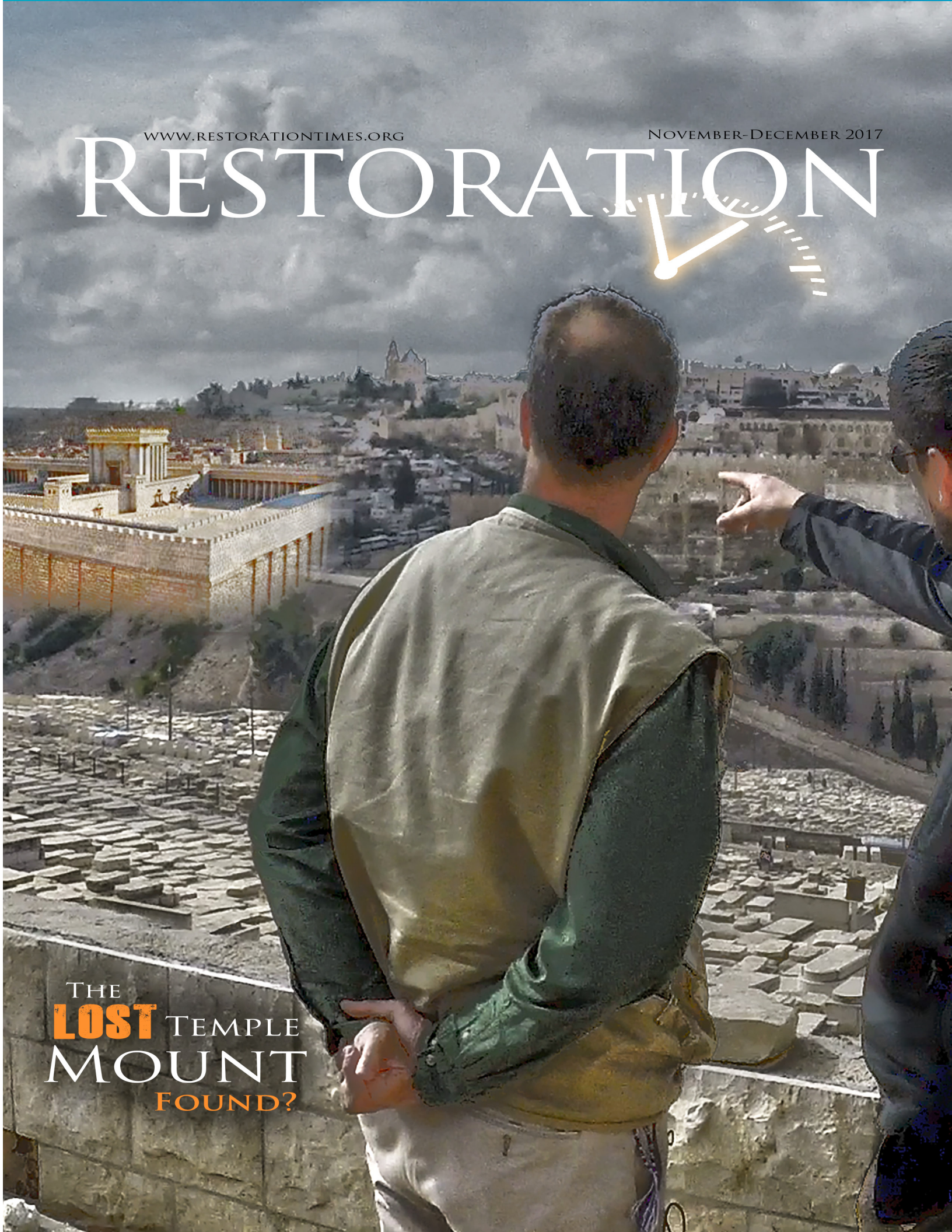


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THE
LOST TEMPLE
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FOUND?

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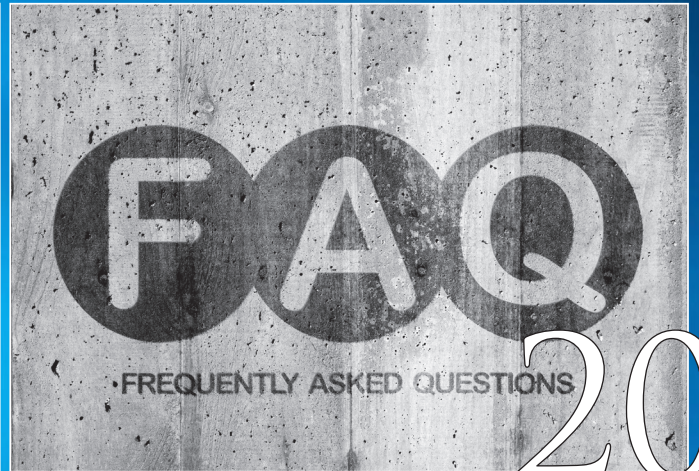


11



ARTICLES

12



20

3 | The Yehova Deception
by **Randy Folliard**

8 | Joy to the World
by **Alan Mansager**

11 | Accuracy in Prophecy
by **Alan Mansager**

12 | The Lost Temple Mount FOUND?
Part 1
by **Randy Folliard**

20 | Frequently Asked Questions

**21 | Remembering the Feast of
Tabernacles 2017**

Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of the early New Testament Assembly.

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COVER:
Randy Folliard and Don Esposito discussing the Temple's original location in the City of David, Jerusalem.



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The YEHOVAH DECEPTION

Reinventing a Misnomer

by Randy Folliard

Yehovah, this latecomer in the rendering of our Creator's Name, has gained some popularity in the Messianic and Hebrew Roots communities. However, there are serious issues with this pronunciation.

Before discussing those, however, it's important to understand the premise of those who advocate "Yehovah." This rendering is based on Hebrew manuscripts of the Old Testament that show the four letters yod-hey-waw-hey [yhwh] with the vowel points from Adonai.

Within these manuscripts or codices there are several instances where the added vowel points for "Yehovah" (English, "Jehovah") are found. Based on this, it is theorized by some that the scribes who produced these manuscripts accidentally preserved the name "Yehovah" by not removing the vowel points. There are serious flaws in this reasoning, however.

Others simply state that these instances of "Yehovah" in Hebrew manuscripts prove this is the correct pronunciation.

Scribal Error?

For those who believe this was a scribal error, it's important to realize that Jewish scribes were ultra-meticulous. After copying a text, scribes would painstakingly review the script for any errors. The thought that a scribe would overlook numerous instances of the same mistake is unthinkable.

According to the Jewish Talmud, there were 20 steps a scribe would go through to ensure textual accuracy when copying. Below are some of these steps:

- The scribe must be a learned, pious

Jew, who has undergone special training and certification.

- All materials (parchment, ink, quill) must conform to strict specifications, and be prepared specifically for the purpose of writing a Torah scroll.

- The scribe must pronounce every word out loud before copying it from the correct text.

- The scribe may not write even one letter into a Torah scroll by heart. Rather, he must have a second, kosher scroll opened before him at all times.

- A Torah scroll is disqualified if even a single letter is added.

- A Torah scroll is disqualified if even a single letter is deleted.

- Every letter must have sufficient white space surrounding it. If one letter touches another in any spot, it invalidates the entire scroll.

- If a single letter is so marred that it cannot be read at all, or resembles another letter (whether the defect is in the writing, or the result of a hole, tear or smudge), the entire scroll is invalidated.

- Each letter must be sufficiently legible so that even a schoolchild could distinguish it from other, similar letters.

- The scribe must put precise space between words, so that one word will not look like two words, or two words look like one word.

- The scribe must not alter the design of the sections, and must conform to particular line lengths and paragraph configurations.

- A Torah Scroll in which any mistake has been found cannot be used, and a decision regarding its restoration must be made within

30 days, or it must be buried.

Considering these extraordinary measures, it is unfathomable that a scribe would leave the same mistake multiple times in a Hebrew manuscript of the Old Testament.

The logic that "Yehovah" arose due to Jewish scribal mistakes is seriously flawed. No scholar would accept this explanation.

Written One Way, Read Another

So how do we explain the instances where the vowel points for "Yehovah" are found in some Hebrew codices? According to the majority of biblical scholars, sometime after the Babylonian exile the Jews began substituting titles for the divine Name.

The *Encyclopædia Britannica* states, "After the Babylonian Exile (6th century BCE), and especially from the 3rd century BCE on, Jews ceased to use the name Yahweh for two reasons. As Judaism became a universal rather than merely local religion, the more common noun Elohim, meaning 'God,' tended to replace Yahweh to demonstrate the universal sovereignty of Israel's God over all others. At the same time, the divine name was increasingly regarded as too sacred to be uttered; it was thus replaced vocally in the synagogue ritual by the Hebrew word Adonai ('My Lord'), which was translated as Kyrios ('Lord') in the Septuagint, the Greek version of the Hebrew Scriptures."

According to the *Jewish Encyclopedia* (1901 version) and the Babylonian Talmud, after the death of Simeon the Just, 290 BCE, the Jews stopped pronouncing the Holy Name. The Babylonian Talmud states,

“Tosaf Sotah 38a suggests that the Ineffable Name could be pronounced only when there was some indication that the Shechinah rested on the Sanctuary. When Simeon the Righteous died, with many indications that such glory was no more enjoyed, his brethren no more dared utter the Ineffable Name,” *Yoma* 39b, footnote, p. 186.

Hundreds of years before the birth of Yahshua the Messiah the Jews stopped using the divine Name and began concealing it by reading the vowel points from Adonai into the Tetragrammaton.

The motivation behind this practice was not from irreverence for the Name, but through a strong veneration for the Name. They were afraid that if it were pronounced, someone might misuse or blaspheme the Name. Part of this hesitation doubtless arose from their time in Babylon. While their reasoning was admirable, it was against the clear teachings of Scripture.

We can easily confirm the use of the divine Name in both the Old and New testaments, e.g. Genesis 12:8; 13:4; Exodus 3:15; Acts 2:21; and Romans 10:13. Clearly, our Heavenly Father’s Name was used by all believers.

Additionally, the Bible states we’re to bless the Name (Psalm 145:21), call on His Name (Psalm 80:18; 99:6; Isaiah 12:4); confess it (2Chronicles 6:24-25; 1Kings 8:35-36), declare it (Exodus 9:16; Psalm 22:22; John 17:26; Romans 9:17; Hebrews 2:12), exalt (Psalm 34:3); glorify it (Psalm 86:9, 12), honor it (Psalm 66:2); magnify it (2Samuel 7:26); praise it (2Samuel 22:50; Psalm 69:30), remember it (Exodus 3:15; Psalm 45:17), sing it (Psalm 68:4), and trust in His Name (Isaiah 50:10).

Scholarship Explains ‘Yehovah’

The decision to hide or replace the Tetragrammaton with the invalid vowel points from Adonai is what led to “Yehovah” (“Jehovah” in English). Except for a few outliers, nearly all scholarship maintains this basic fact. Consider the following:

- “In the early Middle Ages, when the consonantal text of the Bible was supplied with vowel points to facilitate its correct traditional reading, the vowel points for Adonai with one variation – a sheva (short ‘e’) with the first yod [Y] of YHWH instead of the hataf-patah (short ‘a’) under the aleph of Adonai – was used for YHWH, thus producing the form YeHoWaH. When Christian scholars of Europe first began

to study Hebrew they did not understand what this really meant, and they introduced the hybrid name ‘Jehovah’” (*Encyclopedia Judaica*, vol. 7, p. 680).

- “The Tetragrammaton or Four-Lettered Name...which occurs 6,823 times, is by far the most frequent name of God in the Bible. It is now pronounced ‘adonai; but the church father Theodoret records that the Samaritans pronounced it as (Iabe), and Origen transcribes it as (Iae), both pointing to an original vocalization yahveh [The waw yields a ‘w’ sound, not a ‘v’]” (*The Universal Jewish Encyclopedia*, vol. 5, p. 6).

- “Jehovah, modern form of the Hebrew sacred name of God, probably originally ‘Yahweh.’ From c.300 B.C. the Jews, from motives of piety, uttered the name of God very rarely and eventually not at all, but substituted the title ‘Adonai,’ meaning ‘Lord,’ the vowels of which were written under the consonants of ‘Yahweh.’ In the Middle Ages and later, the vowels of one word with the consonants of the other were misread as Jehovah” (*The Collegiate Encyclopedia*, vol. 9, p. 580).

- “Jehovah...What has been said explains the so-called qeri perpetuum, according to which the consonants of Jehovah are always accompanied in the Hebrew text by the vowels of Adonai except in the cases in which Adonai stands in apposition to Jehovah: in these cases the vowels of Elohim are substituted. The use of a simple *shewa* in the first syllable of Jehovah, instead of the compound *shewa* in the corresponding syllable of Adonai and Elohim, is required by the rules of Hebrew grammar governing the use of *Shewa*” (*Catholic Encyclopedia*, vol. VIII, p. 329).

- “Jehovah, an erroneous pronunciation of the name of the God of Israel in the Bible, due to pronouncing the vowels of the term ‘Adonay,’ the marginal Masoretic reading with the consonants of the text-reading ‘Yahweh,’ which was not uttered to avoid the profanation of the divine name of magical or other blasphemous purposes. Hence the substitution of ‘Adonay,’ the ‘Lord,’ or ‘Adonay Elohim,’ ‘Lord God.’ The oldest Greek versions use the term ‘Kurios,’ ‘Lord,’ the exact translation of the current Jewish substitute for the original Tetragrammaton

Yahweh. The reading ‘Jehovah’ can be traced to the early Middle Ages and until lately was said to have been invented by Peter Gallatin (1518), confessor of Pope Leo X. Recent writers, however, trace it to an earlier date; it is found in Raymond Martin’s Pugeo Fidei (1270)” (*Encyclopedia Americana*, vol. 16, p. 8.).

- “The personal name of the [El] of the Israelites...The Masoretes, Jewish biblical scholars of the Middle Ages, replaced the vowel signs that had appeared above or beneath the consonants of YHWH with the vowel signs of Adonai or of Elohim. Thus the artificial name Jehovah (YeHoWaH) came into being” (*Encyclopaedia Britannica*, *Yahweh*, Micropedia, vol. 10).

- “In the Hebrew Bible the Jews wrote the consonants of the Tetragrammaton as YHWH, but out of reverence for the sacred name of God (or out of fear of violating Exod. 20:7; Lev. 24:16), they vocalized and pronounced it as Adonai or occasionally as Elohim. It is unfortunate, then, that the name was transliterated into German and ultimately into English as Jehovah (which is the way the name is represented in the American Standard Version of 1901), for this conflate form represents the vowels of Adonai superimposed on the consonants of Yahweh, and it was never intended by the Jews to be read as Yehowah (or Jehovah)” (*The Making of a Contemporary Translation*, p. 107).

- “Jehovah in that form was unknown to the ancient Israelites. In fact, Hebrew scholars say that Jehovah would have been impossible according to the strict principles of Hebrew vocalization. The God of Israel was known by a name approximately rendered into English as Yahweh” (*A Book About the Bible*, George Stimpson, p. 247).

- “Although the meaning of the name remains subject to debate, Yahweh is most likely a verbal form of Heb. haya (perhaps originally hwy)...Because of the utmost sanctity ascribed to the name, Jews from postexilic times on have declined to pronounce it in public reading, and only the consonants were written (YHWH; the Dead Sea Scrolls use the archaic, ‘paleo-Hebrew’ script). Although the original pronunciation was thus eventually lost, inscriptional evidence favors yahwae or

yahwe. The name is represented in the MT by the consonants with the vowel pointing for ‘adonay ‘Lord.’ From this derived ca, the sixteenth century the form ‘Jehovah’ (yehowah). In modern usage pious Jews often substitute the expression has-sem ‘the Name,’” (*Eerdman’s Bible Dictionary*, Allen C. Myers, Ed., “Yahweh,” p. 1075).

- “The scribes reasoned that if they did not point the name Yahweh then it could never be treated lightly since his name would not really be known. Initially the real pointing was probably passed along by tradition, but in time it was lost. In Exodus 20:7 the name Lord is written in capital letters according to the convention of signifying the name Yahweh, but the name as it appears in the Hebrew text is יהוה (yehowa), in which appear the consonants from the name Yahweh [yhwh]) and the vowels from the word Lord (adny [‘idonay]). Proof for the fabricated nature of this word are the two vowels which appear on the *waw*, an impossibility in Hebrew. However,

“Those promoting this name Yehovah are simply following an old Jewish superstition designed to conceal the true name of our Creator, Yahweh!”

until the revival of the Hebrew language in western Europe scholars read the consonants YHWH (Germans would read them as JHVH) with the vowels of ‘adonay, thereby originating the incorrect form Jehovah. This word was then introduced into English by William Tyndale and was continued by the King James Version” (*The Journey from Texts to Translations*, Paul D. Wegner, pp. 172-173).

- “While it is almost if not quite certain that the Name was originally pronounced ‘Yahweh,’ this pronunciation was not indicated when the Masoretes added vowel signs to the consonantal Hebrew text. To the four consonants YHWH of the Name, which had come to be regarded as too sacred to be pronounced, they attached vowel signs indicating that in its place should be read the Hebrew word Adonai meaning ‘Lord’... The ancient Greek translators substituted the word Kyrios (Lord) for the Name. The Vulgate likewise used the Latin word Dominus. The form ‘Jehovah’ is of late medieval origin; it is a combination of

the consonants of the Divine Name and the vowels attached to it by the Masoretes but belonging to an entirely different word... reasons the Committee has returned to the more familiar usage of the King James Version... the word ‘Jehovah’ does not accurately represent any form of the Name ever used in Hebrew” (*Revised Standard Version*, preface, p. iv-v).

- “The probable pronunciation of the OT four-lettered word YHWH, the most profound and sacred of the Hebrew names for God. The name is interpreted in Ex. 3:14 as ‘I am who I am.’ The name was held in such high regard that the Jews were forbidden to pronounce it and read the word ‘Adonai’ (i.e., lord) instead. When the Hebrew masoretes added the vowel points to the consonantal text, they used the vowels of Adonai with the four consonants YHWH; this was transliterated in the early versions as Jehovah. This form of the word became quite popular, but it should be remembered that such a word never existed” (*The*

Encyclopedia of the Lutheran Church, “Yahweh,” vol. N-Z, p. 2537).

- “Why not in the form ‘Jehovah’? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that is here declined. But why is it not accepted? There it is – familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a ‘mongrel’ word, ‘hybrid,’ ‘fantastic,’ ‘monstrous.’ The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. ‘The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and

historical propriety.’ Next, as to formation. ‘Erroneously written and pronounced Jehovah, which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. 20:7 and Lev. 24:16... To give the name JHVH the vowels of the word for Lord [Heb. Adonai] and pronounce it Jehovah, is about as hybrid a combination as it would be to spell the name Germany with the vowels in the name Portugal – viz., Gormuna. The monstrous combination Jehovah is not older than about 1520 A.D.’ From this we may gather that the Jewish scribes are not responsible for the ‘hybrid’ combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High,” (*The Emphasized Bible*, [Joseph Bryant Rotherham], introduction, pp. 23-25).

- “‘Jehovah’ is the best known English pronunciation of the divine name, although ‘Yahweh’ is favored by most Hebrew scholars. The oldest Hebrew manuscripts present the name in the form of four consonants, commonly called the Tetragrammaton (from Greek te-tra-, meaning ‘four,’ and gram‘ma, ‘letter’). These four letters (written from right to left) are יהוה and may be transliterated into English as YHWH (or, JHVH),” (*Insight on the Scriptures*, Vol. 2, p. 5: “Jehovah,” Watchtower Bible and Tract Society, 1988).

All these sources confirm the fact that “Yehovah” or “Jehovah” arose from scribal additions to the Hebrew text. They manufactured a hybrid name by adding the vowel points from Adonai to the Tetragrammaton.

Those who state that the name Yehovah is based on Hebrew manuscripts neglect to realize this crucial fact. The debate of Yehovah is not whether this name is found in Hebrew manuscripts, but **how** the name arose within these manuscripts.

As scholarship overwhelmingly verifies, the name Yehovah arose from willful and deliberate alterations to the Hebrew text by Jewish scribes. For this reason, those promoting this name are simply following an old Jewish superstition designed to conceal

the true name of our Creator, Yahweh!

Waw or Vav – W or V?

Another linguistic impossibility with Yehovah is the use of the “v.” While some who support Yehovah will state that the sixth letter of the Hebrew alphabet was originally a “vav” and not a “waw,” pronounced as a “v” and not a “w,” most Hebrew scholars disagree.

Some will even try to make the case that the *waw* was influenced from Arabic, for which there is no evidence. The Hebrew *vav* likely arose from Ashkenazi Hebrew, which was influenced by the Germanic language.

Menahem Mansoor notes, “There are, generally speaking, two main pronunciations: the Ashkenazi, or German, originated by Central and Eastern European Jews and carried to all countries to which those Jews have emigrated (Western Europe, America, etc.): and the Sephardi, or Spanish, used by the Jews of Spanish or Portugese stock in Europe and America and also by Jews from Oriental countries. In all universities and throughout Israel, the Sephardi pronunciation has been adopted, since it is generally believed that this is the pronunciation nearest to the original...” (*Biblical Hebrew*, p. 33).

As noted by Mansoor, Sephardi is older than Ashkenazi and closest to biblical Hebrew. Unlike Ashkenazi, Sephardic and Yemenite Hebrew were never influenced by the Germanic language and therefore maintained a closer resemblance to ancient Hebrew.

Edward Horowitz in his book, *How the Hebrew Language Grew*,

states, “The sound of *waw* a long time ago wasn’t *vav* at all but ‘w’ and ‘w’ is weak. The Yemenite Jews of Arabia who retain an ancient, correct and pure pronunciation of Hebrew still pronounce the *waw* as ‘w,’ as does Arabic, the close sister language of Hebrew,” pp. 29-30. As Horowitz notes, the *vav* is a modern form of the older *waw*.

Horowitz agrees with Mansoor and confirms that the sixth letter of the Hebrew alphabet was originally a *waw* and pronounced as a “w.” He also notes that the Yemenite Jews contain a purer form of Hebrew as compared to modern Hebrew. Incidentally, during our 2016 expedition to the Holy Land, our

Israeli archaeologist, a graduate of Hebrew University and archaeologist with the Israeli Antiquities Authority, confirmed that the pronunciation was Yahweh and stated that this is how his Yemenite wife would pronounce the Name and explained how Yemenite Hebrew is closer to biblical Hebrew with the use of the *waw* in place of the newer Germanic *vav*.

Dr. Steven Fassberg, who received his Ph.D. from Harvard and teaches at the Hebrew University of Jerusalem as a professor in the Hebrew language department, gives confirmation to the use of the *waw* as well as the erroneous nature of Yehovah.

He states, “The pronunciation you mentioned [i.e., Yehovah] is a mistake. The Hebrew consonantal text is YHWH and no one really knows how that was pronounced in Old Testament times. At a later date (the latter half

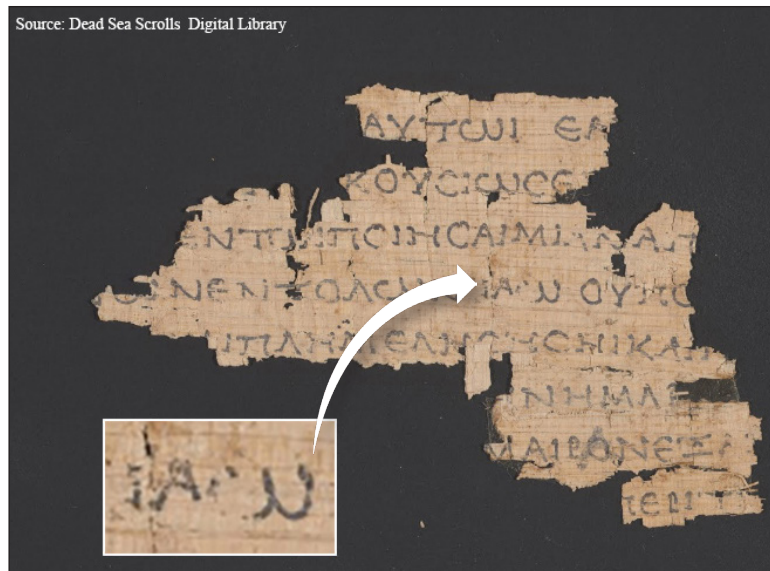


Plate 378, Frag 15 in the Dead Sea Scrolls Digital Library shows the name “Yah” referenced from Leviticus 3:12 written in Greek: Iota, Alpha, Omega (YAW or YAHO). This is one of the few places where the name in its short form was not yet replaced with Kyrios which means “lord” or “master” in Greek. It also parallels the name Yawe (Transliteration by Dr. Marvin Meyer, *The Nag Hammadi Scriptures*, p. 127), written in Greek found in the Nag Hammadi text from 300 CE. The “Yeh” in Yehovah isn’t even close.

of the 2nd millennium CE) Masoretes added vowel signs to the consonantal text. Whenever the Tetragrammaton was written, they added the vowel signs of the word “Adonay,” which means “My Lord” – there was a taboo on pronouncing the Divine name and one was supposed to read the word “Adonay – my Lord.” Much later some started reading the vowel signs together with YHWH and came up with the nonsensical word Jehovah.

“There is no doubt that the original sound was w and not v. Sometime during the history of the Hebrew language there was a shift from w > v in pronunciation, probably already during the Mishnaic Period” (email correspondence).

In addition to serving as director of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature from 2006-2009, Fassberg has also contributed to many publications. Below are a few as noted on his online bio:

Revision and updating of the entries “Aramaic,” “Neo-Aramaic,” and “Semitic Languages,” in *Encyclopaedia Judaica*, eds. M. Berenbaum and F. Skolnik. 2nd ed. Detroit: Macmillan Reference USA, 2007; *A Grammar of the Palestinian Targum Fragments* from the Cairo Genizah, Harvard Semitic Studies 38. Atlanta, Georgia: Scholars Press, 1990. 322 pages. *Studies in the Syntax of Biblical Hebrew* (ארקמה ריבחתב תויגוס). Jerusalem: Magnes Press, 1994. 202 pp. (in Hebrew); *The Jewish Neo-Aramaic Dialect of Challa, Semitic Languages and Linguistics* 54. Leiden: Brill, 2010. p. 314;

The Language of the Bible, 87-104 in Zipora Talshir, ed.; *The Literature of the Hebrew Bible: Introductions and Studies*. Jerusalem: Yad Ben-Zvi Press, 2011 (in Hebrew).

Even though Professor Fassberg stops short of confirming the divine Name, he makes it absolutely clear that Yehovah is a mistake as it follows the old Jewish tradition of adding the vowel points from Adonai to the Tetragrammaton. He concludes that Jehovah, i.e., Yehovah, is “nonsensical.”

He also explains that the Jews combined the vowel points with the divine Name and were to read it “Adonai.”

Only later did some Jews incorrectly begin reading the vowel points with “YHWH,” phonetically enunciating “Yehovah.”

Ironically, those who support Yehovah today are following a long-standing rabbinic tradition of concealing the Name.

He also verifies with absolute certainty that the *waw* pre-dates the *vav*. This again poses a significant problem for those who support Yehovah. Since the “vav” did not exist in biblical Hebrew, Yehovah would have been an impossibility. Only in modern Hebrew do we see the use of the “v.”

Early Church Fathers

While “Yehovah” does not appear in any

manuscript before the 9th century CE, there is evidence for “Yahweh” within Greek manuscripts dating to the 2nd century CE, and later. Consider the following sources:

- “The true pronunciation of the name YHWH was never lost. Several early Greek writers of the Christian Church testify that the name was pronounced ‘Yahweh’” (*Encyclopaedia Judaica*, vol. 7, p. 680).

- “Early Christian writers, such as Clement of Alexandria in the 2nd century, had used the form Yahweh, thus this pronunciation of the Tetragrammaton was never really lost. Greek transcriptions also indicated that YHWH should be pronounced Yahweh” (*Encyclopaedia Britannica*, 15th ed., vol. x, p. 786).

- “The pronunciation Yahweh is indicated by transliteration of the name into Greek in early Christian literature, in the form *iaoue* (Clement of Alexandria) or *iabe* (Theodoret; by this time Gk. b had the pronunciation of v)...Strictly speaking, Yahweh is the only ‘name’ of God. In Genesis wherever the word sem (‘name’) is associated with the divine being that name is Yahweh” (*Eerdman’s Bible Dictionary*, 1979, p. 478).

- “Such a conclusion, giving ‘Yahweh’ as the pronunciation of the name, is confirmed by the testimony of the Fathers and gentile writers, where the forms IAO, Yaho, Yaou, Yahouai, and Yahoue appear. Especially important is the statement of Theodoret in relation to Ex. lvi., when he says: ‘the Samaritans call it [the tetragrammaton] ‘Yabe,’ the Jews call it ‘Aia’...” (*The New Schaff-Herzog Religious Encyclopedia*, “Yahweh,” p. 471).

- “I mentioned the evidence from Greek papyri found in Egypt. The best of these is *laouee* (London Papyri, xlvi, 446-483). Clement of Alexandria said, ‘The mystic name which is called the Tetragrammaton...is pronounced Iaoue, which means, “Who is, and who shall be”’ (Dr. Anson R. Rainy, *Biblical Archaeology Review*, Sept.-Oct 1994). Dr. Rainy is a professor of Ancient and Near Eastern Cultures and Semitic Linguistics at Tel Aviv University.

As these references attest, the pronunciation Yahweh was preserved in Greek by several church fathers. This included Clement of Alexandria, Origen, and Theodoret. It’s important to realize that these Greek documents contain vowels, ensuring the exact pronunciation, and that they pre-date the newer Hebrew manuscripts containing the pronunciation “Yehovah” by nearly 700 years.

Nag Hammadi Nags the Gainsayers

In addition to early church writers, evidence for Yahweh is also found in The Nag Hammadi codices, dating from the 2nd to 4th century CE. This library of Gnostic writings was discovered in Upper Egypt, near Nag Hammadi, in 1945. In all, there are over 50 texts in this library. Written by Gnostics in Greek, they preserved the pronunciation “Yahweh.”

One such book is *The Secret Book of John*. This codex mentions the name Yahweh and notes, “Eloim and Yawe, two names of God in the Hebrew scriptures.... Yahweh is the name of God (based on the Tetragrammaton, the ineffable four-letter name)” (Dr. Marvin Meyer, *The Nag Hammadi Scriptures*, p. 127).

The Secret Book of John dates to the second century, as it was known to the church father Irenaeus. This was the same timeframe as Clement of Alexandria, who also confirmed the name.

Even though Gnosticism was rightly deemed heretical by the early church, it is another witness to the pronunciation of Yahweh. The fact that these groups were at odds, but agreed on “Yahweh,” is significant and adds credence to this pronunciation. It verifies that “Yahweh” was widely recognized as early as the second century, nearly 700 years before any Hebrew manuscripts containing Yehovah.

‘Yahweh’ BCE

Extra-biblical evidence supports Yahweh’s name as far back as Hammurabi (1810 – 1750 BCE), the first king of Babylon. According to *Halley’s Bible Handbook*, p. 62, “Sayce announced (1898) that he had discovered, on three separate tablets in the British museum, of the time of Hammurabi, the words jahwe...is God.” Clearly, jahwe would be rendered “Yahweh” when the Y is corrected for the J anciently.

Additional evidence for the short form “Yah” may also be found in the Murashu texts dating back to 464 BCE (Aramaic cuneiform scripts on clay tablets) and ancient Egyptian hieroglyphics, containing the first syllable of the Tetragrammaton corresponding to IA or YA. This offers additional evidence against the “yeh” in Yehovah.

It’s important to note that both of these sources contain vowels, which validates the “yah” syllable before Jewish vowel pointing.

Scholars Who Retracted ‘Yehovah’

Two eminent authorities accepted “Yehovah” but then later retracted their support in favor of

“Yahweh.” After supporting Yehovah in its first edition, the *Keil and Delitzsch Old Testament Commentaries* removed it from later printings. They stated, “. . . it must be conceded that the pronunciation Jahve [Yahweh] is to be regarded as the original pronunciation. The mode of pronunciation Jehova [Yehovah] has only come up within the last three hundred years; our own ‘Jahava’ [in the first edition] was an innovation” (Nehemiah to Psalm LXVII, p. 827).

Gesenius also initially accepted the Tetragrammaton with the vowel points from Adonai, but then later retracted his support for this hybrid and as noted in *Gesenius Hebrew and Chaldee Lexicon*, “This opinion Gesenius afterward thoroughly retracted,” p. 337. Upon rejecting Yehovah, he supported the pronunciation Yahweh.

Both Keil and Delitzsch and Gesenius, perhaps the most renowned linguistic scholars of the day and even in modern scholarship, rejected the inaccurate form Yehovah in favor of Yahweh. This withdrawal offers additional evidence for the erroneous nature of Yehovah.

The Case of the Different Vowel Points

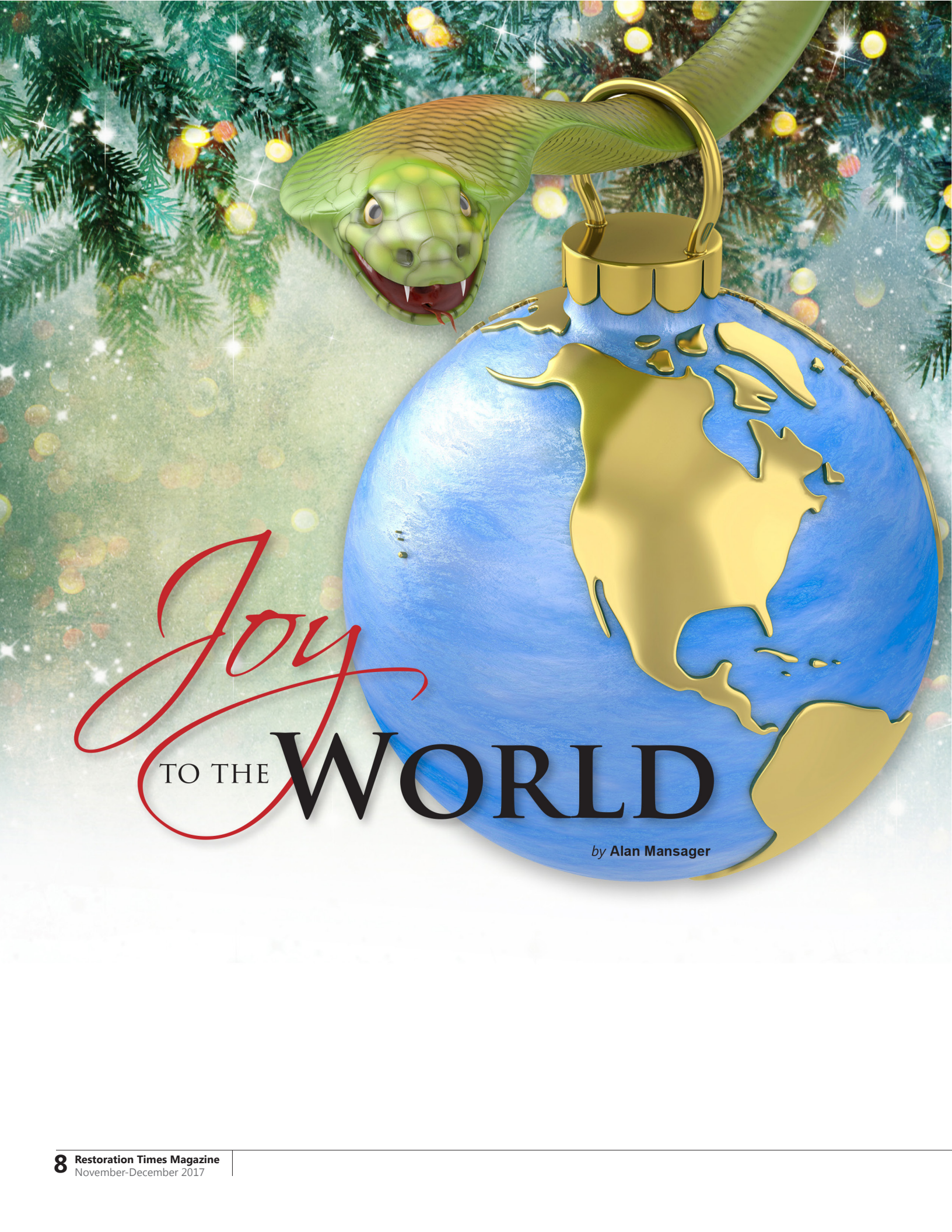
Some will debate that the vowel points of Adonai and Yehovah are not the same. While this is technically true, this difference is traced to Hebrew grammar. Wikipedia explains this process:

“The vocalisations of יהוה (Yehovah) and אדני (Adonai) are not identical. The shva in YHWH (the vowel under the first letter) and the hataf patakh in ‘DNY (the vowel “וּ” under its first letter) appear different. The vocalisation can be attributed to Biblical Hebrew phonology, where the hataf patakh is grammatically identical to a shva, always replacing every shva nah under a guttural letter. Since the first letter of אדני is a guttural letter while the first letter of יהוה is not, the hataf patakh under the (guttural) aleph reverts to a regular shva under the (non-guttural) Yod.”

The above citation was sent to Professor Fassberg for verification and he concurred that the explanation was correct based on Hebrew grammar (for information on Professor Fassberg, see subheading “Waw or Vav?” on page 6).

Once this fact is realized, the argument that Yehovah does not contain the vowel points from Adonai is simply false. The hataf patakh found under the aleph of Adonai and missing from the yod of Yehovah is the result of Hebrew grammar. Those who state

(please turn to p. 19)



Joy
TO THE **WORLD**

by Alan Mansager

The stealthy Xmas season begins early with a few retail displays appearing in September, and then roars to a manic climax the third week of December. The holiday consumes Western society like a mountain forest fire. Even atheists are pulled enthusiastically into the gift-exchanging vortex.

If Xmas is the celebration of the Savior's birth, what is Santa Claus doing as master of ceremonies? What of the strange mix of the profane and the religious all gift-wrapped in one package? Was St. Nick present at the manger, along with Rudolf and Blitzen, holly and mistletoe?

Did the Apostles prepare for each December 25 by buying gifts for one another? Did those who followed Yahshua pass greeting cards to one another on December 25 and sing carols to Him amid falling snowflakes? Did first-century parents tell their children not to be naughty but nice for Santa's sake, who could satisfy their coveting?

For all of these traditions and customs to have such allure they must be rooted somewhere in Scripture, right? Not so fast. Many would be surprised to discover that the word "Christmas" is missing from Scripture. Not a single passage tells us to observe the birthday of the Savior, either.

It is time to take an honest look at this celebration and ask the hard questions. In Jeremiah 10:2 we are admonished, "Learn not the way of the heathen." Then in verses 3-5 the Father in heaven rebukes those who take trees from the forest and set them up as objects of veneration.

Your salvation hinges on whether you choose the truth of the Bible or go along with the world's masses as they indulge in the deception of profane practices. Paul admonished, "Wherefore come out from among them and be separate, says Yahweh, and touch not the unclean thing and I will receive you," 2Corinthians 6:17.

You may respond, "But how can I deprive the children of this holiday?" If there is no Creator in heaven, then it doesn't matter. You can have as good a time as the Babylonians who worshiped nonexistent "gods" and who actually started the whole holiday under another name.

But if there is a Heavenly Father then you cannot do both – you cannot mix pagan practices with the holy. The Eternal Yahweh said, "Be not unequally yoked together

with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?" 2Corinthians 6:14. You cannot fool yourself that you're really observing Christmas because of the birth of Yahshua the Messiah.

The fact is, Christmas is firmly anchored in a winter solstice festival of ancient pagans, which we will see.

Christ-mass

Cristes-masse was a Catholic mass that grew out of a feast day established in the year 1038. The *Encyclopaedia Britannica*, 1946 edition, candidly says, "Christmas was not among the earliest festivals of the church."

For the first 300 years the religious writers are silent regarding the Christmas observance. An Armenian writer of the eleventh century states that a Christmas-like festival was first celebrated in Constantinople in 373. In Egypt the Western birthday festival was opposed during the early years of the fifth century, but was celebrated in Alexandria as early as 432.

In 1644 the English Puritans forbade any merriment or religious services by Act of Parliament on the grounds that Christmas was a heathen festival. They were so opposed to its observance that they ordered a fast on December 25.

But why didn't the early converts celebrate Christmas? To answer that, we must go back to the great mother of pagan worship – Babylon. The founder of the Babylonish system was Nimrod, grandson of Ham, one of Noah's three sons.

Genesis 10:9 says, "Nimrod was a mighty hunter before Yahweh." The word before means "in defiance of." Nimrod set up his own kingdom based on a man-ruled government and worship of himself.

An entirely pagan religious system grew out of worship of this "hero." Gradually, through trade, influence of Babylon spread to other nations as they incorporated its government and religious system.

Mother and Child Reunion

The universal mother and child theme, which has been passed down over the centuries through many different cultures and which remains strong today, had its start with the Babylonian Semiramis.

Babylon had mother-child worship, as did ancient Egypt, India, Rome, and Germany through Celtic paganism (*Egypt*,

Bunsen, vol. 1, p. 444; *Hindoo Mythology*, Kennedy, p. 49; *Dymock's Classical Dictionary*; *Babylon Mystery Religion*, p. 13).

The husband of Semiramis was Nimrod, who built the wicked city Nineveh, while his father Cush was responsible for the tower of Babel in opposition to Yahweh (Alexander Hislop, *The Two Babylons*, p. 26).

When Nimrod died, Semiramis immediately proclaimed that her husband had become deified and was resurrected to life through Tammuz. According to *The Encyclopedia of World Religions*, Tammuz was the god of vegetation. Every year a festival was held at which his "death" and "resurrection" were celebrated.

To depict his resurrection, the Babylonians believed that an evergreen tree sprang out of a dead tree stump. The old stump, or yule log, symbolized the dead Nimrod, and the new evergreen was Nimrod resurrected in Tammuz (*Babylon Mystery Religion*, p. 152). Green holly, popular at Christmas, has long been a symbol of eternal life and it played an important role in portraying the rebirth of Nimrod, seen as the "Unconquerable Sun."

Winter Solar Festival

Was Yahshua born on December 25? Historians have long theorized that His birth was in the autumn and not in the dead of winter, as the sheep were still in the open fields.

"It was an ancient custom among Jews of those days to send out their sheep to the fields and deserts about the Passover (early spring), and bring them home at commencement of the first rain," *Adam Clarke Commentary*, vol. 5, p. 370.

From the middle of November to the middle of April is the rainy season in the Mideast. Because of the cold, dampness, and sometimes snow, shepherds take their flocks into sheepfolds at night (*Daily Life in the Time of Jesus*, by Henri Daniel-Rops).

Ezra 10:9 speaks of those in Jerusalem sitting outside in early December and shivering in the freezing rain. Yahshua considered the severity of the winter in Judea when, in His prophecy of the end times (Matt. 24:20), said, "Pray that your flight be not in the winter..."

How, then, did December 25 become the birthday of the Messiah? Alexander Hislop explains: "Long before the fourth century, and long before the Christian era itself, a

festival was celebrated among the heathen at that precise time of the year, in honor of the birth of the son of the Babylonian queen of heaven; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ" *The Two Babylons*, p. 93.

The *Catholic Encyclopedia* confirms the merger. "The well-known solar feast of Natalis Invicti [The Nativity of the Unconquered Sun] celebrated on 25 December, has a strong claim on the responsibility for our December date," vol. 3, p. 727.

Mithraism's Mark

Recall that the Roman world was originally pagan, totally steeped in heathen customs and practices. They loved festivals and would organize a banquet at the slightest pretext. Chief among these was the Feast of Mithras, celebrating the deity's birthday on December 25. Mithraism was merely a spinoff of the ancient Babylonian worship of Tammuz.

In Egypt it was believed that Osiris (Tammuz) was born on December 25. Often portrayed as brilliant as the sun, the deity Mithras was known as "The Invincible Sun," or "The Sun of Righteousness." Mithraism promised immortality to its faithful.

Further details on the relationship between December 25 and sun worship are brought to light in *The Golden Bough* (p. 416):

"In the Julian Calendar the twenty-fifth of December was reckoned the winter solstice, and it was regarded as the Nativity of the sun, because the day begins to lengthen and the power of the sun to increase from that turning point of the year. Now Mithras was regularly identified by his worshippers with the Sun, the Unconquered Sun, as they called him; hence his nativity also fell on the twenty-fifth of December."

The merger of Mithraic beliefs with the customs and traditions surrounding the birth of the Savior was largely because Mithraism was popular at the time of the Messiah's birth.

"Between 1400 B.C.E. and 400 C.E., Persians, Indians, Romans, and Greeks worshiped Mithras. He was particularly important in the Roman Empire in the 2nd

and 3rd centuries," *Encyclopedia of World Religions*, p. 94. The pagan feast of the Saturnalia, which the Romans celebrated in honor of the deity Saturn from December 17 to 24, eventually encompassed the Feast of Mithras. Many of the practices of Christmas trace to the Saturnalia celebration.

A Beckoning Blend

How, then, did these rank, pagan festivals of sun worship become entwined with the worship of the Savior of men? The same way December 25 came to be accepted. *The New Schaff Herzog Encyclopedia of Religious Knowledge* explains:

"The pagan Saturnalia and Brumalia were too deeply entrenched in popular custom to be set aside by Christian influence. The recognition of Sunday (the day of Phoebus and Mithras as well as the Lord's Day) by the emperor Constantine as a legal holiday, along with the influence of Manicheism, which identified the Son of [Yahweh] with the physical sun, may have led Christians of the fourth century to feel the appropriateness of making the birthday of the Son of [Yahweh] coincide with that of the physical sun.

"The pagan festival with its riot and merrymaking was so popular that Christians were glad of an excuse to continue its celebration with little change in spirit or in manner. Christian preachers of the West and the Nearer East protested against the unseemly frivolity with which [Yahshua's] birthday was celebrated, while Christians of Mesopotamia accused their Western brethren of idolatry and sun-worship for adopting as Christian this pagan festival.

"Yet the festival rapidly gained

acceptance and became at last so firmly established that even the Protestant revolution of the sixteenth century was not able to dislodge it," p. 48.

Merely to placate the heathen and bring them into the church, the pagan festival of Christmas was adopted. In other words, they could have both their cherished old Saturnalia as well as their new faith – merely cloaked in a different name!

The Church Slowly Absorbs Xmas

But it took nearly 400 years before the church began to accept Christmas into its calendar. It wasn't without objection and it wasn't until the end of the fourth century that it was declared official, *The Catholic Encyclopedia*, vol. 3, p. 725. A great amount of confusion initially surrounded this merger of the Saturnalia with the nativity.

The people were confusing sun worship with worship of the Son of Yahweh.

But whether the masses adopted the celebration of Christmas or not, the fact remains that nowhere in the Bible is the command to observe the Savior's birthday. The early converts would have nothing to do with it. In fact, His precise date of birth is obscured because Yahweh never intended His birth to be a cause for celebration.

Yahweh punished ancient Israel for becoming involved in heathen rituals (see 2Kings 17:9-23; Acts 7:39-43). He commands not to celebrate the Savior's birth, but to remember Yahshua's death at Passover,

Will your Heavenly Father look the other way if you indulge in the same kinds of false festivals that Israel was forbidden to keep? 🙄

2018 BIBLICAL OBSERVANCES

at Holts Summit, Missouri

Passover Memorial: Evening of March 31

Feast of Unleavened Bread: April 2 - 8

Feast of Weeks: May 27

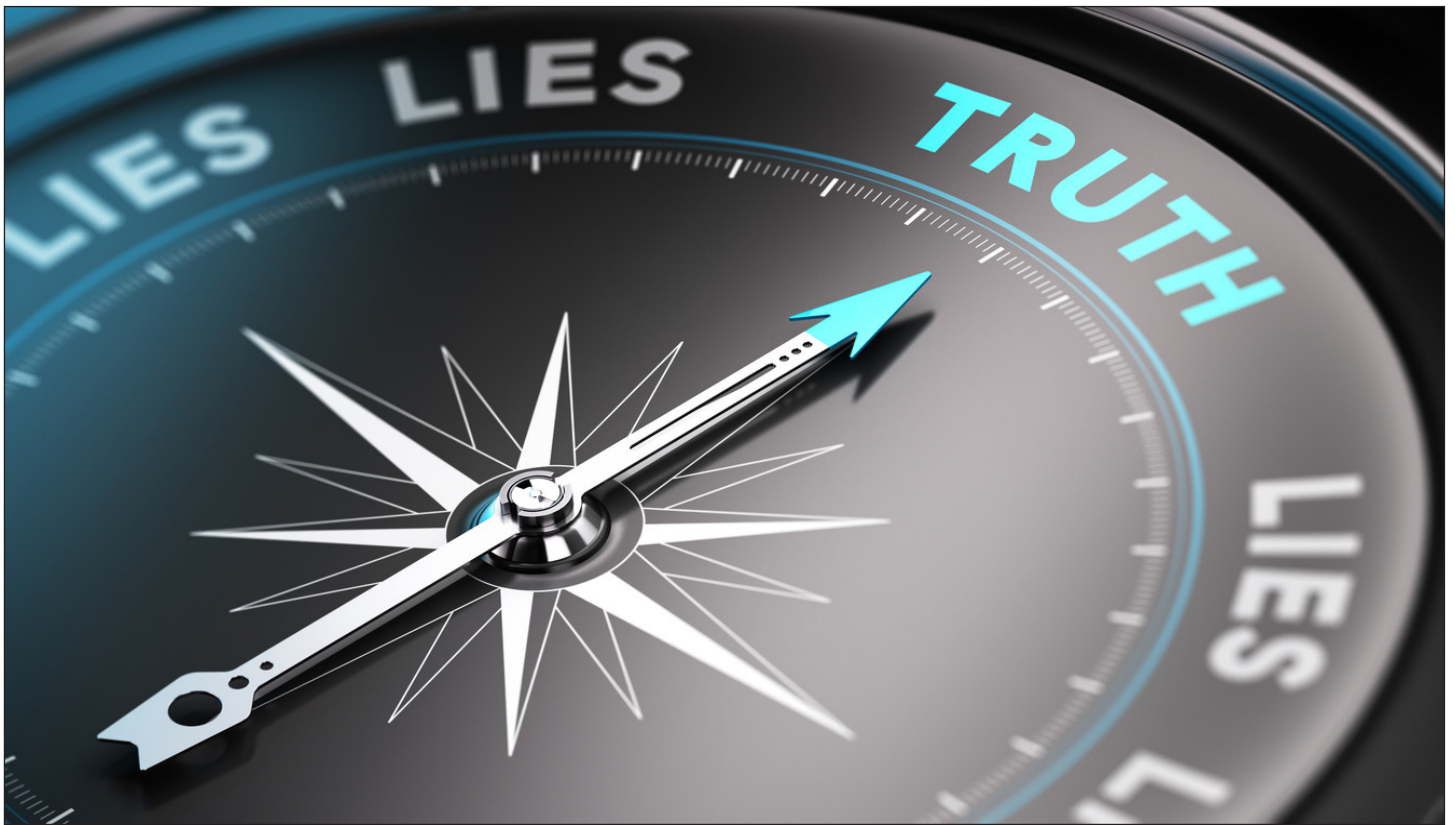
Feast of Trumpets: September 11

Day of Atonement: September 20

Feast of Tabernacles: September 25 - October 1

Last Great Day: October 2

Except for Passover Memorial, all listed dates reflect daylight portion of observance



Accuracy in Prophecy

by Alan Mansager

From the Mount of Olives in Yahshua's day to the Internet age, man has always been fascinated by prophecy of the last days. Entire church movements and denominations have been built on their own interpretation of prophecy.

Yahshua's disciples were also very curious about His Second Coming and the end of the age. Their question about his return in Matthew 24 sparked Yahshua's Olivette discourse:

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Yahshua answered and said unto them, Take heed that no man deceive you," vv. 3-4.

Yahshua's overriding concern was that we not be deceived. "For there shall arise false Messiahs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive

the very elect," Matthew 24:24. Clearly some elect could be deceived.

Verse 10 adds, "And then shall many be offended, and shall betray one another, and shall hate one another." "Offended" is *skandalizo* in Greek and means to entrap, trip up, apostasy and entice to sin.

False Messiahs Running Amok

Two main causes will drive the end-time deception:

- false messiahs and false prophets will appear and
- false signs and wonders will be performed.

Paul uses similar language with a similar warning in referring to the last days: "Let no man deceive you by any means."

A time of deception is coming, says Paul. The spiritual deception to which Yahshua referred will involve rank unbelievers following false Messiahs and false prophets.

Apostasy will also plague the Body of

Messiah: "For that day [of the Master] shall not come except there come a falling away first, and that man of sin [Antimesiah] be revealed, the son of perdition" (2Thess. 2:3). Although it's unlikely that a strong, faithful believer will fall away from Messiah, the prospect is great for the weaker believer.

Paul adds to Yahshua's warnings with, "Do not be deceived into thinking that apostasy won't come." Surely Paul would not say this unless in the last days the view would be to reject the idea of apostasy itself. This could happen if churchianity is so wishy-washy about doctrinal standards that apostasy won't even matter to the majority.

The departure from the truth will be spearheaded by workers of miracles. The delusion will be made possible when personal experience becomes more important than doctrine. Paul says, "For the time will come when they will not endure sound doctrine" (2Timothy 4:3).

(please turn to p. 18)

The LOST TEMPLE MOUNT FOUND?

PART 1

by Randy Folliard



Disclaimer: While some may interpret the contents and conclusions of this article as anti-Semitic, this could not be further from the truth. Yahweh's Restoration Ministry supports the nation of Israel and believes that the entire nation of Israel, including the traditional Temple Mount area, forthrightly belongs to the Jewish people. This article is only interested in the truth and how the facts impact Yahweh's prophetic Word.



Many assume today that the Temple Mount within the old city of Jerusalem is where the Jewish or Old Testament temple originally stood. However, what if this was not the case? What if the temple were located elsewhere?

There is a theory that is gaining popularity that places the temple not on the traditional Temple Mount, but instead within the city of David. In our last trip to Israel, Elder Don Esposito with the Congregation of YHWH, Jerusalem, was gracious enough to help coordinate and serve as our tour guide. While there in Israel, he introduced the group to this theory.

While I was hesitant to believe this theory, it was difficult to refute. After returning home in November of 2016, I sought every reference I could find supporting this theory, including: *The Temples that Jerusalem Forgot* by Ernest Martin and *Temple* by Robert Cornuke. I also considered the counter-evidence. In all, I spent several hundred hours reviewing this theory.

Important, but Not Salvational

Before launching into the evidence supporting the temple as being located within the city of David, let us consider the importance of this theory. While this is not a salvational belief, it is a belief that may have far-reaching impact on prophecy.

The traditional Temple Mount contains the Al-Aqsa Mosque and the Dome of the Rock. Both of these buildings are sacred to Islam. For this reason it's impossible today for the Jews to build a third temple on the Temple Mount. As a side note, Muslims call the Temple Mount the Haram esh-Sharif, meaning "the Noble Sanctuary."

While it may not be possible for the Jews to rebuild a temple on today's Temple Mount, nothing would hinder them from rebuilding within the city of David. However, for this to occur the Jews would also have to acknowledge that the current Temple Mount is not the location of the temple. Considering that the Temple Mount and Wailing Wall, which is believed to be the outer western wall to the ancient temple, is the holiest site in Judaism, such acceptance would not be easy.

For the Jews to accept that the temple was not on the Temple Mount, but instead within the city of David, evidence would have to be found so conclusive that even the most ardent Jew could not reject this realization. While this may never happen, considering the current excavations occurring within the city of David, the thought of such evidence being found is within the realm of possibility.

Reviewing the Geography

As seen in the graphic [pages 16-17], we can see several important geographical features, including the Mount of Olives, the traditional Temple Mount, the Kidron Valley, the Central Valley, the Gihon Spring, and the current site for the city of David. Below is additional information on each these locations:

The Mount of Olives is a mountain ridge on the east side of the city of Jerusalem. At one point, it had olive trees covering its slopes. Today there is a Jewish cemetery with approximately 150,000 graves. This mountain ridge was a significant location during Yahshua's ministry. It was the place where He delivered His Olivet Prophecy and where He retreated hours before His death, i.e., the Garden of Gethsemane.

The traditional Temple Mount is where many believe the Jewish temple once stood. Again, Muslims call this place the Haram esh-Sharif, translated as, "the Noble Sanctuary." Both the Al-Aqsa Mosque, Islam's third holiest site, and the Dome of the Rock reside on the traditional Temple Mount.

The Kidron Valley separates Jerusalem, including the city of David and the traditional Temple Mount, from the Mount of Olives. This valley continues east through the Judean Desert and toward the Dead Sea.

The Central Valley, also called the Tyropoeon Valley and the Valley of the Cheesemakers, is a rugged ravine on the west side of the City of David or the ancient city of Jerusalem and marks its western boundary, as the Kidron Valley does on the east.

The Gihon Spring is along the Kidron Valley near the ancient City of David. The name "Gihon" comes from the Hebrew *gihu*, meaning, "gushing forth." It is one of the world's largest intermittent springs and made life possible for ancient Jerusalem. While the water from the spring was used for irrigation in the Kidron, it was also central to temple worship. We will explore the Gihon further in this article.

The City of David is the location



Discovered in the City of David by Archaeologist Eli Shukron who believes this to be King David's Citadel or the Fortress of Zion (2 Samuel 5:7).

for the ancient Jebusite City that David conquered and renamed to the City of David or Jerusalem. It is approximately 12 acres in size. It begins at the Millo (i.e., a ravine that separated the City of David from the Ophel, which Solomon filled in during his reign) and extends southward.

Today the City of David is an Israeli national park and a major archaeological site. Archaeologists have discovered many subterranean tunnels, reservoirs, and possibly an ancient room that was used for animal sacrifices. Also discovered underneath the City of David is Hezekiah's tunnel and the Gihon Spring. On the southwest side of the city is the Pool of Siloam.

City of the David = Zion

We begin our investigating for the real temple mount by turning to the Bible. As with so many other truths, Yahweh's Word holds the key in unlocking the truth as to where the original temple stood. Following is a compilation of Scripture confirming that the city of David and Mount Zion (i.e., the location of the temple) are synonymous:

- "Nevertheless David took the strong hold of Zion: the same is the city of David," 2Samuel 5:7.

This passage clearly states that Zion and the city of David are the same. This point is critically important, as Scripture also shows that Mount Zion was the location of the temple.

- "And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took the castle of Zion, which is the city of David," 1Chronicles 11:5.

As noted in the previous passage, 1Chronicles 11 confirms that Zion is also the city of David. The word "castle" here comes from the Hebrew *matsuwd* and refers to a place of defense. Because Jebus was located between the Kidron and Central valleys, it was a well defensible area.

"In Salem also is his tabernacle, and his dwelling place in Zion," Psalm 76:2.

The word "Salem" derives from the Hebrew *shalem*. Strong's states that this word is "an early name of Jerusalem." This passage is critically important, as it shows a connection between the ancient city of David, the temple, and Zion and offers indisputable evidence for the temple being located within ancient Jerusalem and not on the Haram esh-Sharif.

Remember that the old City of David only included the 12-acre plot of land between the Kidron and Central valleys. It did not include the 36-acre Temple Mount located a third of a mile north. As we will explain in part two of this article, the current Temple Mount platform was developed much later.

Using only the Bible as a roadmap and knowing the location for the ancient city of David, a strong case can be made for the temple being located within the City of David and not on today's Temple Mount. However, this is only the tip of the iceberg.

The Akra, Millo, and Ophel

When it comes to the location of the temple, there are three terms to understand – the Akra, Millo, and Ophel. The Akra was another name of the City of David. The Millo was a ravine that King Solomon filled in. And the Ophel is where the temple was originally located.

In 2Samuel 5:9 we find a description of the boundaries of ancient Jerusalem during the reign of King David: "So David dwelt in the fort, and called it the city of David. And David built round about from Millo and inward."

The word "fort" refers to the impregnability of the City of David. This was due to its location between the Kidron and Tyropoeon valleys. We see that David built his city from the Millo inward. This ravine separated ancient Jerusalem from the Ophel.

Scripture records that Solomon later filled in this ravine: "And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father," 1Kings 11:27.

The word “repaired” here comes from the Hebrew *cagar* and is a primitive root meaning, “to shut up,” Strong’s. By filling in the Millo, Solomon shut up the ravine known as Millo. In doing so, he also connected the City of David with the Ophel.

This is why Psalms 122:3 describes Jerusalem as a city “compact together.” The word “compact” comes from the Hebrew *chabar* and according to Strong’s means to “join.” When Solomon filled in the Millo, he enlarged the City of David by joining it with the Ophel.

Now what connection do the Millo and Ophel have to the temple? According to 1Maccabees 13:52 the Ophel is the location of the temple. The KJV with Apocrypha reads, “...Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.” As a secondary reference, the *Catholic Study Bible* states, “...He also strengthened the fortifications of the temple mount alongside the citadel, and he and his people dwelt there.”

Even though Maccabees is not considered inspired or part of the canon of Scripture, it still offers invaluable historical insight during the time of the Maccabees and Hasmonians.

As seen in the above citation, the biblical temple mount or “temple hill” was located alongside the tower or citadel. As 2Samuel 5:9 shows, the “fort” or “citadel” refers to the City of David: “So David dwelt in the fort, and called it the city of David....”

This provides conclusive evidence for the temple being located on the Ophel and alongside the City of David. This also places the biblical temple mount approximately a third of a mile south from the traditional Temple Mount.

Ornan’s Threshing Floor

Another biblical clue to the location of the temple is the threshing floor of Ornan the Jebusite. This threshing floor is found in 2Chronicles 3:1, “Then Solomon began to build the house of Yahweh at Jerusalem in mount Moriah, where Yahweh appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.”

Scripture records that Solomon built the Temple on Mount Moriah and over the threshing floor that David purchased from Ornan the Jebusite. The mention here of Mount Moriah and Zion is important. It shows that these locations are synonymous, as is also the City of David and Zion.

The threshing floor where Solomon built the temple belonged to a Jebusite. This fact suggests that it was likely within the borders of the Jebusite city. If true, this would place the threshing floor within the City of David and not on today’s Temple Mount. Remember that what they call the Temple Mount today is a third of a mile from the ancient Jebusite city.

What is a threshing floor? This was an area where farmers would separate the grain from the straw and husks. This required a surface that was flat, smooth and hard. The *International Standard Bible Encyclopaedia (ISBE)* states,

“The threshing-floors are constructed in the fields, preferably in an exposed position in order to get the full benefit of the winds. If there is a danger of marauders they are clustered together close to the village. The floor is a level, circular area 25 to 40 ft. in diameter, prepared by first picking out the

is studded with pieces of basaltic stone. This drag, on which the driver, and perhaps his family, sits or stands, is driven in a circular path over the grain.”

The surface of a threshing floor had to be flat, smooth, and hard. This allowed the oxen to tread the grain. It must also be in a location where there would be sufficient wind to separate the grain. This is key as it pertains to the temple.

Most believe that Ornan’s threshing floor was under the Dome of Rock on the traditional Temple Mount. The problem is, as seen in the image below, the surface underneath the Dome of the Rock is not flat. This fact alone makes it highly unlikely this area served as a threshing floor.

Since the Temple Mount location is the highest of the three hills, i.e., when compared to the City of David and Ophel, many claim that the wind conditions would be better suited



Jagged and uneven rock found under the Dome of the Rock.

stones, and then wetting the ground, tamping or rolling it, and finally sweeping it. A border of stones usually surrounds the floor to keep in the grain. The sheaves of grain which have been brought on the backs of men, donkeys, camels, or oxen, are heaped on this area, and the process of tramping out begins. In some localities several animals, commonly oxen or donkeys, are tied abreast and driven round and round the floor. In other places two oxen are yoked together to a drag, the bottom of which

on the Temple Mount. While it’s true that the elevation of the traditional Temple Mount is higher than the City of David and Ophel, such elevation is not required.

Another issue with the threshing floor being located on the traditional Temple Mount is that threshing floors were prone to robbery. ISBE states, “Threshing-floors are in danger of being robbed (1 Sam 23:1). For this reason, someone always sleeps on the floor until the grain is removed (Ruth 3:7). In Syria, at the

threshing season, it is customary for the family to move out to the vicinity of the threshing-floor. A booth is constructed for shade; the mother prepares the meals and takes her turn with the father and children at riding on the sledge,” “Threshing-Floor.”

With this in mind, does it make sense that Ornan and his family would place their threshing floor a third of a mile from the “fort”? Keep in mind that during this time the traditional Temple Mount contained no walls or defense. It was completely open to attack. It is far more likely that Ornan’s threshing floor was within the confines of the old Jebusite city and not on an unguarded hill a third of a mile away.

The Gihon Spring

One of the most compelling reasons for the temple’s being located within the City of David is the location of the Gihon Spring. This spring sets along the Kidron Valley near the ancient City of David. The name “Gihon” comes from the Hebrew *gihu*, meaning, “gushing forth.” It is one of the world’s largest intermittent springs and made life possible for ancient Jerusalem. While the water from the spring was used for irrigation in the Kidron, it was also central to temple worship.

The *New Unger’s Bible Dictionary* speaks to the ancient and modern history of

this famous spring. “The intermittent spring that constituted Jerusalem’s most ancient water supply, situated in the Kidron Valley just below the eastern hill (Ophel). This abundant source of water was entirely covered over and concealed from outside the walls and was conducted by a specially built conduit to a pool within the walls where a besieged city could get all the water it needed. ‘Why should the kings of Assyria come and find abundant water?’ the people queried in the time of Hezekiah (2 Chron 32:2-4). Hezekiah’s Tunnel, 1,777 feet long, hewn out of the solid rock and comparable to the tunnels at Megiddo and Gezer, conducted the water to a reservoir within the city. From the top of Ophel the ancient Jebusites (c. 2000 B.C.) had cut a passage through the rock where waterpots could be let down a 40-foot shaft to receive the water in the pool 50 feet back from the Gihon. Early excavations at Jerusalem by the Palestine Exploration Fund under the direction of Sir Charles Warren (1867) resulted in finding the 40-foot rock-cut shaft. It is now known as Warren’s Shaft. Conrad Shick in 1891 discovered an ancient surface canal that conveyed water from the Gihon Spring to the old pool of Siloam, located just within the SE extremity of the ancient city. Isaiah seems to have alluded to the softly flowing waters of this gentle brook when he spoke poetically of ‘the

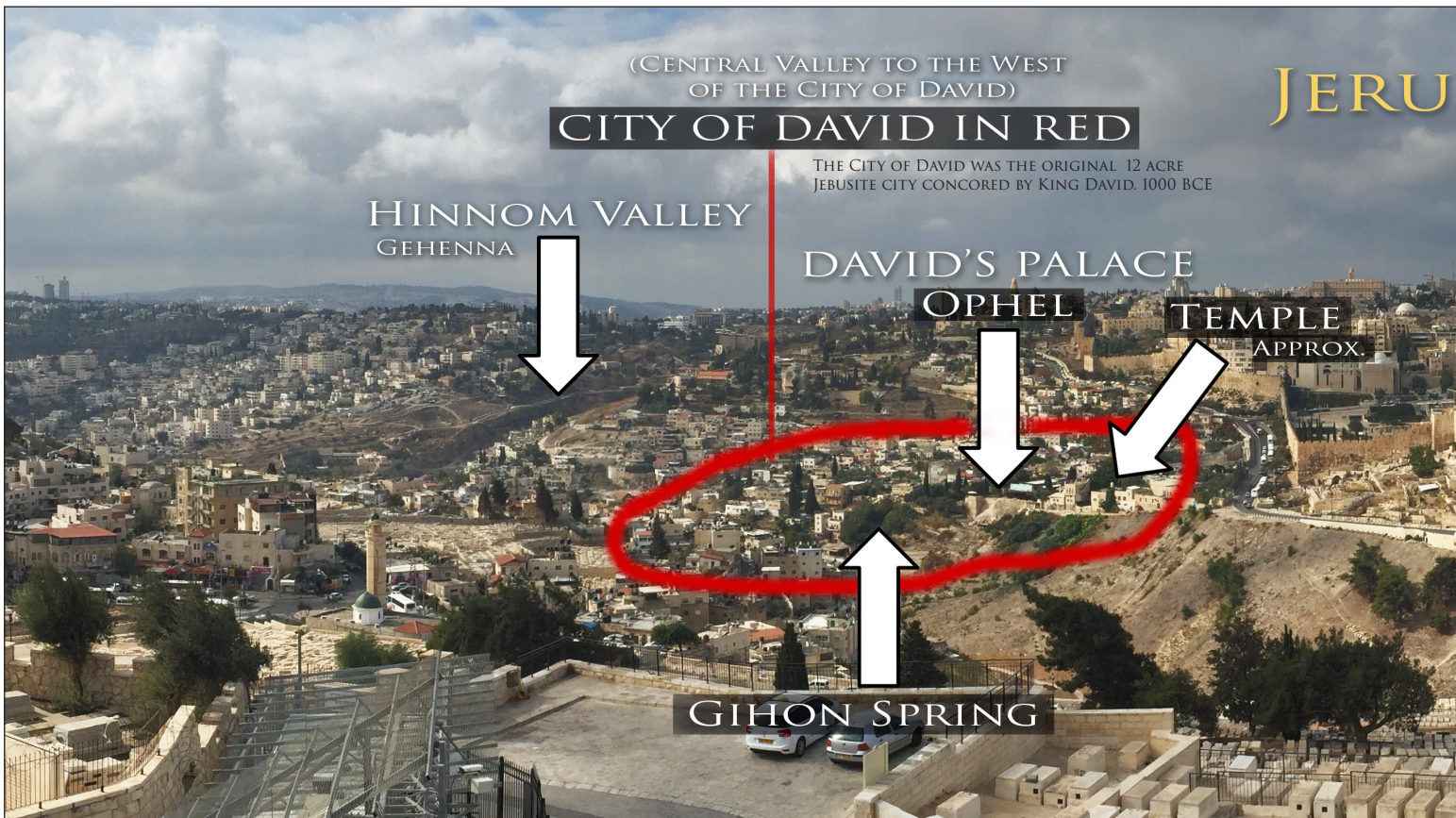
gently flowing waters of Shiloah’ (Isa 8:6),” “Gihon.”

As stated, the Gihon is Jerusalem’s most ancient water supply. Without the Gihon there would have been no Jebusite city for David to conquer. Jerusalem today would likely not exist without this spring.

The location of the Gihon Spring is just east from the Ophel, which joins the ancient city of David. Again, this is one-third mile from the traditional Temple Mount. Knowing that the Gihon is the only major water source in Jerusalem, does it make sense that Israel would have built their temple a third of a mile away from their only water source on the traditional Temple Mount?

This is especially perplexing considering the thousands of animals that Israel offered on the Sabbath and annual Feast days for which thousands of gallons of water are needed.

History says that Rome built aqueducts from Bethlehem to the Temple Mount. While this theoretically could have provided a water source for Herod’s temple, it could not have for Solomon’s. So while there is evidence of ancient reservoirs underneath the traditional Temple Mount dating to the time of Rome, there is no evidence of a water source prior to Rome’s rule. This presents a real problem for the traditional Temple Mount site.



Ancient Witnesses to Temple Location

History speaks of 70 Jewish families who relocated from Tiberius to Jerusalem in the 7th century CE. Tiberius is located in northern Israel along the Sea of Galilee. Reuvin Hammer, in his book *Jerusalem Anthology*, describes this relocation: “Omar decreed that seventy households should come. They agreed to that. After that he asked: ‘Where do you wish to live within the city?’ They replied, ‘In the southern section of the city, which is the market of the Jews.’ Their request was to enable them to be near the site of the Temple and its gates, as well as to the water of Shiloah, which could be used for immersion.

This was granted them by Omar, the Emir of the Believers.”

Omar was the companion of Mohammed and the second caliph or Islamic leader within Islam.

Several important points need to be made here. These Jewish families insisted on the southern section of the city, near the Pool of Siloam. There is only one section of Jerusalem that is in the southern portion and contains the Pool of Siloam and that is the ancient city of David.

According to these Jewish families, this was also the area where the temple once stood. This is hard evidence for the temple location within the city of David and not on

the traditional Temple Mount.

This author also states that the water from the Pool of Siloam could be used for immersions, which would have included ceremonial washings. What was the water source for the Pool of Siloam? This was the Gihon Spring.

In our expedition to Israel several in the group walked through the Gihon Spring channel underneath the City of David to the Pool of Siloam.

The fact that water from the Gihon could be used for ceremonial purposes verifies that not all water was equal. It also adds credence to the importance of the Gihon for temple worship. Again this begs the question why the Jews would have built their temple a third of a mile from their only water source. Such an idea seems completely preposterous.

A Gushing Spring

The smoking gun for the temple as it relates to the Gihon Spring is eyewitness testimony of a spring-like reservoir within the temple precincts. Two men provide evidence for this.

The first eyewitness to confirm this fact is a man named Aristeas, a Jew who lived during the 2nd or 3rd century BCE. Eusebius, the 4th century church historian, records his account.

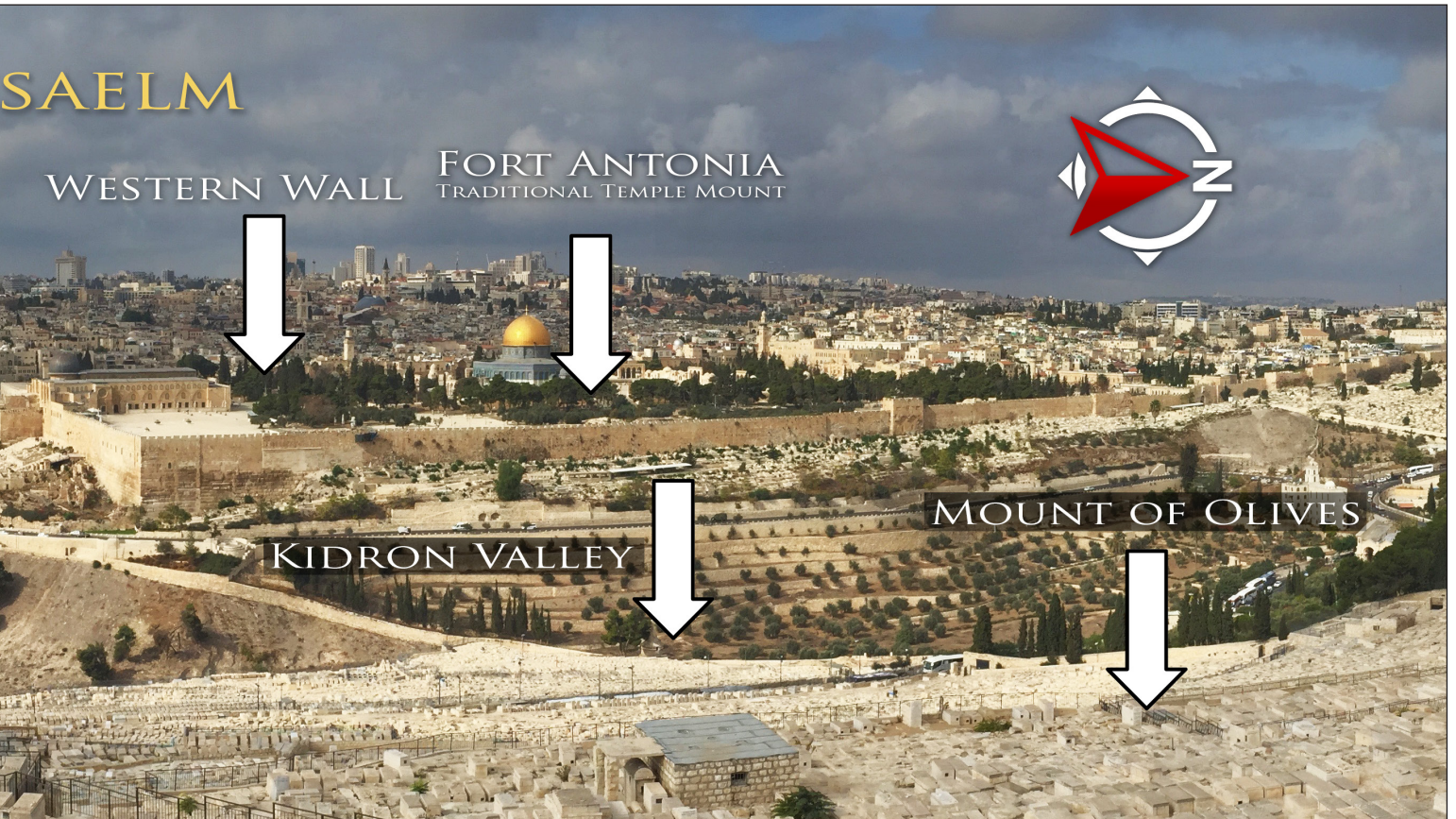
“There is an inexhaustible reservoir of water, as would be expected from an

abundant spring gushing up naturally from within; there being moreover wonderful and indescribable cisterns underground, of five furlongs, according to their showing, all around the foundation of the Temple, and countless pipes from them, so that the streams on every side met together. And all these have been fastened with lead at the bottom of the side-walls, and over these has been spread a great quantity of plaster, all having been carefully wrought,” Eusebius’ recording of Aristeas, chapter 38.

Aristeas was an eyewitness to the temple location from the 2nd or 3rd century BCE. It’s important to realize that this was not Herod’s temple, but the temple of Ezra and Nehemiah. Aristeas said that there was an “inexhaustible reservoir of water, as would be expected from an abundant spring gushing up naturally from within.”

The only spring within Jerusalem is the Gihon. If what this eyewitness said is true, the only possible location for the Temple would be within the City of David and above the Gihon Spring.

Remarkably, Aristeas is not the only eyewitness of a spring-like reservoir within the temple area. Tacitus, a Roman historian dating to the 2nd century CE, describes a similar account. He states, “The temple resembled a citadel, and had its own walls, which were more



laboriously constructed than the others. Even the colonnades with which it was surrounded formed an admirable outwork. It contained an inexhaustible spring; there were subterranean excavations in the hill, and tanks and cisterns for holding rainwater. The founders of the state had foreseen that frequent wars would result from the singularity of its customs, and so had made very provision against the most protracted siege.”

Before describing what Tacitus saw, it should be noted that this man lived nearly 400 years after Aristean and was not a Jew, but a Roman. He would have also been referring to Herod's temple and not to the temple during the time of Ezra and Nehemiah.

However, even with these differences, both men refer to an inexhaustible spring within the temple. Again, the only spring they could be referring to is the Gihon. This is the only spring and major water source within the ancient city of Jerusalem.

Tacitus also describes subterranean excavations or tunnels in the hill along with cisterns for holding rainwater. This provides additional credibility to the ancient City of David and not the traditional Temple Mount. From firsthand experience I can attest that there are many subterranean tunnels and cisterns within the City of David. The sheer size and number of tunnels are astonishing.

Along with these eyewitness accounts, Joel 3:18 provides a prophetic description of the future temple and shows similar evidence of a spring. “And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of Yahweh, and shall water the valley of Shittim.”

This is a future prophecy of the temple within the millennial Kingdom. Joel confirms here that a fountain will spring forth from underneath the temple, i.e., house of Yahweh. So



Looking down on the Ophel (raised filled area) 2 Chronicles 27:3, 33:14 and the Mount of Olives to the East.

not only do we see ancient eyewitness testimonies that the temple contained a spring-like reservoir gushing up from underneath the temple precincts, but a similar account is provided from the prophet Joel as it pertains to the future temple.

Again, these facts present a real problem for those who claim that the temple was on the traditional Temple Mount. The only way to reconcile the accounts from Aristean, Tacitus, and the Book of Joel is to relocate the temple from the traditional Temple Mount to the Ophel, near the Gihon Spring.

In part two, we will continue exploring the evidence that the temple was located within the ancient City of David. We will review biblical prophecies and historical documents on the destruction of Jerusalem and the temple, along with an in-depth look at Fortress Antonia and the Tenth Legion.

Accuracy in Prophecy

(continued from p. 11)

Once sound teachings of Yahweh's Word no longer matter, there is nothing left but man's imagination to follow. The substance has been stripped out and the Bible becomes a shell that one can stuff anything one wants into it.

'Prophets' with Rotten Fruit

In Matthew 7:22-23 Yahshua warned: “Many will say to me in that day, Master, Master, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

These charlatans will pretend they have the power of the Spirit and the Truth, but are in fact bogus. Their lives are not guided by Yahweh's laws. You will know them by their fruits, Yahshua said, and their fruits show who and what they are.

This passage tells us that miracles will be performed. Demons will be exorcised. Amazing works will be manifest and manifold.

Yahshua doesn't deny that these phenomena will be accomplished. He simply says they will not be of Him. He will have no part in them. He doesn't know these transgressors who perform these miracles because they don't follow sound doctrine.

This means there are other unholy powers that can accomplish miracles. We see a glimpse of such in Revelation 13 with Satanic capabilities granted to the man of sin. Just because someone can heal the sick, make a statue speak, turn a stick into a snake or change water into blood does not prove that Yahweh or Yahshua is behind the miracle.

At this point it is clear in Bible prophecy that doctrine won't matter to many. The Truth will be irrelevant to them. Impressive signs and wonders will matter most to millions.

Knowing the Truth and being obedient to it is the very anchor that will keep you not only in Yahweh's favor but also from being taken in by a deceiver in the last days. Does the person obey Yahweh in every command that Yahweh gives? If not, it doesn't matter how much fire he can call down from the sky because he is backed by the evil one.

Faithfulness to the Word is the litmus test for the legitimacy of a prophet as well.

More specifically, does the “prophet” identify and call on the true Elohim by using Yahweh’s name, the hallmark of truth? If not, he is not authorized by Yahweh to speak for Yahweh, Malachi 2:2-3. Does he know and keep the true weekly Sabbath, the very sign of a True Believer? No? Then He’s not sent by Yahweh.

Spiritually Dumbed Down

Sound teachings are becoming rare as the Bible is being cast aside in favor of fluffy, ear tickling, low impact, feel-good messages, as is prophesied in Isaiah 30:9-10. “That this is a rebellious people, lying children, children that will not hear the law of Yahweh: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits.”

The world is being spiritually dumbed down and primed for mass deceptions. Taking down a fortress is difficult if it’s solid and well-maintained. But if it’s weak, full of gaps and on the verge of collapse, it’s not a problem to dismantle.

When amazing miracles are presented to the world, most of the world will have no scriptural gauge by which to evaluate their source. These won’t be garden variety nonsense “miracles,” like the lady who was about to cut into a pizza when she saw the image of the virgin Mary in it and thousands came to witness this “miracle” of Mary in the pizza.

This world hasn’t seen anything yet. The deceptive wonders to come will make a weeping statue look like child’s play.

The evil one will counter true miracles with false ones, just as he did with Pharaoh’s magicians against Moses, who matched him move for move, miracle for miracle.

Imagine if they spoke with golden tongues as well! These wonderworkers will be backed by the considerable power of Satan himself, whom they serve.

Paul indicates as much when he gives us further insight into the signs of the last days in 2Timothy 3:1-8. After a solemn warning that in the last days “perilous [extremely dangerous] times shall come,” Paul makes this statement in verse 8: “Now as Jannes and Jambres withstood Moses, so do these [apostates] also resist the truth: men of corrupt minds, reprobate concerning the faith”

Wolves of Deception

Other Scriptures confirm this. Jude, for instance, said that we must “earnestly contend for the faith once delivered to the saints” (Jude 3). Not just contend against enemies outside but against deception from within: “For there are certain men crept in unawares” (verse 4).

Paul validates Jude in Acts 20:29-30. Addressing the Ephesian elders, Paul said, “For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.”

Yahshua alerted His disciples saying, “The time will come, that whosoever killeth you will think that he doeth Yahweh service” (John 16:2). These are religious people thinking they are doing right while committing atrocities against the saints of the Most High.


Historically, the secular world really doesn’t care much about Bible believers. Live and let live. But counterintuitively, often the religious are those who take the greatest offense at the True Worshiper and his beliefs.

How can once strong believers turn completely away from Yahweh? It almost defies explanation but incredibly it happens. Some Believers shy away from Yahweh’s commands so as not to hurt the feelings of those who choose to do what is right in their own eyes. Lowering the clear, biblical standards to accommodate selfish and sinful behavior only accelerates moral and spiritual collapse and sets up the opportunity for deception.

As goes the world, so often go many self-professed believers. The desire to compromise to gain numbers that so marked the Roman Church 2,000 years ago continues with abandon today.

Many who are afraid they might offend if they preach sound doctrine have seriously compromised. Doctrine – right biblical teaching – is exactly what is needed.

Paul wrote in 2Timothy 3:1 that in the last days perilous times would come. “Perilous” is *chalepos* in Greek and means fierce, dangerous, hard to deal with.

We are seeing the prophesied beginning of troubles, with the breakdown of civility and the natural love and concern for one another growing cold. This widespread coarsening of the culture will snowball until only Yahshua can end it. 

Yehovah Deception

(continued from p. 7)

otherwise in defense of Yehovah are not understanding the mechanics of the Hebrew language.

Summing Up the Voluminous Data

Let us now weigh the evidence for Yehovah and Yahweh. First, we will consider Yehovah.

According to a small number of individuals, the name Yehovah exists in Hebrew manuscripts dating back no earlier than the 9th century CE. And while they provide these Hebrew manuscripts for their conclusion, they have nothing else to offer showing any earlier use.

These manuscripts all include the added vowel points or diacritical marks of the Masoretes or Jewish scribes. The Masoretes worked between the 9th and 11th centuries CE, nearly a thousand and more years after Yahshua.


The same is not true for Yahweh. The name “Yahweh” is confirmed by church fathers and Gnostic codices dating back to the 2nd century CE, nearly 700 years before Yehovah appears in any Hebrew manuscript.

The Yehovah hybrid arose from willful and deliberate scribal modifications of the Tetragrammaton.

In addition, biblical and linguistic scholars almost universally agree that Yehovah is an erroneous hybrid that arose by adding the vowel points from Adonai to the Tetragrammaton.

Modern scholarship overwhelmingly agrees with the pronunciation Yahweh. Also, the “w” in Yahweh is generally agreed upon by religious and secular scholars to predate the “v” in Yehovah.

The real issue with Yehovah is not that it doesn’t appear in Hebrew manuscripts of the Old Testament, but how and when it originated in those manuscripts.

Whether one claims one or a thousand manuscripts, the result is the same: the hybrid Yehovah arose from deliberate scribal modifications of the Tetragrammaton in the belief that “Yahweh” was too holy to use, which the Bible soundly refutes, 



Q Why do you use the barley to determine the start of the year? To begin the month, do you use the crescent or full moon? Also, what about the lunar Sabbath belief?

A Support for the barley can be found in the meaning of the word Abib, the name of the first biblical month, and in biblical scholarship.

A reference to the first biblical month is in Deuteronomy 16:1. “Observe the month of Abib. . .” The word “Abib” refers to young ears of grain: “. . .from an unused root (meaning to be tender); green, i.e. a young ear of grain; hence, the name of the month Abib or Nisan,” *Strong’s Exhaustive Concordance*.

“Month of ear-forming, of greening of crop, of growing green Abib, the month of the Exodus and the Passover (March

or April),” *Brown Driver Briggs Hebrew Lexicon*.

“...barley that is already ripe, but still soft, the grains of which are eaten either rubbed or roasted,” *The Theological Wordbook of the Old Testament*.

“The name of the month, so called because corn [grain] was then forming in the ear, a few weeks before harvest; falling somewhere about March or April; afterwards called Nisan, the first month of the Hebrew year,” *Wilson’s Old Testament Word Studies*.

Strictly speaking, the first month, Abib, describes the stage of barley that is in the dough stage or later. The minimum allowance for Abib was a wave sheaf used in bundling or about two dry quarts. Also, since the Bible confirms that the barley precedes the new moon crescent (Exodus 9:31 and 12:2), you must have barley that meets the minimum stage of Abib by the time of the new moon crescent. We reject the idea of projecting

the barley in anticipation of the wave sheaf offering.


Because Israel observed the barley from the Holy Land and there is a need for a unified year throughout the globe, we observe the barley in Israel.

Scholarship also supports the use of barley to commence the first biblical month: “. . .Abib is not properly a name of a month, but part of a descriptive phrase, ‘the month of young ears of grain.’ This may indicate the Israelitish way of determining the new year (Ex 12:2), the year beginning with the new moon nearest or next preceding this stage of the growth of the barley,” *International Standard Bible Encyclopaedia*. See also *New Unger’s Bible Dictionary*.

Scripture and scholarship confirm the new moon for the start of the month. The word month, as seen in Exodus 12:2 and Deuteronomy 16:1, comes from the Hebrew *chodesh* and is defined as “. . .from OT:2318; the new moon; by implication, a month: -month (-ly), new moon.” OT:2318, *chadash*, is “a primitive root; to be new; causatively, to rebuild.” Strong’s Hebrew Dictionary used in both definitions.

“The Hebrew or Jewish calendar had three stages of development: the preexilic, or Biblical; the postexilic, or Talmudic; and the post-Talmudic. The first rested solely on observation, the second on observation coupled with calculation, and the third on calculation only. In the first period the priests determined the beginning of each month by the appearance of the new moon,” *International Standard Bible Encyclopaedia*.

“Originally, the New Moon was not fixed by astronomical calculation, but was solemnly proclaimed after witnesses had testified to the reappearance of the crescent of the moon. . . By the middle of the fourth century, the sages had established a permanent calendar and the public proclamation of the New Moon was discontinued,” *Encyclopaedia Judaica*, Vol. 12, p. 1039.

Reckoning the start of the week and Sabbath by the moon is nowhere in the Bible. The week was already in its fourth day of creation before the moon was established to divide day and night, Genesis 1:14-18. Starting a week by the moon results in a partial week at the end of the month. Lunar Sabbaths don’t work in counting out the Feast days. For additional information see our booklet: *The Lunar Sabbath Illusion*. We show that this belief is nowhere found in the Word and is totally untenable. 

YRM ON WEB RADIO

We can now be heard online from Hebrew Nation Radio. Listen to the weekly Sabbath teachings of Elders Alan Mansager and Randy Foliard on Saturdays at 10 am, Pacific; 12 pm, Central; and 1 pm, Eastern, at hebrewnationonline.com. The station is dedicated to the Hebraic roots of the faith, teaching both the Torah and the truth of Yahshua the Messiah.



“Thank you for the Yehovah Deception article. I noticed this trend as well. Much of this deception appears to be coming from a single Karaite Jew and promoted by a popular Messianic teacher. This Karaite Jew has been going around saying he has proof that Yehovah is the correct pronunciation. I think people get caught up in this belief that the Jewish people understand the laws of Hebrew grammar more, so their conclusions can be accepted as fact. For me I believe the Hebrew grammar laws are not totally the same as when the scriptures were written. I believe it is important to listen to the spirit of the words not just how they appear today. Yehovah could never be the right name because we never say hallelujeh. Yeshua could never be the Messiah’s name because we do not call on Salvation for salvation. The scriptures must harmonize. If the Israelite general’s name Joshua was Yehoshua and it means Yahweh is salvation then the Messiah’s name also must mean Yahweh is salvation and yeshua does not mean that. For some reason people put more faith in modern interpretations than what the scriptures are saying. Again thank you for this article, it is very timely as there seems to be a gap developing in the so called Hebrew roots movement. Am I correct in thinking all this restoration started with people trying to restore the sacred name to the scriptures? Lately I’ve notice a kind of push back against being a sacred namer, specifically people who use Yahweh and Yahshua. In my opinion it is the groups who use Yahweh and Yahshua that have been around for a while that are closest to many restored truths. I know knowledge can puff up so one must guard against that but it seems that as soon as a movement gets a certain size along comes other people who want to call the Father and Son by another pronunciation. There is always so much division.” – MD

Remembering the Feast of Tabernacles 2017 Yahweh’s Restoration Ministry

After 18 years of Feast observances at different sites around the country, this was the first year YRM kept the Feast of Tabernacles at our home facilities in Holts Summit, Missouri. It was a tremendous blessing and from all accounts a great success. Many commented on how they enjoyed all the in-depth messages and seminars, the variety of activities, and the tasty meals that the Ministry and brethren provided.

A first-time Feastgoer with YRM commented that this was the best Feast in 32 years of Feast-keeping. In addition to being our largest Feast attendance to date, three foreign countries and half of the states were represented, including: Oklahoma, Michigan, Texas, Missouri, Nebraska, Pennsylvania, New Jersey, Florida, Virginia, Illinois, Tennessee, Minnesota, Alabama, California, Ohio, Washington, Arizona, Wisconsin, Indiana, Iowa, New York, Colorado, North Carolina, and South Carolina. We also had brethren join us from Canada, Nigeria, and Kenya. Another highlight was the eight baptisms that we were blessed to witness, including a husband and wife from Nigeria.

If you were unable to join us this year, make plans now for next year’s Feast. It will also be held at our home facilities September 24-October 2. Below are some testimonies from those who joined us:

“I loved the feast this year! Where else can you find spiritual messages, abundant and good food, amazing fellowship, nightly campfires, and just a lot of fun and laughter? The feast at YRM! I personally connected with new friends and felt very blessed to have had that experience.”

– GB, Missouri

“This year’s FOT at YRM was awesome. The part I loved most was the way my grandchildren responded. They had a great time. They were all excited to participate in whatever came up. My eldest even sang on stage. That was thrilling. None of them wanted to leave.” – DG, Texas

“The feast was awesome this year! Met new people and played some games. One of the best parts of the Feast was being able to watch my kids play and make new friends. Also was able to spend time with the family. Praise Yahweh for all things!” – MM, Missouri

“Really enjoyed the feast this year. I believe it was the best ever. Wonderful messages, wonderful fellowship. Could not ask for better food. Very positive atmosphere, the whole feast. Made some new friends from other countries. The motel folks were so friendly. I hope to attend many more. I found out that flying was easier on these old bones, hope I can continue.”

– HB, Alabama

“A truly awesome Feast of Tabernacles! If something was missing, it sure wasn’t obvious. The people who are local to the assembly worked extremely hard to make everything enjoyable. Many others volunteered to provide necessary support. It’s a blessing to serve.” – RT, Canada

“We are truly blessed to have YRM in our life. This was only our third Feast of Tabernacles and they keep getting better. The love and fellowship that is shared by all is a life-altering experience. Thank you to all for all your

(continued on inside back cover)

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We recognize our outreach partners for their outstanding dedication to the Truth in their effort to fulfill the Great Commission. If you are interested in becoming an outreach partner to help us spread the Truth, visit: <http://www.yrm.org/outreach> or call us at (573) 896-1000 during normal office hours (M-F, 8:00 am - 4:00 pm.) We will explain how you can be an outreach partner and join this group committed to spreading the Good News!

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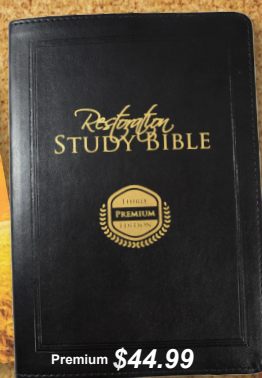
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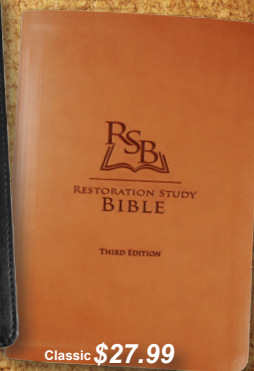
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wonderful messages and work that you do.” – MM, Michigan

“My favorite part of the Feast was witnessing the family-like environment and the many who joined us from throughout the nation and abroad, including from Kenya and Nigeria! It was a wonderful Feast with many memorable moments. The messages, fellowship, food, and activities were phenomenal!” – RF, Missouri

“As this was my very first feast, what a privilege it was to honor our Heavenly Father in such a way that involved fellowship and family. Such a blessing I will never forget! Thank you YRM for hosting this special appointment! May

Yahweh continue to bless the work you do.” – CF, Virginia

“YRM did an awesome job! Many thanks for all your hard work and willingness to serve the brethren!” – LA, Missouri

“It was the best Feast our family has had yet. Looking forward to the next!” – VA, Missouri

“A wonderful Feast for sure! Thank you to all at YRM for your hospitality and hard work!” – AK, Iowa

“‘It feels like home,’ one Feast-keeper said

of our first Tabernacles observance in Holts Summit. ‘It is so convenient to get to Holts Summit, and the site is less than two miles from town, yet we were still in the wilderness,’ a brother added. ‘I love that my offerings will be used right here and not go to some other camp or organization,’ a sister said. As we plan improvements to make future Feasts even better, we are grateful for the many who came and who made Tabernacles 2017 the success it was. Surely Yahweh was pleased.” -AM, Mo

JOIN US IN 2018

All biblical observances next year will be held at our facility in Holts Summit. See the dates for 2018 on page 10.



Feast Grounds Development Fund — Can You Help?

The HVAC system on the gymnasium end of the multi-purpose building is now operational. Security lighting has been installed on the outside west end, and landscaping is being done in various areas. We anticipate that it will require an additional \$175,000 to finish the interior construction. The activity building will not only provide space for indoor activities throughout the year, but also crucial meeting space, lodging, and activities for Feasts and other events like youth camps. We are already beyond capacity in our existing meeting hall for Tabernacles. The new center could serve as a future meeting room for tabernacles with an approximate 350-seat capacity in the gym. Please consider helping YRM with this initiative to advance worship for Yahweh’s glory by creating facilities for Feastkeeping.

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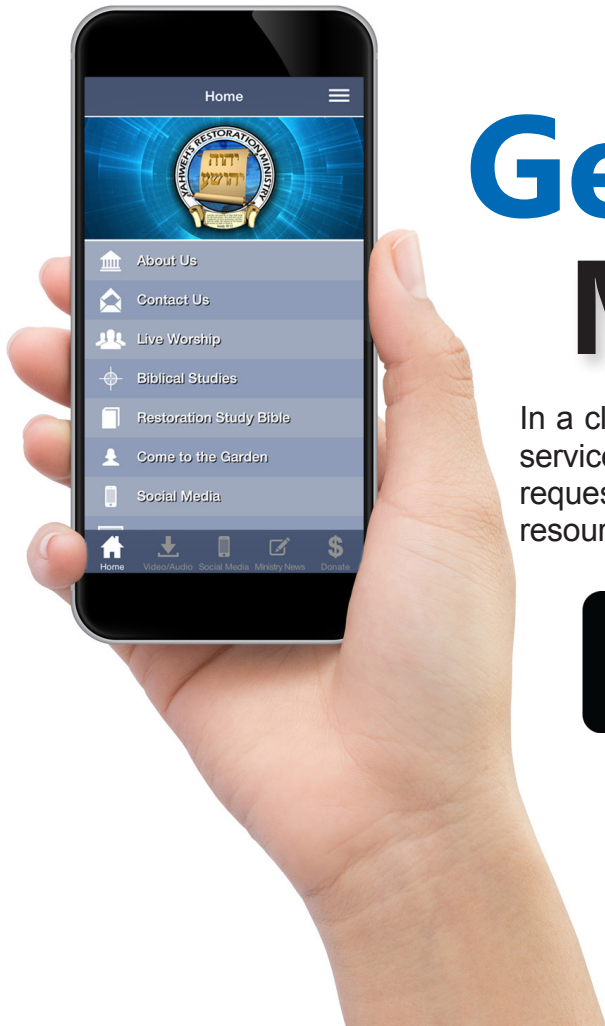
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