the feasts of Yahvah, which ye shall proclaim to be holy convocations, (What for, I ask?), TO offer an offering made by fire, unto Yahvah, a burnt offering, a meat offering, a sacrifice, and drink offerings, every thing upon HIS DAY." Is this the way you observe the "feasts"? No! Therefore you are not keeping the feasts of Lev. 23. Therefore it is "hypocrisy" to quote Lev. 23 as proof that you keep, or that anyone else should observe the feasts of Deut., Ex., Lev., when you do not keep the feasts according to Lev. 23, according to your own admission.

Should I keep the "Feasts"? When, and whom should I follow? A sister living near Fort Smith who advocates the feasts and writes for The Faith, kept the feast of Passover one night earlier than Bro. Dodd last year, consequently the other holy days came different.

Keep the feasts? When? Isn't it a fact, Bro. Dodd, that you and many others who followed your teaching, observed what you called "Yahweh's Feast of Tabernacles" in September of last year? Yet you attended what Bro. Traina called "Yahweh's Feast of Tabernacles" in October. Now I wonder which was "Yahweh's Feast," the one observed according to the sister's calculation who lives near us, or your's or Bro. Traina's? Shame on ministers who practice such hypocrisy. "Yahweh's Feast of Tabernacles" in SEPTEMBER and another in OCTOBER, 1948? What? Think it over!

Why do you think it strange because I do not keep the "feasts of Lev. 23," when you admit that you DO NOT KEEP THE FEASTS ACCORDING TO LEV. 23?

Bro. Dodd, you KNOW that you and Bro. Traina never observe the Passover feast on the same day. He keeps 15th Passover, you keep 14th Passover. This automatically makes the other feast days, 7 days of unleavened bread, Pentecost, trumpets, atonement and tabernacles, come on different days. Therefore, I again ask, "Who keeps the feasts, you are Bro. Traina, or do either of you, since others who advocate the feasts, keep them still on different days?"

Now back to your letter to Bro. Wilds, and Col 2:17. Why not verses 14 and 16 of this chapter? Let me quote from The Complete BIBLE, Edited by the "notable scholars," Smith & Goodspeed. Quote, "He forgave us all our misdeeds, canceled the bond which stood against us, with its requirements, and put it out of our way when he nailed it to the cross. . . . So no one can call you to account for what you eat or drink, or do about annual or monthly feasts or Sabbaths. That was all only the shadow of something that was to follow; the

reality is found in the Messiah." (Col. 2:14, 16, 17). Goodspeed Translation. "That was all only a shadow" (verse 17). What is the ALL in this verse? According to verses 14 and 16 the ALL of verse 17 referred to the WHOLE Mosaic Sacrificial system that prefigured the Messiah, namely, meat offerings, drink offerings, annual or monthly feasts or Sabbaths. "That was all only the shadow of something that was to follow; the reality is found in the Messiah." So say the "noble scholars," Smith & Goodspeed. Can we disagree with them? Let the reader judge!

Now we need not "resort" to history or tradition to prove that some of the early Believers in the Messiah continued to believe and practice the whole Mosaic law, circumcision, law of purification, offerings, shaving heads, etc., etc. Even Paul was caught in the "dilemma." (Acts 21:17-26). Paul even had Timotheus circumcised "because of the Jews which were in those quarters." (Acts 16:1-3). Are we commanded to do the same? Should we teach people to walk after Jewish customs, circumcision, laws of purification, offerings and shaving the head? (Acts 21:17-26). No! Read what Peter said about the subject, "And put no difference between us and them, purifying their hearts (how?) BY FAITH. Now therefore why tempt ye Yahvah, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear." (Acts 15:1-10).

Now dear reader, it is your privilege, if you so desire, to observe "the entire Mosaic law" as advocated by Bro. Dodd in the March 1949 issue of The Faith. But not me! Paul had a man circumcised. But Paul had to learn. All of the early Believers had to learn and he taught the truth as laid down by Paul in Col 2:14-17, NAMELY, that the whole Mosaic system with all its requirements which prefigured the Messiah, meats, drinks, annual or monthly feasts or sabbaths, was abolished by our Saviour's death.

Bro. Dodd, you have to depend on "tradition" in regard to the way you believe and keep the feasts, because you admit that you do not keep them according to Lev. 23, and that you "find no scripture teaching us to keep any of the Feasts, sabbaths, or holy days, according to Lev. 23, and neither do I find where the apostles tell us anywhere to keep the weekly Sabbath or any holy day or feast . . ." Now if you don't keep the feasts according to Lev. 23, and since you admit the apostles did not tell us how to keep any holy day or feast, who is going to say that they should be kept, and how? You say, tradition! Me accept tradition? No!

Why do you include the Seventh Day Sabbath with the "feasts"? You know the reason. Shame on you! Do we have to depend on "tradition" for Seventh Day Sabbath keeping in the New Testament? No! How was the Sabbath observed according to the New Testament. Here is the ANSWER: "And they returned, and prepared spices and ointments; and rested the sabbath

- Ch. 2 44. (For the class to discuss, "Should we as believers and followers of the New Testament keep these feasts according to Lev. 23?")
9. How are we to keep the Passover according to the New Testament? 1 Cor. 5:7,8; 11:23-26.
 10. What is said of the Levitical priesthood, sacrificial laws of shadows, drink and meat offerings, etc? Heb. 7:11,12,13,19; 9:10; 10:1.
 11. What did Paul say about meat, drink, new moon, holy or feast days, which WAS a shadow or type of the Messiah? Col. 2:14-17. See Goodspeed Version and Weymouth's New Testament.
 12. Was Pentecost after the Messiah's resurrection observed according to Lev. 23, or according to the prophet Joel? Acts 2:1,16.
 13. Just because Paul had Timothy circumcised (Acts 16:1-3), and even on one occasion to please others, kept the law of purification and offerings (Acts 21:23-26), what did he and Peter have to say about these matters? Acts 15:1,7,9,10; 1 Cor. 7:19; Gal. 5:1-4; 6:15.
 14. Isn't Yahvahshua our Passover, atonement, and the one in whom we find rest, our sweet smelling Saviour, our peace offering, in fact our all in all? 1 Cor. 5:7; Rom. 5:11; Eph. 2:14; 5:2; Matt. 11:28-30; John 7:37; Col. 3:11.



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SCRIPTURAL STUDIES

THE MAJOR BELIEFS

OF

THE ASSEMBLY OF YAHVAH

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FOREWORD

We have had many requests for prepared lessons concerning our major teachings. In order to conserve TIME and MONEY we have put the prepared Sabbath Lessons on our major Beliefs in booklet form. Though these lessons are not as **thorough** as we desire, or as they would be should we have had more TIME and MONEY to put into their preparation, yet we trust you will receive them with our sincere thanks and prayer, which, if studied carefully and prayerfully we feel will give you a good knowledge of the 33 major doctrines of the Assembly of Yahvah.

Any mistakes you find, or revisions you feel need to be made as you study these lessons, we would appreciate having such mistakes or revisions brought to our attention so the needed REVISIONS may be made in future editions.

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"Study to show thyself approved unto Yahvah, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15,
King James Version, revised.

Statement No. 1. That "all scripture is given by inspiration of Yahvah, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of Yahvah may be perfect, thoroughly furnished unto all good works."

Reading Lesson: 2 Tim. 3.

Memory Verse: Verses 16,17

1. Does the Bible say "ALL VERSIONS of the Scripture is given by inspiration of Yahvah? 2 Tim. 3:16. Or did Yahvah inform His Prophets? Jer. 30:1,2. And did Yahvah ever present a written inspiration? Ex. 32:15-16.
2. Who inspired the Scriptures which the Apostle was referring to in 2 Tim. 3:16? What is the marginal date at the time this was given?
3. Is there anything profitable in seeking to learn exactly what the INSPIRED SCRIPTURES contained? Verse 16.
4. Should we firmly contend for that inspired doctrine? 2 Tim. 4:2,3.
5. What does Titus 1:9 say concerning one of the doctrinal points in Statement 1?
6. What are we to do in order to show ourselves approved in Scriptural duty? John 5:39; 2 Tim. 2:15; Jas. 2:8; 1 Tim. 5:18.
7. Does the Word show that some will reject the teachings from the inspired Scriptures? Mark 12:24; 2 Pet. 3:16.
8. What are some of the things we face today if we endorse the first Statement of Belief? 2 Tim. 3:16; Jer. 10:1-4; Dan. 7:25; Rev. 13:6.
9. Should we be interested in knowing whether our belief is SO or NOT? Acts 17:11; Matt. 21:42; 1 Cor. 15:4; Acts 18:24-28.
10. Through whom did the inspired Scriptures come? And what did it teach concerning the Son of Yahvah? Rom. 1:2-5; 16:26-27; 15:4-6; 2 Pet. 1:20.
11. There are many ways of being inspired which may result in a bad ending. What is the only safe source of inspiration? Job 32:8; Prov. 2:6-9; 2 Tim. 3:14-15.



Statement No. 2. "According to the Holy Spirit inspired Scriptures, "Yahvah" is the oldest and most correct rendering of the four Sacred consonants from the Hebrew Scriptures into the English Scriptures, therefore "Yahvah" is the correct Name of the Creator, and Yahshua is the true and correct abbreviated form to use in English for the Saviour's Name, as transferred from the language (Hebrew) in which the Saviour Himself revealed it."

Reading Lesson: Acts 4:1-12

Memory Verse: Acts 4:12

1. What question does Prov. 30:4 ask concerning the NAME?
2. What is the true and correct NAME of our Creator? Psa. 83:18; Isa. 42:8; Ex. 15:3. (יהוה YahVah).
3. How long has it been since men began to call on the Name Yahvah? Gen. 4:26.
4. Did Abraham know THE NAME; did he call on it? Gen. 12:8; 22:14. (Note. Some think according to Ex. 6:3 that Abraham did

and Yahshua is the true and correct abbreviated form to English for the Saviour's Name, as transferred from the language (Hebrew) in which the Saviour Himself revealed it."

Reading Lesson: John 17:6-22 Memory Verse: John 17:26

1. In our prayers and service to the Most High, what should be our attitude toward the Creator's Name? Matt. 6:9.
2. In what NAME did Yahvahshua ask the Father to keep the believers? John 17:9-12.
3. Did our Saviour manifest or declare the NAME? John 17:6,26; Heb. 2:11,12.
4. In what NAME should we be baptized? Matt. 28:19; Psa. 83:18; Isa. 42:8; Acts 2:33. Review briefly the previous lesson on the Name, especially questions 1, 2, 6, 10, 11, 13.
5. In what language did the Messiah reveal His Name to Saul (Paul)? Acts 26:14.
6. What was the language of the apostles, and what language did Paul speak? Acts 21:40; 22:2; 1:19. (Note. Acceldama is a Hebrew word, identifying "Hebrew" as the language of the apostles. The characters (letters) used to spell the full form of the Saviour's NAME in Hebrew would NOT be Jesus in English, but Yahvahshua, the abbreviated for Yahshua. Therefore the Messiah did NOT say, "I am JESUS," but "I am Yahvahshua." Acts 22:8; 26:14.
7. What was one of the reasons for Saul being chosen? Acts 9:15-16.
8. How was a certain man said to have been healed? Acts 3:16.
9. What command did the rulers of Israel give concerning this NAME? Acts 4:17-18; 5:28.
10. Did this make the apostles ashamed to say any more about the NAME, or did they continue to teach and preach that Yahvahshua was the Messiah? Acts 5:41-42.
11. What was to be preached according to Luke 24:47?
12. Were the believers expected to believe on the NAME of the Son of Yahvah? John 1:12; 3:18; John 5:13.
13. What did the hundred and forty-four thousand (the first fruits unto Yahvah and the Lamb) have written in their foreheads? Rev. 14:1.



Statement No. 3. "That Yahvah in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day."

Reading Lesson: Gen. 1 Memory Verse: Gen. 1:1

1. Who is the Creator, according to the Scriptures? Gen. 1:1. And by whose authority did He create? Psa. 33:6-9.
2. Since Yahvah was COMMANDER, through whom did He operate? Col. 1:16; John 1:3; Heb. 1:1-4.
3. Although science teaches that the earth has been even millions of years in developing (or making its formation), what does the Scriptures say concerning its making? Gen. 1:31; 2:1; Isa. 45:18.

not know the Name of the Most High, but does that teaching harmonize with the above verses?)

5. Did Moses think that Israel might want to know THE NAME of the Almighty when the Creator sent him to them? Ex. 3:13.

6. Did the Creator reveal His memorial NAME to Moses and thus to Israel? Ex. 3:14,15. Notice the 15th verse says, "And the Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, YahVaH the Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this is my NAME forever, and this (Y a H- V a H) is my memorial unto all generations."

7. Do we have proof that Israel was called by the NAME? Deut. 28:9-10; 2 Chron. 7:14

8. What does the Scriptures say will happen to those who fail to "fear this glorious and fearful NAME Yahvah the Elohim? Deut. 28:58-68.

9. What are we to do about the NAME? Psa. 20:1 last part; 5:11; 113:1-3; Isa. 12:4; 26:13; 56:6. According to these texts we are to "love, call on, praise, mention, defend and proclaim" the NAME? 10. The "family in heaven and on earth" (all the Creator's children) are all named after whom? Eph. 3:14-15. We have proven in previous studies that the correct NAME of the Creator is YahVaH, therefore the correct name for the BODY OF THE MESSIAH is "THE ASSEMBLY OF YAHVAH", not Church of God, Theos, Pan, etc.

11. What name did the Saviour INHERIT or come in? Heb. 1:4; John 5:43; Psa. 118:26. (Note. "Blessed be HE that cometh in THE NAME YAHVAH." This, then is the NAME, only name of the Father and Son, and ALL the children of the Most High "in heaven and on earth." For fulfillment of the above text see John 12:12-13).

12. Through how many names may we be saved? Acts 4:12.

13. What is the ONE and ONLY NAME (not NAME-S) by or through which we are saved? Acts 2:21; Joel 2:32. "Whosoever shall call on the NAME Yahvah SHALL BE SAVED." So says the Holy Scriptures. Therefore the correct full form of the NAME given to our Saviour by the angel was Yahvah-shua, meaning Yahvah saves. Matt. 1:21; Luke 1:31.

(The NAME is composed of the tenth, fifth, and sixth letters of the Hebrew Alphabet, King James Version and other versions, YHWH, Jod, He, Vau, He; American Standard Version Yod, He, Vav, He, Psa. 119. See if you can identify these characters.)



Statement No. 2 cont'd. "According to the Holy Spirit-inspired Scriptures, "Yahvah" is the oldest and most correct rendering of the four Sacred consonants from the Hebrew Scriptures into the English characters therefore "Yahvah" is the correct Name of the Creator,

4. Were t "six days" of Ex. 20:11 referring to the expression "sixth day" in Gen. 1:31?
5. When was the FIRST DAY created? Gen. 1:1-5. And was the "second day" and "third day," verses 8 and 13, the same kind of "DAY?"
6. We are told that the first four days were not included in the week from which we get the Sabbath day. Gen. 2:2,3. Is this true? Gen. 1:31; 2:1. (Note. The two verses go together, belonging in Chap. 1. Verse 2 is really verse 1 in Gen. 2.)
7. Was there "light" in the first, second, and third days? Gen. 1:5. And was the "fourth day" the next day to follow? Verses 14-19.
8. Were the days in verses 5, 8, 13, 23, and 31 the first SIX CONSECUTIVE DAYS? And what day immediately followed? Gen. 2:2,3.
9. We are told that "day" was not created until the "greater light" (sun) was created the fourth day. Gen. 1:14-19. Do verses 16, 17 and 18 simply tell us why they were created, that is, for a greater purpose, and that they were created the fourth day? Verse 18,19.
10. Since we embrace the Scriptures as proof of the TRUE Creator and His power, Heb. 1:3, and that "the heavens declare the glory of Yahvah," Psa. 19:1,2, what answer do we have for scientists? Jer. 10:11,16.
11. Shall we accept man's answer to CREATION? If so, we will have to conclude that it will be a long time before there is a fulfillment of Isa. 65:17; Rev. 21:1.
12. For all who believe the Scriptures and that Yahvah is the Creator of the present heavens and earth, what promise does the future hold? 2 Pet. 3:12-18.



Statement No. 4. "That Yahshua is the only begotten Son of Yahvah, formed by the Holy Spirit, born of the virgin Miriam (Mary)."

Reading Lesson: Luke 1:26-38 Memory Verse: Luke 1:32.

1. Is Yahvahshua the "only begotten Son of Yahvah?" John 1:18; 3:16,18; 1 John 4:9.
2. Some teach that Yahshua did not become a "BEGOTTEN SON" until He received the Holy Spirit at John's baptism. Luke 3:21,22. The argument is that verse 22 shows the Spirit in bodily form of a dove and the voice from heaven confirming for the first time that He is a SON. Is this true?
3. Does John 1:31 reveal that John did not KNOW WHO HE WAS, while verse 32 tells us that John saw the "SPIRIT" descending from heaven like a DOVE? Is the reason for him being permitted to see this revealed in verses 33, 34?
4. Are we justified to say that the form of the dove and the voice was not to show that Yahvahshua was just then being accepted as the ONLY BEGOTTEN SON, but rather to reveal who He was? Had Yahvah foretold John to be expecting this manifestation, and was it for the purpose of revealing who would baptize with the Holy Spirit? Verse 33.
5. Is Matt. 3:17,18 showing the beginning of SONSHIP, or that Yahvah "was well pleased" in HIS SON? Mark 1:9-11.

6. If Yahvahshua was not the SON OF YAHVAH unt. ic was baptized in the River Jordan, Matt.-3:13-17, how old was He when He became the SON OF YAHVAH? Luke 3:21-23.
7. Are all who deny the SONSHIP according to the Scriptures LIARS? 1 John 5:10. To deny Yahvah's Son as a fleshly being classes one as what? 1 John 4:2,3. Is this ANTI-MESSIAH?
8. If Yahvahshua was not accepted, and cannot be considered as the SON OF YAHVAH, UNTIL HE WAS BAPTIZED at the age of 30, Luke 3:23, who was He referring to in Luke 2:49? See verse 50.
9. How old was Yahvahshua at that time? Luke 2:41,42. Did Yahvahshua have astonishing knowledge at the age of twelve? Verses 46,47.
10. Is there a distinction made in sonship of man and Yahvah according to verses 48 and 49, by the forms "father" and "Father"? (Note. Verse 50 indicates their dullness of understanding, like those of today who deny the SONSHIP of Yahvah altogether.)
11. Was MIRIAM informed that her Son was to be called "the Son of the Highest?" Luke 1:32. And was this before He was conceived? Verses 30,31.
12. Did Mary question this miracle? Verse 34. And did the angel inform her that this would be through the operation of the Holy Spirit? Verse 35.
13. Although some deny the Messiah as the Son of Yahvah, and others say He was not the SON until after water baptism, can we dispute the impossibility? Luke 1:37. Let us conclude this lesson with Luke 18:8, "Nevertheless when the Son of man cometh, shall he find faith on the earth?"



Statement No. 5. "That Yahshua proved His Messiahship by remaining in the tomb exactly 3 days and 3 nights, rising in the end of, or late on the Sabbath."

Reading Lesson: Matt. 12:38-40; Jonah 1. Memory Verse Matt. 12:40

1. Many 1st day and 7th day observers insist that the Saviour was not in the tomb 3 days and 3 nights. What do the Scriptures say? Matt. 12:40.
2. Why did Yahvahshua give the "3 days and 3 nights" sign? Matt. 12:38-40.
3. Are the 3 days and 3 nights of Matt. 12:40 really 3 days and 3 nights as in Jonah 1:17?
4. At what time was the first visit made to the tomb in reference to the resurrection? Matt. 28:1.
5. Were the visits of Mark 14: 1,2 and Matt. 28:1 the same?
6. Were the visits recorded in Luke 24:1, 10 the same visit made according to John 20:1?
7. If John 20:1; Luke 24:1 and Mark 14:1 reveal that visits were made on the first day of the week, does it tell us that the resurrection occurred the first day?
8. If the Saviour was not there (Matt. 28:6), what time of the week was this in Matt. 28:1?

9. From the "end of the sabbath" (Matt. 28:1), counting back, what day of the week would we arrive at? Dan. 9:27. (Note. Midst of the week).
10. Is there a text telling us the exact time of the resurrection? Matt. 28:1,2.
11. Did the two Marys see the Messiah the first visit they made, according to Matt. 28:1,6? Or did Mary Magdalene go tell others who also returned with her? John 20:1.
12. After Mary Magdalene made the second visit to the tomb, according to John 20:11 which tells us she stayed this time, was it then that she first recognized Yahvahshua? Verses 11-16.
13. Since Mary Magdalene was the first to see Yahvahshua after He was resurrected (Mark 16:9), do we understand that this Scripture is simply telling us who first saw Yahvahshua, and not necessarily telling us the resurrection took place on the first day? Compare John 20:1, 2, 11, 16 with Mark 16:9.
14. Shall we accept the sign which Yahvahshua gave, which plainly states "three days and three nights?" Matt. 12:38-40. Also consider Mark 16:1-6; Luke 24:1-12; John 20:1-16.

Statement No. 6. "That the baptism of the Holy Spirit and the nine gifts of the Spirit are for the followers of Yahvahshua today, and each follower of Yahvahshua must live a clean, humble, Holy Spirit-filled life; manifestations of the Spirit regulated according to 1 Cor. 12th and 14th chapters."

Reading Lesson: 1 Cor. 12:1-13 Memory Verse: 1 Cor. 3:16

1. What do the Scriptures say concerning baptism of the Holy Spirit? Matt. 3:11; Acts 11:4,5.
2. Were the nine gifts of the Spirit placed in the BODY OF THE MESSIAH, that is, in the congregation or Assembly of Yahvah? 1 Cor. 12:4-12, 28-30.
3. How must we worship the Father, according to the Messiah's teachings? John 4:23,24; Phil. 3:3.
4. Does worshipping the Father, according to the above Scriptures, include living a humble, clean, Holy-Spirit filled life? Jas. 4:6,10; 1 Pet. 5:5,6; Eph. 5:18; 2 Cor. 7:1; John 15:3; Eph. 5:26,27.
5. Unto what did Yahvahshua compare the Holy Spirit workings in our lives? John 4:14,15; 7:37,38.
6. Will the Holy Spirit help us to KNOW and UNDERSTAND the teachings of the Messiah? John 14:26; 16:7-13.
7. Was the power of the Holy Spirit for "men only"? Acts 1:13,14; 2:1-4, 16-18. (Note. Notice that these verses name, "sons, daughters, young men, old men, servants and handmaidens.")
8. Some contend that the Holy Spirit baptism is only for "Jews and Israelites," is that true? Acts 10:44-46; 11:15-18.
9. May we have the assurance of being without condemnation if we "walk after the Spirit?" Rom. 8:1-4.
10. If we are a Holy Spirit "minded" people, what should we really be concerned about, and what is the reward of those who are SPIRIT-

- UALLY-MINDED? Rom. 8:5,6.
11. If things of the "flesh" (Gal. 5:19-21) are not to control our lives, what must DWELL IN US? Rom. 8:8,9.
12. If we are spirit-filled, what will the Spirit do to the "deeds of the body?" Rom. 8:13.
13. If we are "led by the Spirit of Yahvah," may we be assured that we are His children? Rom. 8:14-17.
14. Can you name anything else the Holy Spirit is given to Yahvah's children for, and is the Holy Spirit just to dwell with us, or may we actually have it IN OUR VERY BEINGS? Rom. 8:26,27; John 14:16,17; Num. 27:18.



Statement No. 7. "That the inspired scriptural name for Yahvah's children is "The Assembly of Yahvah,"

Reading Lesson: Eph. 3:1-15. Memory Verse: Eph. 3:14,15.

1. Of whom did Paul say the family in heaven and earth is named? Eph. 3: 14,15.
2. Since it is natural that just as earthly families wear, or inherit the name of earthly fathers, so it is that we as children wear the name of our heavenly Father. What, then, is the NAME? Psa. 83:18, Isaac Leeser's translation, corrected: "That they may KNOW that thou, whose name is Yahvah, art by thyself alone, the most high over all the earth." (Note. Please restudy lessons 2 and 3 of this quarter for PROOF that "Yahvah" is the correct name of our heavenly Father.)
3. Did an Assembly, or congregation, of Yahvah exist at Corinth? 1 Cor. 1:2; 2 Cor. 1:1.
4. What church did Paul persecute? What is called the "church of God" of the ENGLISH Bibles, or the "ekklesia of Theos" of the Greek Versions, or the Assembly of Yahvah since we have found according to the ORIGINAL Scriptures that "Yahvah" is the correct Name of the Father? 1 Cor. 15:9; Acts 8:1-3; 9:1,2,14,21. (Note: THE NAME question was the last issue.)
5. According to Paul's letter to the Galatians, what did he do to the Assembly of Yahvah, while living according to the Jew's religion? Gal. 1:13.
6. Was Paul ever bold enough to confess his guilt? What did he do after accepting the Messiah? 1 Tim. 1:12,13; Gal. 1:23; Acts 9: 21-29.
7. What is the DUTY of the "overseer," of the Assembly of Yahvah which the Creator purchased with the blood of His OVN SON? Acts 20:28.
8. What is the "house of Yahvah," The Assembly, or Congregation, of Yahvah declared to be? 1 Tim. 3:15.
9. Since we, as children, are to WEAR the NAME of our heavenly Father, how does this compare with the picture given to John regarding the hundred forty-four thousand? Rev. 14:1.
10. Are the hundred forty-four thousand the only ones PICTURED to John as having THE NAME written IN THEIR FOREHEADS? Rev. 22:3,4.

11. Do we have Scriptural proof that the following terms, church, assembly, congregation, temple, body of the Messiah, royal priesthood, an holy nation, are all terms applied to the Assembly or Yahvah, which Paul tells us was NAMED AFTER THE FATHER? 1 Cor. 12:13,23; Eph. 1:22,23; 2:19,22; Col. 1:18; 1 Pet. 2:9; Eph. 3:14,15.

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Statement No. 8. "That Adam who was created perfect originally, through disobedience to Yahvah fell, bringing death, and the wrath of Yahvah upon mankind."

Reading Lesson: Rom. 5:12-19 Memory Verse: Rom. 5:12.

1. What proof have we that Adam was created PERFECT ORIGINALLY? Gen. 1:26,27,31.
2. Is it not clear from Paul's writings that Adam fell from this perfection when he disobeyed the command of Yahvah? Rom. 5:12-19.
3. What was the COMMAND that Adam disobeyed when he fell from grace or from Yahvah's favor? Gen. 2:17.
4. Who actually was the FIRST to listen to the SERPENT, Adam or his wife, Eve? Gen. 3:12,13.
5. What clever scheme or trick did the serpent use to TRAP Eve? Gen. 3:1-7; 1 Tim. 2:12-15.
6. How did Yahvah punish Eve for her leading part in committing the original SIN? Gen. 3:16.
7. What punishment did he impose on Adam for listening to the voice of his wife? Gen. 3:1,19.
8. What further punishment did the Most High "mete out" to Adam and Eve for their disobedience? Gen. 3:22-24.
9. How did this original sin by Adam and Eve affect the rest of the human race? Rom. 5:12-14; 3:9,23.
10. Did, and does SIN bring the WRATH of Yahvah upon the human race? Rom. 1:18; 2:5,8; John 3:36.
11. May we expect, as some teach today, that the world will get better and better? What PICTURE did John give us of a FINAL WRATH of Yahvah regarding man's SINS and PUNISHMENT? Rev. 16.

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Statement No. 9. "That experimental salvation, or salvation personally experienced by the one regenerated by the power of the Holy Spirit is the only safe one to trust in."

Reading Lesson: Ezek. 14:14-23 Memory Verse: John 3:7.

1. What scriptural proof do we have that each individual must have a PERSONAL EXPERIENCE with Yahvah? Phil. 2:12.
2. Is there further proof that EACH INDIVIDUAL must PERSONALLY experience salvation? John 3:3-7. (Note. Yahvahshua stated, "Verily, verily, I say unto thee (YOU)".)
3. How did the Messiah teach the same lesson regarding repentance? Luke 13:3 (Note carefully that He said, "BUT EXCEPT YE (YOU) REPENT.")

4. Did the Saviour make salvation an individual matter & , where we are saved or not saved, by being or not being His disciple? Luke 14:26,27,33.
5. On another occasion how did the Messiah make salvation a PERSONAL matter between YOU (US) and YOUR (OUR) CREATOR? Matt. 16:23,25.
6. Can we SAVE OURSELVES, or must we be regenerated and BORN (made new) by the power of the Holy Spirit? Eph. 2:8-10; John 3:5-7; Titus 3:5-7.
7. According to Paul's writings, does MAN possess enough STRENGTH to save himself? Rom. 5:6-11.
8. What is our reasonable service to our maker, and how may it be accomplished? Rom.12:1-2.
9. How does the teachings of the New Testament we have been studying, harmonize with the teachings of the prophets regarding INDIVIDUAL SALVATION, or that EACH PERSON is saved by HIS OWN righteous living before Yahvah? Ezek. 14:14-23.
10. Some say we can't do anything to get saved, and can't do anything to get unsaved. How may this whole matter of a PERSONAL INDIVIDUAL SALVATION be summed up? Eccl. 12:13,14; Matt. 7:21; Luke 6:46-48; Matt. 19:17; 1 John 3:7,18.

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Statement No. 10. That repentance, conversion, sanctification, and immersion (in water) must be preached."

Reading Lesson: Matt. 3:1-12. Memory Verse: Acts 17:30.

1. According to 2 Pet. 3:9, who should repent? Matt. 4:17.
2. What leads us to repent? Rom. 2:4, last part of verse.
3. Do we have to do anything ourselves to show our desire to repent? 2 Cor. 7:9,10; Rom. 10:9,10.
4. After we repent, what should we do? Heb. 6:1.
5. One of the first steps to repentance is what? Matt. 3:8; Luke 3:8; Acts 27:20.
6. What did John the Baptist do about repentance? Luke 3:3.
7. In whose Name did Yahvahshua say for repentance and remission of sins to be preached? Luke 24:47; Acts 2:38.
8. What message did Yahvahshua preach after John was put in prison? Mark 1:14,15.
9. What must we do to receive the Holy Spirit baptism? Acts 2:38.
10. Is it possible to come a time when we can find no place of repentance? Heb. 12:17.
11. What will happen if we do not repent? Luke 13:3.
12. What instruction does John give? Rev. 2:5-16.
13. If we do not repent, what does the Word say will happen? Rev. 3:3.

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Statement No. 10, cont'd. "That repentance, conversion, sanctification, and immersion (in water) must be preached."

Reading Lesson: Heb. 10:10-18 Memory Verse: Heb. 10:17

1. Is there a positive text in the Scriptures telling us that the FOURTEENTH DAY OF THE FIRST MONTH is YAHVAH'S PASSOVER? Num. 28:16; Lev. 23:5. (Goodspeed's Translation says, "ON the fourteenth day (not 15th) of the FIRST MONTH is the Passover of Yahvah." Name restored.)
2. ON what day does the Scriptures say ancient Israel observed the Passover? Num. 9:1-5. (Note. They kept the Passover ON (not before or after) the 14th day.)
3. On what day and at what time of day did Israel kill and eat the Passover? Ex. 12:6, 2 Chron. 30:15. (Note. They killed and kept the Passover ON (not before or after), but ON the fourteenth day. They were to keep it up "until the 14th day of the same month" and "kill it in the evening." The Hebrew text says kill it at 'ereb', meaning at twilight or dusk. In other words, between sunset and dark proper of the 13th and 14th, which would be the beginning of the 14th.)
4. When were they to eat it? Ex. 12:8-10. (Note. They were to eat it "IN THAT NIGHT," the beginning (dark part) of the 14th.)
5. What was it called? Ex. 12:11. It was called "Yahvah's Passover." Passover comes from the Hebrew word "pacaah," meaning to hop, skip or pass over. Thus the 14th of Abib was called "Yahvah's Passover" because that ON the 14th, i.e. in the NIGHT of the 14th the death angel hopped, skipped or passed over the houses of Israel in Egypt.
6. What was this day said to be? Ex. 12:13,14,16,27.
7. How often were they to observe this ordinance? Ex. 13:10.
8. What was the 15th day of the same month said to be? Ex. 12:15-17; Lev. 23:6; Num. 28:17. (Note. From these verses we see that the "PASSOVER OF YAHVAH" observed ON the 14th, and the Feast of Unleavened Bread originally were two separate and distinct FEASTS. The Passover was a memorial of the death angel passing over the houses of Israel on the 14th, while the Feast of Unleavened Bread which started on the 15th was a memorial of the day Israel started out of Egypt. Ex. 12:40-42; Num. 33:2,3; Deut. 16:1.)
9. How often did Yahvahshua and His parents observe the Passover? Luke 2:41.
10. What command did the Messiah give Peter and John? Did they eat the PASSOVER? What time of day was this? Matt. 26:17-20; Mark 14:17; Luke 22:12-15.
11. As they were eating the old Passover what did the Saviour do? Matt. 26:26-28; Mark 14:22-25. (Note. Did you notice this was at night, not 11 A.M.?)
12. Do the Scriptures indicate that a "certain sect" of the Jews kept the Passover the night following (on the 15th) the one observed by Yahvahshua and the apostles? John 2:13; 18:28.
13. Who is OUR PASSOVER and how should we observe this ordinance NOW? 1 Cor. 5:7,8; 11:23-30.
14. What follows the Passover supper? Is it necessary? John 13:2-15.

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1. How are we chosen to salvation? 2 Thess. 2:13.
2. How does it happen that we can receive the "multiplied grace and peace?" 1 Pet. 1:2.
3. Should every one know how to possess his vessel in sanctification and honour? 1 Thess. 4:4.
4. What kind of person must we be to inherit the promised inheritance? Acts 20:32.
5. Are we sanctified through the sacrifice of Yahvahshua's body? Heb. 10:10.
6. Are we sanctified through the word of truth? John 17:17.
7. Must one be born of the water to be sanctified? Eph. 5:26; John 3:5.
8. What did Yahvah instruct Moses and Aaron to tell the children of Israel to do in order to become holy? Lev. 11:44.



Statement No. 11, "That prayer and anointing will heal the sick."
Scripture Reading: 1 Cor. 12:1-11, 28-31. Memory Verse: Jas. 5:15

1. If we are sick what should we do? Jas. 5:14-16.
2. Do we have a definite promise that we shall lay hands on the sick and THEY SHALL RECOVER? Mark 16:17,18.
3. Do we have a record that divers (different) kinds of diseases were healed through the ministry of the Son of Yahvah? Matt. 4:23,24.
4. How about the dreaded disease, "leprosy," was it healed through the ministry of the Messiah? Luke 17:12-19.
5. What wonderful record do we find of healing through the ministry of Peter and John? Acts 3:1-12.
6. Do the Scriptures speak of SPECIAL MIRACLES being wrought by the hands of Paul? How? Acts 19:11,12.
7. Did the early assembly pray for a manifestation of Yahvah's healing power? Acts 4:24,29-31.
8. Is healing one of the gifts of the Spirit and a spiritual manifestation of the Spirit? 1 Cor. 12:1,4,7,9.
9. Where did Yahvah put these gifts and what are some of them? 1 Cor. 12:28.
10. Do you think that everyone will have the same gift? Verses 11, 29-30.
11. Did David thank Yahvah for His healing power? Psa. 103:1-3.



Statement No. 12. "That the passover which consists of unleavened bread and the fruit of the vine (grape juice), is to be observed annually in honor of our Saviour's death, in the beginning (dark part) of the 14th of Abib."

Statement No. 13. "That according to the example of our Saviour, we ought to wash one another's feet."

Reading Lesson: 1 Cor. 11:23-34. Memory Verse: John 13:14.

Statement No. 14. "That the seventh day of the week should be observed from evening to evening as Yahvah's Sabbath."

Scripture Reading: Heb. 4:1-10. Memory Verse: Lev. 23:32.

1. What did the Creator do to the SEVENTH DAY that He did to no other day, and when? Gen. 2:1-3.
2. Do we have any record where the seventh day was called the SABBATH and that Israel rested (some of them) on the seventh day BEFORE the Ten Commandments were recorded on STONE at Mt. Sinai? Ex. 16:26-30; Ch. 19.
3. Is the SEVENTH DAY man's day? What command was given concerning it? Ex. 20:8-10.
4. What did Yahvah do on the SEVENTH DAY, and what did He do to it? Ex. 20:11.
5. Did the Sabbath commandment apply to anyone else besides Israel? Ex. 20:10; Isa. 56:6.
6. Did Sabbath breaking bring down the wrath of Yahvah upon Israel? Neh. 13:17-22.
7. What is the Sabbath declared to be? Ezek. 20:12,20.
8. What was the attitude of some of the Israelites toward the Sabbath? Ezek. 20:16,21.
9. What happened to Jerusalem because Israel refused to keep the Sabbath? Jer. 17:21-27.
10. Are these things written for our examples? Rom. 15:4; 1 Cor. 10:6,11; Heb. 4:11.
11. Did Yahvahshua observe the Sabbath? Luke 4:16,31.
12. On one occasion what did the Messiah call one who accused Him of Sabbath breaking? Luke 13:14,15.
13. Did the disciples continue to observe the Sabbath "according to the commandments," even after our Saviour's death? Luke 23:56.
14. On what day were the disciples to pray that they would not have to take their flight from Jerusalem, and about what year was this? Matt. 24:20.
15. Did the early assembly continue to keep the Sabbath AFTER the Messiah ascended to heaven? Acts 13:14,42,44; 16:13; 17:2; 18:4. Notice the FACTS, that "Gentiles" also were keeping the Sabbath, and they not only met in the synagogues but out on the river side. Also Paul met with them EVERY SABBATH. It was his manner to do so. He said follow him. 1 Cor. 11:1.
16. Does this Sabbath day of rest still REMAIN with us? Heb. 4:4,9. The word "rest" in this verse is from the Greek "sabbatismos," meaning the keeping of the Sabbath.
17. Who was the Sabbath made for? Mark 2:27,28.
18. What does Isaiah say about Sabbath keeping? Isa. 58:13,14.



Statement No. 15. "That the paying of tithe should be practiced by Yahvah's children."

Scripture Reading: Heb. 7:1-9. Memory Verse: Mal. 3:10

1. Do we have proof that tithing (paying the tenth) practiced before Moses was born and the Levitical laws instituted? Gen. 14:18-20; Ex. 2. Note: By comparing the marginal dates of Ex. 2 and Gen. 14, we find that Abraham paid a "tithe of ALL," 268 years before Moses was born.
2. Is there a record of anyone else paying tithe of ALL before Moses was born? Gen. 28:22.
3. Some may say, "I am not going to pay tithe, or I am not going to give my tithe to so and so." Is this the right attitude? Who does the tithe belong to? Lev. 27:30. Note carefully, it is "YAHVAH'S." See verses 31,32.
4. To whom was the tithe of Yahvah paid, and for what purpose? Num. 18:21,24; Neh. 12:44; 13:5.
5. Is there mention made of another tithe besides the tenth which all Israel were to pay? Num. 18:26,28; Neh. 10:37,38; Deut. 14:28,29; 26:12,13.
6. May we rob or steal from someone other than man? Mal. 3:8-10.
7. Did our Saviour teach tithe paying in the New Testament? Matt. 23:23.
8. Even though Paul at times, for certain reasons, did not care to receive support from the assemblies, or flocks, to preach the message, what illustration did he give to prove that ministers should be supported by the flocks? 1 Cor. 9:6-15.
9. Even though some of the assemblies were in great trial of affliction and deep poverty, did this stop them from doing their best toward Yahvah's service? 2 Cor. 8:1-4. But what did they do first? Verse 5.
10. How are we expected to give? 2 Cor. 8:10-15; 9:7.
11. Even though the Messiah did not become a priest according to the Levitical priesthood, isn't it true that He became a Priest after the order of the Melchisedec priesthood, a much older order into which Abraham paid the tenth of ALL? Heb. 7:4-15.

Note: Today we have found that tithing was practiced before Moses was born and the Levitical laws given, also that the Levitical law commanded tithing, and that the Messiah taught tithing. We found that only 397 years before Yahvahshua was born, Malachi spoke of those who failed to pay tithe, as robbing the Elohim or Mighty One. Last we found that Paul made it plain to the Hebrews that the Messiah was a Priest after an older order, the Melchisedec priesthood, into which Abraham paid a tenth of ALL.



Statement No. 16. "That all carnal warfare is condemned."

Scripture Reading: Rev. 19:11-21. Memory Verse: 2 Cor. 10:4

1. What does the 6th commandment teach us? Ex. 20:13.
2. Can you harmonize the instructions in the following verses with the 6th commandment? Deut. 19:15-21; 21:18-23.
3. How do you explain the 6th commandment written by the finger of Yahvah on tables of stone with His instructions, in Deut. 3:1-6?
4. Would you say that the war (battle) described in 1 Chron. 5:19-22

6. carnal?

5. How can what we have studied so far be made to harmonize with what is called the GOLDEN RULE "LOVE THY NEIGHBOR AS THYSELF?" Matt. 22:39; Rom. 13:9, last part.
6. Did the Golden Rule "Love thy Neighbor as thyself" originate with the Messiah, or did the same one (Yahvah) who gave the 6th commandment to Israel, GIVE them the Golden Rule also? Lev. 19:18.
7. What instructions did the Messiah give when one sought to defend Him by cutting off the ear of the high priest's servant with a sword? Matt. 26:51,52.
8. Did the Saviour ever use anything else except WORDS OF POWER to accomplish the will of Yahvah? Would you say His actions were CARNAL in this case? John 2:13-16.
9. What are some of the things "classified" as CARNAL, according to the Scripture? 1 Cor. 3:1-5.
10. What kind of weapons are the SAINTS to use in OUR WARFARE to win Eternal Life? 2 Cor. 10:3-5; Eph. 6:11-17.
11. Will the SAINTS, under the leadership of Yahvahshua ever MAKE WAR against the enemy in the future? Will this be a CARNAL WAR? Rev. 19:11-21; 17:14.

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Statement No. 17. "That the law of clean and unclean is still to be observed and taught."

Scripture Reading: 1 Tim. 4:1-6. Memory Verse: Isa. 52:11

1. Does verse 4 include all kinds of creatures? 1 Tim. 4:4.
2. What creatures should be received with thanksgiving and prayer? Verse 5.
3. Does verse 3 tell us it was the creatures which were "created to be received with thanksgiving of them which believe and know the truth?"
4. Does the "truth" (or Word) tell us what was created to be eaten? Lev. 11:2,3,9.
5. Were there things created which were not to be eaten? Lev. 11:4-7.
6. Did Yahvah create all things to be eaten? Deut. 14:1-3.
7. When was the distinction made between the clean and unclean? Gen. 7:2,3.
8. Was the distinction made BY YAHVAH during Noah's days before the flood? Gen. 7:1,4.
9. How many of the clean and unclean were taken into the ark? Gen. 7:2,3.
10. Why did Yahvah command Noah to take them into the ark? Gen. 6:19,20.
11. What will happen to those who eat the abominable things? Isa. 66:15-17.
12. If all unclean creatures were cleansed, what did John see in 96 A.D.? Rev. 18:2.
13. What creatures shall we eat? 1 Tim. 4:5.
14. Is it alright to eat any creature we wish if we pray before eating? 2 Kings 6:28,29.

15. Does Titus 1:15 mean every creature is to be eaten, or that ALL THINGS ARE PURE? If so, is it all right to drink liquor, use tobacco, or eat any of the unclean creatures as the buzzard, dog, cat, snake, snail, mouse, bat, swine, mule, horse, or whatever we choose? Please remember 2 Tim. 2:15 and you will not be ashamed.

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Statement No. 18: "That the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco and any habit-forming drug, is condemned."

Scripture Reading: Gal. 5:16-21 Memory Verse: 1 Cor. 3:17.

1. Can a drunkard get into the Kingdom of Yahvah? How? 1 Cor. 6:9-11.
2. Will you not honestly and fairly admit that the use of snuff and tobacco is a filthy habit? Does the Bible condemn filthiness? 2 Cor. 7:1; Eph. 5:4; Rev. 22:11.
3. What is said of those who practice uncleanness? Col. 3:5; Gal. 5:19, 21.
4. Should a saint have an agreement with (be bound to) things that are unclean (filthy)? What is said of unclean persons? 2 Cor. 6:16,17; Eph. 5:5,6.
5. According to Jude Verse 8 (last part), what are saints commanded to do?
6. IF we "contend for the faith" as Jude commanded, would we seek to live and teach a CLEAN, HOLY, SPOTLESS life in the Messiah. If so, how could we justify the use of liquor, tobacco, snuff or any habit-forming drug? Eph. 5:26,27; Rev. 19:7-9; Jude 24; 2 Cor. 5:17.
7. What does Yahvah think of those who defile (make foul or impure, tarnish, etc.) their temples (bodies) by use of tobacco or any habit forming drug (for we KNOW that the use of such, does exactly that)? 1 Cor. 3:16,17.
8. Can a child of Yahvah have the attitude of SOME, "I'll do just as I please with my body and it's no one's business? 1 Cor. 6:19,20.
9. If one is a drunkard, yet claims to be a brother (or saint), what instructions did Paul give concerning such? 1 Cor. 5:9-13.
10. In regards to what will and will not enter the New Jerusalem, what is said of things that defile? Rev. 21:23-27.
11. Finally, what is said of wine and its effect on those who drink it? Prov. 20:1; 23:29-33.

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Statement No. 19. "That the perfection and continuity of the law of Yahvah, the Ten Commandments, should be taught."

Scripture Reading: Ex. 20:3-17 Memory Verse: Matt. 5:17.

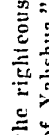
1. Do the Scriptures speak of the LAW OF YAHVAH? Rom. 8:7.
2. What did the "inward man" teach Paul to delight in? Rom. 7:22.
3. Do we have any proof that at least one of the laws Paul discussed in these chapters referred to the LAW OF YAHVAH, the Ten Commandments? Rom. 7:7. Note: It is the Ten Commandment law

Statement No. 21. "That the kingdom of Yahvah will be established under the leadership and in the person of Yahshua the Messiah on the throne of David at Jerusalem during the restitution of all things or during the one thousand year reign of the Saviour on earth, beginning at the second coming of Yahshua."
 Statement No. 23. "That the saints shall inherit the earth and will reign with the Saviour on earth during the millenium and through-out eternity."

Scripture Reading: Dan. 7:14-17. Memory Verse: Isa. 9:7.

1. According to the prayer the Saviour taught His disciples to pray, will the kingdom be in heaven or on earth? Matt. 6:10; 5:5.
2. What were the original boundaries of this promised land? Gen. 15:18.
3. Will possession of this land of promise be the seed of Abraham be only for a short time? Gen. 17:7,8.
4. Was this promise repeated unto Isaac, and why? Gen. 26:1-5.
5. Did Jacob receive the same promise? Gen. 28:10-15. Notice the expression "land and countries," not heaven, was the promise to Abraham, Isaac and Jacob.
6. Was this same promise made to the tribes of Israel, and on what conditions? 2 Kings 21:8; Deut. 8:6,7,19,20.
7. Did Israel obey? Deut. 9:12-16,23,27; Judges 2:1,2,11-23.
8. Did Abraham Isaac and Jacob receive the promised inheritance in their lifetime? Acts 7:1-5; Heb. 11:13.
9. Since we have learned that Israel broke the covenant of Yahvah, and that Abraham, Isaac and Jacob didn't receive their inheritance in their lifetime, did Yahvah lie? What did He do about it? Heb. 6:13-18; 8:6-8. Notice the NEW COVENANT was established upon "better promises."

10. To whom were the "promises made?" Gal. 3:16.
11. Since the above verse makes it clear that the promises—made to Abraham must be inherited through the promised "seed" (not seeds), was the Messiah this for fleshly Israel only, or for those of other nations also? Gal. 3:8,14,16,29; Gen. 12:3; Rom. 4:9-14.
12. What better promises did Yahvah make under terms and conditions of the NEW COVENANT? Matt. 5:5; 6:10; Luke 1:32,33; 2 Pet. 3:13.
13. When will this phase of the New Covenant be fulfilled? Acts 3:20,21; Rev. 20:6; 5:9,10.
14. Where will the thousand year reign of the Saviour be, in heaven or on earth? Matt 25:31; Isa 9:6,7; Luke 1:32,33; Rev. 5:10.
15. Does this harmonize with the prophecies of Daniel? Dan. 2:35; 7:13,14,18,21,22,27; see also Psa. 2:8; 115:16.
16. What does John tell us about the new earth, its condition, and of the new Jerusalem (Yah-ru-sha-lom, Yahvah's city of peace)? Did He see Jerusalem going UP or coming DOWN? Rev. 21:1-5.



Statement No. 22. "That the righteous are resurrected and rewarded at the second coming of Yahshua."
 Scripture Reading: 1 Thess. 4:11-18. Memory Verse: 2 Tim. 4:1.

4. which said, "Thou shalt not covet." Ex. 20:17.
5. Just what do the Ten Commandments teach us? Ex. 20:3-17. Notice carefully, do either of these commandments say anything about circumcision, meats, drinks, stoning people to death or animal sacrifices?
6. Who wrote the Ten Commandments, what did He write with, and on what were they written? Ex. 31:18; 32:15,16.
7. When Moses saw the Israelites dancing around the golden calf what did he do with the tables of stone? Ex. 32:19.
8. Some say that Moses wrote the second set of Ten Commandments, is this so? Ex. 34:1-5; Deut. 10:2,4.
9. Where were the tables of stone (not stones), hewn stone or whole stones? and verse 2, last part. "And thou shalt put them in the ark."
10. Did the Saviour teach the observance of the Ten Commandments? Matt. 19:16-19.
11. What does the Scriptures say sin is? 1 John 3:4.
12. Can we be saved or justified by the law? What is the law for? Rom. 3:20; Jas. 1:23-25.
13. What about those who say they keep part of the law, yet do not want to obey all of it? Jas. 2:9-11.
14. In what way does Paul show the Ten Commandment law condemned sin in his day? Rom. 13:9; 1 Tim. 1:9,10.



Statement No. 20. "That the return of Yahshua will be literal, perceivable to the eye, personal and is impending."

Scripture Reading: Matt. 24:27-44. Memory Verse: Acts 1:11

1. Do we have proof that the Saviour will come back to earth as He went away, and that we shall SEE HIM? Acts 1:9-11.
2. Do the Scriptures make it clear that we shall actually see Yahshua when He comes back the second time? Matt. 24:27-30.
3. Can we see visible signs of the Saviour's soon coming? Matt. 24:37-39.
4. In answer to the two questions, "What shall be the sign of Thy coming, and of the end of the world," did the Messiah foretell signs that we can see today? Matt. 24:3,7,8.
5. What signs described in the following verses cause us to KNOW that the return of the Messiah is NEAR? Luke 17:28-30.
6. Will only a FEW professed believers see Yahvahshua when he comes? Rev. 1:7.
7. Can you name other SURE SIGNS of our Saviour's SOON RETURN? Luke 21:24-27.
8. When we see ALL these things coming to pass, what are we to do? What warning did the Messiah give? Luke 21:28-36.
9. Do we have scriptural proof that people would scoff, scorn and "make light of" the message of our Redeemer's soon return? 2 Pet. 3:3,4.
10. How did Jude describe the actions of some people and what will befall them at our Saviour's return? Jude verses 14-19.

1. Do the Scriptures make it plain that the righteous (dead and living) will get their reward at the appearing of the Messiah? 2 Tim. 4:1.
2. Did Paul make it clear to the Thessalonians that the righteous dead and the righteous living will be changed and begin to reign with the Messiah when He comes? 1 Thess. 4:13-18.
3. What was Paul's desire concerning the condition of our bodies when the Saviour comes? 1 Thess. 5:23; 3:13; Col. 1:22.
4. Does Daniel speak of those who are resurrected to everlasting life? Dan. 12:2,3.
5. Did Isaiah make a statement showing his faith in a resurrection? Isa. 26:19-21.
6. Did the saints of OLD prove their faith in the glorious resurrection that was, or is to come? Heb. 11:35.
7. Did Martha KNOW THE TRUTH as to when the righteous would be resurrected? Did her view agree with the Messiah's? John 11:23,24; 6:37-40.
8. Where are the righteous dead at the Messiah's coming? John 5:28,29.
9. Do the Scriptures speak of a resurrection of the JUST? Luke 14:14; Acts 24:14,15.
10. Do we have further proof that the righteous will come forth in the first resurrection? Where will they reign during the thousand years? Rev. 20:4-6; 5:9,10.



Statement No. 24. "That the dead are unconscious."

- Scripture Reading: Eccl. 9:1-6 Memory Verse: Eccl. 9:5
1. Will we have more, or know more, after we are dead, as some teach, than while we are alive? Eccl. 9:5,6.
 2. Will the dead be "conscious" in the grave, according to Psa. 6:5?
 3. How did Moses describe man's condition in death? Could he be conscious? Gen. 3:19.
 4. What did Yahvah put in man to make him a living being? Was it immortal? Gen. 2:7.
 5. If the breath of life is "the soul," and immortal as some contend, isn't it a fact that other creatures have the same breath of life? Gen. 6:17; 7:21,22; Eccl. 3:19,20; 12:7.
 6. Can we find any scriptural examples that will help us to understand what constitutes the soul of man or other creatures? Lev. 22:11, Ex. 1:5; Josh. 10:37; Isa. 53:12; 1 Pet. 2:24.
 7. Did the Messiah actually die as most everyone believes, or did just part of Him die for our sins? What part died and went to the grave or tomb, and for how long? John 3:16; 1 Cor. 15:2,4; Acts 2:31; Matt. 12:40.
 8. Can the soul die? Ezek. 18:4.
 9. Since the soul does die, how many souls are subject to death? Rom. 3:23; 5:14; 6:23; Heb. 9:27.
 10. Though we go back to the dust of the earth at death, do we have a hope of living again? Job 14:13,14; 19:25,26; 1 Cor. 15:42-57.
 11. To whom is immortality and eternal life given? Rom. 2:7.

Statement No. 25. "That the wicked dead are resurrected to final judgment, and not to a second trial or chance."

Scripture Reading: 2 Pet. 2:1-9. Memory Verse: Rev. 20:15.

1. Do these verses teach that the wicked dead are resurrected to a second trial or chance? John 5:28,29; Dan. 12:2.
2. Does the Bible tell us that there shall be a resurrection of the unjust? Acts 24:15.
3. Since there will be a resurrection of the unjust, will they be given another chance, according to 2 Pet. 2:9?
4. If we fail to repent will we get another chance later? Luke 13:3,5.
5. After revealing that the saints will be in the first resurrection, how about the rest of the dead (the wicked dead)? Rev. 20:5.
6. If our names are not found in the Book of Life may we expect to receive another trial or chance according to this verse? Rev. 20:15.
7. Will the fearful, unbelieving and abominable, murderers, whoremongers, sorcerers, idolaters and ALL LIARS be saved in the age to come? Rev. 21:8.
8. Is it Yahvah's plan for us to "live the life" in this present age, or should we wait until the next age? Titus 2:11,12.
9. Did the Creator make an example of Sodom and Gomorrah to show how He will finally save ALL the WICKED, or give them another chance, as some teach? Jude 7,14,15; 2 Pet. 2:6.
10. Will the wicked continue to live with the righteous and be taught, in the age to come? Matt. 13:47-50; Luke 13:28,29; Rev. 22:14,15.



Statement No. 26. "That the wicked will be eternally destroyed."

Scripture Reading: 2 Thess. 1:1-9. Memory Verse: Rev. 21:8.

1. Who only will obtain eternal life, and how, according to Rom. 2:7?
2. Does the broad way lead to a place where the wicked will be tormented eternally? Matt. 7:13. (Note carefully, this verse says, "leadeth to destruction.")
3. Unto what did the Messiah compare the destruction of the wicked? Matt. 13:24-30.
4. What other illustration did Yahvahshua give concerning the destruction of the wicked? Mark 9:43-48. (Note: Hell, in these verses, is from the Greek word "Gehenna" a form of the Hebrew Gehinnom, meaning the valley of Hinnom (Neh. 11:30; Josh. 15:8) south of Jerusalem, the scene of Molech worship, the place into which the Jews cast all manner of refuse and the bodies of animals and criminals. To prevent infection, great fires were kept always burning (not quenched) and the place became the type or symbol of the place of future punishment of the wicked. Cyc. Concordance, Oxford Bible. Note "their worm dieth not, but where the maggots (on the outer fringes of the fire) dieth not" is the correct rendering in the verses).
5. What did the Saviour teach would happen to those who fail to repent? Did he teach they would be tormented eternally? Luke 13:3,5.

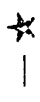
6. I have proof that the wicked's punishment or reward will be everlasting, i.e., final destruction? Matt. 25:41,46. (Note carefully this says everlasting punishment, not everlasting punishing. In other words the wicked will be eternally destroyed).
7. Can we read in the Bible that the reward of the wicked will be everlasting destruction? 2 Thess. 1:7-9.
8. Just because the Bible speaks of the wicked being cast into everlasting fire, does it mean that such place is burning now, and will throughout eternity? Jude 7; 2 Pet. 2:6; Jer. 17:27.
9. When the Bible speaks of the devil being cast into "the lake of fire" and "shall be tormented day and night for ever and ever," does FOR EVER always mean ETERNALLY? Rev. 20:10; Jonah 2:6; Ex. 21:6.
10. When the devil and all whose names are not found in the Book of Life are cast into the lake of fire, what will become of them? Does the Bible call this the second life or what? Rev. 20:9,14,15; 21:8; Heb. 2:14; Rom. 6:23.
11. Does HELL always mean hell fire, or a place of everlasting fire? Acts 2:31; Jonah 2:6.
12. How else is the destruction of the wicked described? Mai. 4:1-3; Psa. 37:20.



Statement No. 27, That the seven last plagues are literal, and will fall at the conclusion of this age.

- Scripture Reading: Rev. 15. Memory Verse: Rev. 16:1
1. How many angels did John see, and what description did he give of these angelic beings who will be in charge of Yahvah's FINAL WRATH poured out on the earth? Rev. 15:6.
 4. What instructions were, or will be given to the SEVEN angels? These were FULL OF WHAT? Verse 7.
 3. Are there indications that the TEMPLE SERVICE in heaven will not be carried on in heaven as usual during the OUT-POURING of the SEVEN LAST PLAGUES? Verse 8.
 4. What instructions were, or will be given to the SEVEN angels? Yahvah's WRATH will be Poured OUT UPON WHAT? Rev. 16:1.
 5. The first plague will consist of what, and whom will it affect? Verse 2.
 6. The second angel will pour out his plague where, and what will be the result? Verse 3.
 7. What places and sources of water will be affected by the third plague? Verse 4.
 8. How will the angel of the water feel? Will this angel feel that these people are getting their just dues? Verses 5-7.
 9. The fourth plague is poured out where? Will the people begin repenting, or what will be their reaction? Verses 8,9.
 10. Will the seat (headquarters) of the beast (Rev. 17:8,9,18) come under Yahvah's vengeance and wrath of the fifth plague, and just what will be the reactions of such people? Verses 10,11.

11. What never will be affected by the sixth plague as if source of water supply being melted by the increased heat of the sun by the fourth plague? Verse 12, Isa. 30:25,26. (Note: The Euphrates water is supplied largely by snow melting in the mountains of northern Syria.)
12. By the time the sixth plague is poured out, how did John describe the actions of the demon possessed powers or kingdoms of this world? Rev. 16:13,14.
13. If we do not want to be exposed to the wrath of Yahvah during this time, what admonition is given? Verse 15.
14. What is the Hebrew name of the place where wicked nations will be gathered, and what will be the result when the seventh plague is poured out? Verses 16-21; Ezek. 38:21-23.
15. What proof do we have that these plagues will be just as real and literal as those that fell on Egypt? Rom. 15:4; 1 Cor. 10:3,11.



SPECIAL STUDIES ON OTHER SUBJECTS
NO. 28: THE RICH MAN AND LAZARUS

Scripture Reading: Luke 16:19-31 Memory Verse: Luke 16:31

1. Is there any way of proving that the statements concerning the rich man and Lazarus were a "parable"? Luke 16:1,14; Matt. 13:34. (In Luke the Pharisees are mentioned, which is proof that Yahvahshua was speaking to the multitudes. So please remember Matt. 13:34).
2. What was said to be the condition of the "rich man"? Luke 16:19.
3. How about Lazarus? Verses 20,21.
4. What happened to the beggar, and what did they do with him? Verse 22, first part.
5. Would it be possible for an actual man named Lazarus to be carried into the bosom of an actual man named Abraham? Any reasonable minded person knows that is NOT possible.
6. How could an actual man get into the bosom of Abraham? Where is Abraham? Gen. 25:8-11; Eccl. 3:20; Ch. 9:5,6; John 3:13: These Scriptures, together with the above, should be proof enough that the "rich man and Lazarus" is a parable.
7. What happened to the rich man? Verse 22, last part.
8. What does verse 23 say about him? ("He lifted up his eyes," from where? ANSWER: Hell, hades or the grave. The word "hell" in this verse is from the same Greek word "hades" as in Acts 2:31 which speaks about our Saviour's soul not being left in hell (hades or grave). Who would contend that the Messiah went to hell fire? There is no dodging or getting around the facts in these verses, they are from the same Greek word, and mean the same. What ever one means, the other means the same).
9. Here are some questions for the class to answer: What part of the rich man (or any other man) died? What part was buried? What part does a man see with?
10. What else did the rich man do? Verse 24. Please note these facts.

The part that died, was the part that was buried, and the part that could see and the part that contained the tongue, which did the talking. Where were all these parts, in the body or in that immortal soul or breath of life that we hear so much about? **THINK IT OVER!** Can a person see, talk and beg for water in the grave or hades? **NO!** not literally, but parabolically, yes. So the whole matter about the "rich man and Lazarus" boils down to this: just what is the "rich man and Lazarus" a parable of? Before answering, let us look at the lesson again.



NO. 29: THE RICH MAN AND LAZARUS (continued)

Scripture Reading: Acts 2:22-31. Memory Verse: Acts 2:31

1. If, as shown in the previous study, the lesson of the "rich man and Lazarus" was a parable, what was the rich man a parable of? What about the crumbs, the dogs, Abraham's bosom, hell, torments, the flames, the great gulf, and the five brethren? Class discussion.

2. Could the rich man symbolize the Pharisee sect (denomination) of the Jews that rejected the Messiah, bringing their kingdom to desolation, darkness and destruction? Luke 16:19; 12:1; Matt. 16:11,12; Matt. 21:44-46; 23:38; 27:25; Luke 21:24.

3. Is it possible that Lazarus full of sores, and the dogs that licked his sores, symbolize the Gentile nations that were "without hope, without Yahvah in the world," who desired to eat of the crumbs (the Glad Tidings) that fell from the rich man's table, the Pharisee sect, but they would not give it to them? Luke 16:20,21; Mark 7:27,28; Matt. 15:26,27; Eph. 2:11,12.

4. Is it not a fact that the Gentile nations had to die (to sin) in order to be grafted into Abraham's bosom or the Abrahamic promises? Luke 16:22; Rom. 11:12,17,24; Gal. 3:8,14,16,29.

5. Hell, hades, or grave, in this parable, with its torments and flames, symbolize the darkness, destruction, torments and wrath that has been upon the Jewish nation ever since they rejected the Messiah. Luke 16:23; 21:24; Matt. 27:35; 23:38. (Note: In what is called A. D. 70, a million Jews died in Jerusalem. In 135 A. D. half a million more died, and they have suffered until this day. Seven million were said to have died in the last war.)

6. Water to cool the rich man's tongue, is a symbol of the refreshing and comforting work of the Holy Spirit working through the TRUE BELIEVERS in bringing the message of salvation, love, joy, peace and comfort to any and ALL nations that will accept it. Luke 16:24; Matt. 11:28-30; John 4:10-15; 7:37-39; Acts 10:34,35; Rev. 22:17.

7. The rich man who received "good things" in his lifetime, like Lazarus the evil things. was typical of the riches and blessings of the Pharisee rich Jewish nation that had failed to share the blessings (even a crumb of the truth) with Lazarus, or the Gentile nations, who desired to be fed even a crumb (of the truth) from the rich man's table. Luke 16:25,21; Matt. 15:26,27; Mark 7:26-28; 21:41-45; 23:13.

8. The expression "but now he (Lazarus) is comforted, and thou (the rich man) art tormented" is symbolic of the blessings received by Lazarus or those of all nations in the body of the Messiah, while the Jewish nation as a whole has suffered torments and destructions under the wrath of Yahvah because they said, "His blood be on us, and on our children." Matt. 27:25; Eph. 2:16-22; 3:6,8.

9. The "great gulf" was symbolic of the "middle wall of partition" between the Jews and Gentiles, but which was abolished by our Saviour's death. Luke 16:26; Eph. 2:11-16.

10. The "five brethren" was symbolic of the other five sects of the Jewish nation, i.e., the Sadducees, Essenes, Herodians, Zealots and Assassins. The sixth of the brethren or Jewish sects was the Pharisees symbolized as "the rich man," condemned more than any other Jewish sect of the New Testament. Luke 16:19; Matt. 23; 19:22,23.



NO. 30: THE HUNDRED FORTY-FOUR THOUSAND

Scripture Reading: Rev. 7:1-9. Memory Verse: Rev. 14:1

1. Many denominations, sects, associations and individuals today claim to be the hundred forty-four thousand. But what are the saints really said to be in the end of this harvest age? Rev. 12:17. (Note the expression "remnant of her seed.")

2. The Bible plainly states the hundred forty-four thousand were what? Rev. 14:4. ("Being the firstfruits unto Yahvah and the Lamb.")

3. Can we find a Bible example of what is meant by firstfruits? Rom. 16:5. (Firstfruits means the first gathering of the produce of the season or harvest, therefore, "firstfruits of Achaia unto the Messiah," meant they were the first to accept the Messiah in those parts.)

4. Would it not be clear from this example that the hundred forty-four thousand were the first to accept the Messiah in the beginning of this great harvest age? Did they acknowledge the Name? Rev. 14:1-3.

5. Were they ever defiled with women, that is, present day man-made churches? Just what is said of the kind of lives they lived? Rev. 14:4,5.

6. Is it not made clear that the hundred forty-four thousand were selected from the 12 fleshly tribes of Israel in the days of the Messiah and the apostles? Rev. 7:1-8.

7. ...e think the twelve tribes did not exist in the days of the apostles, but did not James write to the 12 tribes and classify them as firstfruits? Jas. 1:1,2,18.
8. Did not Paul speak of 12 tribes, instantly serving Yahvah day and night, in his day? Acts 26:7.
9. Did John the baptist and Peter preach to ALL Israel, i.e., ALL 12 tribes, and make it clear that they were the first to hear the New Testament message? Acts 2:36; 3:12,25,26; 4:10; 13:24,46.
10. Was Paul classified among those of the first fruits of the Spirit? Rom. 8:23.
11. What else is said of the kind of life these Israelites as firstfruits lived? Luke 1:5,6; John 1:47.



NO. 31: THE NEW COVENANT OR TESTAMENT

Scripture Reading: Heb. 8. Memory Verse: Heb. 8:12

1. Is there a way of knowing just what the Old Testament or covenant consisted of? Heb. 9:1,10.
2. When was the first covenant made, who was its mediator and what was used to seal it? Heb. 9:18,21.
3. Was this first covenant or Levitical, sacrificial system perfect? Heb. 8:7; 7:11-19; 10:1-8.
4. Did the Messiah die to abolish this first will, testament or covenant of shadows and types, and establish the perfect new testament? Heb. 8:7; 9:11-15; 10:9,10,19,20; 7:22,24,27; 10:14.
5. Did Paul not make it clear that this New Testament was one spoken of in Jer. 31:31-34? Heb. 8:8,13.
6. Isn't it a fact when we drink the fruit of the vine at Passover service, that by this act we acknowledge the Messiah as Mediator of the New Testament which He sealed with His own blood? Luke 22:20; 1 Cor. 11:25, 1 Tim. 2:5; Heb. 12:24; 13:20.
7. On what condition did Yahvah promise the land of Canaan under the old covenant? 2 Kings 21:8.
8. Was the New Testament established on better promises? What are they? Heb. 8:6; Jas. 2:5; 2 Pet. 3:13; Rev. 5:9,10.
9. After the hundred forty-four thousand as firstfruits (as studied in the previous lesson) had been selected from the 12 fleshly tribes of Israel, what work started then, according to the New Testament? Rev. 7:9; Acts 10:34,35; Eph. 2:11-16; Rom. 10:12,13; Rev. 22:17.
10. Under the terms of the New Testament, do we have to carry the Ten Commandments around in the ark of the covenant, or where and how? Heb. 8:10; 10:16,17; Rom. 2:13-15.



NO. 32: WOMEN PREACHERS

Scriptures Reading: 1 Tim. 2 Memory Verse: 1 Tim. 2:12.

1. Was the woman originally created to be BOSS, or what? Gen. 2:18,20. (A helper to suit him, Moffat's version).
2. Who is to rule over the household? Gen. 3:16.
3. Though Israel was governed by 12 and 70 men according to Yahvah's plan, were the women permitted to speak or prophesy? Ex. 18:21; Num. 1:44; 11:25; Ex. 15:20.
4. Though Deborah (a woman), because of Israel's wickedness, at one time judged or counseled Israel as a prophetess, did she seek to take man's place, or did she work as a MOTHER in Israel? Judges 4:4,5; 5:7.
5. In the song of Deborah and Barak, who is stated as the one to "lead thy captivity captive"? Judges 5:12. See Heb. 11:32.
6. What does the Scriptures say concerning women rule? Isa. 3:12.
7. In choosing those whom He desired to be leaders, did the Messiah follow the ancient plan of the congregation of Yahvah in Israel, i.e., did He choose 12 and 70 men, or were some of them women? Matt. 10:1-3; Luke 10:1.
8. Do you think the Saviour chose only MEN as leaders because of His disrespect for women's place in Yahvah's plan, or could they still continue to speak in their proper place or order? Luke 2:36, 37; Acts 21:8,9; 2:17. (Daughters were among others who could and did prophesy).
9. When the twelve apostles as directed by the Holy Spirit desired to choose business leaders, were they women? Acts 6:1-6.
10. In the certain women desired to interfere or interrupt the service in the Corinthian Assembly, what did Paul advise them to do? 1 Cor. 14:34,35.
11. Who is head according to Paul, and in what order or place may women do work in Yahvah's plan? 1 Cor. 11:1-3; 1 Tim. 2:11,12.
12. Does this mean that women cannot speak, sing, talk or teach in Yahvahshua's service? What are the titles given to women? Rom. 16:1; Phil. 4:3; Titus 2:3-5.



NO. 33: SHOULD WE KEEP THE FEAST OF, AND ACCORDING TO LEV. 23?

- Scripture Reading: Lev. 23:4-16 Memory Verse: 1 Cor. 11:26.
1. How was the Passover of Lev. 23:5 observed? Ex. 12:3-8.
 2. How did they observe the Feast of Unleavened Bread? Lev. 23:6-8; Num. 28:17-24.
 3. How did they keep the 50th day or Pentecost? Lev. 23:15-20.
 4. What was done on the 1st day of the seventh month? Ch. 23:15-25.
 5. On the tenth day of the seventh month, which was the day of atonement, what did they do? Ch. 23:27-32.
 6. How was the Feast of Tabernacles observed according to Lev. 23:33-36?
 7. Does the Scriptures tell us plainly what these feast days were instituted for? Ch. 23:37.

The Constitution of The Assembly of Yahvah

ARTICLE I. THE BODY

Section 1. This body of disciples, made up of faithful individuals whom Yahvah has seen fit or hereafter shall see fit to add unto it, and who keep the commandments of Yahvah and the faith of Yahvahshua as upheld in this Constitution, shall be known by the inspired name, The ASSEMBLY OF YAHVAH.

Section 2. This body shall retain the apostolic form of the primitive Assembly and shall consist of

- The Twelve
- The Seven
- The Elders
- The Overseers
- The Seventy
- The Helpers
- The Members

and shall be constituted, organized, governed, and each member and group shall function in the organization as hereinafter provided in this constitution.

ARTICLE II. GOVERNMENT AND ORGANIZATION

Section 1. The government of the body of the Assembly of Yahvah shall in all cases be apostolic, according to the records given in the Scriptures, the Messiah being the supreme governor over the body, of which the Head. All members of the Assembly, in whatever capacity laboring, shall be obedient to those who rule over them, according to the Scriptures. Local assemblies, where organized, being composed of the various members as a body with its Elders, shall be governed according to the Scriptures and in harmony with the faith of the Assembly at large and obedient to the government thereof.

Section 2. All members of the Assembly of Yahvah selected to any office or position in the body shall be otherwise qualified and eligible for the position or office, and those charged with the selection shall do so after fasting and prayer. Unless otherwise provided, each person so selected and accepting appointment to any office shall hold the office for so long as that person shall remain faithful to the doctrines of the Assembly of Yahvah as in this Constitution promulgated and be able and willing to perform the duties thereof; provided, however, that any office, once filled, shall be deemed vacated and a successor selected upon the death, resignation or removal of an incumbent for cause, which cause for all purposes in this Constitution shall mean failure to remain faithful to the doctrines of the Assembly of Yahvah as in this Constitution, or in Constitution as hereafter duly amended, promulgated and/or failure to perform the duties of office.

Section 3. The organization and membership of the various groups in the body, and their duties and powers, except as in this Constitution elsewhere expressly or impliedly enlarged or modified, are as follows:

(a) The TWELVE. The Twelve shall be made up of twelve Ordained Elders of the Assembly of Yahvah. The members of the temporary Board of Twelve, chosen by majority vote of the members of the Assembly of Yahvah in attendance at the 1956 camp meeting at its regular meeting place in Rains County, Texas, and any successors heretofore chosen by said Board, are hereby declared to be the Twelve. All business transacted by the Board of Twelve which requires a vote, shall be transacted by the affirmative vote of a majority of those present to constitute a quorum in the transaction of business, provided, however, any action which may be taken at a convened meeting may be taken without a meeting, if a consent in writing setting forth the action so taken or to be taken shall be signed by at least seven of said Board. Notice of time and place and of the business to be transacted shall be given to all members of the Twelve before any meeting, provided, however, actual attendance without notice shall constitute waiver of notice. Members of the Twelve shall vote or take any other action on any item of business coming before them only after giving due consideration of the same.

The Board of Twelve shall, in like manner as other business is conducted, have the power to remove from office any member of the Twelve, the Seven, Ordained Elders, or other officers for failure to remain faithful to the doctrines of the Assembly, or to perform the duties of office, or for misconduct, or for any other reason which hinders the progress of the Assembly. Removals shall be made, however, only upon resolution submitted for action by at least three members of the Board of Twelve, Seven, or Ordained Elders, which resolution shall be made only after a thorough investigation of complaints or reports made to said Board. Any person so removed shall have the right to appeal such removal to the Assembly Council, which Council shall handle such appeal as in this Constitution prescribes. Any complaint or report, shall be given due and careful consideration and shall be handled at the earliest possible date, in the best interest of both the Assembly and the person accused. All vacancies now existing or hereafter occurring in the membership of the Twelve shall be filled

by the remaining members; provided, however, that if the membership is or shall become less than seven, the Overseer shall select enough members from the Seven and/or Ordained Elders to constitute a quorum of seven to serve temporarily for the purpose of filling vacancies with permanent members, or for the conduct of any other business whatsoever to be conducted by the Twelve, in all matters requiring joint action of the Twelve, the members shall be regarded and hereby are constituted a Board of Twelve.

Upon demand of majority of those present of the Twelve, vacancies shall be filled by lot.

The Twelve shall appoint from their own number a chairman and vice-chairman, who shall be known as and be the Overseer and Asst. Overseer, respectively, with duties as in this Constitution provided. The chairman or in his absence or unavailability to act, the vice-chairman, shall act as chairman of the Twelve, presiding at their assembled meetings, and in addition, preside at all general assemblies of the body and other assemblies wherein the Twelve shall participate. The Twelve may appoint such other officers and assistants of officers for the conducting of their business duties as they see fit.

A General Secretary shall be chosen by the Twelve, under supervision of the Twelve, who shall report to them at agreed intervals. He shall retain his office as long as the Twelve deem him qualified and faithful.

The General Secretary of the Twelve, and the Overseer of the Twelve, shall possess authority to sign all papers, credentials, licenses, and anything pertaining to business transacted by the Board of Twelve. In addition, the General Secretary shall record the minutes of all business conducted by the Board of Twelve, or, minutes of business wherein there is joint-action of the Board of Twelve and Seven, or minutes of the Assembly in general. Assistants may be appointed by the Twelve to assist the General Secretary if the needs require.

The Twelve shall have oversight of the body of believers as a whole, and supervise all councils for the discussion and decision of doctrine, and shall give themselves to prayer and the ministry of the Word.

(b) The SEVENTY. The Seventy shall be chosen, and vacancies occurring in their membership filled, by the Twelve from among the Ordained Elders of the Assembly of Yahvah in like manner as vacancies among the Twelve. The Seventy shall give themselves to the evangelistic ministry of

The Word according to the command of Yahvahshua. They shall also have voice in their deliberations relating to doctrine and changes in the Constitution of the body.

(c) The SEVEN. The Seven shall be chosen and all vacancies occurring in their membership filled by the Twelve from among the members of the Assembly of Yahvah. The members of the temporary Board of Seven, chosen by majority vote by the members of the Assembly of Yahvah in attendance at the 1956 camp meeting at its regular meeting place in Rains County, Texas, and any successors heretofore chosen by the Twelve, are hereby declared to be the Seven. They shall, as a Board of Seven, have charge of all business transactions and affairs of the Assembly of Yahvah having to do with acquisition, disposal, care, and management of all property, both real and personal, holding and managing such property in their individual names as trustees or acting as a Board of Directors of any corporations which may be formed for the purpose of conducting the business affairs of the Assembly. They shall by majority vote, with advice and approval of the Twelve, appoint a secretary and treasurer and such assistants as may be necessary or desirable, who may or may not be from their own number and who shall also act in such positions for the entire Assembly. The offices of secretary and treasurer may be held by one person. The treasurer shall be under bond, keeping an accurate account of all transactions passing through his or her hands and give reports as may from time to time be required to be given to the Seven, to the Twelve and to the Assembly as a whole.

The Seven shall appoint from their own number a chairman and vice-chairman. In all corporations formed for the acquisition and management and disposal of property as aforesaid, the chairman of the Seven, and in his absence the vice-chairman, shall perform all duties of the individual commonly designated as the president of a corporation and the secretary or his or her duly designated assistants shall perform all those duties commonly performed by the secretary and treasurer of a corporation. All business conducted by the Seven which requires a vote, except the choosing of a secretary and treasurer, shall be transacted by the affirmative vote of a majority of those present to constitute a quorum for the transaction of business; provided, however, any action which may be taken at a convened meeting may be taken without a meeting if a consent in writing setting forth the action so taken or to be taken shall be signed by at least four members of said Board of Seven. Notice of time and place and of business to be transacted shall be given to all members of the Seven before any meeting, provided, however, actual

attendance without notice shall constitute waiver thereof.

(d) The ELDERS. The Elders shall consist of the ministers chosen from among the membership of the Assembly of Yahvah as hereinafter provided. Those chosen by the Twelve shall perform their duties as Elders anywhere within the body where they may be. Those chosen by the local congregation shall function locally in the congregation wherein they are chosen. Elders shall be chosen and classified as follows:

(1) ORDAINED ELDERS. Ordained Elders shall be those selected, ordained and issued credentials as Elders of the Assembly of Yahvah by the Twelve from among the licensed Elders after at least one year's active service in the ministry as a licensed Elder, or upon meeting such requirements as may be provided in the by-laws.

(2) LICENSED ELDERS. Licensed Elders shall be those accepted into the ministry from among the members of the Assembly of Yahvah upon recommendation of an ordained Elder, one of the Seven, one of the Seventy, or one of the Twelve after thorough investigation both inside and outside the Assembly as to their character, ability to teach, and their faithfulness in the doctrine of the Assembly. They shall have had at least six months' experience as a local Elder or a licensed helper being licensed by the Twelve, or upon meeting such requirements as may be provided in the by-laws.

(3) LOCAL ELDERS. Local Elders shall be those chosen by the local congregation and ordained by one of the Ordained Elders, one of the Seven, the Seventy, or the Twelve to act as pastors over the flock.

All Elders shall give themselves to the ministry of the Word, and prepare according to their several talents and occasions provided for the advancement of the Truth. All Elders shall have a voice in the deliberations of councils affecting doctrine and amendments to the Constitution of the body.

(e) LICENSED HELPERS. The licensed Helpers shall consist of workers chosen by at least two members of the Twelve, the Seven, the Seventy, the Ordained Elders, or a combination of any two. They shall give themselves to the advancement of the work of the Truth as Yahvah has given them talents and opportunity, being obedient to those who have oversight over them.

(f) OVERSEERS. The chairman and vice-chairman of the Board of Twelve as herein before provided, shall be and act as the Overseer and Assistant Overseer of the body, and have such other duties as may in this Constitution be provided as the needs of the work require. Assistants from among the Twelve shall be chosen by the Overseer to oversee the work in districts where the need arises.

(g) MEMBERS. The Members of the Assembly of Yahvah shall consist of all

persons whom Yahvah has seen fit to : to the body who keep the Commandments of Yahvah and the faith of Yahvahshua upheld in this Constitution. At all convocations of the body of the Assembly of Yahvah, each member shall have equal voice in all matters as may come before the General Assembly for decision, which matters shall be decided by majority vote. Working units shall be organized into "The Sons of Abraham," "The Daughters of Sarah" (the sisters' organization), and "Yahvah's Young People's Organization" ("YYPO").

Section 3. ASSEMBLY COUNCIL. In all matters having to do with the amendment of this Constitution or the abrogating, adding, altering or amending of doctrine, the Twelve, the Seven and such as may be present of the Seventy, and other Elders shall constitute an Assembly Council, each member to have equal voice in all deliberations. In the Council no action shall be taken without a quorum being present, which quorum shall consist of at least seven members of the Twelve, and four members of the Seventy.

Changes in the doctrine or other parts of the Constitution may be proposed by a member in a camp meeting and in any other way the Council shall in its by-laws provide but no changes shall become effective until after due consideration and approval of at least seven of the Twelve, and four of the Seventy, and fifty percent of the Elders present and voting.

Section 4. ASSEMBLY TRIALS. Trials involving breaches of Assembly discipline shall be of two classes as follows:

(a) LOCAL. Local trials shall be conducted by the members in good standing with a local Elder or other members selected presiding, with the power to expel from membership and/or remove from office and impose lesser reproof. Decision shall be by majority vote, with the accused to have the right of appeal to the Twelve.

(b) GENERAL. General trials shall be conducted by the Assembly Council. Decisions shall be by majority vote and to be final. The Assembly Council shall have the power to remove any person from office and/or expel from membership or impose such lesser correction as may be just.

ARTICLE III. PROPERTY AND FINANCES

Section 1. The Assembly of Yahvah and local assemblies shall have the power to acquire property, real, personal, and/or mixed by gift, purchase, or otherwise, and to hold, own, manage, use, expand, and dispose of the same in the carrying on of the affairs and purposes of said Assembly and local assemblies. Property belonging to the body as a whole shall be under the supervision of the Board of Seven as in this Constitution provided. The treasurer appointed by the Seven shall keep accurate records and give

...urate account and report of the financial receipts and disbursements under the supervision of the Seven. All funds, as property of the body, shall be under the supervision of the Seven, all allowances and expenditures shall be approved by them, and the buying or selling of real property shall be undertaken only upon the approval of at least four of the Seven, where necessary or convenient for the proper handling of property or finances, and/or other business affairs of the Assembly, the Seven may incorporate in any state or country as a religious body to facilitate the handling and carrying on of the purposes and the aims of the body.

Local assemblies shall have the power to own and manage property acquired by them as provided in the by-laws.

ARTICLE IV. DOCTRINE.

(1) That "All scripture is given by inspiration of Yahvah, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of Yahvah may be perfect, thoroughly furnished unto all good works."

(2) According to the Holy Spirit inspired Scriptures, "Yahvah" is the oldest and most correct rendering of the four Sacred Consonants from the Hebrew Scriptures into the English Scriptures; therefore "Yahvah" is the correct Name of the Creator, and Yahshua is the true and correct abbreviated form to use in English for the Saviour's name, as transferred from the language (Hebrew) in which the Saviour Himself revealed it.

(3) THAT Yahvah in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day.

(4) THAT Yahshua is the only begotten Son of Yahvah, formed by the Holy Spirit, born of the Virgin Miriam (Mary).

(5) THAT Yahshua proved His Messiahship by remaining in the tomb exactly 3 days and 3 nights, rising in the end of, or late on the Sabbath.

(6) THAT the baptism of the Holy Spirit and the nine gifts of the Spirit are for the followers of Yahshua today, and each follower of Yahshua must live a clean, humble, Holy Spirit-filled life; manifestations of the Spirit regulated according to 1 Corinthians 12th and 14th chapters.

(7) THAT the inspired scriptural name for Yahvah's children is "The Assembly of Yahvah."

(8) THAT Adam who was created perfect originally, through disobedience to Yahvah fell, bringing death, and the wrath of Yahvah upon mankind.

(9) THAT experimental salvation, or redemption personally experienced by the one regenerated by the power of the Holy Spirit, is the only safe one to trust in.

(10) THAT repentance, conversion, sanc-

tification, and immersion (in water) must be preached.

(11) THAT prayer and anointing will heal the sick.

(12) THAT the passover, which consists of unleavened bread and the fruit of the vine (grape juice), is to be observed annually in honor of our Saviour's death, in the beginning (dark part) of the 14th of Abib.

(13) THAT, according to the example of our Saviour, we ought to wash one another's feet.

(14) THAT the seventh day of the week should be observed from evening to evening as Yahvah's Sabbath.

(15) THAT the paying of tithe should be practiced by Yahvah's children.

(16) THAT all carnal warfare is condemned.

(17) THAT the law of clean and unclean is still to be observed and taught.

(18) THAT the habitual use of intoxicating liquors, alcoholic stimulants, narcotics, tobacco and any habit-forming drug, is condemned.

(19) THAT the perfection and continuity of the law of Yahvah, the Ten Commandments, should be taught.

(20) THAT the return of Yahshua will be literal, perceivable to the eye, personal and is impending.

(21) THAT the Kingdom of Yahvah will be established under the leadership and in the person of Yahshua the Messiah on the throne of David at Jerusalem during the restitution of all things or during the one thousand year reign of the Saviour on earth, beginning at the second coming of Yahshua.

(22) THAT the righteous are resurrected and rewarded at the second coming of Yahshua.

(23) THAT the saints shall inherit the earth and will reign with the Saviour on earth during the millennium and throughout eternity.

(24) THAT the dead are unconscious.

(25) THAT the wicked dead are resurrected to final judgment, and not to a second trial or chance.

(26) THAT the wicked will be eternally destroyed.

(27) THAT the seven last plagues are literal, and will fall at the conclusion of this age.

In addition to the Statements of Belief and our Stand on Israel, here is how we stand on other scriptural points:

WATER BAPTISM CEREMONY: We believe that "Yahvah-shua the Messiah" is the correct form to use in the ceremony of water baptism, and that this is a complete fulfillment of the command given by our Saviour in Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name (not names) of the Father, and of the Son, and of the Holy Spirit." "Yahvah"

(pronounced Yah Vah, Yahvah) is the Father's NAME, "Yahvah" is His Son's NAME, and it was in the Son's NAME that the Holy Spirit came, and please remember that the Son came in His Father's NAME "Yahvah." "Shua" is the official title or term applied to the Son which shows what His Father does through Him, that is, "save or redeem." So when the ONE full correct form of the Son's NAME, "Yahvah-Shua the Messiah" is used in baptizing, this full fills Matt. 28:19.

PASSOVER CALCULATION: We believe the passover should be observed exactly 14 days from the time the first New Moon nearest the true Spring Equinox first becomes visible after the conjunction of the sun and moon, which is marked new moon on our calendars.

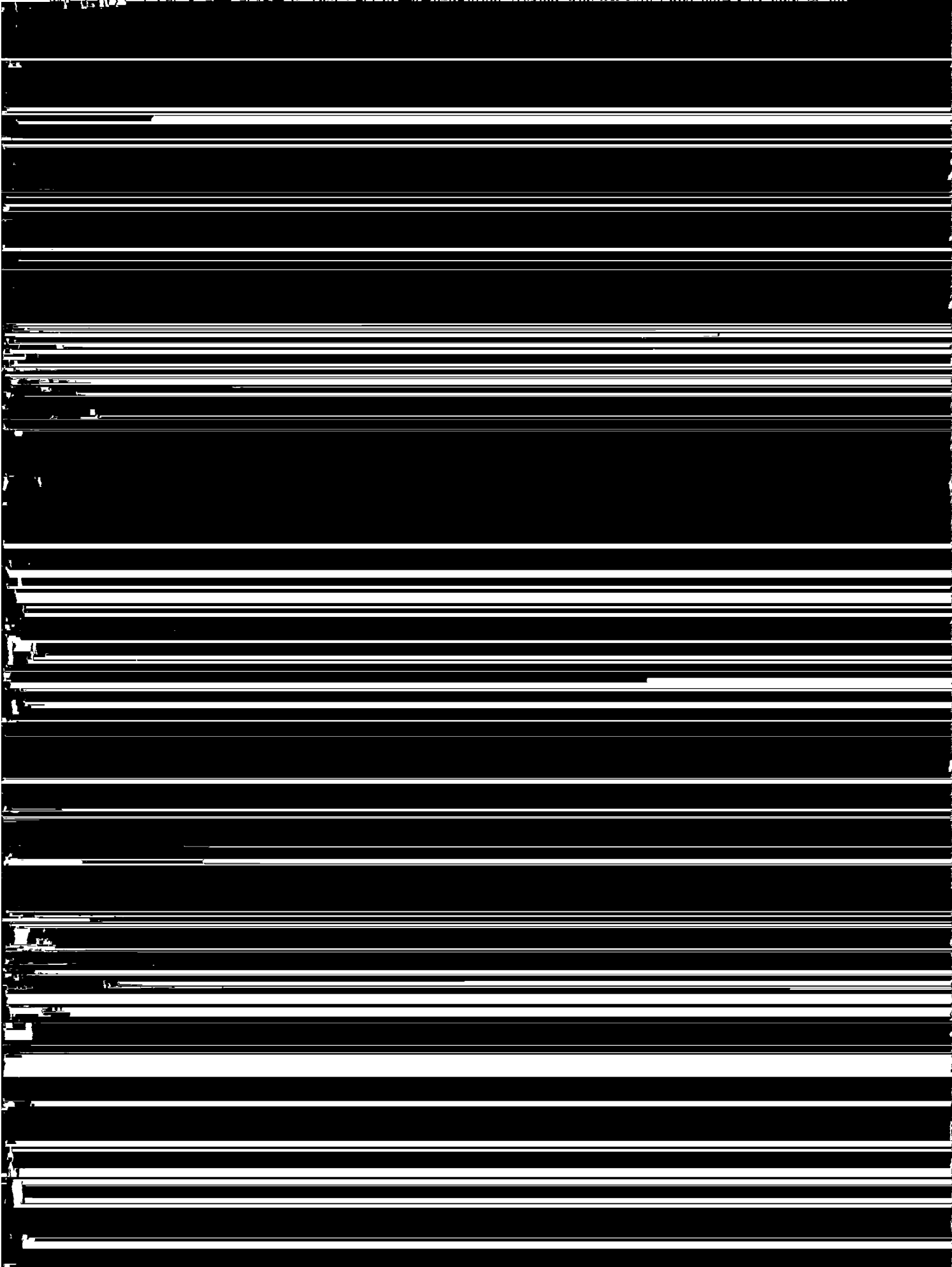
THE NEW COVENANT AND THE HUNDRED AND FORTY-FOUR THOUSAND: We believe just what the Scripture state concerning this number and that is that twelve thousand were sealed from each of the 12 fleshly tribes of (a man name Israel. We believe that this work was accomplished under the personal ministry of our Saviour and the apostles and the early assembly. In other words, we believe that hundred and forty-four thousand were the FIRST to hear and accept the kingdom message, the FIRST to be sealed in the beginning of this great harvest age, "being the first fruits unto Yahvah and the lamb. (Rev. 14:4). We are living in the END of the harvest and for that reason, no sect, organization, association or individuals can constitute the "hundred and forty-four thousand."

We believe that Yahvah-Shua (Yahshua) was and is the mediator and testator of the New Testament, and He sealed it with His own blood. And according to Heb. 8:6-13 9:15-17; 10:15-22; 1 Cor. 11:25, we believe that Yahvah-shua made the New Testament with the "house of Israel (10 tribes) and the house of Judah (2 tribes, Benjamin and Judah)" when He was here the first time.

After the hundred and forty-four thousand were sealed, we see that the work of the "great multitude" (Rev. 7:9) began which meant spreading the "kingdom news to any and all nations, therefore the "great multitude" is composed of believers redeemed from all nations, regardless of race or color. This work evidently started at the house of Cornelius and will continue until the second coming of our Saviour or there about. Rev. 7:9; Acts 10:28-35; 13:46; Rom 1:16.

THE MILLENNIUM: We do not believe that the Saviour will reinstate any part of the Mosaic or sacrificial system, in the millennium, which was the type of Him, the system which He died to abolish, but instead He will restore the entire earth to its original Edenic state and beauty, and will give

to the saints of the Most High the dominion | helpers, labourers, prophetesses. Sons and | Section 2. Special Meetings. Special me
mised to Adam, that is, the whole earth. | daughters shall prophesy, that is, speak un- | ings may be called and held at such tin
and 7:18 27: 2 Pet. 2:13: Micah 4:8: Gen | der divine inspiration. Anyone who lives for | and places as shall be unanimously deci



believing what they say. Yahweh knows how to tell us what He wants to tell us. If He doesn't, who does?

"Cease from man." Isa. 2:22.

"For the teachers of this people cause them to err; and they that are led of them are destroyed." Isa. 9:16.

Are you going to follow the leaders, or follow the teaching of the Scriptures? Are you going to shut your eyes and say, "I just can't see it" or will you heed the Spirit of Truth? Your salvation hangs on your decision.

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36.

Come now and let us reason together in the light of Yahweh's inspired Word and believe what we find there as Yahweh has interpreted it.

Submitted in love by

CHARLES C. CRAMER

**THE FATHER'S
REVELATION OF
HIMSELF AND HIS SON**



by

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THE FATHER'S
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Would you like to know the name of our heavenly Father and His Son? Prov. 30:4, last part, asks the question: "What is His name, and what is His Son's name?" There would not be this question if His name were well known. Anyone who has the Hebrew Scriptures and knows how to read them can know. All the translators of the Bible know it, but they have suppressed it and substituted for His name, titles that are not names. Do you want proof? Here it is: I quote from the Preface of the complete Bible translation by Edgar J. Goodspeed. "One detail of translation which requires explanation in the treatment of the divine name . . . The Hebrews called their Deity by the name of "YAHWEH," and in a shorter form, "YAH," used only in relatively few cases . . . In this translation we have followed the orthodox Jewish tradition and substituted "THE LORD" for the name "Yahweh" . . . In all cases where "the LORD" or "GOD" represent the original "Yahweh", small capitals are employed. Anyone, therefore, who desires to retain the flavor of the original text has but to read "Yahweh" where he sees "LORD" or "GOD."

Quoting from the Preface of a translation by James Moffatt (at the top of page 21), he says, "Were this version intended for students of the original, there would be no hesitation whatever in printing "YAHWEH" . . . There is a distinct loss in this, I fully admit."

In the Preface of the "Revised Standard Version" on page 6, it tells us that the "name was originally pronounced Yahweh," and in this same version in Ex. 3:15 there is a foot note sign at the word "LORD" referring to the bottom of the page where it says, "The word LORD, when spelled with capital letters, stands for the divine name "YHWH" which, as written in the Hebrew, is pronounced Yahweh. The word "GOD" is translated from the Hebrew word, "Elohim," in the plural, and Eloah and El in the singular. In English, it means mighty ones or mighty one. These are titles and not names. The name of the Almighty is the same in all languages, and the translators have erred by changing His name.

Using the true translation of the word Elohim or Eloah and putting the true name of the heavenly Father where it belongs instead of the substitute, in Ex. 3:15 we read, "The mighty One said unto Moses, say unto the people of Israel, Yahweh, the mighty One of your Fathers, the mighty One of Abraham, the mighty One of Isaac,

and the mighty One of Jacob, has sent me unto you: this is My Name forever, and thus am I to be remembered throughout all generations." Does that not include this generation?

Our Saviour, in John 5:43, says, "I am come in My Father's name." Is His Father's name "JESUS?" Matt. 1:21 in Hebrew states, "And she shall bring forth a son, and thou shalt call His name Yahshua: for He shall save His people from their sins." Yah is the short form for Yahweh, and Shua means Saviour. Therefore, Yahshua is the Saviour's name as given in both the Old and the New Testament, in the Hebrew, so that is the name by which He should be called and the same name by which all His disciples called Him.

As to the personality of Yahweh and Yahshua, let me ask some questions and answer them with Scripture.

Q: Do bodies have spirits?

A: "The Spirit Itself beareth witness with our spirit that we are the children of Yahweh." Rom. 8:16. According to this, we all have spirits.

Q: Do spirits have bodies?

A: "And the devil (Hebrew: Satan) that deceived them was cast into the lake of fire." Rev. 20:10.

Q: Can you burn something that has no body?

A: Ezek. 28:15, speaking of Satan under the symbol of the Prince of Tyrus, states that he was a created being, and verse 18 says, "I will bring thee to ashes upon the earth in the sight of them that behold thee." Here is stated that there will be those who will see him brought to ashes. We cannot now see spiritual beings, but those who will have part in the first resurrection will be spiritual beings and have immortal bodies like that of our Saviour, Yahshua. (1 John 3:2; Rev. 20:6; 1 Cor. 15:51-54) They will be able to see Satan. One cannot see something without body or form. Satan was a created angel and must have a body in order to be reduced to ashes. You cannot make ashes out of nothing. Satan is also a spirit, an evil spirit, that is everywhere, just as the Holy Spirit is everywhere.

According to the Scriptures, Satan, the source of the evil spirit, and Yahweh, the source of the Holy Spirit, both have bodies as the source from which the spirit of power flows. As we have already seen from the Scriptures cited, the source of the evil spirit will become ashes, the substance that is left after the body is burned.

Now let us consider the source of the Holy Spirit. Yahshua, Himself, in Rev. 3:14,

son we cannot see, the preference of all creatures." (Quoted from the Hebrew) Now verse 16 states, "For by Him were all things created, that are in heaven and that are in earth, visible, and invisible." And again we read in John 1:1-3, "In the beginning was the Word, and the Word was with Elohim (mighty One) and the Word was Elohim (mighty One)." In both places in this verse, the word Elohim is used as singular and written as plural. The Word was with, not by Himself, the mighty One, and the Word was a mighty One, empowered by His Father for His work. It does not state that they are each the same mighty One, for the word, "with," points them out as separate beings. One the Eternal, and the other the created. "The Word," empowered by Yahweh, spoke things into existence, and He became flesh and dwelt among us. Rev. 3:14 "And His name is called The Word of Yahweh." Rev. 19:13 In many places in the Hebrew Scriptures, the word, "Elohim," is used where the context proves it to be in the singular tense. Another example is Ex. 7:1: "And Yahweh said unto Moses, See, I have made thee an Elohim to Pharaoh; and Aaron thy brother shall be thy prophet."

Speaking of the Word that was made flesh, in John 1:3 we read, "All things were made by Him; and without Him was not anything made that was made." Stating

says that He is "The beginning of the creation of Yahweh." By this statement from the One Who is the truth and the life, it is clear that He had to be the first creation of Yahweh. Do you believe it? Heb. 1:3, speaking of the Son of Yahweh, declares that He is "The express image of His Person." He was the first Son by creation in the express image of His Father's Person. There can be no image without form or substance, so if we believe the Scriptures, the Father is a Person as well as a Spirit, which is the source of the Spiritual power.

Yahshua, speaking to the Jews, in John 5:37, tells the Jews that they have neither heard the Father's voice nor seen His SHAPE. Shape is just another word for image or form. Again in John 6:16 He says, "Not that any man hath seen the Father, save He which is of Yahweh. He hath seen the Father." Something without form or shape cannot be seen. "And they shall see His face; and His Name shall be in their foreheads." Rev. 22:4.

In Eph. 3:9, the apostle Saul tells us under inspiration that "Yahweh created all things by Yahshua, the Messiah." Here the Spirit of Truth tells us that Yahweh created all things by using Yahshua as the workman.

Col. 1:15, speaking of Yahshua, states, "Who is the image of Elohim whose Per-

His relationship to His Father, Yahshua said in John 14:28, "My Father is greater than I." And in John 5:19, speaking of Himself, He says, "The Son can do nothing of Himself." In other words, He was empowered by His Father to do His work which, according to John 15:5, should be our relationship to Yahshua. "He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." "For Yahweh so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For Yahweh sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3:16, 17. He could not have been sent, unless there was One in authority over Him to send Him. Yahshua prayed in John 17:5, "And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was." Verse 22: "And the glory which Thou gavest Me I have given them; that they may be one, even as We are One." We all have separate bodies, so the oneness He prayed for was not oneness of body but of unity of spirit in righteousness. He and His Father have separate bodies. If His Father has no body, there could not be the same oneness.

Verse 24, last part says, "For Thou lovest Me before the foundation of the world."

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Surely Yahshua was not referring to Himself being loved by Himself.

Micah 5:2, in foretelling where Yahshua was to be born, states, "Whose goings forth have been from of old, from everlasting." Yahshua existed at the same time as His Father and before His incarnation as a human baby.

Now let us go to Ex. 33:17-23. In this Scripture, Yahweh, speaking to Moses when Yahweh and Moses spoke together on the mount, and Moses asked Him to show him His glory, verse 20 says, "Thou canst not see My face: for there shall no man see Me, and live." Verse 22: "And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock; and will cover thee with My hand while I pass by." Verse 23: "And I will take away Mine hand, and thou shalt see My back: but My face shall not be seen." Here, Yahweh Himself says that He has a face, hand and back, and He promised to let Moses see His back. So here we have, from Yahweh's own Word, the plain statement that He has a body from which His power comes. All the above are plain statements of the Spirit of Truth as Yahweh inspired it to be written and needs no interpretation. When Moses came down from the mountain after this closeness to Yahweh, according to the record of Ex. 34:29-35, his face shone so

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In Yahshua's invitation, as given in John 7:37-39 (verses 28-29 in the Holy Name Bible), He says, "He that believeth on Me, as the Scripture hath said, out of his belly" (In the R.S.V. is written, "out of his heart.") "shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Spirit was not yet given; because that Yahshua was not yet glorified.)" If the Holy Spirit could flow through a human body like rivers of living water, it makes it easy to understand that the power from Yahweh could be everywhere in the universe.

This is by no means all there is on this subject, but it seems to me that these plain statements, inspired by the Holy Spirit of Truth, should be enough to convince any seeker for truth that the Father and the Son both had bodies before the world was created.

Yahweh is the Almighty. He has no equal, never has had and never will have an equal. Yahshua never claimed equality with Yahweh, and when He has finished the work of redemption Yahweh gave Him to do. He will still be subject to Yahweh. (See I Cor. 15:28.)

Dear children of Yahweh, let us stop trying to interpret the Scriptures and start

that the children of Israel could not look at him, and he had to put a veil over his face to talk with them.

Another witness is the disciple, Stephen. "But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of Yahweh, and Yahshua standing on His right hand. And said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of Yahweh." Acts 7:55, 56. As Yahweh said, no man could see His face and live. Stephen died, but he saw Yahweh and told it for edification before he died. He said he saw Yahweh and Yahshua side by side. Do you believe it?

Now let us go to Gen. 1:26, 27. "And Elohim said, Let us make man in our image, after our likeness . . . So Elohim created man in His image, in the image of Elohim created He him; male and female created He them." The "us" in verse 26 shows there were two persons who, in the light of Eph. 3:9, would be the One giving the orders and the other doing the work. The word "Our" indicates that they both had the same image or form.

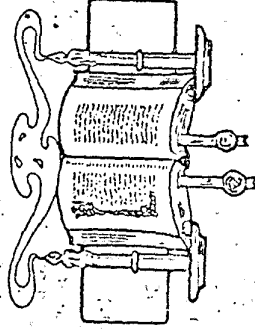
With all the foregoing Scriptures to back it up (and there are many more), I cannot help but believe that Yahweh created man in His image. It did not say size, but image or likeness.

THE SUPREME BEING

Oneness, or Trinity?
Name of Divinity

By

JOHN KIESZ



"Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

The Supreme Being

"IN THE BEGINNING GOD CREATED HEAVEN AND THE EARTH"—Gen. 1:1

The Hebrew word for our English word "God" is "Elohim." Many Bible Students question the use of the word "God" as a good translation for the word "Elohim." In the first place, the word or title "God" has been in use only for the past 700 years or so, we are told. On the other hand, the word "God" does not convey the deep and full meaning which the word "Elohim" does. Were this Hebrew title literally translated into the English tongue, it would read something like this: "In the beginning the Mighty Ones (or Strong, Chief, Supreme Ones) created the heaven and the earth." See "Strong's Concordance."

POWER TO CREATE

That the Elohim is Love, Might, Power, and Strength can readily be seen by His acts. Scientists speak of the "forces of the Universe." That is not a bad description of Elohim. He said, "Let there be light, and there was light."—Gen. 1:3. "He spake, and it was done."—Psa. 33:6-9. "Elohim is our refuge and strength."—Psa. 46:1. "The heavens declare the glory of Elohim."—Psa. 19:1. "He is the Almighty."—Gen. 17:1. Where there is no might, there is no fear. He is also called the "most high" (Gen. 14:18-22). There are degrees of gods (or Elohim). The Hebrew "Yahweh" (commonly referred to as "Jehovah") is God of gods, and Lord of lords (Deut. 10:17). There are many high ones, but He is the most high (I Cor. 8:5, 6). He is called the God (or Elohim) of heaven (Dan. 2:44); whereas Satan is called the god (or Elohim) of this world (II Cor. 4:4). The word god (or Elohim) has been applied to human beings as well (Exod. 7:1, 22:28). The Son of Man was also called "Elohim" (John 10:34-36, 20:28; I John 5:20). But "Yahweh" is the "most high" over all the earth (Psa. 83:16-18). See Roth-

erham's translation. We shall use this translation some in this treatise, as it uses the original name "Yahweh" for the Creator, instead of the title "LORD" which is a substitution in most cases.

"THERE IS NONE LIKE YAHWEH OUR ELOHIM"—Exod. 8:10

There is only one God (or Elohim or Strong Ones). See Mark 12:29; Isa. 44:6, 8, 46:9; and Deut. 32:39. It should be of interest to the reader to note that the Hebrew title "Elohim" is plural in meaning, and yet it denotes a oneness or singularity. That is, it is a word used in the same manner as the words "company," "family," or "church" (a more proper word would be "congregation") are used, all of which are used to denote singularity or a single unit, and yet are made up of more than one individual member. Take for instance the word "church" and analyze it. There is only one true Body of Believers recognized in the Holy Scriptures, yet that one body is made up of many members (I Cor. 12:12, 13). And so it is with the Divinity (commonly called Deity), being one single unit, and yet composed of more than one individual. Not only is the word "Elohim" plural in its meaning of offices or attributes, but of individual Beings as well, which will be shown by the Word later.

WHO IS THE CREATOR?

Yahweh, our Elohim, is Eternal; that is, He is from everlasting to everlasting, without beginning or end (Psa. 90:1, 2; Isa. 40:28). He was the only One that had immortality in Himself (I Tim. 1:17; 6:16). Now His Son has immortality also (Rom. 6:9; Rev. 1:18). The Father created all things by himself (Isa. 44:24; Job 9:8). The Son regarded His Father as the Creator (Mark 10:6; 13:19), and so did the Apostle Paul (I Cor. 11:12; Acts 17:22-31). Yet all things were created by, through, and for the Son, whom the Father used as His Agent (John 1:1-3, 10; I Cor. 8:6; Eph. 3:9; Col. 1:13-19; Heb. 1:1-3; and Prov. 8).

HIS FIRST CREATIVE PRODUCT

Since the Father Himself is the Creator of all things, it necessarily follows that He is also the Creator of His Son. "Who is the image of the invisible God, the first-born of every creature."—Col. 1:15. "These things saith the Amen, the faithful and true witness, the beginning of the creation of God . . ."—Rev. 3:14. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."—John 5:26. "Jesus saith unto them, If God were your Father, ye would love me; for I proceeded forth and came from God; neither came I of myself, but He sent me."—John 8:42.

THE SON'S PRE-EXISTENCE

Being the first-born of every creature (Col. 1:12-17), and then having a part in the creation of all things from the beginning (Prov. 8:22-26), you see He was made unto us Wisdom (I Cor. 1:30), it therefore is a fact that He existed before He took upon Himself human nature. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."—John 1:1-3.

In the Greek we have it something like this: "In the beginning was the Logos, and the Logos was with the God (Ton Theon), and a god (theos) was the Logos." Wilson's Emphatic Diaglott. The meaning of the word "Logos" is, "Thought expressed by word," according to the Twentieth Century Dictionary. The Word (Speaker or Interpreter) was the One who revealed or interpreted the Father to this world (John 14:9). Just as our words are the image of our thoughts, so is the Son the express image of His Father (Heb. 1:1, 2).

Some have been of the opinion that the Son did not actually pre-exist, only as He existed in the Mind or Thought of God (Elohim), because He was called the Word from the beginning. However, it is a well-known fact that He still exists as the Word (I John 1:1; Rev. 19:13), even after having taken upon Himself the nature of man.

A SON IN THE OLD TESTAMENT

Altho there is but One Elohim (Mark 12:29), yet because the Hebrew word "Elohim" is plural in meaning (El or Eloah would be singular), therefore follows that there were two individuals present at creation (Gen. 1:1). This can also be seen in Verse 26 of Gen. 1, where "Elohim" is said, "Let us make man in our image, after our likeness." Also Gen. 3:22, "Behold, the man is become as one of us." When the Most High saw the children of men building the tower of Babel, He said, "Go to, let us go down, and there confound their language . . ."—Gen. 11:7. In this last reference you will notice that not only is the Hebrew "Elohim" a plural form, but the Hebrew "Yahweh" is also used in the plural. It is used as a single unit, yet it is majestically collective in form. Now notice the Son in the following quotations:

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fist? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"—Prov. 30:4.

"The LORD (Yahweh in the original, see Rotherham's translation) said unto my Lord (referring unto the Son, notice the difference between the two in how the capitals are used), Sit thou at my right hand, until I make thine enemies thy footstool."—Psa. 110:1.

"Serve Yahweh with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little."—Psa. 2.

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. 3:25.

THE FATHER REVEALED BY HIS SON

The Father revealed Himself anciently in various forms or manners. It is emphatically stated that no man could ever see the face of Him and live (Exod. 33:20, 23; John 1:18; 6:46; I Tim. 6:16; I John 4:12). And yet there are a number of texts which state that he was

THE FATHER A PERSONAL BEING

Elohim (who is commonly called God) has bodily members. He walked in the garden of Eden in the cool of the day, and talked with Adam (Gen. 3:8, 9). Moses was not permitted to see Him face to face, but could see His "back parts" (Exod. 33:17-23). The little children's guardian angels did always behold the face of our Master's Father, while He was here on earth; therefore two faces in existence at the same time, the Father's in heaven and the Son's here on earth (Matt. 18:10). The Father is called the "Ancient of days" and the hair of His head was described as pure wool. And it was the Son of Man who came to the Ancient of days, namely to the Father, according to Dan. 7:9, 13. Moreover, someone had fingers with which to write the Ten Commandments upon two tables of stone, long before the Son came into the flesh, and that Someone was called "Elohim" in the Hebrew.

Just because the Son of Man said that the Almighty is a Spirit (John 4:24), is no proof whatsoever that He therefore is not a personality. If that were so, then one could employ the same argument and prove that His Son is no personality either, for He, too, is called a Spirit (I Cor. 15:45; 2 Cor. 3:17). "Spirit" is only one of His many attributes and designations.

We have been made in the image of the Almighty (Gen. 1:26, 27; 9:6; Jas. 3:8; I Cor. 11:7). And the Son of Man, also, was made in His image (2 Cor. 4:4; Col. 1:15). Yes, He was made in the express image of His Father's "person."—Heb. 1:1-3. A "person," or "substance" as the margin has it, is something tangible. And since it is true that the Son was made in the express image of His Father's person, it is therefore also a fact that the "Jesus Only" teaching is unscriptural. Our Saviour resembled both man, and God (or El). See Phil 2:6, 7; John 14:9. Divinity is made up of two individuals or personalities, the one being the Father and the other the Son.

The "Trinity" tradition, also, is unscriptural. Nowhere in all the Holy Scriptures is that

seen (Exod. 24:9-11; Num. 12:8; 14:14; Deut. 34:10). Was it not through His Son that He was seen? See John 14:9. And the following quotations will verify this more fully:

"Behold, I send an Angel (or Messenger) before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him."—Exod. 23:20, 21. See also Ch. 32:34; Num. 20:16; Deut. 32:9-12.

"This is he that was in the congregation in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers: who received the lively oracles to give unto us."—Acts 7:38.

"For they drank of that spiritual Rock that followed them: and that Rock was Christ (the Anointed)."—I Cor. 10:4.

Besides, have you not also noticed the two upon Sodom and Gomorrah brimstone and fire from Yahweh (No. 2) out of heaven."

Another method that the Father used to reveal Himself at times was through angels. Jacob himself, after wrestling with a man (and no doubt that was with an angel), said: "I have seen God face to face, and my life is preserved."—Gen. 32:24-30. Angels are ministering spirits (Heb. 1:13, 14). Many times angels have represented the Most High. See Gen. 19:15-24 for an instance of that. Two angels came to Lot, but these were later in that narration called "my Lord." Another incident is found in Judges 6:21-24. And still another in Judges 13:15-22. An Angel had appeared unto Manoah and his wife; and after their conversation and the departure of the Messenger, Manoah said: "We shall surely die, because we have seen God (Elohim)." What they had actually seen was not the Father Himself, but a representative of His. Possibly this particular Angel was the Son, as His name was called Wonderful (Isa. 9:6), which was also the case with the one mentioned in Judges 13:18, 19, according to the marginal reading.

expression found. True, we read of the Father, the Son, and the Holy Ghost (Spirit), but a thorough study reveals that the Holy Spirit is a power and influence emanating from both the Father and the Son, that can dwell in multitudes of hearts at one time, while, an individual personality, as such, can be only at one place at one time. The way Divinity dwells in our hearts is not actually in person, but by the Holy Spirit (I John 3:24; 4:13). He dwells in us, and we in Him (John 14:20; 15:4-7; 6:56). Surely, no one would contend that we (our literal bodies) do dwell in Him, so why maintain that a "person" dwells in us literally?

That the Holy Spirit is the power or characteristic of the Most High is seen from Mic. 3:8; Luke 4:18; Acts 1:8; Rom. 15:18, 19. In Gen. 6:3, He termed it this way, "My spirit shall not always strive with men." That power was present at creation (Gen. 1:2). And it proceeded from the father when it came as a Comforter (John 15:26). "The Spirit itself beareth witness with our spirit that we are the children of God." --Rom. 8:16. There is only one Holy Spirit (not three). See Eph. 4:4. And that one Spirit operates in a variety of ways (I Cor. 12:4-13). "For by one Spirit are we all baptised into one body . . ." --I Cor. 12:13.

Altho there are a few instances where the Holy Spirit is used in the neuter gender, yet in most all cases it is used with the personal pronoun "He." And because of that, many are of the opinion that He is a person, and call Him the third person of the Godhead (a better translation is Divinity). Greek students know that the construction of that language is so that it calls for that usage. But even if it didn't, there is another reason for that usage, and it is because the Father Himself is masculine in gender, and He being a Spirit, and His Spirit coming as a Comforter to this earth, necessarily calls for such construction.

The Father is both a Spirit (John 4:24), and a personality (Heb. 1:1-3), and since He is masculine that which proceeds from him necessarily is masculine also. The only way the

Holy Spirit could be considered a person is as it refers to the Father Himself who is both a Spirit and a Person. When we refer to the Father as a Person, we do not imply that he is a physical personality as was His Son who came into the flesh. But it is to be understood that He is a spiritual personality. A Spirit does not have flesh and bones (Luke 24:39).

TWO SEATED UPON THE THRONE

The Holy Scriptures make it very clear that the Father is the One who sits upon the throne in heaven, and at the present time the Son sits with Him in His throne (Rev. 3:21). In the 5th chapter of Revelation we are told that the One who sat upon the throne held a book in His right hand. And then came the Lamb (namely the Son), and took the book out of the hand of Him that sat upon the throne (Vs. 7). The Son took it out of the right hand of His Father.

The Father AND the Son both are mentioned as being centered around the throne (Rev. 6:16; 7:9, 10; 21:22, 23; 22:1-3). The Son is now at the right hand of His Father, on the throne (Mk. 16:19; Acts 7:55; Rom. 8:34; Col. 3:1; Heb. 1:3; 12:2; I Pet. 3:22; Rev. 3:21). His office there at the present time is mediation between man and his Maker (I Tim. 2:5; Heb. 7:25; I John 2:1, 2). And in due time the Father will send His Son back to this world again (Acts 3:19-21).

"I AND MY FATHER ARE ONE"

Love prompted the Almighty heavenly Father to send His Son down into this world (John 3:13, 16, 17). He came to do the will of His Father (John 5:30). The Son is the bread of life that came down from heaven (John 6:29, 33, 35, 38). He proceeded forth and came from His Father (John 8:42). He came from His Father, and returned to Him again (John 13:3; 16:28). The first Adam proceeded forth from the earth, but the second Adam from heaven (I Cor. 15:47). When He came to earth He came in the flesh (John 1:14). No man had ever seen the Father, but the Son declared Him unto us (John 1:18). To the Jews He said, "The Father

is in me, and I in Him."—John 10:38. So, who-
 ever has seen the Son has also seen the Father
 (John 14:7-9). The Father who dwelt in the
 Son, was the one who really did the works
 (John 14:10). Not only was the Father in the
 Son, and the Son in the Father (John 17:21);
 but you and I, also, are in both of them, and
 they in us, if we are believers (John 10:10, 20;
 15: 4-7; I John 1:3; 3:23, 24; 4:12-15; John
 14:23).

"And now I am no more in the world, but
 these are in the world, and I come to thee. Holy
 Father, keep through thy own name those whom
 thou hast given me, that they may be one, as
 we are."—John 17:11.

Notice that the prayer was for the disciples
 to be one, even as He and His Father are one.
 Of course that does not make Divinity one
 individual only, any more than it makes the
 Disciples one individual only. The request evi-
 dently was for them to be one in agreement and
 in spirit. See Heb. 1-8, 9, and notice that one
 "Theos" (God) anointed the other "Theos"
 (God), as it is rendered in the Greek. More-
 over, the Master said, "Ye believe in God, be-
 lieve also in me."—John 14:1.

"A BODY HAST THOU PREPARED ME"

—Heb. 10:5

When the fullness of time was come, the
 Almighty sent forth His Son, made of a woman
 (Gal. 4:4). It was then when the Son took upon
 Himself the nature of man (Phil. 2:6-11). This
 was the Word made flesh (John 1:14). The
 Father was manifested in the Son, that is, in
 the flesh (I Tim. 3:16). He so loved this world
 that He laid down His life for it (I John 3:16);
 but the way in which He accomplished it was
 by His Son (John 3:16). Not the Father, but
 the Son had a body prepared for Himself (Heb.
 10:1-12). The Son came into this world, and
 had a body prepared for Himself by His Father,
 in order that He (the Son) could carry out
 the Father's will (Heb. 10:5-9). The Spirit could
 not die, nor could a brother redeem his brother
 (Psa. 49:7), hence it called for the divine Son

of the Most High, come into the flesh, to do
 that.

Paul stated that in the Messiah dwells all
 the fullness of the Godhead (Divinity) bodily
 (Col. 2:9). This must not be construed to mean
 that all of Divinity is in Him alone, and none
 left besides. Did you know that the Saints also
 should be filled with all the fullness of God
 (Eph. 3:9)? Truly that could not be construed
 to mean that all the Saints and the Father are
 one individual Being only. Yes, the Father
 dwells in His Son (John 14:10), but so does He
 also dwell in His other children (I John 4:15).
 Not only did the Son have a divine nature
 (Heb. 1:9), but the Believers as well should
 be partakers of the same (2 Pet. 1:3, 4).

THE FATHER GREATER THAN THE SON

A father exists before a son does. A father
 has children, and children have a father. In
 the Old Testament the Most High had children,
 and was called a father. (Deut. 14:1; Isa. 1:2;
 Deut. 32:6; Isa. 63:16; 64:8; Jere. 3:4, 14, 19;
 Mal. 2:10).

The first Adam was called the son of God
 (Lk. 3:38), having become such thru creation
 (Gen. 1:27). And the second Adam was also
 called the Son of God (Mk. 1:1), being the only
 begotten one, however (John 1:14, 18; 3:16).

The Son stated that He could do nothing of
 Himself (John 5:19), and that His Father was
 greater than He (John 14:26). Paul, also,
 wrote that the Father is greater than the Son
 (I Cor. 3:23; 11:3), and that God is the Father
 of our Lord Jesus Christ (Eph. 1:3, 17). It was
 by the power of the Most High that His Son
 was raised from the dead (Acts 2:24; 3:15, 26;
 4:10; 5:30; 10:40; 13:30, 33, 34; 17:31).

THE VIRGIN BIRTH

The first prophecy concerning the coming
 of the Messiah in the flesh is found in Gen. 3:
 15, as follows: "And I will put enmity between
 thee and the woman, and between thy seed
 and her seed; it shall bruise thy head, and thou
 shalt bruise his heel." Notice the term, "her

seed." Nothing is mentioned about a man's seed.

"But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.—Gal. 4:4, 5. Here again, nothing said of a man.

"Therefore Yahweh himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and call his name Emmanuel."—Isa. 7:14. You will always find that a woman or virgin is entered in the records of the miraculous conception and birth of the Messiah.

"For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, Counsellor of the Mighty God, of the everlasting Father, the Prince of Peace."—Isa. 9:5, 6. From Isaac Leeser's Jewish Translation.

The Gospel records state that the Son of the Highest was conceived of the Holy Spirit, and born of the virgin Mary, before her engaged husband (Joseph) and she lived together as husband and wife (Matt. 1:18-25; Lk. 1:26-35). But there are those who do not accept that record as truth, claiming that the Messiah was the son of Joseph instead of the Son of the Most High, because it is impossible, so they say, for a child to be brought into the world by the female parent alone.

Granted, that in ordinary life such is the truth, but wherein would His conception, birth, and life have been a miracle if it were the same as others? More than that, we must not limit the power of the Creator to that of the human. He Who was able to create the first Adam was also able to create the second Adam. And that a miracle or new creation actually was to take place was prophesied long ago. "For Yahweh hath created a new thing in the earth. A woman shall compass a man."—Jere. 31:22. The new thing was that a woman compassed a man without having first known man. This second

Adam was begotten by the Most High (Acts 13:33; Heb. 1:5; Lk. 1:26-35).

WHOSE SON IS HE?

A factor that some stumble over, and should now be discussed, is the question: "What think ye of Christ? Whose Son is He?"—Matt. 22:42. And, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren—James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?"—Matt. 13:55.

Our Saviour was in reality born in wedlock (Matt. 1:24, 25). And they supposed Joseph to be his father (Lk. 1:23). A stepfather, adopted father, or foster father is also spoken of as "father." MEDRASH RABA, an authority among Jews, said: "Not he is the father who begets the child but he who provides for it and trains it." Technically, Joseph was not our Saviour's father, but in rearing and training the child he was his father.

You will recall how the parents of the Son of Man took him to Jerusalem annually at the time of the feast of the Passover, and when at the age of twelve, he stayed to talk with the doctors of the law, while his parents started off home. And when upon their return to Jerusalem they found him, and with amazement his mother asked him: "Son, why hast thou thus dealt with us? Behold, they father and I have sought thee sorrowing." And he said unto them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"—Luke 2:48, 49.

Then and there our Saviour made it known forever who His legal Father was, and His parents that brought him up did not dispute it either.

Were the Messiah begotten and born into this world by the natural way of all men, there would have been no miracle or mystery about him whatsoever, and yet Paul stated: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—I Tim. 3:16.

Perhaps something should also be mentioned concerning the birth-roll as given by Matthew, and Luke, because of the apparent contradiction, as some view it. The real father of Joseph was Jacob, but Mary was a daughter of Heli, and thru marriage Joseph became the son-in-law of Heli, and henceforth was entered into the public registers as the son of Heli. According to Jewish law, females were not recorded in the genealogies.

"In recording the pedigrees of the House of David the male descendants of David were kept in a separate record from that of the female descendants."—Leopold Cohn. Instead of recording Mary in the genealogy of the Saviour, her husband Joseph was registered. And since Mary was a daughter of Heli, she was a descendant of David, the same as was Joseph. See also Rom. 1:3.

THE SON CAME IN THE FATHER'S NAME

Remember the question asked in Prov. 30:4? "What is His name, and what is His Son's name, if thou canst tell?" Both the Father and the Son have a name. Generally a son carries the same name his father does, as all of Smith's sons are named Smith. The Son of Man came in His Father's name (John 5:43); therefore they both carry the same name (Joel 2:32; Acts 2:21).

The Son already carried the Father's name in the Old Testament (Exod. 23:20, 21). And He will still be carrying that name when he returns to reign upon the earth (Zech. 14:1-5). In the 9th verse, it says, "So will Yahweh become king over all the earth. In that day shall there be one Yahweh, and his Name one."—Rotherham's Translation.

WHAT IS THE FATHER'S NAME?

"For all the peoples walk every man in the name of his god.—We therefore, will walk in the name of Yahweh our God to times abiding and beyond."—Mic. 4:5. Rotherham's Translation.

The name question came up when Moses was called to lead the children of Israel out of

Egypt. "I AM THAT I AM" was the name revealed to Moses (Exod. 3:13-15); and it carries the meaning of "THE ETERNAL ONE," or "YAH THE ETERNAL," or "I SIMPLY AM, NO BEGINNING NOR END TO ME."

In the original Hebrew Text, in most cases, where the Father's name is revealed, the Tetragrammaton is used, which is YHWH. Spelled out, with the vowels included, it is Yahweh. That is His name, as well as His Memorial. "I AM THAT I AM," or "I WILL BE THAT I WILL BE," is translated from "Ehyeh," which is the same root as "Yahweh," used in Exod. 3:15. "And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Yahweh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations."

Scholars are not perfectly agreed on the exact pronunciation of the name of the Hebrew tetragrammaton Y H W H. The American Standard Version uses the familiar JEHOVAH, whereas Rotherham and others use YAHWEH. Knoch, in a magazine article, says it should be IEUE. However, if that were correct, it would make the well-beloved "Hallelujah" incorrect, for, instead of "jah" it should then be "jeh." The contention that each ending of Y H W H should be the same, namely either "eh" or "ah" in both cases, may be correct. Klar uses "Yahwah" instead of "Yahweh." At any rate, the Tetragrammaton (not LORD, but YHWH) is in the original Hebrew, even if, according to some, the correct pronunciation was supposed to have been lost long ago because of an erroneous interpretation that the Jews gave to the commandment which forbids taking His name in vain.

In the King James Translation, the word LORD appears over six thousand times, and where all four letters are capitalized it is a substitution for the Hebrew Tetragrammaton YHWH. A great improvement was made over that by the American Revisionists who endeav-

ored to restore the name by translating it JEHOVAH. This form, however, is of later origin, whereas the form YAHWEH is the most ancient in use, that we know of. Rotherham uses this latter form all the way thru the Old Testament, in his Emphasized Bible.

The title "Lord" (where not all four letters are capitalized), which has been applied time and again in the Scriptures to the Most High, has also been applied to human beings time and again, but the name "Yahweh" cannot legally be applied to the ordinary human being for the very reason of what the name means. The Creator alone is Eternal.

"Fill thou their faces with hishonour, That men may seek thy Name, O Yahweh; Let them turn pale and be terrified to futurity, Yea let them blush and perish: That men may know that thou Whose Name alone is Yahweh, Art Most High over all the earth."—Psa. 83:16-18. From Rotherham's Emphasized Bible.

NAMES ARE SIGNIFICANT

The Ancients were usually named after what they actually were, or wanted to be, or had experienced in life. Abram's name was changed to Abraham (Gen. 17:5), and Jacob's name to Israel (Gen. 32:28). When a child was born to Zacharias and Elizabeth, they named him John (Jonathan in Hebrew), and the meaning is "Yahweh gave." (Luke 1:13). Mary (Mara in Hebrew) means "Bitterness or Sorrow" (Ruth 1:20). Isaiah (Isa-Yah) means "Salvation of the LORD," or literally "Salvation of Yah." Jeremiah (Jerem-Yah) means "Exalted of Yah." Elijah means "Yah is God," or better rendered "Yah is El."

The Hebrew language seems to have only one word, which in the English is variously rendered I, Y, J, and E. Occasionally the contracted or poetical form of Yahweh is used, instead of the complete Tetragrammaton, and it is simply Y H, or Yah (Jah). An example of this is found in Psa. 68:4. Then, most everyone is familiar with the Hebrew phrase "Hallelujah" (Hallelu Yah). Translated into English, it reads in most cases in the King James Version "Praise ye the

"LORD," and "Praise ye Yah" according to Rotherham. For an example of this see Psa. 150:1, and compare it with the marginal reading in your Bible.

THE IMPORTANCE OF HIS NAME

In the Scriptures, more importance is attached to the name of Divinity than many Believers are aware of. We are asked to give the glory due unto His name (1 Chron. 16:23-29). His name is not to be taken in vain (Exod. 20:7). One of the great sins of the Israelites was that they profaned His holy name among the Gentiles (Ezek. 36:19-24). If His name would be forgotten, He would search it out (Psa. 44:20, 21). And it shall be made known (Jere. 16:21). Safety is in His name (Prov. 18:10). And so is salvation in the name (Joel 2:32; Acts 2:21). "Holy and reverend is His name." (Psa. 111:9). We are told to pray, "Hallowed be thy name" (Matt. 6:9). Special recognition is given those who think upon His name (Mal. 3:16).

Perhaps not until you will take a concordance and run all the references on the Name, will you be able to comprehend the import thereof. What works our Master and Saviour did, were in His Father's name (John 10:25). He had come in His Father's name (John 5:43). Whatsoever we do in word or deed, is to be done in His name (Col. 3:17). The Saints are hated for His name's sake (Matt. 10:22). In His name signs and wonders are to be performed by the Believers (Mark 16:17, 18). The Gospel must be preached in His name (Luke 24:47). We are to pray to our Father in heaven in His (the Son's) name (John 16:23-26). Forgiveness and remission of sins is thru the name (Acts 10:43; 13:38).

Folks that have repented of their sins should be baptised in the name of our Saviour (Acts 2:38; 8:12-17; 10:48; 19:1-7). According to Matt. 28:19, 20 the command given is to baptise in the NAME (not names) of the Father, Son, and Holy Spirit. It is one name common to the three. The Son came in the Father's name (John 5:43), and so did the Holy

Spirit (John 14:26). It is the most exalted name known (Phil. 2:9, 10).

In announcing the birth of the Messiah, the angel told Mary to call Him "Jesus" (Matt. 1). That, of course, is the Greek substitute for the original Hebrew, which is "Yahshua" or "Joshua." Our common King James Version has rendered our Saviour's name "Jesus Christ," but the anglicized form of the Hebrew is "Yahshua Messiah." This can readily be determined from the marginal readings of Acts 7:4, 5, and Heb. 4:8. The Father's name is Yah-weh, meaning "Yah the Eternal," while the Son's name Yah-shua means "Yah is Salvation." He came in His Father's name, bringing salvation. And the meaning of the title "Messiah" is "The Anointed."

FINAL REMARKS

We do not wish to go on record as believing that those are idol worshippers who use the modern titles (which have been substituted for Divinity). Many cannot see this blessed truth now. We cannot find that our Master condemned the religionists of His day for that either, but instead, He revealed His Father's name to His disciples (John 17:6, 26). The Father's real name evidently had been lost (Psa. 44:20, 21; Ezek. 36:19-24), or else why should it have been necessary for the Messiah to manifest it to His disciples (John 17:6, 26)? Besides, we are living in a world of gross darkness, and most religious people cannot receive many of the wonderful truths so dear to us. Even our Saviour Himself could not tell His disciples everything He wished to, because they were not able to bear it (John 16:12); nor could the Apostle Paul feed the Corinthian Brethren strong meat, because of their carnality or weaknesses (1 Cor. 3:2). Furthermore, were we to take such drastic a stand as to avoid the use of some of these questionable (substituted) titles altogether, in order to be consistent we could not even mention the names of the days of the weeks as they are used in the business world today, nor the names of some of the months

of the Roman year, for these, too, are named after other deities.

On the other hand, why should anyone be indifferent in this matter, after light has come to him, and he is able to receive a knowledge of this truth? A knowledge and understanding of this blessed truth regarding the Name, has been a great blessing to us, and has also clarified some puzzling Scriptures, which we can now rejoice in. A book of remembrance is written for them that think upon His name (Mal. 3:16). His name will be in the foreheads of the saved (Rev. 22:4). It was our Saviour's desire that His disciples (and that includes us today) should be kept in the name (John 17:11, 12).

"Yahweh will confirm thee unto himself for a holy people, as he swore unto thee—because thou dost keep the commandments of Yahweh thy God, and dost walk in his ways. And all the peoples of the earth shall see that the name of Yahweh hath been called upon thee—and shall be afraid of thee."—Deut. 28:9, 10. By Rotherham.

"For this reason, then, I kneel before the Father from whom every family in heaven and earth derives its name and nature, praying Him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man."—Eph. 3:14-16. By Moffatt.

Finally, "Hallelu Yah."

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