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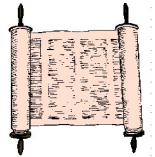
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YAHSHUA'S WITNESS MAGAZINE

Declaring a new and living way. (Heb. 10:20)

Polycarp's Martyrdom p. 12

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A branch of the Messianic Assemblies of Yahweh 7th day, Nairobi,
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Yahshua's Witness Magazine

is dedicated to His bride. Yahshua will be returning soon to receive His own unto Himself (Jn. 14:3). His bride must make herself ready (Rev. 19:7). A person who is called out of this world by the Father, who repents of his/her sins, is baptized in the name of Yahshua the Messiah (Acts 2:38), the only name under heaven given among men, whereby we must be saved (Acts 4:12), and receives the Holy Spirit must come to know Him as the Scriptures declare and witness of Him (Jn. 5:39-47). Peter encouraged, "But grow in grace, and the knowledge of our Sovereign and Saviour Yahshua the Messiah," 2 Pet. 3:18. We will, with Yahweh's help and the Spirit of Truth, seek to reveal a most wondrous Savior and Redeemer, a Savior and Redeemer that much of the world has spoken of, dreamed of, hoped for, but truly never known. While much of the world looks to a savior, the savior of whom they have been taught has become corrupted. Another has been substituted in the true Savior's place. Those who are called out of this world and given to Him are likened unto virgins. But in accordance with His own parable of those virgins, only five are wise while the other five are foolish. The five wise are able to enter into the planned marriage with the Messiah, but the five foolish have the door closed to them (Mt. 25:1-13). Let's be wise, remember our betrothal to the Messiah and the virginity to which He has restored us (2 Cor. 11:1-2), resist the wiles of the devil and look to and prepare for a joyous and glorious marriage that will endure for all eternity. HalleluYah!!!!

Inside this issue:

The Ebionites

Polycarp's Martyrdom

Polycarp's Epistle to the Philippians

The Feast of Trumpets

Come Feast With Us!

EDITOR:

Jerry Healan

Page 4

Page 12

Page 17

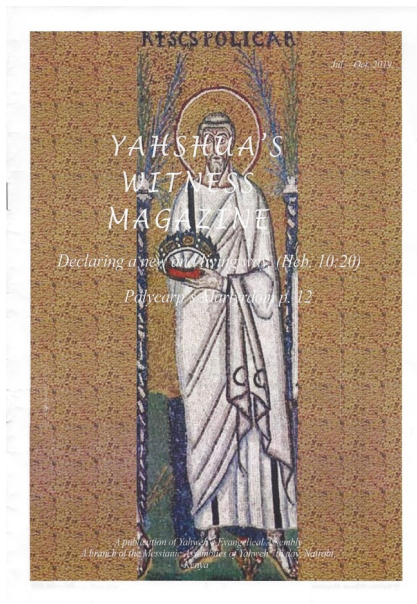
Page 20

Page 21

PROOFREADERS:

Frances Healan, Jerry Healan,

Jerry Osborne



OUR COVER: We have chosen to focus on a former Bishop of Smyrna, Polycarp, for this issue of the magazine. His life and martyrdom is quite exemplary for our day and age. He also wrote an epistle to the Philippians which was read in at least all of the assemblies in Asia Minor, probably was read in all assemblies everywhere. We feel that it should also be read by us and all who are subscribed to this magazine. Smyrna was one of the two assemblies of which Yahshua had nothing negative to say. Thus, if we listen to Polycarp, then hopefully we won't be judged too critically. JH

For comments or inquiries please write to YEA, P. O. Box 31, Atlanta, TX 75551.
In Kenya contact Messianic Assemblies of Yahweh 7th day, Nairobi, Kenya
Visit or Internet site at: yea777.org or shalomofyahweh.com, also therootbearsyou.com

UNITY FOR UNITY'S SAKE?

As I was putting this magazine together and contemplating on the New Testament Assembly's problems which were extant in Polycarp's day and before, I had no idea that someone would send a video promoting the need for the unity of all of Yahweh's assemblies, whether Hebrew Roots, Messianic, or Sacred Name. It is obvious from reading the book of Acts that the original beginnings of the New Testament Assembly was based on the unity of one discord, ³²"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. ³³And with great power gave the apostles witness of the resurrection of the Master Yahshua: and great grace was upon them all. ³⁴Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, ³⁵And laid them down at the apostles' feet: and distribution was made unto every man according as he had need," Acts 4:32-35.

However, it didn't take long for manipulation and corruption to begin to set in. The first was Ananias and his wife Sapphira who deceptively held back a portion of money from the sale of their property. They both died for this deception which did put fear in the hearts of the assembly for a while. As the believers grew, the Grecians began to murmur because their widows weren't treated as equally as the Hebrew widows. This led to the appointment of a number of deacons to be put in charge of these activities so the apostles could focus on publishing the truth about Yahshua.

But then came persecution and Stephen's death which led Philip going to proclaim Yahshua to Samaria where a sorcerer named Simon Magus had been performing many miraculous wonders that they were declaring him to be the power of Elohim. Philip's ability to perform even greater miracles by the Holy Spirit caused Simon to be baptized, but when Peter and John came to pray for and lay hands on the people for the reception of the Holy Spirit, Simon offered money in order to be able to bestow this gift. Peter rebuked him for his evil thought, but Simon rebelled against his suggestion that he pray for forgiveness. Historical records reveal that he traveled to Rome, appeared before Nero and established the origins of the Roman Catholic Church.

There were disputes even among the apostles. Paul and Peter had their differences as also did Paul and Barnabas. If you will read the article about Polycarp's Martyrdom, you will find that there was increasing division among the assemblies as to whether to observe Passover or the Lord's Day (Easter). Then there is the article on the Ebionites who created their own doctrines based solely on the Torah and Old Testament and even though they claim to believe in Yahshua, they deny His pre-existence, resurrection, and all of the New Testament writings except for the book of Matthew, and even then, they reject the first two chapters which deal with Yahshua's birth.

Polycarp tried to resolve the difference between the Passover observance vs. Easter, but to no avail. Those who rejected the Passover in favor of Easter set themselves up to be deceived by Constantine in the fourth century and look how far Christianity has gone off the true path. Yahshua revealed His chosen through John and the book of Revelation when He gave credence to the seven assemblies of Asia who were still following the apostles and observing Passover. He didn't even mention the others who had chosen a different path.

This year is another of those years in which there is a difference on the calendar. Of course, the video encouraging unity referred to the need to have unity in the calendar, and don't get me wrong, we would love to have that same unity also, however, would having the same calendar observance just for the sake of unity please Yahweh? Well....yes....if the calendar chosen is the correct calendar, but even as the history of the New Testament reveals, the majority of the assemblies were wrong! Only a few, only seven assemblies were shown enough favor to be chosen by Yahshua, and even among the seven, there were some very harsh judgments pronounced.

We can only have unity in, by, and through Yahshua the Messiah. We must study the Scriptures to discover how they speak of Him. We can only be one with the Father through Him. We, therefore, can only be united together through Him. If you read the article on The Ebionites, you will find one of the biggest matters of division between our assembly and many of the others. An elder of one of the chief assemblies wrote a letter excoriating me for believing that Yahshua is Yahweh (not the Father, but the son). In the article, I have been led to be able to prove that Yahshua, himself, declares that He is Yahweh.

Yahweh, Himself, asks, "Can two walk together, except they be agreed?" Amos 3:3. Polycarp presented the facts of the apostles, what they taught, what they did, what and how they observed, to Anicetus, but to no avail. We present facts from the Scriptures time, after time, after time, to people in articles, messages, etc. about the calendar, about Yahshua, about many other truths, yet to no avail. We can show you how the calendar must be observed in order to teach us more and more about Yahshua and all of the things He fulfilled. There is a right way to do it, and a wrong way to do it. We can't just do any of it for ritual, it has a purpose of teaching and glorifying Him. Judah was following the rituals of the Sabbaths, new moons, sacrifices, etc., but Yahweh rejected them because ritual for ritual's sake means nothing without true purpose! The real purpose is to do it all focusing on Yahshua the Messiah, which is more than just the Passover, and even the wavesheaf. There are many deeper things to it all!

We dearly love all of the brethren. We would love to be together in one accord, in harmony. But we refuse to seek unity just for the sake of unity. The substance of our unity must be Yahshua the Messaih! JH

THE EBIONITES

Who were the Ebionites? Why were they called such? Where are they today? Does it matter? Why is the evangel (gospel) of John written in a manner that is distinctly different from the other apostles?

By Jerry Healan

Elder A. B. Traina (deceased) wrote in his article entitled *Not Greek-But Hebrew*, "The very fact that John wrote his Gospel on the instance of the growing dogma of the Ebionites (who were a group of Samaritan believers), whose language was Aramaic gives added evidence that it was written with an eye single to reach the Aramaic speaking people." (See our publication *Not Greek-But Hebrew*, page 5)

In reality, his statement that they were a group of Samaritan believers is not totally correct as we will find out from the ensuing research:

Ebionites (Greek: Ἐβιωναῖοι, *Ebionaioi*, derived from Hebrew עֲבִיּוֹנִים *ebyonim*, *ebionim*, meaning "the poor" or "poor ones") is a patristic term referring to a Jewish Christian movement that existed during the early centuries of the Christian Era. They regarded [Yahshua] of Nazareth as the Messiah while rejecting his divinity and his virgin birth and insisted on the necessity of following Jewish law and rites. They used only one of the Jewish-Christian gospels, the Hebrew Book of Matthew starting at chapter three; revered James, the brother of [Yahshua] (James the Just); and rejected Paul the Apostle as an apostate from the Law. Their name suggests that they placed a special value on voluntary poverty. Ebionim was one of the terms used by the sect at Qumran who sought to separate themselves from the corruption of the Temple. Many believe that the Qumran sectarians were Essenes. (*Wikipedia*)

Furthermore it is revealed: Since historical records by the Ebionites are scarce, fragmentary and disputed, much of what is known or conjectured about the Ebionites derives from the Church Fathers who wrote polemics against the Ebionites, who they deemed heretical Judaizers. Consequently, very little about the Ebionite sect or sects is known with certainty, and most, if not all, statements about them are conjectural.

At least one scholar distinguishes the Ebionites from other Jewish Chris-

tian groups, such as the Nazarenes. Other scholars, like the Church Fathers themselves from the first centuries after [Yahshua], consider the Ebionites identical with the Nazarenes. (*IBID*)

The *Encyclopedia Britannica* adds, "Origen (*Contra Celsum*, v.61; In Matt. Tom. Xvi. 12) divides the Ebionites into two classes according to their acceptance or rejection of the virgin birth of [Yahshua], but says that all alike reject the Pauline epistles. This is confirmed by Eusebius, who adds that even those who admitted the virgin birth did not accept the pre-existence of [Yahshua] as Logos and Sophia." (1938, 14th Edition, Vol. 7, p.881)

This research, along with other articles, reveals that the so-called Essenes at Qumran were the Ebionites whose documents were discovered in the caves of Qumran. Research also reveals that many of their elements came into contact with the Muslim movement and were instrumental in

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influencing them concerning the modern day doctrines that Islam holds concerning Yahshua, his mother Miriam, his birth, etc.

The point is that they rejected all of the New Testament except the book of Matthew and even rejected his account of Yahshua's birth. Thus, they had to admit the reality that He was born into this world. Even the modern day group of Ebionites admit that He was born, but declare, "The Ebionite Community is the living continuation of **the Jewish religious movement of**

Jesus. Christianity is the religion of Paul and others, and not part of the biblical faith and revelation of the God of Israel nor is it of Jesus. (Please note that we have used "Jesus" to clarify for our Christian readers. We call him Yeshua or Yahshua, and will use Yeshua from this point on in the site.)

We declare the man Paul of Tarsus, the false teacher against the mark of Covenant and God's Torah, to be outside of the Way taught by Yeshua, the anointed, son of Maria and Yosef. The Ebionite Community is the only real "*mission to the gentiles.*"

We call upon the gentiles to repent, to abandon paganism and the perverse testament, and enter into true covenant through Torah, circumcision, and immersion in order to submit and prepare for the Reign of God as brothers exhibiting good works. (How can you talk about accepting God or His "kingdom" at some future event or time if you reject His rules clearly given now?)

To follow Yeshua, may he rest in peace, you must not worship him or any man, but instead be what Yeshua was, a Jew. Yeshua was a man who died and was buried, and finding his bones does not effect the value of many of his recorded teachings, the core of these still buried beneath Christian additions, alterations, and falsifications. His value to us has nothing to do with fairy tales and miracles, divinity or resurrection. We already have the God of Israel so Yeshua is no replacement for Him nor can Yeshua's words nullify God's commandments.

Yeshua is not a god, not a sacrifice for sin, or savior. Such beliefs go against God. God's commandments have not been "done away with" or "nailed to the cross" but instead make up the single testament and Instructions for life to mankind. We ask you to honestly consider the fruit of other religions without explaining away their sins and failures to deliver a godly world; the millions of people they have murdered for "God" even other denominations of their own religion;

and all the unbiblical ways in which they claim to honor their god. Deep down you know that neither God or the man Yeshua can truly be present in these religions. The God of Israel has more to give than Christianity or Islam (both of which are just altered, weakened versions of Israel's faith). Biblical faith has more to offer than any other religion.

Is your faith based on a god that hates you and wants to burn you? You need to keep seeking for the real God, the God of Israel, Who created you and loves you.

Are you a Jew who has become indistinguishable from your gentile friends and your Synagogue reminds you of a church? Have you apostatized from God to Christianity? Return to God. We will help you.

Yahwism, the faith of the Written Torah of the Bible given by the One God, *Yahweh*, is a revolutionary system of life with justice that can supersede all other systems of government and ideologies. The *Evyonim* (Ebionites) are Yahwists above all else. It allows for One Ruler, the God of Israel alone, with none beside Him. God is not man, and no man is divine. **No man can make you right with God except yourself, and only you can atone for your sins through repentance and reparation to Him and your fellow man.** You will never find God, *Yahweh* King of the Universe, world within worlds, worlds without end, in a church or shrine, kneeling before statues, sticks, stones, or men. Tear down your church. Take the wood and stones and build houses for the poor; take the sticks for firewood; sell the treasure and idols to buy food and heal the sick; bring all men in love to bend the knee to the God of Israel."

WITNESSES

WOW! These guys are just like the Rabbinic Pharisees of the Apostle's day and today's world! Their premise is that they can save themselves, atone for themselves through their own righteous works. But King David confessed, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Psa. 51:5. Paul writes, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for

that all have sinned," Ro. 5:12. Isaiah is inspired to declare, "Ye have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool. ¹⁰And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall. ¹¹Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago. ¹²And in that day did The Sovereign Yahweh of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: ¹³And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die. ¹⁴And it was revealed in mine ears by Yahweh of hosts, **Surely this iniquity shall not be purged from you till ye die**, saith the Sovereign Yahweh of hosts," Isa. 22:9-14.

The word "purged" in Isaiah 22:14 comes from the Hebrew word *kaphar* which means "atone!" Yahshua said, "¹²...I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. ¹³The Pharisees therefore said

The Scriptures declare, "...at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established," Dt. 19:15.

unto him, Thou bearest record of thyself; thy record is not true. ¹⁴Yahshua answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. ¹⁵Ye judge after the flesh; I judge no man. ¹⁶And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. ¹⁷It is also written in your law, that the testimony of two men is true. ¹⁸I am one that bear witness of myself, and the Father that sent me beareth witness of me. ¹⁹Then said they unto him, Where is thy Father? Yahshua answered, Ye

neither know me, nor my Father: if ye had known me, ye should have known my Father also. ²⁰These words spake Yahshua in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. ²¹Then said Yahshua again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. ²²Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. ²³And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. ²⁴I said therefore unto you, that ye shall die in your sins: for **if ye believe not that I am, ye shall die in your sins,**" Jn. 8:12-24.

All have sinned and missed the mark of righteousness that would cause us to be qualified for the kingdom of heaven and eternal life. We have no strength, righteousness, nor ability to redeem, or atone for ourselves. All of our righteousnesses are as filthy rags, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away," Isa. 64:6.

The Ebionites have ensnared themselves because **they do accept the book of Matthew** who was a witness of Yahshua, but they refuse to accept Mark and Luke who were also witnesses and wrote of the same things as Matthew. The first three gospels (gospels) are called "synoptics" because of their similarities. And then they also reject the rest of the New Testament witnesses.

The Scriptures declare, "...at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established," Dt. 19:15. Yahshua utilized this same verse in the Torah to prove to the people of His day that He is Yahweh! The Greek for "I am he" in Jn. 8:24 is *ego eimi* which should have been translated as "I am." The Hebrew equivalent would be "*eyeh*" (אֶהְיֶה) which is the Hebrew term that Yahweh utilized when He revealed Himself to Moses, "¹³And Moses said unto Elohim, Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me,

What is his name? what shall I say unto them? ¹⁴And Elohim said unto Moses, **I AM THAT I AM:** and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you,” Ex. 3:13-14.

The Hebrew of I AM THAT I AM is אֲנִי אֶהְיֶה אֲשֶׁר אֶהְיֶה which can also be interpreted as I BECOME WHAT I BECOME.

The Greek and English both must utilize two words “ego eimi” and “I Am” to say what the one Hebrew word אֶהְיֶה (*eyeh*) says. The aleph (א) is a prefix for “I”. הֵיָה means “to be,” “to exist,” “to become.”

There were twelve apostles chosen to go with Him and witness to His doings. They witnessed to His dying on the cross and that He had been resurrected from the grave.

Peter witnessed to Cornelius and those with him, ³⁴Then Peter opened his mouth, and said, Of a truth I perceive that Elohim is no respecter of persons: ³⁵But in every nation he that feareth him, and worketh righteousness, is accepted with him. ³⁶The word which Yahweh sent unto the children of Israel, preaching peace by Yahshua the Messiah: (he is Master of all:) ³⁷That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; ³⁸How Elohim anointed Yahshua of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for Elohim was with him. ³⁹**And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: ⁴⁰Him Elohim raised up the third day, and shewed him openly; ⁴¹Not to all the people, but unto witnesses chosen before of Elohim, even to us, who did eat and drink with him after he rose from the dead. ⁴²And he commanded us to preach unto the people, and to testify that it is he which was ordained of Elohim to be the Judge of quick and dead. ⁴³To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins,” Acts 10:34-43.**

EGO EIMI/EHYEH/אֶהְיֶה

Why would they deny the evangel

of Mark? Isn't it because of the use of *ego eimi/ehyh/אֶהְיֶה* in chapter 14?

⁵⁷And there arose certain, and bare false witness against him, saying, ⁵⁸We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. ⁵⁹But neither so did their witness agree together. ⁶⁰And the high priest stood up in the midst, and asked Yahshua, saying, Answerest thou nothing? what is it which these witness against thee? ⁶¹But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Messiah, the Son of the Blessed? ⁶²And Yahshua said, **I am** (ego eimi/ehyeh/אֶהְיֶה): and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. ⁶³Then the high priest rent his clothes, and saith, What need we any further witnesses? ⁶⁴Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death,” Mk. 14:57-63.

When Yahshua made the statement in verse 62, the high priest rent his clothes which is a thing forbidden in the law, but Yahshua, in saying “I Am”, was admitting that He is the

....they knew that it was time for the promised Messiah to appear in accordance with Daniel's prophecy.

One Who spoke to Moses at the burning bush.

Notice that the high priest asked Him if He were the Messiah. Why would he ask such a question? Because they knew that it was time for the promised Messiah to appear in accordance with Daniel's prophecy. But they were looking for Him to come in power and glory in order to overthrow and destroy the oppressive Roman beast government and establish the kingdom, the reign of Yahweh on earth. They overlooked the fact that He was prophesied to come as a lamb of sacrifice in Isaiah 53.

⁴¹Who hath believed our report? and **to whom is the arm of Yahweh**

revealed? ²For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. ³He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. ⁵But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. ⁶All we like sheep have gone astray; we have turned every one to his own way; and Yahweh hath laid on him the iniquity of us all. ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. ¹⁰Yet it pleased Yahweh to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Yahweh shall prosper in his hand. ¹¹He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. ¹²Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors,” Isa. 53:1-12.

Interestingly, the Ebionites are in denial of this very prophecy of the Scriptures which they supposedly uphold.

The book of Luke corresponds with Mark, ⁶⁶And as soon as it was day, the elders of the people and the

chief priests and the scribes came together, and led him into their council, saying, ⁶⁷Art thou the Messiah? tell us. And he said unto them, If I tell you, ye will not believe: ⁶⁸And if I also ask you, ye will not answer me, nor let me go. ⁶⁹Hereafter shall the Son of man sit on the right hand of the power of Yahweh. ⁷⁰Then said they all, Art thou then the Son of Elohim? And he said unto them, Ye say that **I am** (*ego eimi/ehyeh/אֲדֹנָי*). ⁷¹And they said, What need we any further witness? for we ourselves have heard of his own mouth," Lk. 22:66-71.

As soon as He said "I Am" they accused him of blasphemy which is worthy of death. Notice in both accounts of Mark and Luke that the high priest asks if He is the Messiah.

Yahshua told the people in the temple, ⁵⁶Your father Abraham rejoiced to see my day: and he saw it, and was glad. ⁵⁷Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? ⁵⁸Yahshua said unto them, Verily, verily, I say unto you, Before Abraham was, **I am** (*ego eimi/ehyeh/אֲדֹנָי*). ⁵⁹Then took they up stones to cast at him: but Yahshua hid himself, and went out of the temple, going through the midst of them, and so passed by," Jn. 8:56-59.

Here He reveals that He is the One Who spoke with Abraham. When He utilized the term "I Am" to reveal that He existed even before him, they sought to stone Him to death.

Again, John witnesses, ²²And it was at Jerusalem the feast of the dedication, and it was winter. ²³And Yahshua walked in the temple in Solomon's porch. ²⁴Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Messiah, tell us plainly. (NOTE: *Doesn't this question also reveal that they were looking for the Messiah?*) ²⁵Yahshua answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. ²⁶But **ye believe not, because ye are not of my sheep**, as I said unto you. ²⁷My sheep hear my voice, and I know them, and they follow me: ²⁸And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. ²⁹My Father, which gave them me, is greater than

all; and no man is able to pluck them out of my Father's hand. ³⁰**I and my Father are one.** ³¹Then the Jews took up stones again to stone him. ³²Yahshua answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? ³³The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself Elohim. ³⁴Yahshua answered them, Is it not written in your law, I said, Ye are Elohim? ³⁵If he called them Elohim, unto whom the word of Elohim came, and the scripture cannot be broken; ³⁶Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am** (*ego eimi/ehyeh/אֲדֹנָי*) the Son of Elohim? ³⁷If I do not the works of my Father, believe me not. ³⁸But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. ³⁹Therefore they sought again to take him: but he escaped out of their hand," Jn. 10:22-39.

RESURRECTION

Do we not understand what

If we don't believe Who He is and where He came from then we are not His sheep!

Yahshua said here!? If we don't believe Who He is and where He came from then we are not His sheep! The Ebionites say they believe that Yahshua existed, but deny Him and His works. They deny His miraculous birth and make light of the miracles that He performed. They deny His pre-existence that the apostles proclaim and especially Paul declaring him to be an apostate.

They deny His resurrection. If He was not resurrected, then what kind of hope do we have for resurrection? As Paul stated, ¹²**Now if The Messiah be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?** ¹³**But if there be no resurrection of the dead, then is the Messiah not**

risen: ¹⁴And if the Messiah be not risen, then is our preaching vain, and your faith is also vain. ¹⁵Yea, and we are found false witnesses of Elohim; because we have testified of Elohim that he raised up the Messiah: whom he raised not up, if so be that the dead rise not. ¹⁶For if the dead rise not, then is not the Messiah raised: ¹⁷And if the Messiah be not raised, your faith is vain; ye are yet in your sins. ¹⁸Then they also which are fallen asleep in the Messiah are perished. ¹⁹If in this life only we have hope in the Messiah, we are of all men most miserable. ²⁰But now is the Messiah risen from the dead, and become the firstfruits of them that slept. ²¹For since by man came death, by man came also the resurrection of the dead. ²²For as in Adam all die, even so in the Messiah shall all be made alive. ²³But every man in his own order: the Messiah the firstfruits; afterward they that are the Messiah's at his coming. ²⁴Then cometh the end, when he shall have delivered up the kingdom to Elohim, even the Father; when he shall have put down all rule and all authority and power. ²⁵For he must reign, till he hath put all enemies under his feet. ²⁶The last enemy that shall be destroyed is death," 1 Cor. 15:12-26.

Matthew declares Yahshua's resurrection, ⁴¹In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. ²And, behold, there was a great earthquake: for the angel of Yahweh descended from heaven, and came and rolled back the stone from the door, and sat upon it. ³His countenance was like lightning, and his raiment white as snow: ⁴And for fear of him the keepers did shake, and became as dead men. ⁵And the angel answered and said unto the women, Fear not ye: for I know that ye seek Yahshua, which was crucified. ⁶He is not here: for he is risen, as he said. Come, see the place where the Master lay. ⁷And go quickly, and **tell his disciples that he is risen from the dead;** and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. ⁸And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. ⁹And as they went to tell his

disciples, behold, Yahshua met them, saying, All hail. And they came and held him by the feet, and worshipped him. ¹⁰Then said Yahshua unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me," Mt. 28:1-10.

Luke writes, ¹"The former treatise have I made, O Theophilus, of all that Yahshua began both to do and teach, ²Until the day in which he was taken up, after that he through the Holy Spirit had given commandments unto the apostles whom he had chosen: ³To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of Elohim: ⁴And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. ⁵For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence," Acts 1:1-5.

To accept the book of Matthew which proclaims that Yahshua rose from the dead, and then to reject his witness of Yahshua's resurrection, the witness of the other two synoptic evangels, and the witness of the other eleven apostles who accompanied Him everywhere He went, day and night, His works done by the power of the Holy Spirit, and that same Holy Spirit being poured out on them on the day of Pentecost, is to deny the works of the Holy Spirit! That is blasphemy of the Holy Spirit which is THE UN-PARDONABLE SIN!

JOHN'S WITNESS

Remember that John wrote his evangel (gospel) and epistles in order to counter the growing influence of the Ebionites. He therefore writes, ¹"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; ²(For the life was manifested, and we have seen it, and bear witness, and shew unto you **that eternal life, which was with the Father, and was manifested unto us;**) ³That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father,

and with his Son Yahshua the Messiah," 1 Jn. 1:1-3.

John goes back to the beginning declaring that they heard, saw, looked upon, and handled this Word of life which was ETERNAL LIFE and was with (Gk. = *pros* = WITH, BESIDE) the Father being evidently manifested in the flesh as he writes elsewhere, ¹"In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim. The same was in the beginning with (Gk. = *pros* = WITH, BESIDE) Elohim. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in darkness; and the darkness comprehended it not. ⁶There was a man sent from Elohim, whose name was John. ⁷The same came for a witness, to bear witness of the Light, that all men through him might believe. ⁸He was not that Light, but was sent to bear witness of that Light. ⁹That was the true Light, which lighteth every man that cometh into the world. ¹⁰He was in the world, and the world was made by him, and the world knew him not. ¹¹He came unto his own, and his own received him not. ¹²But as many as received him, to them gave he pow-

Remember that John wrote his evangel (gospel) and epistles in order to counter the growing influence of the Ebionites.

er to become the sons of Elohim, even to them that believe on his name: ¹³Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of Elohim. ¹⁴And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth," Jn. 1:1-14.

The *Aramaic English New Testament* by Andrew Gabriel Roth presents it thusly, ¹"In the beginning was the Miltha. And that Miltha was with Elohim, And Elohim was that Miltha. ²This was with Elohim in the beginning. ³Everything existed through His

hands, and without Him, not even one thing existed of the things which have existed. ⁴In Him was life, and the life was the light of men. ⁵And that light shines in the darkness, and the darkness did not overtake it. ⁶There was a man who was sent from Elohim whose name was Yochannan. ⁷This man came for a witness that he might testify concerning the light that all might believe through His hand. ⁸He was not that light; Rather that he might bear witness concerning the light. ⁹For the light was of truth, that which shines on all who come into the world. ¹⁰He was in the world, and the world existed by His hand and the world did not know Him. ¹¹He came to His own, and His own did not receive Him. ¹²But those who did receive Him He gave to them authority that they might be the sons of Elohim, those who have believed in His name. ¹³Those who neither by blood nor by the will of the flesh nor by the will of a man, rather were begotten by Elohim. ¹⁴And the Miltha became flesh and dwelt among us and we saw His glory, the glory as the Only-Begotten who is from the Father who is full of grace and truth," Jn. 1:1-14.

John's evangel reveals that Yahshua utilized "I Am" (*ego eimi/ehyeh/אֶהְיֶה*) multiple times in His evangel. When He declared that He was the true bread from heaven in chapter 6, He utilized "I Am" multiple times, ³⁵And Yahshua said unto them, **I am (*ego eimi/ahyeh/אֶהְיֶה*)** the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ³⁶But I said unto you, That ye also have seen me, and believe not.... "The Jews then murmured at him, because he said, **I am (*ego eimi/ahyeh/אֶהְיֶה*)** the bread **which came down from heaven**".... **"I am (*ego eimi/ahyeh/אֶהְיֶה*)** that bread of life"... **"I am (*ego eimi/ahyeh/אֶהְיֶה*)** the living bread **which came down from heaven:** if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world".... Jn. 6:35-36, 41, 48, 51

When Yahshua revealed Himself as the "light of the world" He utilized "I Am", "Then spake Yahshua again unto them, saying, **I am (*ego eimi/***

ahyeh/אֲהִי־יְהוָה) the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life,” Jn. 8:12.

When He declared that He is the Good Shepherd and the Door of the sheep, He said “I AM”, “⁶This parable spake Yahshua unto them: but they understood not what things they were which he spake unto them. ⁷Then said Yahshua unto them again, Verily, verily, I say unto you, **I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the door of the sheep.

⁸All that ever came before me are thieves and robbers: but the sheep did not hear them. ⁹**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. ¹⁰The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. ¹¹**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the good shepherd: the good shepherd giveth his life for the sheep. ¹²But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. ¹³The hireling fleeth, because he is an hireling, and careth not for the sheep. ¹⁴**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the good shepherd, and know my sheep, and am known of mine. ¹⁵As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. ¹⁶And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ¹⁷Therefore doth my Father love me, because I lay down my life, that I might take it again. ¹⁸No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father,” Jn. 10:6-18.

Yahshua told Martha, “²⁵**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: ²⁶And whosoever liveth and believeth in me shall never die. Believest thou this? ²⁷She saith unto him, Yea, Master: I believe that thou art the Messiah, the Son of Elohim, which should come into the world,” Jn. 11:25-27.

Yahshua declared, “⁴⁴He that believeth on me, believeth not on me, but on him that sent me. ⁴⁵And he that seeth me seeth him that sent me. ⁴⁶**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) come a light into the world, that whosoever believeth on me should not abide in darkness. ⁴⁷And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. ⁴⁸He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. ⁴⁹For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. ⁵⁰And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak,” Jn. 12:44-50.

At the last supper, Yahshua declared even more mysteries to His disciples. Yahshua told His disciples, “¹³Ye call me Teacher and Master: and ye say well; for so I am. ¹⁴If I then, your Teacher and Master, have washed your feet; ye also ought to wash one another's feet. ¹⁵For I have given you an example, that ye should do as I have done to you. ¹⁶Verily,

They would never have been able to take Him if He hadn't submitted Himself to them.

verily, I say unto you, The servant is not greater than his Master; neither he that is sent greater than he that sent him. ¹⁷If ye know these things, happy are ye if ye do them. ¹⁸I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. ¹⁹Now I tell you before it come, that, when it is come to pass, ye may believe that I am (*ego eimi/ahyeh/אֲהִי־יְהוָה*),” Jn. 13:13-19.

Yahshua witnessed, “**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the way, the truth, and the life: no man cometh unto the Father, but by me,” Jn. 14:6.

He continued, “**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the true vine, and my

Father is the husbandman. ²Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. ³Now ye are clean through the word which I have spoken unto you. ⁴Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. ⁵**I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*) the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing,” Jn. 15:1-5.

When Judas and the band came to apprehend Him the following dialogue and incident occurred, “⁴When Yahshua had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. ²And Judas also, which betrayed him, knew the place: for Yahshua oftentimes resorted thither with his disciples. ³Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. ⁴Yahshua therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? ⁵They answered him, Yahshua of Nazareth. Yahshua saith unto them, **I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*). And Judas also, which betrayed him, stood with them. ⁶As soon then as he had said unto them, **I am** (*ego eimi/ahyeh/אֲהִי־יְהוָה*), they went backward, and fell to the ground,” Jn. 18:1-6.

Does this not show the power that He had? They would never have been able to take Him if He hadn't submitted Himself to them. After all, He created the heavens and the earth and there was nothing that exists that wasn't created by Him. But Scripture had to be fulfilled.

He witnessed to Pilate, “³³Then Pilate entered into the judgment hall again, and called Yahshua, and said unto him, Art thou the King of the Jews? ³⁴Yahshua answered him, Sayest thou this thing of thyself, or did others tell it thee of me? ³⁵Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? ³⁶Yahshua answered, My kingdom is not of this world: if my king-

dom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. ³⁷Pilate therefore said unto him, Art thou a king then? Yahshua answered, Thou sayest that **I am** (*ego eimil/ahyeh/אֵימִיל אֱהְיֶה*) a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice,” Jn. 18:33-37.

Yahshua was the original king of Israel, Yahweh, Who delivered them from Egypt. Arrangements had to be made so that He could become flesh and be sacrificed as the Passover lamb, a type of Him, as were all the sacrifices and offerings, so that He could deliver His people from the ultimate enemy who has ensnared the whole world in the ravages of death, that is, the great dragon Satan the devil.

John witnesses again in 2 John, “¹The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; ²For the truth's sake, which dwelleth in us, and shall be with us for ever. ³Grace be with you, mercy, and peace, from Yahweh the Father, and from the Sovereign Yahshua the Messiah, the Son of the Father, in truth and love. ⁴I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. ⁵And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. ⁶And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. ⁷For **many deceivers are entered into the world, who confess not that Yahshua the Messiah is come in the flesh.** This is a deceiver and an anti-messiah,” vv. 1-7.

John's writings deify Yahshua! Paul's writings deify Him! Moses' writings deify Him! The Father and Holy Spirit deify Him! The Apostles and Prophets deify Him! All of Scripture deifies Him. What is John essentially proclaiming here? He is proclaiming that those who deny that Yahshua the Messiah, being Yahweh the Creator, being eternal, is come in

the flesh are anti-messiah (antichrist)!

Who were some of these many deceivers? They were the Ebionites who denied the divinity and pre-existence of Yahshua! They denied His witnesses. They proclaim the Torah. Moses wrote the Torah (first 5 books of Scripture) of which Yahshua witnessed, “³⁹Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. ⁴⁰And ye will not come to me, that ye might have life. ⁴¹I receive not honour from men. ⁴²But I know you, that ye have not the love of Elohim in you. ⁴³I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. ⁴⁴How can ye believe, which receive honour one of another, and seek not the honour that cometh from Elohim only? ⁴⁵Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. ⁴⁶For had ye believed Moses, ye would have believed me: for he wrote of me. ⁴⁷But if ye believe not his writings, how shall ye believe my words?” Jn. 5:39-47.

PAUL'S CALLING

Paul was a Pharisee who was decimating the New Testament Assembly

He (John) is proclaiming that those who deny that Yahshua the Messiah, being Yahweh the Creator, being eternal, is come in the flesh are anti-messiah (antichrist)!

being instrumental in having many believers imprisoned and even put to death. He was on the road to Damascus in order to further assault the body of growing believers when all of a sudden a great blinding light appeared causing him to fall to the earth. He then heard a voice which said, “⁴Saul, Saul, why persecutest thou me? ⁵And he said, Who art thou, Master? And the Master said, **I am** (*ego eimil/ahyeh/אֵימִיל אֱהְיֶה*) Yahshua whom thou persecutest: it is hard for thee to kick against the pricks,” Acts 9:4-5.

His appearance and His identification of Himself truly changed and the course of his life forever as we read, “⁶And he trembling and astonished said, Master, what wilt thou have me to do? And the Master said unto him, Arise, and go into the city, and it shall be told thee what thou must do. ⁷And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. ⁸And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. ⁹And he was three days without sight, and neither did eat nor drink. ¹⁰And there was a certain disciple at Damascus, named Ananias; and to him said the Master in a vision, Ananias. And he said, Behold, I am here, Master. ¹¹And the Master said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, ¹²And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. ¹³Then Ananias answered, Master, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: ¹⁴And here he hath authority from the chief priests to bind all that call on thy name. ¹⁵But the Master said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: ¹⁶For I will shew him how great things he must suffer for my name's sake. ¹⁷And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Master, even Yahshua, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit. ¹⁸And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. ¹⁹And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. ²⁰And straightway he preached the Messiah in the synagogues, that he is the Son of Elohim. ²¹But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came

hither for that intent, that he might bring them bound unto the chief priests? ²²But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Messiah,” Acts 9:6-22.

Paul was so powerfully effective in preaching that Yahshua was the Messiah, the Son of Elohim that the Jews then sought to kill him (vv. 23-30).

He witnessed to the Colossians, ⁹“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; ¹⁰That ye might walk worthy of the Master unto all pleasing, being fruitful in every good work, and increasing in the knowledge of Elohim; ¹¹Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; ¹²Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: ¹³Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: ¹⁴In whom we have redemption through his blood, even the forgiveness of sins: ¹⁵Who is the image of the invisible Elohim, the firstborn of every creature: ¹⁶**For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:** ¹⁷And he is before all things, and by him all things consist. ¹⁸And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. ¹⁹For it pleased the Father that in him should all fulness dwell; ²⁰And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven,” Col. 1:9-20.

Paul acknowledged that Yahshua is the One Who created all things! Yahshua declared Himself to be the I AM. His name Yahshua means Yahweh the Savior, or the Salvation of Yahweh. But Paul was allowed to see, to understand the mystery and went forth proclaiming it with such conviction

and power that the disbelievers sought to kill him!

Both the Apostles John and Paul witness to Yahshua’s pre-existence and His creation of the heavens and earth.

There is also a third witness found in the book of Hebrews. There is contention as to who wrote this most important and revealing book because the author’s name is not revealed. Most think it was Paul, but some think it was possibly Barnabas. It begins, “Elohim, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, ²Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, **by whom also he made the worlds;** ³**Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power,** when he had by himself purged our sins, sat down on the right hand of the Majesty on high; ⁴Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they,” Heb. 1:1-4.

Thus, the author of Hebrews also witnesses that Yahshua is the One through Whom the worlds have been made and that He is so powerful that

Remember, the Apostle John wrote his gospel and epistles in order to reveal that Yahshua was the Creator Yahweh, eternity in the flesh.

He continues to uphold all things by the word of His power. This is the two or three witnesses that the Scriptures require which the Ebionites reject as also do some who are supposed to be in the faith!

THE REVELATION

The book of Revelation reveals Who Yahshua really is. Yahshua appears to the Apostle John and declares, “**I am Aleph and Tau, saith Yahweh Elohim, which is, and which was, and which is to come, El Shaddai,**” Rev. 1:8.

The King James Version reads, “I

am Alpha and Omega, the beginning and the ending, saith **the Lord**, which is, and which was, and which is to come, the Almighty.” However, the King James version is flawed because of the use of Alpha and Omega in contrast to the Hebrew and Aramaic versions which read “Aleph and Tav/ Tau. Secondly, “the beginning and the ending” is not found in the texts, and thirdly, they utilize “the Lord,” but even E. W. Bullinger’s *Companion Bible* (KJV) has a note that says “the Lord” is translated from **Jehovah Elohim** (we know that Jehovah is an erroneous substitution for Yahweh). The Hebrew New Testament (translated from the Greek documents) and Aramaic texts confirm Yahshua declaring Himself to be Yahweh. “The Almighty” is translated from El Shaddai in the Hebrew texts, while the Aramaic renders it as “the Omnipotent.”

The Aramaic English New Testament by Andrew Gabriel Roth presents Rev. 1:8 thusly, “I am Alap, also Tav, ‘says the Master **YHWH, Elohim**; who is, and was, and is to come, the omnipotent.”

Herb Jahn’s *The Aramaic New Covenant*, a literal translation and transliteration posits Rev. 1:8 thusly, “I – the alaph and the tau words **Yah Veh**, he having, and having been, and coming – Holder of all.” (p. 244)

Here are four works, *The Companion Bible*, a Christian KJV version, *The Aramaic English New Testament*, the *Hebrew English New Testament*, and *The Aramaic New Covenant* that witness to the truth that Yahshua is Yahweh.

Yahshua is here revealing that He is the Master (Adon) Yahweh Elohim, the omnipotent (El Shaddai)! This ministry has long been proclaiming this awesome truth which is falling on so many deaf ears and blinded eyes among the people who have embraced the true names. As a result, we have been despised and mocked by many of our peers.

Remember, the Apostle John wrote his gospel and epistles in order to reveal that Yahshua was the Creator Yahweh, eternity in the flesh. To disbelieve and deny that He came in the flesh is the spirit of the anti-Messiah!

Here are some portions of a letter that I received from a head elder of an

(Continued on page 22)

POLYCARP'S MARTYRDOM

Most people have no idea who Polycarp was, yet he is mentioned in the Scriptures, but not by name. He was a faithful saint and leader of Yahshua's people, born in the first century CE and martyred in the second. An end-time martyrdom is soon to be experienced. Hopefully Polycarp's story will be utilized to strengthen the resolve of Yahweh's people who will soon be facing the venom and fury of the resurrected beast power.

By Jerry Healan

NOTE: In quoting some works, some words have been changed to remove paganistic influence. *JH*

It has been such a great honor to be able to look into what little is known of this saint named Polycarp. He was living in a time wherein such a great corruption had crept into the body of the Messiah, but this man's steadfastness is a powerful example for all of today's believers to look upon and marvel at.

He was born around 69-70 CE which is the time that Jerusalem and her temple were being destroyed by the Romans. He was martyred in 155 CE at the age of 86.

Most accounts of his life declare that he was taught by the Apostle John. He seems to also have been associated with Phillip. Eusebius declares this as do other well known figures of that age such as Ignatius, Irenaeus, etc. He is a celebrated figure by Christianity and should also be by the latter day Messianic and Sacred Name believers.

Irenaeus writes about him, "But Polycarp also was not only instructed by apostles, and conversed with many who had seen the Messiah, but was also, by apostles in Asia, appointed bishop of the Assembly in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time, and, when a very old man, gloriously and most nobly suffering martyrdom, departed this life, **having always taught the things which he had learned from the apostles, and which the Assembly has handed down, and which alone are true. To these things all the Asiatic Assemblies testify**, as do also those men who have succeeded Polycarp down to the present time,-a man who was of much greater weight, and a more steadfast witness of truth, than Valentinus, and Marcion, and the rest of the heretics. There are also those who heard from him that John, the disciple of the Master, going to bathe at Ephe-

sus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." And Polycarp himself replied to Marcion, who met him on one occasion, and said, "Dost thou know me? ""I do know thee, the first-born of Satan." Such was the horror which the apostles and their disciples had against holding even verbal communication with any corrupters of the truth; as Paul also says, 'A man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself'."

Irenaeus also in a letter to one Florinus wrote, "While I was yet a boy, I saw thee in Lower Asia with Polycarp, distinguishing thyself in the royal court, and endeavouring to gain his approbation. For I have a more

Most accounts of his life declare that he was taught by the Apostle John.

vivid recollection of what occurred at that time than of recent events (inasmuch as the experiences of childhood, keeping pace with the growth of the soul, become incorporated with it); so that I can even describe the place where the blessed Polycarp used to sit and discourse-his going out, too, and his coming in-his general mode of life and personal appearance, together with the discourses which he delivered to the people; also how he would speak of his familiar intercourse with John, and with the rest of those who had seen the Lord; and how he would call their words to remembrance. Whatsoever things he had heard from them respecting the Master, both with regard to His miracles and His teach-

ing, Polycarp having thus received [information] from the eye-witnesses of the Word of life, would recount them all in harmony with the Scriptures. These things, through, Elohim's mercy which was upon me, I then listened to attentively, and treasured them up not on paper, but in my heart; and I am continually, by Elohim's grace, revolving these things accurately in my mind."

Polycarp was anointed as Bishop of Smyrna by the Apostle John.

THE QUARTODECIMAN CONTROVERSY

Eusebius writes, "There was considerable discussion raised about this time, in consequence of a difference of opinion respecting the observance of the paschal season. The assemblies of all Asia, guided by a remoter tradition, supposed that they ought to keep the fourteenth day of the moon for the festival of the Saviour's Passover, in which day the Jews were commanded to kill the paschal lamb; and it was incumbent on them, at all times, to make an end of the fast on this day, on whatever day of the week it should happen to fall. But as it was not the custom in the assemblies throughout the rest of the world, who observe the practice that has prevailed from apostolic tradition until the present time, so that it would not be proper to terminate our fast on any other but the day of the resurrection of our Saviour. Hence there were synods and convocations of the bishops on this question; and all unanimously drew up an ecclesiastical decree, which they communicated to all the assemblies in all places, that the mystery of our Master's resurrection should be celebrated on no other day than the Master's-day (Lord's day); and that on this day alone we should observe the close of the paschal fasts.

NOTE: Evidently, these churches/assemblies outside of Asia were mistakenly believing that Yahshua

was resurrected on the first day of the week (Sunday). Yahshua said that He would be in the heart of the earth for three days and three nights, no more, no less. He was crucified in the middle of the week (called Wednesday) and buried before the sun set on that day (Lk. 23:53-54). He was in the grave on the 15th, 16th, and 17th, night and day for 72 hours. The 17th was the seventh day Sabbath during which He was resurrected just before the beginning of the first day of the week. [Order our booklet entitled *'The Three Days and Three Nights'*] He ascended to be accepted as the firstborn from the dead on the morning of the first day of the week, but His resurrection occurred in the evening of the Sabbath, the day before. We can see how many outside of Asia were deceived into thinking that they needed to exonerate the first day of the week, rather than the Passover. They began to call the first day of the week "the Lord's day" even then, which Christianity continues to falsely follow embracing the first day of the week rather than the seventh day Sabbath, and even naming the annual first day of the week after the pagan goddess Easter (Ishtar) rather than continuing to observe that which the apostles and bishops of Asia were observing. JH

"There is an epistle extant even now, of those who were assembled at the time; among whom presided Theophilus, bishop of the assembly in Cesarea, and Narcissus, bishop of Jerusalem. There is also another epistle extant on the same question, bearing the name of Victor. An epistle, also, of the bishops in Pontus, among whom Palmas, as the most ancient, presided; also of the assemblies of Gaul, over whom Irenaeus presided. And a particular epistle from Bacchylus, bishop of the Corinthians; and epistles of many others, who, advancing one and the same doctrine, also passed the same vote. And this, their unanimous determination, was the one already mentioned.

The Bishops, however, of Asia, persevering in observing the custom handed down to them from their fathers, were headed by Polycrates. He, indeed, had also set forth the tradition handed down to them, in a letter which he addressed to Victor and the

assembly of Rome. "We," said he, "therefore, observe the genuine day; neither adding thereto nor taking therefrom. For in Asia great lights have fallen asleep, which shall rise again in the day of the Master's appearing, in which he will come with glory from heaven, and will raise up all saints; Philip, one of the twelve apostles, who sleeps in Hierapolis, and his two aged virgin daughters. His other daughter, also, who having lived under the influence of the Holy Spirit, now likewise rests in Ephesus. Moreover, John, who rested upon the bosom of our Master; who also was a priest, and bore the sacerdotal plate (the sacerdotal plate here mentioned, is not to be understood of the Levitical priesthood, for John had no connection with that. It is probable that he, with others, wore a badge like his, as the priests of a better covenant), both a martyr and teacher. He is buried in Ephesus; also Polycarp of Smyrna, both bishop and martyr. Thraseas, also, bishop and martyr of Eumenia, who is buried at Smyrna. Why should I mention Sagaris, bishop and martyr, who rests at Laodicea. Moreover the blessed Papirius; and Melito, the eunuch, whose walk and conversation was altogether under the influence of

The Bishops, however, of Asia, persevering in observing the custom handed down to them from their fathers, were headed by Polycrates.

the Holy Spirit, who now rests at Sardis, awaiting the episcopate from heaven, when he shall rise from the dead. All these observed the fourteenth day of the Passover according to the gospel, deviating in no respect, but following the rule of faith. Moreover, I, Polycrates, who am the least of all of you, according to the tradition of my relatives, some of whom I have followed. For there were seven, my relatives bishops, and I am the eighth; and my relatives always observed the day when the people (i.e. Jews) threw away the leaven. I, therefore, brethren, am now sixty-five years in the Master,

who having conferred with the brethren throughout the world, and having studied the things with which I am threatened, to intimidate me. For they who are greater than I, have said, 'we ought to obey Elohim rather than men.' After this, he also proceeds to write concerning all the bishops that were present, and thought the same with himself: 'I could also mention,' says he, 'the bishops that were present, whom you requested to be summoned by me, and whom I did call. Whose names, did I write them, would present a great number. Who, however, seeing my slender body, consented to the epistle, well knowing that I did not bear my gray hairs for nought, but that I did at all times regulate my life in the Sovereign Yahshua.' Upon this, Victor, the bishop of the assembly of Rome, forthwith endeavoured to cut off the assemblies of all Asia, together with the neighbouring assemblies, as heterodox, from the common unity. And he published abroad by letters, and proclaims, that all the brethren there are wholly excommunicated. But this was not the opinion of all the bishops. They immediately exhorted him, on the contrary, to contemplate that course that was calculated to promote peace, unity, and love to one another." (*Eusebius' Ecclesiastical History*, pp. 207-210)

NOTE: Shouldn't we be learning from the apostles and those closely associated with them who were with the Messiah rather than those who have chosen to embrace something different than what is revealed in Scripture? This is how the assembly got off base because there were leaders who presented themselves as pious, righteous teachers of the Messiah, but failed in the real truth as Paul writes, "I robbed other assemblies, taking wages of them, to do you service." And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. As the truth of the Messiah is in me, no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? Yahweh knoweth. But what I do,

that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. ¹³For **such are false apostles, deceitful workers, transforming themselves into the apostles of the Messiah.** ¹⁴And no marvel; for Satan himself is transformed into an angel of light. ¹⁵Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works," 2 Cor. 11:8-15.

Eusebius continues, "When the blessed Polycarp went to Rome, in the time of Anicetus, and they had a little difference among themselves likewise respecting other matters, they immediately were reconciled, not disputing much with one another on this head. For neither could Anicetus persuade Polycarp not to observe it [Passover], because he had always observed it with John the disciple of our Master, and the rest of the apostles, with whom he associated; and neither did Polycarp persuade Anicetus to observe, who said that he was bound to maintain the practice of the presbyters before him. Which things being so, they communed with each other; and in the assembly, Anicetus yielded to Polycarp, out of respect no doubt, the office of consecrating, and they separated from each other in peace, all the assembly being at peace; both those that observed and those who did not observe, maintaining peace. And this time Irenaeus, as one whose character answered well to his name, being in this way a peacemaker, exhorted and negotiated such matters as these for the peace of the assemblies. And not only to Victor, but likewise to most of the rulers of the assemblies, he sent letters of exhortation on the agitated question." (IBID, pp. 209-210)

Who has the final decision in the matter!? Wouldn't it be Yahshua the Messiah, the High Priest after the order of Melchizedek? What was His choice? The answer is revealed in the book of Revelation chapters 2-3. He only chose the assemblies in Asia, Ephesus, Pergamos, Smyrna, Thyatira, Sardis, Philadelphia, and Laodiceans. Even at that, His pronouncements against some of them were heavily judgmental! Where would the rest of the assemblies fit into the body, even

the ones at Jerusalem and Cesarea.

The differences between modern day Christianity and the Hebrew Roots, Messianic, and Sacred Name Assemblies have grown much greater in these last days, but there are even differences between each of them. Let us pray that we are in line with the spirit of the assemblies of Asia, especially with Smyrna and Philadelphia of whom Yahshua gave no rebuke.

MARTYRDOM

The Assembly of Elohim which sojourns at Smyrna, to the Assembly of Elohim sojourning in Philomelium, and to all the congregations of the Holy and assemblies in every place: Mercy, peace, and love from Yahweh the Father, and our Sovereign Yahshua the Messiah, be multiplied.

We have written to you, brethren, as to what relates to the martyrs, and especially to the blessed Polycarp, who put an end to the persecution, having, as it were, set a seal upon it by his martyrdom. For almost all the events that happened previously [to this one], took place that the Master might show us from above a martyrdom becoming the Gospel. For he waited to be delivered up, even as the Master had done, that we also might

Who has the final decision in the matter!? Wouldn't it be Yahshua the Messiah, the High Priest after the order of Melchizedek?

become his followers, while we look not merely at what concerns ourselves but have regard also to our neighbours. For it is the part of a true and well-founded love, not only to wish one's self to be saved, but also all the brethren.

All the martyrdoms, then, were blessed and noble which took place according to the will of Elohim. For it becomes us who profess greater piety than others, to ascribe the authority over all things to Elohim. And truly, who can fail to admire their nobleness of mind, and their patience, with that love towards their Master which they

displayed?— who, when they were so torn with scourges, that the frame of their bodies, even to the very inward veins and arteries, was laid open, still patiently endured, while even those that stood by pitied and bewailed them. But they reached such a pitch of magnanimity, that not one of them let a sigh or a groan escape them; thus proving to us all that those holy martyrs of the Messiah, at the very time when they suffered such torments, were absent from the body, or rather, that the Master then stood by them, and communed with them. And, looking to the grace of the Messiah, they despised all the torments of this world, redeeming themselves from eternal punishment by [the suffering of] a single hour. For this reason the fire of their savage executioners appeared cool to them. For they kept before their view escape from the everlasting fire not to be quenched until what it burns is reduced to ashes, and looked forward with the eyes of their heart to those good things which are laid up for such as endure; things which ear has not heard, nor eye seen, neither have entered into the heart of man, 1 Corinthians 2:9 but were revealed by the Master to them. And, in like manner, those who were condemned to the wild beasts endured dreadful tortures, being stretched out upon beds full of spikes, and subjected to various other kinds of torments, in order that, if it were possible, the tyrant might, by their lingering tortures, lead them to a denial [of the Messiah].

For the devil did indeed invent many things against them; but thanks be to Yahweh, he could not prevail over all. For the most noble Germanicus strengthened the timidity of others by his own patience, and fought heroically with the wild beasts. For, when the proconsul sought to persuade him, and urged him to take pity upon his age, he attracted the wild beast towards himself, and provoked it, being desirous to escape all the more quickly from an unrighteous and impious world. But upon this the whole multitude, marvelling at the nobility of mind displayed by the devout and godly race of Messianics, cried out, Away with the Atheists; let Polycarp be sought out!

NOTE: This reveals that the pa-

ganized worshippers of Caesar and his many pagan gods were considered to be atheists. Therefore the followers of Yahshua were considered to be atheists. *JH*

Now one named Quintus, a Phrygian, who was but lately come from Phrygia, when he saw the wild beasts, became afraid. This was the man who forced himself and some others to come forward voluntarily [for trial]. Him the proconsul, after many entreaties, persuaded to swear and to offer sacrifice. Wherefore, brethren, we do not commend those who give themselves up [to suffering], seeing the Gospel does not teach so to do. Matthew 10:23

But the most admirable Polycarp, when he first heard [that he was sought for], was in no measure disturbed, but resolved to stay in the city. However, in deference to the wish of many, he was persuaded to leave it. He departed, therefore, to a country house not far distant from the city. There he stayed with a few [friends], engaged in nothing else night and day than praying for all men, and for the assemblies throughout the world, according to his usual custom. And while he was praying, a vision presented itself to him three days before he was taken; and, behold, the pillow under his head seemed to him on fire. Upon this, turning to those that were with him, he said to them prophetically, I must be burnt alive.

And when those who sought for him were at hand, he departed to another dwelling, whither his pursuers immediately came after him. And when they found him not, they seized upon two youths [that were there], one of whom, being subjected to torture, confessed. It was thus impossible that he should stay hidden, since those that betrayed him were of his own household. The Irenarch then (whose office is the same as that of the Cleronomus), by name Herod, hastened to bring him into the stadium. [This all happened] that he might fulfil his special lot, being made a partaker of the Messiah, and that they who betrayed him might undergo the punishment of Judas himself.

His pursuers then, along with horsemen, and taking the youth with them, went forth at supper-time on the day of the preparation with their usual

weapons, as if going out against a robber. Matthew 26:55 And having come about evening [to the place where he was], they found him lying down in the upper room of a certain little house, from which he might have escaped into another place; but he refused, saying, The will of Yahweh be done. Matthew 6:10; Acts 21:14 So when he heard that they had come, he went down and spoke with them. And as those that were present marvelled at his age and constancy, some of them said, Was so much effort made to capture such a venerable man? Immediately then, in that very hour, he ordered that something to eat and drink should be set before them, as much indeed as they cared for, while he besought them to allow him an hour to pray without disturbance. And on their giving him leave, he stood and prayed, being full of the grace of Elohim, so that he could not cease for two full hours, to the astonishment of those who heard him, insomuch that many began to repent that they had come forth against so pious and venerable an old man.

Now, as soon as he had ceased praying, having made mention of all that had at any time come in contact with him, both small and great, illus-

Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, Be strong, and show yourself a man, O Polycarp!

trious and obscure, as well as the whole assembly throughout the world, the time of his departure having arrived, they set him upon an ass, and conducted him into the city, the day being that of the great Sabbath. And the Irenarch Herod, accompanied by his father Nicetes (both riding in a chariot), met him, and taking him up into the chariot, they seated themselves beside him, and endeavoured to persuade him, saying, What harm is there in saying, Lord Cæsar, and in sacrificing, with the other ceremonies observed on such occasions, and so make sure of safety? But he at first

gave them no answer; and when they continued to urge him, he said, I shall not do as you advise me. So they, having no hope of persuading him, began to speak bitter words unto him, and cast him with violence out of the chariot, insomuch that, in getting down from the carriage, he dislocated his leg [by the fall]. But without being disturbed, and as if suffering nothing, he went eagerly forward with all haste, and was conducted to the stadium, where the tumult was so great, that there was no possibility of being heard.

Now, as Polycarp was entering into the stadium, there came to him a voice from heaven, saying, Be strong, and show yourself a man, O Polycarp! No one saw who it was that spoke to him; but those of our brethren who were present heard the voice. And as he was brought forward, the tumult became great when they heard that Polycarp was taken. And when he came near, the proconsul asked him whether he was Polycarp. On his confessing that he was, [the proconsul] sought to persuade him to deny [the Messiah], saying, Have respect to your old age, and other similar things, according to their custom, [such as], Swear by the fortune of Cæsar; repent, and say, Away with the Atheists. But Polycarp, gazing with a stern countenance on all the multitude of the wicked heathen then in the stadium, and waving his hand towards them, while with groans he looked up to heaven, said, Away with the Atheists. Then, the proconsul urging him, and saying, Swear, and I will set you at liberty, reproach the Messiah; Polycarp declared, Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Saviour?

And when the proconsul yet again pressed him, and said, Swear by the fortune of Cæsar, he answered, Since you are vainly urgent that, as you say, I should swear by the fortune of Cæsar, and pretend not to know who and what I am, hear me declare with boldness, I am a Messianic. And if you wish to learn what the doctrines of the Messianics are, appoint me a day, and you shall hear them.

The proconsul replied, Persuade the people. But Polycarp said, To you I have thought it right to offer an ac-

count [of my faith]; for we are taught to give all due honour (which entails no injury upon ourselves) to the powers and authorities which are ordained of Elohim. Romans 13:1-7; Titus 3:1 But as for *these*, I do not deem them worthy of receiving any account from me.

The proconsul then said to him, I have wild beasts at hand; to these will I cast you, unless you repent. But he answered, Call them then, for we are not accustomed to repent of what is good in order to adopt that which is evil; and it is well for me to be changed from what is evil to what is righteous.

But again the proconsul said to him, I will cause you to be consumed by fire, seeing you despise the wild beasts, if you will not repent. But Polycarp said, You threaten me with fire which burns for an hour, and after a little is extinguished, but are ignorant of the fire of the coming judgment and of eternal punishment, reserved for the impious. But why do you tarry? Bring forth what you will.

While he spoke these and many other like things, he was filled with confidence and joy, and his countenance was full of grace, so that not merely did it not fall as if troubled by the things said to him, but, on the contrary, the proconsul was astonished, and sent his herald to proclaim in the midst of the stadium thrice, Polycarp has confessed that he is a Messianic. This proclamation having been made by the herald, the whole multitude both of the heathen and Jews, who dwelt at Smyrna, cried out with uncontrollable fury, and in a loud voice, This is the teacher of Asia, the father of the Messianics, and the overthrower of our elohim, he who has been teaching many not to sacrifice, or to worship the elohim. Speaking thus, they cried out, and besought Philip the Asiarch to let loose a lion upon Polycarp. But Philip answered that it was not lawful for him to do so, seeing the shows of wild beasts were already finished. Then it seemed good to them to cry out with one consent, that Polycarp should be burnt alive. For thus it behooved the vision which was revealed to him in regard to his pillow to be fulfilled, when, seeing it on fire as he was praying, he turned about and said prophetically to the faithful

that were with him, I must be burnt alive.

This, then, was carried into effect with greater speed than it was spoken, the multitudes immediately gathering together wood and fagots out of the shops and baths; the Jews especially, according to custom, eagerly assisting them in it. And when the funeral pile was ready, Polycarp, laying aside all his garments, and loosing his girdle, sought also to take off his sandals — a thing he was not accustomed to do, inasmuch as every one of the faithful was always eager who should first touch his skin. For, on account of his good behavior he was, even before his martyrdom, adorned with every kind of good. Immediately then they surrounded him with those substances which had been prepared for the funeral pile. But when they were about also to fix him with nails, he said, Leave me as I am; for He that gives me strength to endure the fire, will also enable me, without your securing me by nails, to remain without moving in the pile.

They did not nail him then, but simply bound him. And he, placing his hands behind him, and being bound like a distinguished ram [taken] out of a great flock for sacrifice, and

*...the fire, shaping itself
into the form of an arch,
like the sail of a ship
when filled with the wind,
encompassed as by a
circle the body of the
martyr.*

prepared to be an acceptable burnt-offering unto Elohim, looked up to heaven, and said, O Master Yahweh Elohim, the Father of your beloved and blessed Son Yahshua the Messiah, by whom we have received the knowledge of You, the Elohim of angels and powers, and of every creature, and of the whole race of the righteous who live before you, I give You thanks that You have counted me, worthy of this day and this hour, that I should have a part in the number

of Your martyrs, in the cup of you're Messiah, to the resurrection of eternal life, both of soul and body, through the incorruption [imparted] by the Holy Spirit. Among whom may I be accepted this day before You as a fat and acceptable sacrifice, according as You, the ever-truthful Elohim, have foreordained, have revealed beforehand to me, and now have fulfilled. Wherefore also I praise You for all things, I bless You, I glorify You, along with the everlasting and heavenly Yahshua the Messiah, Your beloved Son, with whom, to You, and the Holy Spirit, be glory both now and to all coming ages. Amen.

When he had pronounced this *amen*, and so finished his prayer, those who were appointed for the purpose kindled the fire. And as the flame blazed forth in great fury, we, to whom it was given to witness it, beheld a great miracle, and have been preserved that we might report to others what then took place. For the fire, shaping itself into the form of an arch, like the sail of a ship when filled with the wind, encompassed as by a circle the body of the martyr. And he appeared within not like flesh which is burnt, but as bread that is baked, or as gold and silver glowing in a furnace. Moreover, we perceived such a sweet odour [coming from the pile], as if frankincense or some such precious spices had been smoking there.

At length, when those wicked men perceived that his body could not be consumed by the fire, they commanded an executioner to go near and pierce him through with a dagger. And on his doing this, there came forth a dove, and a great quantity of blood, so that the fire was extinguished; and all the people wondered that there should be such a difference between the unbelievers and the elect, of whom this most admirable Polycarp was one, having in our own times been an apostolic and prophetic teacher, and bishop of the assembly which is in Smyrna. For every word that went out of his mouth either has been or shall yet be accomplished.

But when the adversary of the race of the righteous, the envious, malicious, and wicked one, perceived the impressive nature of his martyrdom, and [considered] the blameless life he

(Continued on page 22)

The EPISTLE of POLYCARP to the PHILIPPIANS

Polycarp wrote the following epistle to the Philippians, but it was eventually required to be read in all of the assemblies of old. Should we not follow them and read some of the teachings of this blessed man? We think so. If it was profitable to them spiritually, then so it should be to us also.

Jerry Healan

CHAPTER I.

Commends the Philippians for their respect to those who suffered for the Gospel; and for their own faith.

1 POLYCARP, and the presbyters that are with him, to the assembly of Yahweh which is at Philippi: mercy unto you and peace from Elohim Almighty; and the Sovereign Yahshua the Messiah, our Saviour, be multiplied.

2 I rejoiced greatly with you in our Sovereign Yahshua the Messiah, that ye received the images of a true love, and accompanied, as it is behooved you, those who were in bonds, becoming saints; which are the crowns of such as are truly chosen by Elohim and our Master:

3 As also that the 1root of the faith which was preached from ancient times, remains firm in you to this day; and brings forth fruit to our Sovereign Yahshua the Messiah, who suffered himself to be brought even to the death for our sins.

4 2Whom Elohim hath raised up, having loosed the pains of 3death, whom having not seen, ye love; in whom though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory.

5 Into which many desire to enter; 4knowing that by grace ye are saved; not by works, but by the will of Yahweh through Yahshua the Messiah.

6 5Wherefore girding up the loins of your minds; 6serve the Master with fear, and in truth: laying aside all empty and vain speech, and the error of many; 7believing in him that raised up our Sovereign Yahshua the Messiah from the dead, and hath given him glory and a throne at his right hand.

7 To whom all things are made subject, 8both that are in heaven, and that are in earth; whom every 9living creature shall worship; who shall come to be the judge of the quick and dead.: whose blood Elohim shall require of them that believe in him.

8 But he that raised up 10the Messiah from the dead, shall also raise up us in

like manner, if we do his will and walk 11according to his commandments; and love those things which he loved:

9 Abstaining from all 12unrighteousness; 13inordinate affection, and love of money; from evil speaking; false witness; not rendering evil for evil, or railing for railing, or striking for striking, or cursing for cursing.

10 But remembering what the Master has 14taught us saying, Judge not, and ye shall not be judged; forgive and ye shall be forgiven; be ye merciful, and ye shall obtain mercy; for with the same measure that ye mete withal, it shall be measured to you again.

11 And again, that 15blessed are the poor, and they that are persecuted for righteousness' sake; for theirs is the kingdom of Elohim.

CHAPTER II.

2 Exhorts to Faith, Hope, and Charity. 5 Against covetousness, and as to the duties of husbands, wives, widows,

THESE things, my brethren, I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it.

6 deacons, young men, virgins, and presbyters.

THESE things, my brethren, I took not the liberty of myself to write unto you concerning righteousness, but you yourselves before encouraged me to it.

2 For neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul: who being himself in person with those who then lived, did with all exactness and soundness teach the word 1of truth;

and being gone from you wrote an 2epistle to you.

3 Into which if you look, you will be able to edify yourselves in the faith that has been delivered unto you; which is the mother of us all; being followed with hope, and led on by a general love, both towards Yahweh and towards the Messiah, and towards our neighbour.

4 For if any man 3has these things he has fulfilled the law of righteousness: for he that has charity is far from all sin.

5 But the love of money is the 4root of all evil. Knowing therefore that as we brought nothing into this world, so neither may we carry any thing out; let us 5arm ourselves with the armour of righteousness.

6 And teach ourselves first to walk according to the commandments of Yahweh; and then your wives to walk likewise 6according to the faith that is given to them; in 7charity, and in purity; loving their own husbands with all 8sincerity, and all others alike with all temperance; and to bring up their children in the instruction 9and fear of Yahweh.

7 The widows likewise teach that they be sober as to what concerns the faith of the Master: praying always for all men; being far from all detraction, evil speaking, false witness; from covetousness, and from all evil.

8 Knowing that they are the altars of Elohim, 10who sees all blemishes, and from whom nothing is hid; who searches out the very reasonings, and thoughts, and secrets of our hearts.

9 ¶ Knowing therefore that Yahweh is not mocked, we ought to walk worthy both of his command and of his glory.

10 Also the deacons must be blameless before 11him, as the ministers of Elohim in the Messiah, and not of men. Not false accusers; not double tongued; not lovers of money; but 12moderate in all things; compassionate, careful; walking according to the truth of the Master, who was the servant of all.

11 Whom if we please in this present world we shall also be made partakers

of that which is to come, according as he has promised to us, that he will raise us from the dead; and that if we shall walk worthy of him, we shall also reign together with him, if we believe.

12 In like manner the younger men must be unblameable in all things; above all, taking care of their purity, and to restrain themselves from all evil. For it is good to be cut off from the lusts that are in the world; because every such 13 lust warreth against the spirit: 14 and neither fornicators, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of Elohim; nor they who do such things as are foolish and unreasonable.

13 Wherefore ye must needs abstain from all these things, being subject to the elders and deacons, as unto Yahweh and the Messiah.

14 The virgins admonish to walk in a spotless and pure conscience.

15 And let the 15 elders be compassionate and merciful towards all; 16 turning them from their errors; seeking out those that are weak; not forgetting the widows, the fatherless, and the poor; but always 17 providing what is good both in the sight of Elohim and man.

16 Abstaining from all wrath, respect of persons, and unrighteous judgment: and especially being free from all covetousness.

17 Not 18 easy to believe anything against any; not severe in judgment; knowing that we are all debtors in point of sin.

18 If therefore we pray to Yahweh that he would forgive us, we ought also to forgive others; for we are all in the sight of our Master and Elohim; 19 and must all stand before the judgment seat of the Messiah; and shall every one give an account 20 of himself.

19 Let us therefore serve him in fear, and with all reverence as both himself hath commanded; and as the Apostles who have preached the Gospel unto us, and the prophets who have foretold the coming of our Master have taught us.

20 Being zealous of what is good; abstaining from all offence, and from false brethren; and from those who bear the name of the Messiah in hypocrisy; who deceive vain men.

CHAPTER III.

1 As to faith in our Saviour the Messiah: his nature and sufferings, the resurrection and judgment. 3 Exhorts to prayer 5 and steadfastness in the faith, from the examples of the Messiah, 7 and Apostles and saints, and exhorts to carefulness in all well-doing.

1 FOR 1 whosoever does not confess that Yahshua the Messiah is come in the flesh, he is AntiMessiah: and who ever does not confess 2 his suffering upon the cross, is from the devil.

2 And whosoever perverts the oracles of Yahweh to his own lusts; and says that there shall neither be any resurrection, nor judgment, he is the first-born of Satan.

3 Wherefore leaving the vanity of many, and their false doctrines; let us return to the word that was delivered to us from the beginning; 3 Watching unto prayer; and persevering in fasting.

4 With supplication beseeching the all seeing Elohim 4 not to lead us into temptation; as the Master hath said, 5 The spirit is truly willing, but the flesh is weak.

5 Let us therefore without ceasing hold steadfastly to him who is our

I AM greatly afflicted for Valens, who was once a presbyter among you; that he should so little understand the place that was given to him in the assembly.

hope, and the earnest of our righteousness, even Yahshua the Messiah; 6 Who his own self bare our sins in his own body on the tree: who did no sin, neither was guile found in his mouth. But suffered all for us that we might live 7 through him.

6 Let us therefore imitate his patience; and if we suffer for his name, let us glorify him; for this example he has given us by himself, and so have we believed.

7 Wherefore I exhort all of you that ye obey the word of righteousness, and

exercise all patience; which ye have seen set forth before our eyes, not only in the blessed Ignatius, and Zozimus, and Rufus; but in others among yourselves; and in Paul himself, and the rest of the Apostles:

8 Being 8 confident of this, that all these have not run in vain; but in faith and righteousness, and are gone to the place that was due to them from the Master; with whom they also suffered.

9 For they loved not this present world; but him who died, and was raised again by Elohim for us.

10 Stand therefore in these things, and follow the example of the Master; being firm and immutable in the faith, lovers of the brotherhood, lovers of one another: 9 companions together in the truth, 10 being kind and gentle towards each other, despising none.

11 When it is in your power to do good, defer it not, for charity delivered from death.

12 Be all of you subject one to another, 11 having your conversation 12 honest among the Gentiles; that by your good works, both ye yourselves may receive praise, and the Master may not 13 be blasphemed through you. But woe be to him by whom the name of the Master is blasphemed.

13 Therefore teach all men sobriety; in which do ye also exercise yourselves.

CHAPTER IV.

Valens, a presbyter, having fallen into the sin of covetousness, he exhorts them against it.

1 I AM greatly afflicted for Valens, who was once a presbyter among you; that he should so little understand the place that was given to him in the assembly. Wherefore I admonish you that ye abstain from 1 covetousness; and that ye be chaste, and true of speech.

2 2 Keep yourselves from all evil. For he that in these things cannot govern himself how shall he be able to prescribe them to another?

3 If a man does not keep himself from 3 covetousness, he shall be polluted with idolatry and be judged as if he were a Gentile.

4 But who of you are ignorant of the judgment of Elohim? 4 Do we not know that the saints shall judge the world, as Paul teaches?

5 But I have neither perceived nor

heard anything of this kind in you, among whom the blessed 5Paul laboured; and who are named in the beginning of his Epistle.

6 For he glories of you in all the assemblies who then only knew Elohim; for we did not then know him. Wherefore, my brethren,

I am exceedingly sorry both for him, and for his wife; to whom Elohim grant a true repentance.

7 And be ye also moderate upon this occasion; and look not upon such as enemies, but call them back as suffering, and erring members, that ye may save your whole body: for by so doing, ye shall edify your own selves.

8 For I trust that ye are well exercised in the Holy Scriptures, and that nothing is hid from you; but at present it is not granted unto me to practice that which is 6written, Be angry and sin not; and again, Let not the sun go down upon your wrath.

9 Blessed be he that believeth and remembereth these things; which also I trust you do.

10 Now the Elohim and Father of our Sovereign Yahshua the Messiah; and he himself who is our everlasting high-priest, the Son of Elohim, even Yahshua the Messiah, build you up in faith and in truth and in all meekness and lenity; in patience and long-suffering, in forbearance and chastity.

11 And grant unto you a lot and portion among his saints; and us with you, and to all that are under the heavens, who shall believe in our Sovereign Yahshua the Messiah, and in his Father 7who raised him from the dead.

12 Pray for all the saints: pray also for kings, and 8all that are in authority; and for those who persecute you, and hate you, and for the enemies of the cross; that your fruit may be manifest in all; and that ye may be perfect in 9the Messiah.

13 10Ye wrote to me, both ye, and also Ignatius, that if any one went from hence into Syria, he should bring your letters with him; which also I will take care of, as soon as I shall have a convenient opportunity; either by myself, or him whom I shall send upon your account.

14 The Epistles of Ignatius which he wrote 11unto us, together with what others of his have come to our hands, we have sent to you, according to

your order; which are subjoined to this epistle.

15 By which we may be greatly profited; for they treat of faith and patience, and of all things that pertain to edification in 12the Sovereign Yahshua.

161 What you know certainly of Ignatius, and those that are with him signify to us.

17 If These things have I written unto you by Crescens, whom by this present epistle I have recommended to you, and do now again commend.

18 For he has had his conversation without blame among us; and I suppose also with you.

19 Ye will also have regard unto his sister when she shall come unto you.

20 Be ye safe in the Sovereign Yahshua the Messiah; 13and in favour with all yours. Amen.

Footnotes

Chapter 1

1 Firm root remains in you.

2 Acts xi. 24.

3 1 Pet. i. 8.

4 Eph. ii. 8.

5 1 Pet. i. 13.

6 Psalm ii. 11.

7 1 Pet. i. 21.

8 Phil. ii. 10.

9 Breath.

10 Him.

11 In.

12 Injustice.

13 Eph. iv. 19. Coloss. iii. 5. 1 Pet. iii. 9.

14 Said to us, teaching, Luke vi. 37. Matt. vii. 1.

15 Matt. v. 3, 10. Luke vi. 20.

Chapter II

1 *περι ἀλεθειας*, concerning Truth.

2 Epistles. Vid. Annot Coteler. in loc.

3 Be within.

4 Beginning of all troubles, or difficulties, *χαλεπων*, 1 Tim. vi. 7.

5 Be armed.

6 In.

7 Love.

8 Truth.

9 Of the.

10 And that he.

11 His righteousness.

12 Continent.

13 Pet. ii. 11.

14 Cor. vi. 9, 10.

15 Presbyters.

16 Ezek. xxxiv. 4.

17 Rom. xii. 17.

18 Swiftly believing.

19 Matt. xii. 14; Rom. xiv. 10; 2 Cor. v. 10.

20 For.

Chapter III

1 1 John iv. 3.

2 The martyrdom of the cross.

3 1 Pet. vi. 7.

4 Matt. vi. 13.

5 Matt. xxvi. 41.

6 1 Pet. ii. 22, 24.

7 In. 1 Pet. iii. 14, &c.

8 Persuaded.

9 Associated in truth.

10 Yielding to each other in the mildness of the Master. Tobit, xii. 9.

11 1 Pet. ii. 12.

12 Unreprovable.

13 Rom. ii. 24. Titus, ii. 5.

Chapter IV

1 Concupiscence; or, immoderate and filthy lusts. So Dr. Hammond on Rom. i. 29.

2 1 Thes. v. 22. Eph. v. 5; Coloss. ii. 5.

3 As before, Dr. Hammond on 1 Cor. v. 10.

4 Cor. vi. 2.

5 Phil. 1.

6 Said in these Scriptures. Psalm iv. 5. Eph. iv. 26.

7 Gal. 1, 1 Tim. ii. 1, 2.

8 Powers and princes.

9 Him.

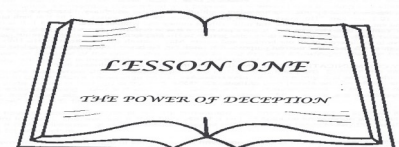
10 See Annot. Usser. in loc.

11 *i.e.* To himself, and to the church of Smyrna.

12 Our Master.

13 His grace be with you all. Amen.

BIBLE CORRESPONDENCE COURSE



Yahweh's Evangelical Assembly
P.O. Box 31
Atlanta, TX 75551

THE FEAST OF TRUMPETS

The feast of Trumpets is a time to be observed commanded by Yahweh. Yahweh says, does, nor establishes nothing in vain. There is tremendous purpose in everything that He does. Some of the purposes for the feast of Trumpets are revealed in the article below.

By Jerry Healan

The book of Leviticus is written primarily as instructions to the Levites. It contains instructions for sacrifices, feast days, some values of estimation among other things. We find in Leviticus 23, the commands for the Sabbath and annual feast days. These feast days outline Yahweh's plan of salvation. There are three basic feast seasons, Passover and Unleavened Bread, Shavout or Pentecost, and the final feast season which includes Trumpets, Atonement, Tabernacles, and the Last Great Day, "15Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 16And the feast of harvest, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field," Ex. 23:15-16.

There are seven annual high days during these feasts; the 1first and 2last days of Unleavened Bread, 3Shavout, 4Trumpets, 5Atonement, the 6first day of Tabernacles, and 7The Last Great Day.

The feast of Trumpets is the fourth annual high day. Four is equivalent to the fourth letter of the Hebrew alphabet which is *dalet*. The word *dalet* is the name for and picture of a door (◻=Pictorial Hebrew; ▲= Paleo Hebrew).

The feast of Trumpets takes place on the first day of the seventh month of Yahweh's holy calendar, not Caesar's. It is aligned also with the seventh day Sabbath. Peter wrote, "But, beloved, be not ignorant of this one thing, that one day is with Yahweh as a thousand years, and a thousand years as one day," 2 Pet. 3:8.

The first six thousand year days of man's rule under the influence of the great dragon, that old serpent called the devil and Satan will have

come to an end. The seventh day Sabbath and the feast of Trumpets symbolize the seventh one thousand year period when Yahshua and His resurrected saints will rule the earth, "1And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Yahshua, and for the word of Yahweh, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads,

The feast of Trumpets takes place on the first day of the seventh month of Yahweh's holy calendar, not Caesar's.

or in their hands; and they lived and reigned with the Messiah a thousand years. 5But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of Yahweh and of the Messiah, and shall reign with him a thousand years," Rev. 20:1-6.

There are seven trumpet plagues recorded in the book of Revelation. The sounding of the seventh and last trumpet reveals, "15And the seventh angel sounded; and there were great voices in heaven, saying, The king-

doms of this world are become the kingdoms of our Yahweh, and of his Messiah; and he shall reign for ever and ever. 16And the four and twenty elders, which sat before Yahweh on their seats, fell upon their faces, and worshipped Yahweh, 17Saying, We give thee thanks, O Sovereign Yahweh Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. 19And the temple of Yahweh was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail," Rev. 11:15-19.

The temple of Yahweh is opened. Presently, the door to the temple is closed. While we are able to enter into His temple in prayer through Yahshua the Messiah. We are still not able to see the temple and His ark of the covenant.

Paul writes, "50Now this I say, brethren, that flesh and blood cannot inherit the kingdom of Elohim; neither doth corruption inherit incorruption. 51Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53For this corruptible must put on incorruption, and this mortal must put on immortality. 54So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55O death, where is thy sting? O grave, where is thy victory?"

When the seventh trumpet sounds, the kingdom of Yahweh will appear, as also when that seventh and last trumpet sounds, the dead in the Messiah will be resurrected to immortality and incorruption and the living will be changed.

Yahshua said, “¹⁵When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) ¹⁶Then let them which be in Judaea flee into the mountains: ¹⁷Let him which is on the housetop not come down to take any thing out of his house: ¹⁸Neither let him which is in the field return back to take his clothes. ¹⁹And woe unto them that are with child, and to them that give suck in those days! ²⁰But pray ye that your flight be not in the winter, neither on the sabbath day: ²¹For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. ²²And except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened. ²³Then if any man shall say unto you, Lo, here is the Messiah, or there; believe it not. ²⁴For there shall arise false messiahs, and false proph-

ets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. ²⁵Behold, I have told you before. ²⁶Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. ²⁷For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. ²⁸For wheresoever the carcase is, there will the eagles be gathered together. ²⁹Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: ³⁰And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. ³¹And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other,” Mt. 24:15-31.

Here is Yahshua sending his angels (messengers) with a great sound of a trumpet to gather His elect from the four winds of heaven. This trum-

pet, of course, will be the last trumpet, the seventh trumpet which will take place on the next feast day to be fulfilled which is the feast of Trumpets! The doors of the graves of His elect will be opened, and the door for the living mortal and corruptible will be opened. All who are His will enter into immortality and incorruption, HalleluYah!!!!

While the feast days seem to be unimportant to this present evil world, they are important to Yahweh and those who are His, those called to take part in the governance of the new world to come. This old world has become so incredibly corrupted. This world has been fed on deception and lies for so long that the truth to this world seems to be fiction. But the real fiction is this world and its inhabitants who have been fed on deception, lies, fiction, and great corruption!

The end of this world is near! The true message is clear, “Fear Yahweh, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water,” Rev. 14:7. The time to repent and turn to Him is now before the calamities come! JH

COME FEAST WITH US!

We are happy to announce that we will once again be observing Sukkot (the Feast of Tabernacles) in Spring Branch, Texas at the home and property of Elder Jesse Cervantes.

Those who have been attending have learned of the great generosity of Elder Jesse because he pretty much provides so much food, fruits, and vegetables that we can’t eat them all.

There is no charge for the use of anything, so it is truly a feast that eve-

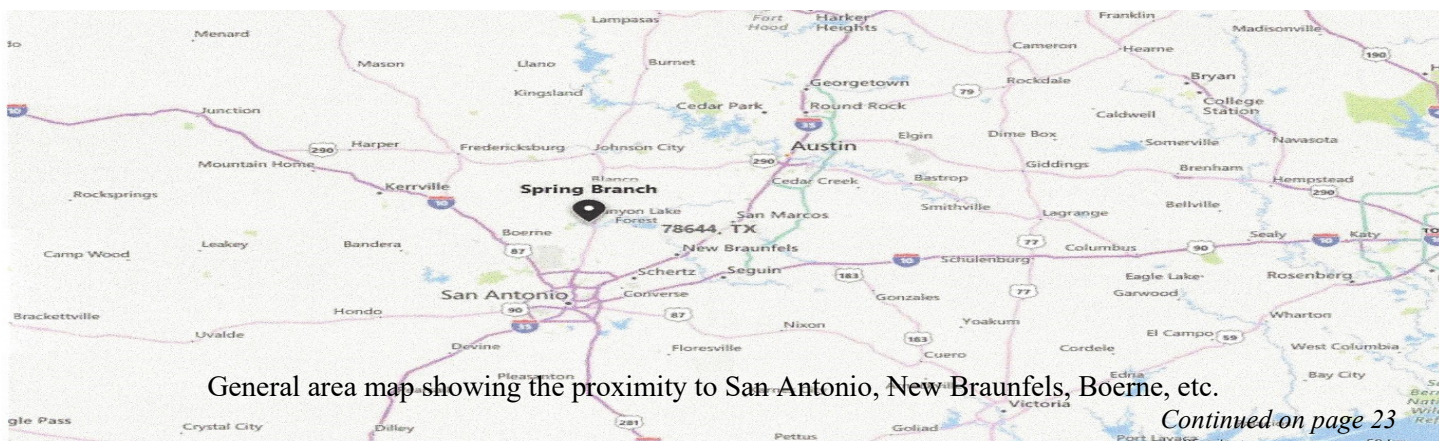
ryone can come and rejoice before Yahweh, camp, and eat at no cost to the brethren. If you desire to make a donation, that would be okay, and even appropriate, but Elder Jesse is most happy when he is serving others.

The Feast of Trumpets should occur on Sept. 1, 2019. We will be holding services at our usual place, Linden Garden Club Building in Linden, TX, at 1:00 p.m. We will hopefully be able to post all of our meetings on Face-

book (Yahweh’s Truth In Scripture), and our personal YouTube channel (search for Jerry Healan) later.

Atonement (Sept. 10th) will be observed at the Healan’s home (1:00 p.m.).

Tabernacles (Sept. 15th-21st) and Last Great Day (Sept. 22nd), will be observed in Spring Branch, TX, 768 Caribou Dr. Please see maps for details. Yahweh bless, and we hope to see you there! JH



General area map showing the proximity to San Antonio, New Braunfels, Boerne, etc.

Continued on page 23

(Continued from page 11)

assembly castigating me for upholding and teaching this truth:

“Well Jerry the more I read and the more I see and the more I hear I have been wondering just where you are coming from on some of the things you say. I just heard yesterday that your Bible study at the feast the morning of Was to discredit what Elder C.... H..... said during his message about Yahshua not being Yahweh.





(NOTE: This elder’s statement was actually ‘Let me be clear, Yahshua did not pre-exist.’ Which, of course, is a denial of what the Scriptures do say about Him. There are ample Scriptures that declare His pre-existence and the fact that He created everything that exists, which means that He is the Word of Yahweh! JH)

Let me try to lay this out in some kind of order so there will be no confusion about it. The week before the Unity Conference you gave a message here at saying that Yahshua was Yahweh. I believe our response was quite clear that we did not believe that way. You gave the same message at the Unity Conference and once again we made it abundantly clear that we did not believe that way.

I cannot believe that at our feast you would have a bible study and once again come at us with the same message that we did not agree with twice before. Then speaking from the pulpit on the Sabbath after the feast you would again make mention of the same doctrine that we do not agree with. I can’t understand why you would do that Jerry.

R... said you did believe in the oneness doctrine and were trying to deceive us into believing that you did not. He came to this conclusion after reading in your magazine numerous times where you say Yahshua is Yahweh. I have to admit I was a bit confused about that too until you said absolutely that Yahweh and Yahshua are two different beings (NOTE: I

said that Yahshua and the Father are two entities, but both are Yahweh. JH), but I am still confused at the rest of your explanation of Yahshua being Yahweh. I did not say or think that you were a deceiver, I just wanted to hear your explanation of the situation. And I still don’t understand it. I believe it’s a carry over from the World Wide doctrines.”

What happened that year was I had been studying into the Paleo and Pictorial Hebrew and what I discovered about the Pictorial Hebrew concerning the name Yahweh was that it was  (hand ) revealed  nail [Y] revealed . This, to me of course, was more confirmation and proof that Yahshua was Yahweh in His pre-existence. Many of our people have understood that Yahshua pre-existed and agree that He was the One Who created all things as the Scriptures declare, but for some reason or other, they have never been able to see or understand that He was Yahweh, not the Father, but the One Who became the Son. They have never understood His eternity. They believe that He was created somewhere in eternity.

It is time to wake up and begin to understand and proclaim this powerful truth to the world as we are all living in the last days!

SUMMARY

The Apostle John wrote his evangel (gospel) specifically directed toward the growing dogma of the Ebionites who were in denial of Yahshua’s pre-existence, and His Divinity. Paul’s writings also refute their dogma in Colossians, as does also the author of the book of Hebrews.

The Ebionites refuse to accept any of the New Testament works except the book of Matthew and even then they refuse to accept the first two chapters which deal with His birth. They also deny His resurrection which is recorded in Matthew. Therefore the

Torah is a witness against them as they are in denial of the multiple witnesses who were with Yahshua and witnessed to His birth, life, death, and resurrection spoken of by the Torah, the prophets, the Psalms, and the Apostles. They are trusting in themselves that they can repent, walk in righteousness and inherit the kingdom of Elohim which is contrary to the Scriptures.

Yahshua revealed Himself as the I Am who spoke to Moses in Exodus chapter 3. As He revealed Himself to be the I AM the Jews sought to kill Him because He made Himself Elohim.

Yahshua said that if we don’t believe that He is the I AM we will die in our sins (Jn. 8:24).

He said, “I Am the light” (Jn. 8 & 12). When asked if He were the Son of the Blessed (Yahweh), He said I Am (Mk. 14). When asked if He was the Messiah, He said I Am (Lk. 22). He said I Am the bread of life (Jn. 6), I Am the door, and I Am the Good Shepherd (Jn. 10), I Am the resurrection (Jn. 11),¹⁹Now I tell you before it come, that, when it is come to pass, ye may believe that I Am (Jn. 13), I Am the way, the truth, and the life (Jn. 14), I Am the true vine (Jn. 15), when the crowd came to apprehend Him, He identified Himself as I Am and they fell backward, He identified Himself as I Am the King to Pilate (Jn. 18). In each instance, the “I Am” would be translated from the Hebrew Ehyeh (אֶהְיֶה). Furthermore, He declares that He is Yahweh Elohim in the book of Revelation.

The proof is presented here. If there are any in the Messiah’s body who are embracing all or portions of the teachings of the Ebionites, they must REPENT because this is certainly one of the spirits of the anti-Messiah (known in Christianity as the Anti-Christ). May Yahweh bless you to open your eyes to the truth of these things. JH

(Continued from page 16)

had led from the beginning, and how he was now crowned with the wreath of immortality, having beyond dispute received his reward, he did his utmost that not the least memorial of him should be taken away by us, although

many desired to do this, and to become possessors of his holy flesh. For this end he suggested it to Nicetes, the father of Herod and brother of Alce, to go and entreat the governor not to give up his body to be buried, lest, said he, forsaking Him that was cruci-

fied, they begin to worship this one. This he said at the suggestion and urgent persuasion of the Jews, who also watched us, as we sought to take him out of the fire, being ignorant of this, that it is neither possible for us ever to forsake the Messiah, who suffered for

the salvation of such as shall be saved throughout the whole world (the blameless one for sinners), nor to worship any other. For Him indeed, as being the Son of Elohim, we adore; but the martyrs, as disciples and followers of the Master, we worthily love on account of their extraordinary affection towards their own King and Master, of whom may we also be made companions and fellow disciples!

The centurion then, seeing the strife excited by the Jews, placed the body in the midst of the fire, and consumed it. Accordingly, we afterwards took up his bones, as being more precious than the most exquisite jewels, and more purified than gold, and deposited them in a fitting place, whither, being gathered together, as opportunity is allowed us, with joy and rejoicing, the Master shall grant us to celebrate the anniversary of his martyrdom, both in memory of those who have already finished their course, and for the exercising and preparation of those yet to walk in their steps.

This, then, is the account of the blessed Polycarp, who, being the twelfth that was martyred in Smyrna (reckoning those also of Philadelphia), yet occupies a place of his own in the memory of all men, insomuch that he is everywhere spoken of by the heathen themselves. He was not merely an illustrious teacher, but also

a pre-eminent martyr, whose martyrdom all desire to imitate, as having been altogether consistent with the Gospel of the Messiah. For, having through patience overcome the unjust governor, and thus acquired the crown of immortality, he now, with the apostles and all the righteous, rejoicingly glorifies Yahweh, even the Father, and blesses our Sovereign Yahshua the Messiah, the Saviour of our souls, the Governor of our bodies, and the Shepherd of the assemblies throughout the world.

Since, then, you requested that we would at large make you acquainted with what really took place, we have for the present sent you this summary account through our brother Marcus. When, therefore, you have yourselves read this Epistle, be pleased to send it to the brethren at a greater distance, that they also may glorify the Master, who makes such choice of His own servants. To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, through His only-begotten Son Yahshua the Messiah, to Him be glory, and honour, and power, and majesty, forever. Amen. Salute all the saints. They that are with us salute you, and Evarestus, who wrote this Epistle, with all his house.

Now, the blessed Polycarp suffered martyrdom on the second day of the month Xanthicus just begun,

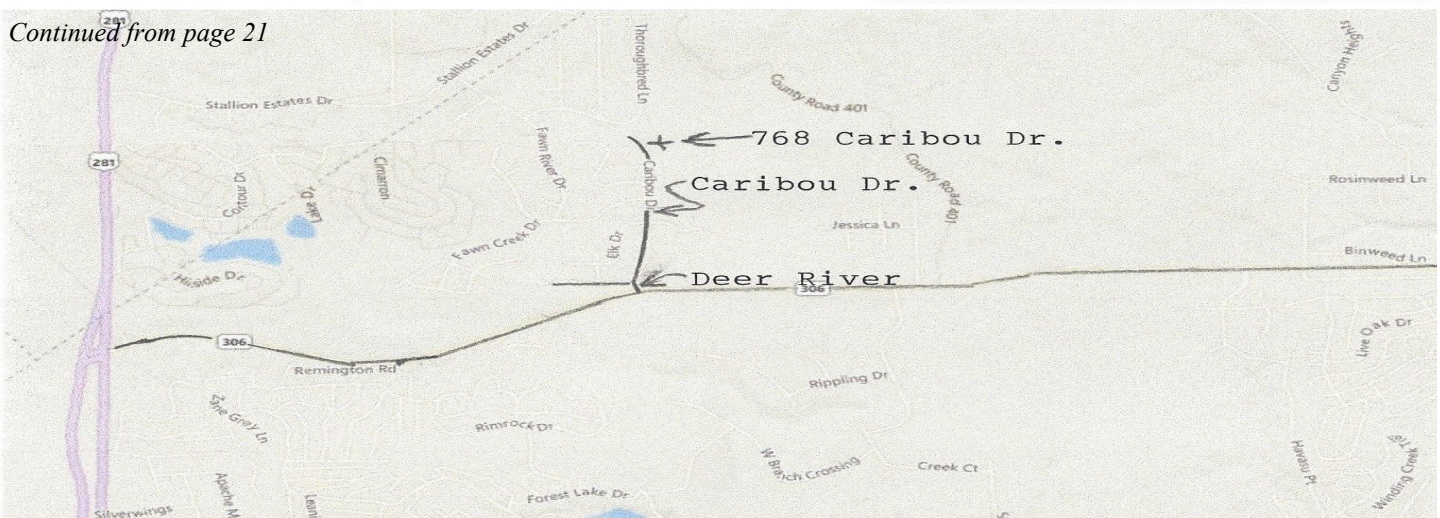
the seventh day before the Kalends of May, on the great Sabbath, at the eighth hour. He was taken by Herod, Philip the Trallian being high priest, Statius Quadratus being proconsul, but Yahshua the Messiah being King for ever, to whom be glory, honour, majesty, and an everlasting throne, from generation to generation. Amen.

We wish you, brethren, all happiness, while you walk according to the doctrine of the Gospel of Yahshua the Messiah; with whom be glory to Yahweh the Father and the Holy Spirit, for the salvation of His holy elect, after whose example the blessed Polycarp suffered, following in whose steps may we too be found in the kingdom of Yahshua the Messiah!

These things Caius transcribed from the copy of Irenæus (who was a disciple of Polycarp), having himself been intimate with Irenæus. And I Socrates transcribed them at Corinth from the copy of Caius. Grace be with you all.

NOTE: What an example of faith! This man deserves to be known by our latter day people so we can not only gauge ourselves by the faith that he exhibited, but also to encourage Yahweh's people to be able to face the soon coming tribulation with the faith and ardor that Polycarp and others faced in their day.

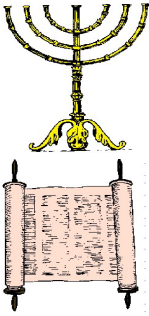
JH



Jesse lives in the Deer River sub-division, so the street to turn on is named Deer River, but as you can see from the map, it is a very short street which empties into Caribou Drive. At the end of Deer River, take a right. Caribou is a dead-end street and Jesse's property is very close to the end of the street. 306 is the road that must be taken either off of U.S. Hwy. 281, or Interstate 35 in New Braunfels. There are other ways to get to 306, but if you have a GPS system, you can enter his address into it and it should get you there with no problems.

If anyone needs help, please call my phone #903-826-1804, or Elder Jesse's at 210-857-1412.

Wherever you go, have a great and most wondrous FEAST!



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INSIDE THIS ISSUE:

<i>The Ebionites</i>	<i>Page 4</i>
<i>Polycarp's Martyrdom</i>	<i>Page 12</i>
<i>Polycarp's Epistle to the Philippians</i>	<i>Page 17</i>
<i>The Feast of Trumpets</i>	<i>Page 20</i>
<i>Come Feast With Us!</i>	<i>Page 21</i>