

THE
SACRED NAME
BROADCASTER

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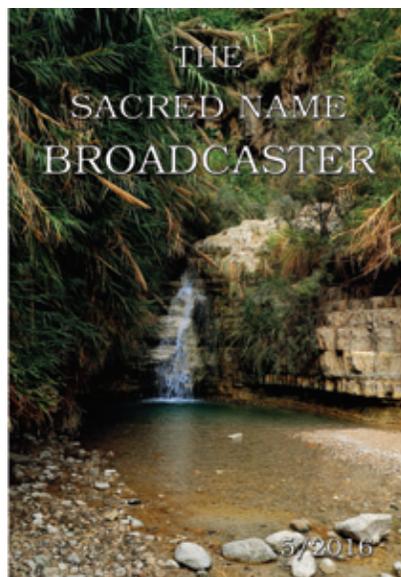
One of the pieces of the whole armor of Yahweh is the breastplate of righteousness. Righteousness is the keeping of Yahweh's commandments. We are protected by good judgment, symbolized by the stones of the breastplate.

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Founder and Author: Elder Jacob O. Meyer



Our Cover:

When Israel thirsted in the wilderness, Yahweh opened channels of water for them. When we are in distress, we must cast all of our anxiety upon Yahweh, because He cares for us, 1 Peter 5:7. "For I Yahweh your Elohim will hold your right hand, saying to you, Fear not; I will help you." (Isaiah 41:13).

Our cover picture this month is of a waterfall at Ein Gedi and reminds us of Isaiah 41:18. "I will open rivers on the bare heights, and fountains in the middle of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."



A Believer's Prevailing Prayer

I would like to open with the consideration of Yahshua the Messiah and how He prayed from Hebrews chapter 5, where this record appears: *“For every high priest, being taken from among men, is appointed for men in things pertaining to Yahweh, that he may offer both gifts and sacrifices for sins: who can bear*

by Elder Jacob O. Meyer

gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason of it is bound, as for the people, so also for himself, to offer for sins. And no man takes the honor to himself, but when he is called of Yahweh, even as was Aaron. So the Messiah also

glorified not himself to be made a high priest, but he that spoke to him, You are my Son, This day have I begotten you: as he also says in another place, You are a priest forever After the order of Melchizedek. Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears to him

that was able to save him from death, and having been heard for his holy fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became to all them that obey him the author of eternal salvation; named of Yahweh a high priest after the order of Melchizedek. Of whom we have many things to say, and hard of interpretation, seeing you have become dull of hearing. For when by reason of the time you ought to be teachers, you have need again that someone should teach you the rudiments of the first principles of the oracles of Yahweh; and have become such as have need of milk, and not of solid food. For everyone that partakes of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil.” (Hebrews 5: 1-14).

This passage brings to our attention of how Yahshua Himself prayed, offering prayers and supplications with strong crying and tears, to Him that was able to save Him from death.

Recently, I came across an article that offended me greatly. I was glancing through a Seventh-Day Adventist publication that was sent to us, and, therein, I noticed an article titled, “Playing Ch-rch, or Power Ch-rch.” The author seemed to feel that some Seventh-Day Adventist groups are merely playing at religion, but, if they establish little prayer circles, they will grow powerful.

Why did this kind of an approach offend me? Answer: Because it is not scriptural. It has never failed to materialize that those little, so-called prayer circles have led to problems, simply because they are unscriptural. They are not founded upon Yahshua’s instructions, which He gave us in Matthew 6, verse 5. **“And when you pray, you shall**

not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say to you, They have received their reward.”

Why do I call the Seventh-Day Adventists hypocrites? Because we witnessed the Truth to them. Their leaders told us more than a decade ago that the Assemblies of Yahweh is different. *“You are totally consistent, from Genesis to Revelation, in your interpretation of the Bible.”*

“And when you pray, you shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Truly I say to you, They have received their reward. But you, when you pray, enter into your inner chamber, and having shut your door, pray to your Father who is in secret, and your Father who sees in secret shall recompense you. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like to them: for your Father knows what things you have need of, before you ask him. After this manner therefore pray: Our Father who is in heaven, Hallowed be your name. Your kingdom come. Your will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil one. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew 6:5-15).

The Bible teaches us many lessons on prayer. I think my series of sermons on the attitudes of prayer comprised four or five full sermons before the Bethel Assembly. The Sacred Scriptures teaches us that the Believer should—and can—

practice effective prayer, a prayer that will get results. It describes public prayer, and the prayerful, proper attitude of prayer. We must not go to pagan religions to obtain examples of methods and practices that they employ in serving their *elohim*. Yahshua the Messiah surely explains this prohibition in Matthew 6. He calls some people hypocrites, because they say they are in favor of the Scriptures, but they do not practice it.

We cannot pray as do the Jews, when they pray their ritual prayers. Although Yahshua the Messiah was a Jew, there is no indication that He followed Jewish ritualism. I would just like to read a few selections here from the **Artscroll Siddur**. I am not doing it to elevate Judaism, but simply to point out some of the defects in the prayers of the Jews. First of all, there is an interpretation that is certainly in harmony with the Hebrew definition of the term *tefillah*. It says, “Its Hebrew name is *tefillah*, a word that gives us an insight into the Torah’s concept of prayer. The root of *tefillah*, is *palal*, a double *ayin* verb, meaning *to judge, to differentiate, to clarify, to decide*. In life, we constantly sort out evidence from rumor, valid options from wild speculations, fact from

Double-ayin verbs are ones in which the second and third consonants are the same.

fancy. The exercise of such judgment is called *pellilah*; indeed, the word *pellilim* from *palal*, double *ayin* verb, is used for a court of law in Exodus 21:22. What is the function of the court, if not to sift evidence and make a decision?

A logical extension of *palal* is the related root *palaw*, a clear

separation between two things. Thus, prayer is the soul's yearning to define what truly matters and to ignore the trivialities that often masquerade as essential. People always question the need for prayer. Does not Yahweh know our requirements before being reminded? Of course He does! Even Yahshua the Messiah, I might interpolate here, says that He knows what we have need of before we ask. Of course He does! He knows them better than we do. If prayer were intended only to inform the Almighty of our desires and deficiencies, it would be unnecessary. Its true purpose is to raise the level of the supplicants by helping them develop true perceptions of life, so that they can become worthy of His blessing. This is the function of the evaluating, decision-making process of *tefillah*—prayer.

The Hebrew word for praying, *mitpallel*, is a reflexive word, meaning that the subject acts upon himself. Prayer is a process of self-evaluation, self-judgment, a process of removing oneself from the tumult of life to a little corner of Truth, and refastening the bonds that tie one to the purpose of life. He begins this overview of prayer by saying that when we think of the word prayer, we think of our needs and requests, and the litany is endless—heal me, enrich me, enlighten me, glorify me, forgive me.

What is the true purpose of prayer, anyway? Now the Jews have what they call the *tefillah* of unity and spoken prayer in the holy tongue. As I am going to show in several scriptural passages, Yahweh wants us to pray to Him in our own tongue, in understanding. I can read the Hebrew prayers, as do the Jews from morning to morning in the Hebrew language. I can stand here and, for an hour, I can go through the weekday morning service—and they go through it every day. Undoubtedly, they have it memorized. But is that what Yahweh wants us to do?

Rabbi Sherman here says that prayer is soul talk, that it represents

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man at the summit of his aspirations for holiness, helps us understand why the language of prayer is Hebrew. It is true that the sages allowed prayer in any language. But this is not a blanket permission, nor does it equate Hebrew, the holy tongue, with other languages. He goes on to explain why they insist on prayer only in Hebrew. Well, as a joke, some of the Jewish people say, "What page are we on?" because, generally, when they are praying the Hebrew prayers, some of them lose their place on the page. We cannot pray, then, as the Jews do, when they pray only ritual prayers. This is all they allow—ritual prayers. Open prayer is not acceptable in Judaism.

Hannah is held up as an example of prevailing prayer in 1 Samuel, chapter 1. Rabbi Sherman even mentions Hannah's prayer, but he makes a wrong application of it in his introduction to the Prayer Book. 1 Samuel 1:9, "***So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting on his seat by the door-post of the***

temple of Yahweh. And she was in bitterness of soul, and prayed unto Yahweh, and wept greatly. And she vowed a vow, and said, O Yahweh of hosts, if you will indeed look on the affliction of your handmaid, and remember me, and not forget your handmaid, but will give to your handmaid a male child, then I will give him to Yahweh all the days of his life, and no razor shall come upon his head." In other words, he will be a Nazirite. "***And it came to pass, as she continued praying before Yahweh, that Eli marked her mouth. Now Hannah, was speaking in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she was drunk.***" Well, it was the Feast of Tabernacles; people might have been getting drunk at that time. Verse 14, "***And Eli said to her, How long will you be drunken? Put away your wine from yourself.***" [You can't come in here in a drunken condition!] "***And Hannah answered and said, No, my superior, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink...***" which is allowed at Tabernacles, of course, as you read in Deuteronomy, chapter 14, "***...but I poured out my soul before Yahweh.***" One of the lessons that we need to learn is that we must be frank—an outpouring of our mind, of our innermost being, before Almighty Yahweh. "***Do not take your handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken.***" And so Eli blesses her and says, "***Go in peace; and may the Elohim of Israel grant your petition that you have asked of him.***" (1 Samuel 1:9-17).

Another very prevailing prayer that we see in the Scriptures is in the book of Jonah. I presume that all of us, if we were swallowed by a *dag gadol*—a great fish—would also be pouring out our very heart and soul and innermost being before the throne of the Majesty on High.

Jonah 2, *“Then Jonah prayed to Yahweh his Elohim out of the fish’s belly. And he said, I called by reason of my affliction to Yahweh, And he answered me; Out of the belly of Sheol cried I, And you heard my voice. For you cast me into the depth, in the heart of the seas, And the flood was all around me; All your waves and your billows passed over me. And I said, I am cast out from before your eyes; Yet I will look again toward your holy temple. The waters compassed me about, even to the soul; The deep was all around me; The weeds were wrapped around my head. I went down to the bottoms of the mountains; The earth with its bars closed upon me...”* (Jonah 2:1-6a).

I think if we would look at this passage in a spiritual light, we could understand that Jonah was in a situation as it says in the book of Isaiah, *“The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt.”* We also are in the sea of humanity, feeling sometimes as though we are overwhelmed, as though we are drowning in this wicked system in which we find ourselves. And, yet, Jonah prayed at this time when he was close to the point of death, perhaps even dead, and was resurrected as was Yahshua. (I wouldn’t want to get into that discussion.) But he says, *“...Yet have you brought up my life from the pit, O Yahweh my Elohim. When my soul fainted within me, I remembered Yahweh; And my prayer came in to you; into your holy temple.”* (Jonah 6b-7). Well, this is what we want to understand: How can a Believer pray a believing prayer? First of all, we must pour out our heart, our innermost being, before the throne of Yahweh if we are going to touch that throne.

Then there are conditions to prayer. The average individual has been brought up in Ch-rchianity, and perhaps you still have Ch-rstian notions. But in the Scriptures,

We are praying to the only True and Living Elohim. You don’t come before this Great Personage lightly.

there are certain requirements. First of all, is to recognize that we are praying to the only True and Living Elohim. You don’t come before this Great Personage lightly. Too many people take Yahweh for granted. Yahweh doesn’t want that kind of treatment. Yahweh wants respect. When you pray, do you show respect for Yahweh? In both of these instances—in the instance of Hannah and in the instance of Jonah—when you read the passage carefully, you understand that they recognized Yahweh and His position and His power.

Paul says, in 1 Corinthians, chapter 14—and it is my conviction that 1 Corinthians chapter 14 isn’t talking about the Ch-rstian *glossolalia*, but, rather, it is speaking about a foreign language liturgy, such as the Jews use in the Hebrew text. Probably the teaching was circulating already in the time of Paul that they should use a Hebrew prayer, a Hebrew liturgy. And so it says in verse 14, *“For if I pray in a language ...”* a foreign language, *“... my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit ...”* I will pour out my heart before Yahweh, in effect. *“... and I will also pray with the understanding; I will sing with the spirit...”* I will pour out myself before Yahweh. *“...and I will also sing with the understanding.”* He

has already told us in verse 9, *“So you also, unless you utter by the tongue speech easy to be understood...”* or intelligible speech *“... how shall it be known what is spoken? For you will be speaking into the air.”*

For this reason, I have never encouraged a foreign-language liturgy. I have never sought to preach sermons or sermonettes in Hebrew, as some circus-type entertainment preachers have sought to do in times past. When I am preaching, when I am praying, I want to pray in a manner everyone can understand. I want to sing in a manner that everyone can understand. I want to preach so that everyone can understand – including Almighty Yahweh. *“Else if you bless with the spirit, how shall he that fills the place of the unlearned say the Amen at the giving of thanks, since he doesn’t know what you say? For you truly give thanks well....”* Yes, Yahweh can understand the Hebrew, *“... but the other is not edified. I thank Elohim, I speak with tongues more than you all”* I speak more languages than anyone in the Corinthian Assembly. *“... however, in the assembly I would rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue.”* (1 Corinthians 14:16-19). Perhaps he is referring to the Hebrew Prayer Book.

Should there be a prayer circle, a prayer group? Ch-rchianity rushes back and forth from one exciting thing to another. Presently, we have the Promise Keepers. We also have a group that claims that the Holy Spirit makes people bark like dogs and cackle like chickens. These are the kind of things that excite a certain portion of ch-rchianity, but they don’t follow the Sacred Scriptures.

Let’s look at Acts chapter 12, and I think we can come up with some answers here. Yahshua has told us that when we pray, we should go into our secret closet, a secret room, in secret prayer to Almighty Yahweh,

and He will answer you openly. So, these little so-called “prayer circles” that we hear about in christianity, can we say that those are biblical? Acts chapter 12, verse 5, **“Peter therefore was kept in prison: but prayer was made earnestly of the assembly to Yahweh for him.”** The entire Assembly joined together in a prevailing prayer, asking Yahweh to have Peter spared and released, because they knew what was next. Next, after Pesach, was supposed to be an execution. Peter was going to be executed. Drop down to verse 12. **“And when he had considered the thing...”** being released and set out on the street, and instructed by the angel, **“...he came to the house of Miriam the mother of John whose surname was Mark; where many were gathered together and were praying.”** So everyone in the Assembly at that time who could gather together at the home of Miriam, the mother of John Mark, was praying for Peter to be spared. So, we can’t say that it was a little prayer circle. This was the Assembly united in prayer for Peter’s safety.

In Acts chapter 4, verse 23, **“And being let go, they came to their own company....”** Who is their own company? Well, we find here that the Apostles, from Acts chapter 3, had been taken into custody and had to appear before the Sanhedrin. Peter, Jacob, and John were giving their bold testimony, and, finally, they were let go and **“...they came to their own company...”** to the Assembly **“...and reported all that the chief priests and the elders had said to them. And they, when they heard it, lifted up their voice to Elohim with one accord, and said, O Yahweh, you that did make the heaven and the earth and the sea, and all that in them is: who by the Holy Spirit, by the mouth of our father David your servant, did say, Why did the Gentiles rage, And the peoples imagine vain things? The kings of the earth set themselves in array, And the rulers were gathered together,**

Yahshua has told us that when we pray, we should go into our secret closet, a secret room, in secret prayer to Almighty Yahweh...

Against Yahweh, and against his Anointed: for of a truth in this city against your holy Servant Yahshua, whom you did anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatever your hand and your counsel foreordained to come to pass. And now, Yahweh, look upon their threatenings: and grant to your servants to speak your word with all boldness, while you stretch forth your hand to heal; and that signs and wonders may be done through the name of your holy Servant Yahshua. And when they had prayed, the place was shaken in which they were gathered together; and they were all filled with the Holy Spirit, and they spoke the word of Yahweh with boldness.” (Acts 4:23-31). So, here it is again. This prayer was offered in the Assembly.

Acts 16 gives us some more indications of what prayer should be like. In verse 12, we find that the Apostle Paul ends up in Philippi. **“And on the sabbath day we went outside the gate by a river side, where we supposed there was a place of prayer....”** People will say they were praying outside, but that isn’t quite true because this was obviously a place of *tefillah*, which was a prayer house of some

kind—what the Jews call, today, a *shteibel*, a local prayer-house. **“... and we sat down, and spoke to the women that had gathered together. And one of the women was named Lydia, a seller of purple, of the city of Thyatira, one that worshiped Yahweh, heard us.”** So here, they are kind of following in the footsteps of having a local synagogue, or a local *shteibel*, or a prayer-house, where a small group of people can go. This was only women that had assembled here, apparently.

They worshiped with them on that Sabbath, and then it shows how Paul cast out a demon spirit from a young lady who was being used as a fortune-teller, and, then, in verse 19, **“But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them to the magistrates, they said, These men, being Jews, greatly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their clothing from off them, and commanded to have them beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing songs of praise to Yahweh, and the prisoners were listening to them...”** (Acts 16:19-25). This is not what you would call a prayer circle where they all got together and gossiped and then kneeled down and had some sort of a prayer. This is sincere prayer offered before the only True and Living Elohim. What is going to happen to them? Is the next thing death, execution, at the hands of these Roman soldiers here

in Philippi? **“...the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and everyone’s bands were loosed.”** I had to think about this as I was going over the sermon material. Their bands were loosed, but they didn’t escape. Paul said, “We’re all here, yet.” Consequently, he had an opportunity to witness to this Philippian jailer, who was then baptized along with the other adults in his family. Generally, a jailer, in those times, was an old Roman soldier who needed a soft job to keep going, so he was appointed to this position by the Roman government.

Here, again, as in Acts chapter 4, this prevailing prayer brought a response from the very heavens. A great earthquake shook the prison. That is what happened in Acts chapter 4. The earth shook, because Almighty Yahweh sent immediate answer to that prayer. Prayer must be made in all sincerity. We cannot just think that we will receive an answer to prayer unless we have been sincerely, actively, and strongly praying for whatever is in our hearts. For any one of us to pray an effective prayer, it must be from a standpoint of a life of obedience. I can’t emphasize that strongly enough. We get many requests for prayer here, requests from all kinds of people for prayer, and I generally put them on the prayer list, but, in so doing, I just simply commit these people to Yahweh. “Whatever your will is Yahweh, you cause to happen.”

Why do I say that? Proverbs 15, verse 8, **“The sacrifice of the wicked is an abomination to Yahweh; But the prayer of the upright is his delight.”** What does that verse mean to us? The parallel to **“the sacrifice of the wicked”** is the word “prayer,” *tefilah*. **“...the prayer of the upright is his delight.** The upright one is the commandment keeper; but **“the sacrifice of the wicked is**

an abomination to Yahweh.” Verse 29, **“Yahweh is far from the wicked...”** Are you listening? **“...But he hears the prayer of the righteous.”**

The first point we need to make is we must recognize that we are praying to the only True and Living Elohim who has the power to answer prayers. Christians take prayer entirely too lightly. They think that anytime they snap their fingers Almighty Yahweh must jump. It’s not like that. Yahweh demands that you and I live uprightly if we are to maintain communication with Him, and this can be proven from Isaiah 59. **“Behold, Yahweh’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you**

For any one of us to pray an effective prayer, it must be from a standpoint of a life of obedience.

and your Elohim, and your sins have hid his face from you, so that he will not hear.” (Isaiah 59:1-2).

You know, there are miracles that have taken place in the Assemblies of Yahweh. Satan is an adroit oppressor of the people of Yahweh. If he can involve you in an accident, he is going to rejoice in doing that. Several members of the Assemblies of Yahweh have had accidents, and we have asked Yahweh in prayer sincerely. Yahweh has heard our prayers and brought those people back from the edge of the grave. When we heard about the accident of one sister, a nurse said they don’t believe this sister was going to make it through the operations. I said, “We are not going to accept

that.” I told those in my office that we are going to get down on our knees immediately in prayer and ask Yahweh to spare this sister. Yahweh did spare her.

Psalm 66, verse 18, **“If I regard iniquity in my heart...”** Are you listening? If there is leaven, if there is false doctrine, if there is sin in my heart, **“...Yahweh will not hear.”** So don’t think that you can, at any time, snap your fingers if you are living a leavened life, and Yahweh is going to reach down and yank you out of that tight situation you are in. He won’t do it. This is a consistent doctrine in the Scriptures. If we want Yahweh to hear our prayers, He needs proof of our sincerity. That is for us to live an unleavened life every day of the year, year after year. He will hear our prayers.

“If I regard iniquity in my heart, Yahweh will not hear.”

For this reason, we add names to the prayer list not knowing what their condition is, but we just leave them in Yahweh’s hands. **“But truly Elohim has heard; He has attended to the voice of my prayer.”** (Psalm 66:19). Why? Because the psalmist was a converted person, living according to Yahweh’s Will.

Let’s turn to Proverbs 28, verse 9, which strengthens this concept. **“He that turns away his ear from hearing the law...”** He is a sinner. **“... Even his prayer is an abomination.”** That is very serious! The revolving door Assemblies of Yahweh people who come out of the world and spend a little time here and go back into the world again, what can they expect? Whenever they pray, it is an abomination. They are going to have to repent of their sins and get their hearts unleavened and right before Almighty Yahweh.

Let’s go to Jacob (James) the fifth chapter. This is not milk you are hearing! If I were to preach a sermon like this in front of a Christian congregation, they would stone me. They view the Almighty as some dotty, old, half-senile, grandfatherly type figure with gray hair who has become wimpish as he has gotten

older in life. Yahweh is not like that! That is a Christian concept that we have to wash out of our minds. It is time that we get rid of all of these leavened ideas.

Recognize Yahweh as a powerful figure sitting on a throne in the heavens. He is so powerful that from Him emanates the *Shekinah* glory of the Holy Spirit of Yahweh, the dwelling of the Glory of Yahweh. He will listen to our petitions, but He also judges. I think that is why He caused the word *tefillah*, a judgment, to be used for prayer, because Yahweh will make a judgment of our prayer. He will see if we are sincere or not, if we are living a righteous life or not, and He will answer accordingly. These things are all according to His will.

Jacob 5:13, ***“Is any among you suffering? Let him pray...”*** I have taught that the first thing you do when you get sick is you pray. You, yourself, pray. That’s the first step. ***“...Is any cheerful? Let him sing praise. Is any among you sick?”*** Now, your personal prayer hasn’t been answered. You examine your life. Psalm 103, verse 3, says, ***“Who forgives all your iniquities; Who heals all your diseases.”*** If you get sick, the first thing it ought to do to you is make you examine your life. ***“Why am I sick? What have I done?”***

When the flu hit me upon my return from Israel, I immediately knew what I had done. I had sinned against my own body. I had pushed myself too hard over the last year, especially in the last two or three months. Consequently, I couldn’t blame Yahweh for that; I had nobody to blame but myself.

So, if you haven’t been healed, ***“Let him call for the elders of the assembly; and let them pray***



“...and the prayer of faith shall save him that is sick, and Yahweh shall raise him up; and if he have committed sins, it shall be forgiven him.”

(JACOB 5:13-15)

over him...” So I put my name on the prayer list, and I immediately started getting better. Of course, I tried to bring my body back into harmony with natural things like garlic and heavy doses of vitamins. But the next thing for me would have been asking for anointing by my assistants and praying in the Name of Yahweh. Oil represents, symbolizes, the Name of Yahweh

(Song of Solomon 1:3). ***“...and the prayer of faith shall save him that is sick, and Yahweh shall raise him up; and if he have committed sins, it shall be forgiven him.”*** (Jacob 5:13-15).

Then he says, ***“Confess therefore your sins one to another...”*** That doesn’t mean to set up a confessional and hear the confessions of the people. Confess your sins to another, to Yahweh. If you have sinned against someone, ask forgiveness. Pray for one another that you may be healed. But I want to point out that the Elders of the As-

sembly have been vested with the power to heal. That’s what it says; ***“...Let him call for the elders of the assembly; and let them pray over him, anointing him with oil...”*** Suppose the individual is thousands of miles away? Well, we do what we find in Acts chapter 19 and anoint a cloth. It says there, ***“And Yahweh performed special miracles by the hands of Paul: so that to the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.”*** (Acts 19:11-12). When we pray for someone and anoint, we do so with faith.

Several times last year, people wrote to me or telephoned and said, “I guess we have to prepare for a funeral.” Someone in that family had been sick to the brink of death, so a funeral seemed imminent. I would say, “Let’s not accept that yet. Where there is life there is hope. Let’s trust in Yahweh.” So we pray for them, we send them an anointing cloth, and we put them on the prayer list and pray a believing prayer, because prayer demands faith. To have effective prayer you must contact the

only True and Living Elohim and you must BELIEVE in Him.

Hebrews chapter 11 makes that very, very clear. In verse 6 it says, **“...and without faith it is impossible to be well-pleasing; for he that comes to Yahweh must believe...”** must have faith **“...that he is...”** that He exists **“...and that he is a rewarder of them that seek after him.”** I have seen many miracles taking place. I know that Almighty Yahweh is there, and He is in control of this Assembly, and He is in control of my life, and He is in control of the lives of all of the brethren. I hope you understand that. So, when you pray to Yahweh,

When you pray to Yahweh, you must believe that He is and that He will reward your prayer.

you must believe that He is and that He will reward your prayer.

But you must pray all things according to His Will. Jacob says that. If someone wants to accomplish a goal he is supposed to say, “If Yahweh wills it” we will go do this or that. We must have that believing faith, and not get diverted. We must concentrate, in knowing that we are asking for the right thing, and, then, follow through with a sincere and genuine outpouring of our very hearts in prayer.

Let’s look at some prophets in the Hebrew Bible to see what a believer’s prevailing prayer should be. Genesis 25:21, **“And Isaac prayed to Yahweh for his wife, because she was barren...”** They didn’t have any children for twenty years. **“...and Yahweh was entreated of him, and Rebekah his wife conceived. And the children struggled together within her;**

and she said, If it be so, why do I live? And she went to inquire of Yahweh. And Yahweh said unto her, Two nations are in your womb, and two peoples shall be separated from your bowels: And the one people shall be stronger than the other people; And the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb.” Isaac, as the bishop of the Assembly at that time prayed a prevailing prayer, and it was answered, doubly so, because Rebecca had twins.

We don’t often think too much about prayer in Genesis 28, when Jacob was lying in Bethel on his journey to Haran, and he saw the ladder set up on the earth and the top of it reached to heaven. When he came awake it says, **“And Jacob awoke out of his sleep, and he said, Surely Yahweh is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other...”** than Bethel **“...the house of Elohim, and this is the gate of heaven.”** I have come to think of this somewhat of a prayer. He has this awesome dream, and he wakes up, and the first thing he does is speak to Yahweh. “Surely this is a dreadful place, and I didn’t know it. This is a place of sanctity, and I didn’t know it.” **“This is none other but the house of Elohim...”** Bethel **“...and this is the gate of heaven.”**

Then later on, **“And Jacob vowed a vow, saying, If Elohim will be with me...”** This is a prayer. **“...and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father’s house in peace; and Yahweh will be my Elohim: And this stone, which I have set up for a pillar, shall be Elohim’s house: and of all that you shall give me I will surely give the tenth unto you.”** (Genesis 28:20-22). A promise is made, and that promise is made in prayer.

Daniel chapter 9 shows that there has to be a confession for sin, and when he begins praying, Daniel says, **“And I set my face to Yahweh Elohim, to seek by prayer and supplications, with fasting and sackcloth and ashes. And I prayed to Yahweh my Elohim, and made confession...”** That’s why he received his answer. He made confession of the sins of Israel—his own sins, and the sins of his people—before Yahweh, and Yahweh gave him an answer to that prayer.

Again, I want to remind us that in Hebrew the word for prayer is *tefillah*, #8605 in **Strong’s Hebrew Dictionary**, is an *intercession, a supplication*. It comes from #6419, *palal*, meaning *to judge (officially or mentally); by extension, to intercede, pray*. In the Greek language, the term is *proseuchomai*, #4336 in **Strong’s Greek Dictionary** and is mostly used to pray to [Yahweh], to supplicate, worship. It is from #4314, *pros*, the preposition of direction, forward or toward, with #2172, *euchomai*, to wish, by implication to pray.

Let’s take the next step. For a believing prayer, for a prevailing prayer, for an answer to prayer, we must go to 2 Chronicles 7:14. We want to take this verse very, very meticulously, so we get a good understanding of it. **“...if my people...”** Who is that? Israel. And not only that, but looking ahead to our time, the Assemblies of Yahweh. **“...who are called by my name ...”** Yes, the religion of Israel was called the Assembly of Yahweh, and you can turn back to 1 Chronicles and you can see there in chapter 28, verse 8, **“Now therefore, in the sight of all Israel, the assembly of Yahweh...”** There it is. When someone says, “Elohim is the Name of the Almighty,” it isn’t. Yahweh is the Name of the Almighty; Elohim is a title.

Israel was known as the descendants of Jacob, but the religious terminology for the True Worship of the Most High was the Assem-

bly of Yahweh. ***"If my people..."*** Israel ***"...who are called by my name..."*** the Assembly of Yahweh ***"...shall humble themselves..."*** You know, people demand things of the Almighty. They look up to heaven and say, "I have to have it; I have to have it now. It has to happen, or I am not going to believe in you anymore." ***"...humble themselves ..."*** and what then? ***"...and pray..."*** speak to Yahweh.

I have always taught that the Sacred Scriptures, the Bible, is Yahweh speaking to mankind. Prayer is mankind communicating with Yahweh, and that is what prayer is meant to be. It is meant to judge which is the only True and Living

That terminology in the Hebrew, ***"the face of Yahweh,"*** is Yahshua the Messiah. You see this in Isaiah 63, for example. Verse 9 says, ***"... the angel of his presence..."*** In Hebrew, that is ***"the angel of his face."*** In several other instances, you find that the ***"angel of his presence"*** is mentioned. That the angel of His presence redeemed them should give you some idea of who it is. But if we seek the face, or the presence, of Yahweh, we must approach Him with humility.

Whenever I come privately in prayer to Yahweh I ask Yahweh, "Yahweh, may I come into Your presence? I want to be one with You at this moment. I need your help.

seem to differentiate that there is a difference between the Assemblies of Yahweh and Christianity. Christianity isn't going to get their prayers heard. Satan may answer prayers too, remember. But Yahweh isn't going to listen to them, because they have rejected His Law. They do not follow the Scriptures. ***"...turn from their wicked ways..."*** Come before Yahweh and say to Him, "If I have sinned against You, then I confess my sins." I do not wish to be separated from Yahweh. I wish to be joined together to Him, in one, in unity.

And what does Yahweh promise if we follow this formula? ***"...then will I hear from heaven, and***

*For a believing prayer, for a prevailing prayer,
for an answer to prayer, we must go to 2 Chronicles 7:14.*

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Elohim, apply that prayer to Him, and do so with humility. If Yahweh was currently on this earth in His throne room, sitting on His throne, how would we approach Him? Rush right in and say, "I am glad to see you and I want this and that." The Jews have taught that when they pray they face Jerusalem, so when I pray I turn to face in that direction. And you see at the Western Wall that when they are through with their prayer, they will back away three steps, bow, and then they turn and leave what they believe to be the presence of Yahweh. Do we have that kind of respect? We, having come from Christianity, do not have that kind of respect for the Almighty.

My thrust here is that we must humble ourselves. We must show Yahweh the utmost respect! ***"... and pray, and seek my face..."***

I need answers. You are my father, and I am coming to You, asking." Yahshua the Messiah said if you ask in that manner, Yahweh is not going to give you a stone if you ask for a loaf of bread, or a serpent if you ask for a fish. He knows how to give good gifts to His children.

So here is something that's lacking in the prayers of everyone, and I want to try to teach the Assembly that when we come before Yahweh, we should follow this particular formula. Approach Him with humility. Seek His presence. Ask Yahweh to be one with Him at that moment so that we can receive an answer to prayer. But we must come with a repentant attitude. ***"...and turn from their wicked ways..."*** You must come before Yahweh confessing and forsaking your sins. This is what I cannot understand; some members of the Assemblies of Yahweh can't

will forgive their sin, and will heal their land." He will answer according to His Will. He gives us this formula. He tells us how we may reach Yahweh. And in the New Testament we realize we must ask all things in Yahshua's Name. Whatever we ask for, we must ask in Yahshua's Name, and Yahshua will intercede for us. But here is the formula for effective, prevailing prayer.

I preached a series of sermons called, "The Attitudes of Prayer," and if you need that series, it will be available for you.

As read from the *Siddur*, the Jewish Prayer Book, the Jews pray every morning, and they pray a set prayer. If Yahshua the Messiah had approved of that set prayer in the Prayer Book, don't you think He would have told us that?

In Luke chapter 18, verse 9,

“And he spoke also this parable to certain who trusted in themselves that they were righteous, and despising all others: Two men went up into the temple to pray...” and it doesn’t say they both carried the *Siddur* “... *the one a Pharisee, and the other a publican.*” The one was a religious figure, the other one a common despised person. ***“The Pharisee stood and prayed thus with himself...”*** And this is his prayer, ***“...Elohim, I thank you, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get.”*** That’s not in the *Siddur*. ***“But the publican, standing afar off, would not lift up so much as his eyes to heaven, but struck his breast, saying, Elohim, be merciful to me a sinner.”*** (Luke 18:9-13). That is open prayer. That is prayer from the heart. That is pouring out the very innermost feelings before Yahweh. The Pharisee was a hypocrite. He trusted in his own righteousness; he was self-righteous. The publican knew that he needed to be forgiven for sin.

The Jews pray three times a day. Daniel prayed three times a day, but it doesn’t indicate that he was using a Hebrew Prayer Book. He knelt down; the Jews today stand when they pray. In the morning, they pray *shacharit*. At noon or afternoon, they pray *minchah*, and in the evening, or after sundown, they pray *maariv*. Three times a day they pray. We also pray three times a day, but not with a ceremonial prayer book.

All of us are taught to join ourselves to Yahweh in prayer, as Daniel did in the sixth chapter of Daniel. It says, ***“And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his Elah, as he did before time.”*** Daniel was

“...making petition and supplication before his Elah.” (Daniel 6:10-11).

Paul teaches his readers in 1 Thessalonians 5:17, ***“Pray without ceasing.”*** That doesn’t mean that we are praying every moment, but

Prayer from the heart is pouring out the very innermost feelings before Yahweh.

it means we should be in a prayerful attitude. In the next minute, we should be able to stand before Yahweh and follow the formula of 2 Chronicles 7:14, to humble ourselves and pray, seek the presence of Yahweh, seek to be one with Yahweh in unity and prayer, rather than separated from Him through sin. ***“Pray without ceasing.”*** Be in a prayerful attitude always.

In Mark chapter 1 and verse 35, we are told of Yahshua the Messiah, ***“And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.”*** The word *midbar* in Hebrew means *a place that is not inhabited*. That’s why they undoubtedly use the translation “a desert place,” a place that was empty of humans, where He could pour out His heart in unity with Yahweh. That is where He prayed.

Yahshua the Messiah always, every time that we see He was eating, He prayed before He ate. Mark 6:41, ***“And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and broke the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.”*** So before they

ate, He prayed. In Luke chapter 22, verse 39, He prays for strength so He would not back away from the imminent impalement that is to be His lot. ***“And he came out, and went, as his custom was, to the mount of Olives; and the disciples also followed him. And when he was at the place, he said to them, Pray that you enter not into temptation.***

And he was parted from them about a stone’s cast; and he kneeled down and prayed, saying, Father...”

You see, He uses that term of endearment, of relationship.

“...if you be willing, remove this cup from me: nevertheless not my will, but yours, be done.” And immediately there was an answer. ***“And there appeared to him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came to the disciples, and found them sleeping for sorrow, and said to them, Why do you sleep? Rise and pray, that you enter not into temptation.”*** (Luke 22:39-46). Here, we cut in to Hebrews chapter 5, verse 7, ***“... with strong crying and tears...”*** Yahshua prayed, ***“Father, remove this cup from me, but not my will, but Yours be done.”***

In the Assemblies of Yahweh, we pray publicly. Yahshua the Messiah prayed and blessed the food publicly, before His listeners ate of the food that Yahweh was providing for them from the abundance of the earth. In Acts 20, Paul had called the Elders of the Assembly and had given them some exhortation. Verse 36, ***“And when he had spoken this, he kneeled down and prayed with them all.”*** This wasn’t a prayer circle, but this was the leaders of the Assemblies of Yahweh that needed prayer. Paul prayed with

Continued on page 21.

THE *Breastplate* OF JUDGMENT AND RIGHTEOUSNESS

PART SIX

This article is Part 6 of a series of sermons preached by Elder Jacob O. Meyer in the Bethel Assembly.

“Sing, O barren, you that did not bear; break forth into singing, and cry aloud, you that did not travail with child: for more are the children of the desolate than the children of the married wife, says Yahweh. Enlarge the place of your tent, and let them stretch forth the curtains of your habitations; do not spare: lengthen your cords, and strengthen your stakes. For you shall spread abroad on the right hand and on the left; and your seed shall possess the nations, and make the desolate cities to be inhabited.

“Fear not; for you shall not be ashamed: neither be confounded; for you shall not be put to shame: for you shall forget the shame of your youth; and the reproach of your widowhood shall you remember no more. For your Maker is your husband; Yahweh of hosts is his name: and the Holy One of Israel is your Redeemer; the Elohim of the whole earth shall he be called. For Yahweh has called you as a wife forsaken and grieved in spirit, even a wife of

youth, when she is cast off, says your Elohim. For a small moment have I forsaken you; but with great mercies will I gather you. In overflowing wrath I hid my face from you for a moment; but with everlasting lovingkindness will I have mercy on you, says Yahweh your Redeemer.

“For this is as the waters of Noah to me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from you, neither shall my covenant of peace be removed, says Yahweh that has mercy on you.

“O you afflicted, tossed with tempest, and not comforted, behold, I will set your stones in fair colors, and lay your foundations with sapphires. And I will make your pinnacles of rubies, and your gates of carbuncles, and all your border of precious stones. And all your children shall be taught of Yahweh; and great shall be the peace of your children. In righteousness shall you be established: you shall be far from oppression, for you shall

not fear; and from terror, for it shall not come near you.

“Behold, they may gather together, but not by me: whoever shall gather together against you shall fall because of you. Behold, I have created the smith that blows the fire of coals, and brings forth a weapon for his work; and I have created the waster to destroy. No weapon that is formed against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn. This is the heritage of the servants of Yahweh, and their righteousness which is of me, says Yahweh.” (Isaiah 54:1-17).

The chapter designated for our pilot text in this month's segment has a great significance for me personally. It was in 1969 when the organization, the Assemblies of Yahweh, was fully approved by the courts of Berks County and we began functioning, that I made the decision to conduct the first organization Feast of Tabernacles at Bethel. The Assemblies of Yahweh had actually begun to function at the Feast of Weeks several months earlier when we held that convocation in the Brightbill's Grove pavilion on Old Route 22, east of Bethel.

When I announced our intention to schedule the Feast of Tabernacles at Bethel at Sabbath services in Pittsburgh that August, there seemed to follow somewhat of a negative attitude from some of the people in attendance. "You cannot hold the feast at Bethel. There are too few facilities there." I could go on and on with my recollection of what had been expressed. Later that day, one of the sisters in the Faith at that time, approached me, and, after stating that she was concerned for me since I seemed to be heavily burdened, she assured me that she and her family would be there—if no one else would. She explained, "If the judge makes the decision, it will be the right decision, since Yahweh is evidently in control in the Assemblies of Yahweh." Then she opened her Bible and she read Isaiah 54:17, "**No weapon that is formed against you shall prosper; and every tongue that shall rise against you in judgment you shall condemn. This is the heritage of the servants of Yahweh, and their righteousness which is of me, says Yahweh.**" That expression from Isaiah 54:17 encouraged me greatly that day, and we went on to enjoy a very inspiring Feast of Tabernacles in 1969.

During the late summer and fall of 1994, it appeared that the weakness in the organization was exposed when the 1994 Feast of Tabernacles sermon on "**The Breastplate of Judgment and Righteousness**" was being contemplated. Following the Feast of Tabernacles, it seemed the exposure of weakness in the organization continued on a sometimes daily basis. "What could be the trouble?" I kept asking myself.

While rereading this encouraging Scripture recently, I immediately realized the connection to the breastplate symbolism hidden within the chapter.

Beginning with verse 11, we read, "**O you afflicted, tossed with tempest, and not comforted....**" It is

The way of the world, is compromise, tolerance for evil, and everything that goes with it.

obviously describing the way the Assemblies of Yahweh has been experiencing conditions virtually from the very beginning of our existence. We have been in a constant battle with the Adversary. "**...Behold, I will set your stones in fair colors, and lay your foundations with sapphires.**" This is a reminder of the elements of the breastplate. Sapphire is one of the stones of the breastplate. "**And I will make your pinnacles of rubies, and your gates of carbuncles, and all your border of precious stones.**" We are protected by good judgment, symbolized by these stones.

Brethren, that passage made a very deep impression upon me. We can be encircled by a border of the precious stones of the breastplate. When we are encircled by the border of precious stones found in the breastplate, then will be fulfilled what is stated in verse 13. "**And all your children shall be taught of Yahweh; and great shall be the peace of your children.**" This is the reason why Dalet School (the K through 12 school at Bethel) is in existence. Your children would not be taught of Yahweh if they were out in the worldly educational institutions. They would be taught the way of the world, which is compromise, tolerance for evil, and everything that goes with it.

There was a radio news interview with a gay-rights organization offi-

cial in Philadelphia, who said, "For people to accept gay rights takes a long time. IT TAKES EDUCATION IN THE SCHOOL SYSTEM." This was one of the main points that this woman made. I thought, HORRORS! The more children are educated in this type of tolerance for wickedness and evil, the more corrupt this world will become! This is exactly why verse 12 reads that our borders must be encircled with precious stones symbolizing righteousness and good judgment.

Every time I study this subject series of the breastplate for this series of messages, it is just absolutely inspiring to me to note that this subject obviously serves as a theme scattered throughout the tapestry formed in the Sacred Scriptures. It is one of the teachings of the Sacred Scriptures that has been hidden from the world. Here, in the Assemblies of Yahweh, it has become plain, because the Holy Spirit of Yahweh has exposed these interpretations for us.

Continuing with verse 14, we read, "**In righteousness shall you be established....**" Righteousness results from good judgment. "**...You shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you. Behold, they may gather together, but not by me: whoever shall gather together against you shall fall because of you.**" (Isaiah 54:14-15).

It seems people periodically gather themselves against Yahweh. Both in biblical times and even today, people reject the Word of Yahweh to accommodate themselves.

The remainder of the chapter of Isaiah 54 then becomes very plain. The well-being of the Assemblies of Yahweh is predicated upon faithfully following the judgment of Yahweh's Covenant Law. One can also read this chapter in reverse (starting with verse 17). Glancing backward verse by verse, or paragraph by paragraph, a marvelous interpretation emerges

from this chapter, if read front-to-back or back-to-front!

In verses 9 and 10 we encounter one of Yahweh's sure promises. Yahweh has promised Noah that He will never again destroy the earth by a flood (Genesis 9:11). It will be destroyed by fire. ***"For this is as the waters of Noah to me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be angry with you, nor rebuke you. For the mountains may depart, and the hills be removed; but my lovingkindness shall not depart from you, neither shall my covenant of peace be removed, says Yahweh that has mercy on you."*** (Isaiah 54:9-10).

The covenant of peace is Yahweh's Covenant Law which represents the agreement that is made between Yahweh and His people. A covenant of peace is mentioned in Zechariah 6:13, where the text reads, ***"and the counsel of peace shall be between them both."*** The covenant of peace refers to Yahweh's Covenant Law. We could bring forth an entire study on this subject. However, this segment will concentrate on a continuation of the significance of the stones of the breastplate. It is important that we recognize that Yahweh will never nullify His covenant of peace. All that He asks is that we—Yahweh's people—submit ourselves to the authority of His Covenant Law.

When we consider verse 6, we read, ***"For Yahweh has called you as a wife forsaken and grieved in spirit, even a wife of youth, when she is cast off, says your Elohim."*** This reference reminds us of the promise that Yahweh will marry Israel. See Isaiah 62:3-5. The descendants of Israel are scattered all over the earth, as Amos says in Amos 9:9. Yahweh will be called the Elohim of the whole earth. Yahweh is speaking to Israel, not merely to the Israel of the physical nature, but, rather, the Israel of Yahweh

The well-being of the Assemblies of Yahweh is predicated upon faithfully following the judgment of Yahweh's Covenant Law.

who are the spiritual people that He has called. See Galatians 6:16.

Isaiah chapter 54 is a tremendous chapter in the Sacred Scriptures and is something to contemplate on a regular basis.

Let us now turn to Exodus chapter 28, and we will concentrate upon the stones of the breastplate. ***"And you shall make a breastplate of judgment..."*** It represents good judgment symbolized in making correct decisions. The Holy Spirit will assist you in doing that. ***"... The work of the skilful workman; like the work of the ephod you shall make it; of gold, of blue, and purple, and scarlet, and fine twined linen, you shall make it. Square it shall be and double; a span shall be the length of it, and a span the width of it."*** (Exodus 28:15-16).

A span is the distance from the tip of the thumb to the end of the little finger, which on the hand of the editor is nine inches. I use this measure sometimes as a rough estimate. Therefore, approximately nine inches and then another nine inches which would make it nine inches wide and 18 inches long and doubled.

"And you shall set in it settings of stones...." Most commentators do not explain how to set the stones in

fabric. We solved this controversy in our serious study of this passage. We created the setting of stones in a gold plate that is affixed on the front of this cloth of five different colors. I assigned one of the members of the Assemblies of Yahweh, skilled in cloth production, to produce this five-color piece of cloth.

"...Four rows of stones: a row of sardius, topaz, and carbuncle shall be the first row; and the second row an emerald, a sapphire, and a diamond; and the third row a jacinth, an agate, and an amethyst; and the fourth row a beryl, and an onyx, and a jasper: they shall be enclosed in gold in their settings." (Exodus 28:17-20).

We used a gold plate in which to set the stones. One commentator remarked that he did not know how the stones could be set in fabric. As I said, we solved this problem by affixing the stones to a plate. That plate was then attached to the fabric, and it would be firmly attached to the High Priest's garment with the onyx stones and the chains that would be fastened to the shoulders of the ephod.

"And the stones shall be according to the names of the children of Israel, twelve according to their names; like the engravings of a signet, every one according to his name, they shall be for the twelve tribes." (Exodus 28:21). The stones were put on the breastplate like the names on the onyx stones on the shoulders which were according to their birth. You can see the names as they are laid out—sardius, topaz, carbuncle ... Reuben, Simeon, Levi..., etc.

Now let us more carefully consider the stones. The first stone is the sardius. During the summer of 1994, we did extensive research on these stones to determine what they really were so that we would place the correct stones on the breastplate. The first term, #124 in **Strong's Exhaustive Concor-**

dance of the Bible, is the word *'odem* which means *redness*, *i.e. the ruby, garnet, or some other red gem*. You may be familiar with the term *Edom* which means *red*. Consequently, the sardius is a red stone generally known as the ruby, or the carnelian. This is what we used for the breastplate. The Jewish translation says it means ruby rather than the sardius, but the term *sardius* also indicated a red stone.

The next stone mentioned is the topaz, #6357, *pitdah*, a gem, *prob. a topaz*. The term especially traces to yellow. Consequently, it would be a chrysolite.

For the word *carbuncle*, the margin in many Bibles renders the term *emerald* as it does in the Jewish version. The term appears as #1304 in **Strong's Concordance and Hebrew Dictionary**, which is *barekath*, and it means *a gem (as flashing)*, *perh. the emerald:-carbuncle*. This stone is an emerald, a dark green stone, or beryl.

Why has humankind recognized gem stones to have so much value? Why have gem stones been carefully preserved? The answer is not just in the color, but they have facets and within there generally appears flashing light in each one of these stones. This is of very great importance, because when you understand the flashing light in the stones, a spiritual meaning is brought forth. This is an interpretation we learned during this project. Although I have read over this Scripture so many times, I had never seen this before.

The next term, associated with carbuncle, is *nophek*, #5306 in **Strong's Concordance**. It has been translated emerald, and the margin of the Jewish version renders the term as *carbuncle*. There is an interchange here, between two somewhat similar stones. The word *nophek* means *to glisten; shining; a gem, prob. the garnet*. It is a semi-precious green stone found in the Sinai. It is sometimes translated turquoise or malkite or garnet.

The second stone on the second row is sapphire, #5601. The margin in the Jewish translation also indicates it was a sapphire. The word is *cappir* in Hebrew, and it has somewhat of a pronunciation like sapphire, and means *a gem (perh. as used for scratching other substances)*.

To do more research turn to Exodus 24:10, where we find, “...**and they saw the Elohim of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.**” Sometimes this word *sapphire* is translated as *lapis lazuli*, which is an azure-blue, opaque, semi-precious stone.

The word *diamond* is #3095, *yahalom*. The Hebrew word for *diamond* is somewhat similar in pronunciation to the word *dream* in Hebrew, which is *chalom*. *Yahalom* means *in the sense of hardness*; *a precious stone, prob. onyx*. The Jewish version says it can be either white or black onyx, and the margin says sardonyx. Sardonyx is interpreted in the dictionary as *alternating layers of white chalcedony and sard, used as a gem, esp. in making cameos*.

When you think of this definition, we understand that Yahweh is the one who specified these stones to be placed in the breastplate. These stones are intended to represent the tribes of Israel. Also, we find in **William Holladay's Lexicon**, how he explains that *yahalom* is *a precious stone, [meaning] uncert*. But, **The Companion Bible** indicates it should mean *sardonyx* and then **Strong's Concordance** says probably onyx, either white or black.

The next group of three stones, begins with *jacinth*, #3958, which is *leshem* and means *a gem, perh. the jacinth:-ligure*. The margin in the Jewish translation says the term means *amber*. The **Holladay Lexicon** says, *an unknown precious stone, carnelian, jacinth, reddish-yellow amber, or bluish-white felspar*.

The stone that is perhaps our

favorite is the agate. In the sunlight, the fire agates present such beautiful facets and reflections inside. Yahweh chose one of these fire agates to be in the breastplate, and the Hebrew term is *shebu*, #7618, meaning *a gem (from its sparkle)*, *prob. the agate*. The **Holladay Hebrew Lexicon** says, *a precious stone, trad. agate*. Think of it—Yahweh chose these stones to represent the tribes of Israel, and one of them here is the agate, which continually displays reflections of light from within.

The amethyst is the next stone. It is found as #306 in **Strong's Exhaustive Concordance of the Bible**, *'achlamah*, meaning *a gem, prob. the amethyst*. The **Holladay Lexicon** says, *red or brown jasper, but trad. amethyst*. Several of the other translations also say amethyst.

Finally, we come to the last three stones, with the last two representing the Rachel tribes. The first is beryl, #8658, *tarshish*, *a gem, perh. the topaz beryl*. Most of the time we translate beryl or chalcedony. **Holladay Lexicon** says, *a precious stone, sugg. chrysolite*.

The onyx represents Joseph. It is #7718, *shoham*, *a gem, prob. the beryl (from is pale green color):—onyx*. **Holladay Lexicon** says, *a precious stone, trad. onyx; sugg. carnelian or lapis lazuli*.

Finally, the stone for Benjamin is the jasper, which is #3471, *yaspheh*, and it means *to polish; a gem supposed to be jasper (from the resemblance in name):—jasper*.

Now you can see that we did a considerable amount of research before we made the decisions on which stones to use. As I pointed out in last month's segment, the stones of the breastplate were in the garden of Eden in Genesis chapter 2. Let us go then to Ezekiel chapter 28 beginning to read with verse 11. Here we find an additional list. **“Moreover the word of Yahweh came to me, saying, Son of man, take up a lamentation over the**

Satan had access to the stones of the entire breastplate, just as the members of the Assemblies of Yahweh have access to the entire breastplate, but, for some reason, he did not value some of it; therefore, his judgment was impaired. Therefore, he sinned.



king of Tyre, and say to him, In this manner says the Sovereign Yahweh: You sealed up the sum, full of wisdom, and perfect in beauty. You were in Eden, the garden of Elohim....” (Ezekiel 28:11-13a).

The king of Tyre—a Canaanite—was never in Eden, the garden of Elohim. Who was in Eden, the garden of Elohim? The Scripture tells us there were four beings in the garden of Elohim: the Creator—Yahweh, two humans, and the Adversary—Satan. When we turn back to Genesis chapters 2 and 3, we can determine this. There were only four beings: two humans and two spirit beings.

If Yahweh is speaking, that removes Him from consideration. Consequently, the only other spirit being it can be is Satan the Adversary. There is only one being this passage can refer to and that is Satan the Adversary. He was the power behind the throne of the Canaanites, in control of their corrupt Baal religion. As a cross reference, you can go to Isaiah chapter 14, beginning with verse 12, and you can notice some of this description duplicated.

Let us consider that when someone comes into the Faith, they have access to all of the Truth in the Assemblies of Yahweh—all of Yahweh’s revealed Truth. Satan evidently had access to all of the Truth. ***You***

sealed up the sum, FULL OF WISDOM, and perfect in beauty.”

I have heard time and time again comments from people considering the Assemblies of Yahweh and the teachings of this organization, “There is no organization like the Assemblies of Yahweh. We’ve never heard biblical teachings such as come from this organization, and you are proving the doctrine directly out of the Bible.” No, the Assemblies of Yahweh is not a cult! This ORGANIZATION IS YAHWEH’S REVEALED TRUTH, based entirely on His Word, and we try our very best, with the help of Yahweh’s Holy Spirit, to adhere just as closely as we can to the Word of Yahweh. We try to eliminate personal opinions and human interpretations. We prove all things from the Sacred Scriptures, and so, perfection is where Yahweh is, and that is what the prophet Ezekiel is trying to set forth here in this passage.

“You were in Eden, the garden of Elohim; every precious stone was your covering....” There is going to be a cross reference that can be related here. Do you remember what we just read in Isaiah chapter 54? We should remember the cross reference in Isaiah chapter 54 which says, all your border of precious stones. Of those precious stones, nine of them are mentioned right here in Ezekiel chapter 28.

“..Every precious stone was

your covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold....” (Ezekiel 28:13a). Now we discover that there are THREE OF THE STONES OF THE BREASTPLATE MISSING. Did Satan think that these are not very important to us, and so he just eliminated the jacinth, agate, and amethyst from the list of precious stones that are in the breastplate?

What I derived from this passage is simply this: Satan had access to the stones of the entire breastplate, just as the members of the Assemblies of Yahweh have access to the entire breastplate, but, for some reason, he did not value some of it; therefore, his judgment was impaired. Therefore, he sinned. The same thing happens occasionally to some of the members of the Assemblies of Yahweh, and I am horror stricken by it, because those members do not value the entire biblical teaching espoused by this organization. They do not value the entire Bible, but, as in christianity, people turn to become critics and editors of the sacred Word of Yahweh.

“..The workmanship of your tabrets and of your pipes was in you; in the day that you were created they were prepared.” (Ezekiel 28:13b). When people come into the Assemblies of Yahweh, they

come in with a certain humble attitude. That attitude is, “Yes, I want to learn, and I want to do what is right.” Then, after a while, some of them turn arrogant and off they go, and they do not value the whole counsel of the Word of Yahweh any longer. They reject portions of the scriptural teaching to go and do as they please. Satan is the leader of those people. Sad to say, some people eventually depart from the Faith. They turn back and fall away again to sin. See Hebrews 6:4-8 and 2 Peter 2:20-22.

“You were the anointed cherub that covers....” I have explained that two cherubim appear on the lid of the ark of the Covenant, and they symbolize something. Obviously, they represent Satan the Adversary and Yahshua the Messiah. One represents Satan while he was still in submission to Yahweh before he turned against Him.

Yahshua the Son remained faithful, which can be seen in the book of Hebrews where Yahshua is described as being faithful in all His house. Hebrews 5:8 reads, **“... though he was a Son, yet learned obedience by the things which he suffered....”** He was faithful like Moses was in Yahweh’s house. The book of Hebrews describes Yahshua as the great High Priest. Starting at the end of chapter 4, the author goes on to explain what He means to the Assembly. Yahshua remained faithful, but Satan did not.

Satan evidently concluded that his Father and Creator—Yahweh—was not so great. Satan probably said to himself, “Look at me. I am handsome. I am intelligent. I have so much more charisma than Yahweh does. I will go out for myself and do my own thing. I will oppose and overthrow Yahweh. I will put myself on top.” Nevertheless, this just did not happen. Yahweh still knows all about His creation.

Consequently, when Satan started fighting Yahweh, Satan must have discovered the way to throw disor-

ganization and chaos into Yahweh’s perfectly coordinated creation. When Satan disturbed the order and organization of Yahweh’s creation, it became the *thehom*—the liquid chaos. Consequently, Yahweh had to put His entire creation back together again, as you read in Genesis chapter 1. Yahweh went about re-creating this system of things, and, then, somehow put a restraint on the Adversary. Today, the Adversary can only go so far anymore. Please recall that Yahweh did not create this universe *tohu* (waste and a desolation, Isaiah 45:18), but it had become such (Genesis 1:2).

In the history of the Assemblies of Yahweh, we recall that in 1978 to 1980 the Assemblies of Yahweh was forging ahead. We were practically doubling our income every other year, between 50 percent and 100 percent growth. Suddenly, some people thought they wanted to take over the organization. Thereafter there was turmoil. I sometimes wonder, “Where would this organization be if that organizational problem would not have happened, and we would not have had to recreate the Assemblies of Yahweh out of that chaos that erupted in 1980?” That chaos was not from Yahweh, but from Satan the Adversary. Praise Yahweh that a stable Assemblies of Yahweh organization exists today!

The fire in the stones symbolizes Yahweh’s Holy Spirit, as in Acts chapter 2. **“And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues dividing apart, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other languages, as the Spirit gave them utterance.”** (Acts 2:1-4).

What appears within the gem

Israel had to allow the pillar of cloud and fire to lead the way. The people of the world do not allow Yahweh to lead their way.

stones in the breastplate? Do you see the things that relate to the fire in the stones? Let us also consider Psalm 29:7. This passage describes the fire of Yahweh’s judgment. **“The voice of Yahweh divides the flames of fire.”**

In Psalm 104:4, we read, **“Who makes winds his messengers; flames of fire his ministers....”** Spirit beings are Yahweh messengers. (Sometimes Yahweh’s human ministers get heated up about subjects.) In Hebrews 1:7, we find the quote from Psalm 104:4. **“And of the angels he says, who makes his angels winds, and his ministers a flame of fire.”**

Recall for a moment when Israel came out of Egypt. They were under the flame of fire: the pillar of fire and cloud. **“And Yahweh went before them by day in a pillar of cloud, to lead the way, and by night in a pillar of fire, to give them light; that they might go by day and by night; the pillar of cloud by day, and the pillar of fire by night, departed not from before the people.”** (Exodus 13:21-22). Are these not the things we should understand by these gem stones, with the fire, light, and sparkle inside?

They will not accept the correction of the Sacred Scriptures, the Word of Yahweh. They will not allow Yahweh to direct their life.

It should remind us that we must rely upon Yahweh's judgment in every facet of our lives. This is what the pillar of fire and cloud meant, as Israel was told to journey and encamp at the bidding of Yahweh.

Israel had to allow the pillar of cloud and fire to lead the way. The people of the world do not allow Yahweh to lead their way. They will not accept the correction of the Sacred Scriptures, the Word of Yahweh. They will not allow Yahweh to direct their life. Yet, that is what the pillar of fire and cloud represented.

Also, the pillar of fire and cloud represented the protection Almighty Yahweh gives, as you read into Exodus chapter 14 where we find that Yahweh went from behind the Israelites when He was protecting them, and then He led them across the Red Sea. Israel went through the Red Sea on dry land and was protected from the Egyptians who attempted to reconquer this fledgling nation.

Turn to 1 Corinthians chapter 10 wherein Paul spiritualizes what happened. The spiritual rock that followed them and gave them water to drink was the Messiah, Paul says. It describes how they were all under

the cloud and all passed through the sea, and that meant the protection of Almighty Yahweh.

In Isaiah chapter 66, we will begin reading with verse 15. ***“For, behold, Yahweh will come with fire, and his chariots shall be like the whirlwind; to render his anger with fierceness, and his rebuke with flames of fire.”*** Every time you look at the breastplate, and you see the stones with their internal fire, we should also be reminded that Yahweh will someday rebuke and destroy sinners. This ought to do something for anyone who understands the breastplate messages. The breastplate messages symbolize Yahweh's qualities, His Torah, commandments, His Word, and His leading and guidance, but it also reminds us of His judgment. If we do not live by every word that proceeds out of the mouth of Yahweh, we will eventually receive His righteous judgment.

Read carefully what is written here, continuing to read with verse 16. ***“For by fire will Yahweh execute judgment, and by his sword, upon all flesh; and the killed of Yahweh shall be many.”*** The fire in the stones should remind us of this verse. Let us recall that both fire and light symbolize Yahweh's Torah (Law). See Proverbs 6:23 and Jeremiah 23:29.

Isaiah 65:15 should not be omitted, ***“And you shall leave your name for a curse to my chosen; and the Sovereign Yahweh will kill you; and he will call his servants by another name....”*** Yahweh will kill those people who have made their decision to serve themselves while rejecting Yahweh and His Word. They will turn to serving idols and be rejected by the Most High Elohim.

The *avoda zarah* (serving idols) of modern America is materialism. This is exactly what Isaiah 65:11 says, ***“But you that forsake Yahweh, that forget my holy mountain, that prepare a table for Fortune,***

and that fill up mingled wine to Destiny....” *Destiny* in Hebrew is *mene*. It means to *count*, or it can refer to *money*. Let us also consider the warning of Isaiah 2:8 (they worship the works of their own hands).

Think of it, ***“For by fire will Yahweh execute judgment, and by his sword....”*** This is exactly what Yahweh has promised to the Adversary. He will throw him into Gehenna fire and then, eventually, just destroy him totally. The people that follow the Adversary will be destroyed also.

It tells us in Matthew chapter 25 that Gehenna fire is not prepared for wicked people. ***“Then shall he say also to them on the left hand, Depart from me, you cursed, into the eternal fire which is PREPARED FOR THE DEVIL AND HIS ANGELS....”*** (Matthew 25:41). Anyone who follows Satan the Adversary eventually will be included in that lake of fire.

Continuing to read from Isaiah chapter 66, we come to verse 17. ***“They that sanctify themselves and purify themselves to go to the gardens, behind one in the middle, eating swine's flesh, and the abomination, and the mouse, they shall come to an end together, says Yahweh.”*** The gardens might be the gardens of Aphrodite or the gardens of idolatry. How careful are you about taking anything into your mouth that might contain swine's flesh? The term for abomination is *sheqets*. *Akbar* is the Hebrew term for *mouse*. This is why we are so strict in the Assemblies of Yahweh in avoiding bread, toothpaste, and other products that might contain swine's flesh. We would never eat “rodent” type animals—squirrels, nutria, woodchucks, etc.

A salesman attempted to sell me a product, and I replied, “I will have to check up on the ingredients therein.” Consequently, I called the company and checked up on the ingredients, and they informed me, “We cannot guarantee that some of

these ingredients are not derived from pork.” They could be animal (swine, or lard), especially the mono and diglycerides. Glycerine, unless it comes with a kosher certification (*heckscher*), cannot be trusted. The company representative told me, “No,” she said, “we can’t trust it. It may have beef tallow, or it may have lard as its ingredient. It may be vegetable also, or the product might be mixed.” The one to whom I spoke was an unconverted person who evidently had consulted the manufacturer, and the manufacturer replied that unless the product has a kosher certification, one cannot be certain that any mono and diglycerides are manufactured totally from vegetable oil.

Are you strict in watching the products you purchase? Anything you might purchase in this Babylonish system seems to be contaminated. Remember, Isaiah the prophet comments that if you eat swine’s flesh, the abomination, or the mouse, you will join Satan in the lake of fire.

Revelation chapter 21 contains a section on the stones. I will not cover the chapter thoroughly in this segment but will continue to explain it in the next segment, because it is of very great importance. We will begin reading with verse 9, “**And there came one of the seven angels who had the seven bowls, who were loaded with the seven last plagues; and he spoke with me, saying, Come here, I will show you the bride, and the wife of the Lamb.**” This is similar to the content of Isaiah 54.

“**And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from Elohim, having the glory of Yahweh: her light was like a most precious stone, as it were a jasper stone, clear as crystal....**” (Revelation 21:10-11). Unless you are alerted to notice the text carefully, you might just overlook some significant points.

When this holy city comes down from Yahweh out of heaven and you see it, the appearance will be like that of fire and the light of a precious stone. When light strikes the stones, the minerals inside reflect the light

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that makes them sparkle.

“**...Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written on them, which are the names of the twelve tribes of the children of Israel....**” (Revelation 21:12). This description reminds us of the names inscribed on the onyx stones on the shoulders of the High Priest. No one can gain entrance into the holy city unless they will come in through a gate marked for one of the 12 tribes. Those who are not of the 12 tribes, must be adopted into the tribe. There are angels guarding the gates, and the 12 angels are found identified in Matthew 19:28. The Apostles of Yahshua will be judging the 12 tribes of Israel.

“**...On the east side three gates; and on the north three gates; and**

on the south three gates; and on the west three gates.” (Revelation 21:13). This describes just how the tribes of Israel were located in a square when they encamped around the tabernacle, as we find in Numbers chapter 2.

“**And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb. And he that spoke with me had for a measure a golden reed to measure the city, and the gates and the walls of it. And the city lies foursquare, and the length of it is as great as the width: and he measured the city with the reed, twelve thousand furlongs: the length and the width and the height of it are equal. And he measured the wall of it, a hundred forty-four cubits, according to the measure of a man, that is, of an angel. And the building of the wall of it was jasper: and the city was pure gold, like pure glass. The foundations of the wall of the city were adorned with all manner of precious stones.**” (Revelation 21:14-19a). The holy city will be delineated with a border—a wall in which appears the stones of the breastplate—and this will keep us from wandering outside its confines.

“**The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chryso-prase; the eleventh, jacinth; the twelfth, amethyst. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.**” (Revelation 21:19b-21).

According to some commentators, they question whether the term *pearl* is ever found in the Scriptures, but they believe that the term *margarites* also means *crystal*. The

gold is described here “as it were transparent glass.”

“And I saw no temple within it: for Yahweh El Shaddai, and the Lamb, are the temple of it. And the city has no need of the sun, neither of the moon, to shine upon it: for the glory of Yahweh did light it, and the lamp of it is the Lamb. And the nations shall walk amidst the lights of it: and the kings of the earth bring their glory into it.” (Revelation 21:22-24).

Consider briefly Ezekiel chapter 1. In the next segment, we shall more carefully examine this passage in reference to some of the points found in this chapter. You can see the deep insight that Ezekiel possessed and how the prophecy related also to the judgment of the breastplate. Ezekiel contains a description of Yahweh.

“And I looked, and, behold, a stormy wind came out of the north, a great cloud, with a fire infolding itself, and a brightness all around it, and out of the middle of it as it were glowing metal, out of the middle of the fire.” (Ezekiel 1:4). Glowing metal often has somewhat of a golden color to it. I remember pouring iron and steel when I was a young man working in a steel foundry. The molten metal glowed somewhat like gold, although it turned gray as it cooled.

“And out of the middle of it came the likeness of four living creatures. And this was their appearance: they had the likeness

of a man. And every one had four faces, and every one of them had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot; and they sparkled like burnished copper. And they had

“...Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written on them, which are the names of the twelve tribes of the children of Israel....”

(REVELATION 21:12)

This description reminds us of the names inscribed on the onyx stones on the shoulders of the High Priest. No one can gain entrance into the holy city unless they will come in through a gate marked for one of the 12 tribes.

the hands of a man under their wings on their four sides; and the four of them had their faces and their wings thus: their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side; and the four of them had the face of an ox on the left side; the four of them had also the face of an eagle.” (Ezekiel 1:5-10).

What do these faces symbolize? They are the symbols of the leading

tribes of Israel. Go back to Numbers chapter 2, and you will find that Judah is the leading tribe with the face of lion. Ephraim had the face of an ox. Reuben had the face of a man. The face of an eagle was the tribe of Dan. The symbol of the tribe

of Dan was either a snake or an eagle. There is somewhat of a relationship, because the word *nachash* is the word for a serpent and *neshar* is the term for eagle in Hebrew. The association between “eagle” and “serpent” is obvious to anyone who compares the Hebrew words (both of these creatures hiss).

These are Israelite tribal symbols as found on their flags. These same Israelite symbols are seen in Revelation chapter 4 where the living creatures are said to be like the lion, the calf, the man, and the flying eagle. These features are on the seraphim with six wings. We have to remember

the relationship of the passage in Revelation 4 with the great Being who sat on the throne at that time. Some of the stones mentioned in Revelation chapter 4 are also found in the breastplate.

Let us continue with Ezekiel chapter 1, verse 11, **“And their faces and their wings were separate above; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: where the spirit was to go, they went; they turned not when they went. As for the likeness of the living creatures, their**

appearance was like burning coals of fire, like the appearance of torches: the fire went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

“Now as I beheld the living creatures, behold, one wheel upon the earth beside the living creatures, for each of the four faces of it. The appearance of the wheels and their work was like a beryl: and the four of them had one likeness; and their appearance and their work was as it were a wheel within a wheel.” (Ezekiel 1:11-16). Some people like to identify this description with a gyroscope.

“When they went, they went in their four directions: they turned not when they went. As for their rims, they were high and dreadful; and the four of them had their rims full of eyes all around. And when the living creatures went, the wheels went beside them....” (Ezekiel 1:17-19a). Evidently, this was something to guide them.

“And when the living creatures were lifted up from the earth, the wheels were lifted up. Wherever the spirit was to go, they went; there was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels.

“And over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above.” (Ezekiel 1:19b-22). This is a crystal with lights inside, evidently.

“And under the firmament were their wings straight, the

one toward the other: every one had two which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings like the noise of great waters, like the voice of the Almighty, a noise of tumult like the noise of a host: when they stood, they let down their wings. And there was a voice above the firmament that was over their heads: when they stood, they let down their wings.

Where Yahweh is, there is no darkness, but in Him is light.

“And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.” (Ezekiel 1:23-26). The sapphire is blue, or bluish green, in color.

Yahshua the Messiah is also described as having an appearance of glowing metal and fire. See Revelation 1:13-17. *“And I saw as it were glowing metal, as the appearance of fire within it all around, from the appearance of his loins and upward; and from the appearance of his loins downward I saw as it were the appearance of fire, and there was brightness all around him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness all around.”* (Ezekiel 1:27-28a). The appearance was like the rainbow with its various colors. This is evidently what we are supposed to understand from the gem stones of the breastplate. It is light in the breastplate. This

was the appearance of the likeness and glory (*kavod*) of Yahweh.

“This was the appearance of the likeness of the glory of Yahweh.” (Ezekiel 1:28b). It describes the *kavod*, *Shekinah* glory, the indwelling, or dwelling of Yahweh’s power and glory. The dwelling of Yahweh is this color all around looking like the appearance of the rainbow.

“And when I saw it, I fell upon my face, and I heard a voice of one that spoke.” (Ezekiel 1:28c). When you are confronted with Yahweh and Yahshua and this great sight, it will bring you to your knees. Humans cannot experience a confrontation with Almighty Yahweh.

I want each reader to think of what we studied today and what this breastplate really means. All of us must think about the lesson that Yahweh’s Torah is fire and light, and that Yahweh, Himself, has all of this great appearance. *“And I saw as it were glowing metal, as the appearance of fire within it all around...so was the appearance of the brightness all around.”*

Remember the antithesis of brightness is darkness. There is no darkness with Yahweh. When you read 1 John chapter 1, we are told that there can be no darkness at all where Yahweh is. In the first chapter of the evangel of John, the same thoughts are expressed. Where Yahweh is, there is no darkness, but in Him is light.

The first expression recorded in the Sacred Scriptures is: *Yehi ‘or, “Let there be light,”* and it says, *“and there was light.”* (Genesis 1:3). Light resulted because the Creator Elohim manifested His power there. The light also appears in the stones in the breastplate worn by the High Priest.

May Almighty Yahweh bless us all as we continue to submit ourselves to Yahweh in spirit and in Truth, and learn His righteous ways. ^{SNB}

A Believer's Prevailing Prayer

Continued from page 10.

them, ***“And they all wept with great emotion, and fell on Paul’s neck and kissed him, sorrowing most of all for the word which he had spoken...”*** which was “I probably shall never see you brethren again.” And in Acts 21, verse 5, ***“And when it came to pass that we had accomplished the days, we departed and went on our journey; and they all, with wives and children, brought us on our way...”***

This is the Assembly in Tyre. The brethren there ***“...brought us on our way till we were out of the city: and kneeling down on the beach, we prayed, and bid each other farewell; and we went on board the ship, but they returned home again.”*** (Acts 21:5-6).

I want to remind us that prayer is a supplement to the whole armor of Yahweh. In Ephesians chapter 6, after Paul had identified these components – each individual article in the whole armor of Yahweh—he goes on to say, in verse 18, ***“with all prayer and supplication praying at all seasons in the Spirit, and watching for it in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given to me in opening my mouth, to make known with boldness the mystery of the good tidings, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.”*** (Ephesians 6:18-20). So prayer is a very important supplement to the articles of the whole armor.

Paul repeatedly urges the brethren to pray for him. Philippians 4:5, ***“Let your forbearance be known to all men. Yahshua is at hand. In nothing be anxious; but in everything by prayer and sup-***

plication with thanksgiving let your requests be made known to Yahweh. And the peace of Yahweh, which passes all understanding, shall guard your hearts and your thoughts in the

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Messiah Yahshua.” Also, Colossians 4:2 tells us again, ***“Continue steadfastly in prayer, watching in it with thanksgiving.”*** ***“Pray without ceasing,”*** Paul says.

I have been trying to show that there are certain requirements if our prayers are going to be answered. We must recognize Yahweh as the only True and Living Elohim. There must be no sin standing between us and Yahweh, if we are to make close contact with Yahweh. Sin will separate between us and Yahweh, and He will not hear our prayers.

We pray for various people, but, still, we have to leave it all to the Will of Yahweh. Perhaps Yahweh is going to use certain situations to draw people to Him. Otherwise, it is up to Yahweh whether He wants to answer the prayers of the unbelievers. He calls them an abomination. If you are caught in the Assemblies of Yahweh revolving door coming from the world—here for a short time, going back into the world and worldly religion – Yahweh will not hear your prayer. Hebrews chapter 6, verses 4-6, makes that very, very plain. ***“For as touching those who were once enlightened and***

tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of Yahweh, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; since they impale to themselves the Son of Yahweh again, and put him to an open shame.” It is impos-

sible to renew them again. So we had better not get caught in the revolving door; we had better stay in the Assemblies of Yahweh, where all of us belong.

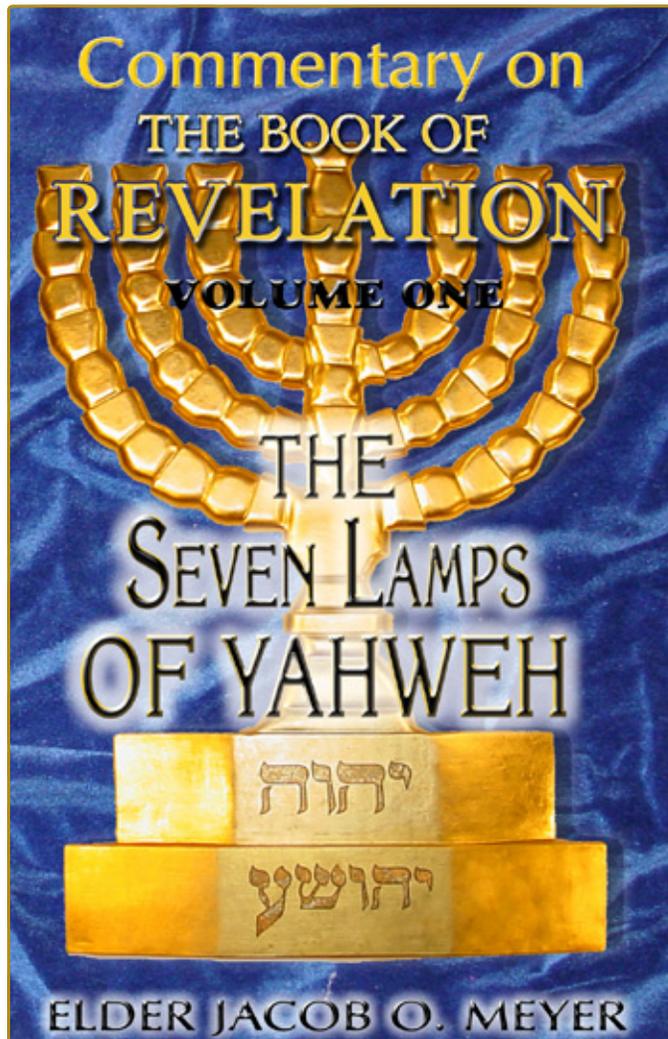
Remember the formula of 2 Chronicles 7:14, ***“If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”*** Let us remember that prayer must be from the heart—like Hannah, like Jonah—pouring out our very being before Yahweh. Furthermore, prayer must be mixed with faith. We must believe that Yahweh exists and that He will reward us according to His Will. Finally, we must remember how Yahshua taught us to pray.

Don’t get involved in these little prayer groups that are nothing but Christian sensationalism. Rather, follow the formula. In your personal prayers, go into a private place and pray and Yahweh will hear. Let us apply these lessons, and the Assemblies of Yahweh will be strong. Let us pray individually. Let us pray corporately in the Assembly when we gather together, and let us come before Almighty Yahweh just as they did in biblical times—being upright, sin-free, and unleavened. May Almighty Yahweh bless us, is our prayer.

SNB

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