

Sayings that people think are in the Bible, but are not.

A lot of the sayings that people attribute to the Bible sound like proverbs, wisdom from above. The misquotes are probably ignorance, or Scripture (Bible) illiteracy. Sometimes it's just like the old game where somebody whispers something to someone else, and they pass it on and mess it up, and on it goes until it sounds nothing like the original or a very botched up version on it. People hear it enough times and figure it's true.

God helps those who help themselves

I'm sure you've heard it and possibly even said it to encourage someone to pull themselves up by their bootstraps and get it done. But this saying is not in Scripture (the Bible). And its premise is not true. To the contrary, **אֱלֹהִים** (Yahuah) helps those who admit they can't help themselves.

This saying comes from: ancient Greek literature. This very common phrase also comes from Algernon Sydney, who wrote it in an article titled Discourses Concerning Government. It was then popularized by Ben Franklin in 1757 in Poor Richard's Almanac. In many ways this phrase is wrong, because **אֱלֹהִים** (Yahuah) helps (saves) those who can NOT help themselves (sinners). Though we must agree to allow Him to help us. An earlier form of the phrase may have come from "God loves to help him who strives to help himself" by Aeschylus (6th C BC).

Scripture is loaded with examples of **אֱלֹהִים** (Yahuah) calling weak, humble people who would have been inadequate for **אֱלֹהִים** (Yahuah)'s work without His enabling strength. Scripture says that Messiah's power is made perfect in our weakness. And Paul states "I will boast all the more gladly about my weaknesses, so that Messiah's power may rest on me. That is why, for **וַיְהוָה** (Yahusha)'s sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong" **2 Corinthians 12:9-10**.

Furthermore, **James 4:10** tells us "Humble yourselves in the presence of **אֱלֹהִים** (Yahuah), and He will exalt you." If **אֱלֹהִים** (Yahuah) helped those who helped themselves, that verse would read: "Show yourself capable and **אֱלֹהִים** (Yahuah) will come along and help." Many times those of us who believe we can help ourselves don't feel we need **אֱלֹהִים** (Yahuah) and therefore, we don't rely on Him. **אֱלֹהִים** (Yahuah) wants us to admit we're in need of his help, so we can start depending on His strength to get us through situations. That is Amanah (Faith).

"Trust in **אֱלֹהִים** (Yahuah) with all your heart and do not lean not on your own understanding. In all your ways acknowledge Him, and He will direct your path."

Proverbs 3:5-6

Thus says **אֱלֹהִים** (Yahuah), "Cursed is the man who trusts in mankind and makes flesh his strength, and whose heart turns away from **אֱלֹהִים** (Yahuah). **Jeremiah 17:5**

He who trusts in his own heart is a fool, but he who walks wisely will be delivered.
Proverbs 28:26

Scripture teaches us that without אַיָּהּ (Yahuah), we will go astray. We cannot depend on ourselves. We are not perfect, we are not אַיָּהּ (Yahuah), and we are sinners, every last one of us.

But Scripture does say we must be doers of the Word not hearers only. **James 1:22**

A lazy man does not roast his prey, But the precious possession of a man is diligence. **Proverbs 12:27**

For even when we were with you, we would give you this command: If anyone is not willing to work, let him not eat. **2 Thessalonians 3:10**

But if anyone does not provide for his own, and especially for those of his household, he has denied the Amanah (Faith) and is worse than an unbeliever. **1 Timothy 5:8**

and to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, 12 so that you may walk properly before outsiders and be dependent on no one. **1 Thessalonians 4:11-12**

To thine own self be true.

This saying comes from Hamlet by Shakespeare. The quote reads, "This above all: to thine ownself be true, And it must follow, as the night the day, Thou canst not then be false to any man."

This is Not in the Word of אַיָּהּ (Yahuah), but from Shakespeare's pen in his famous play Hamlet. And again, it is not even a Scriptural concept. Scripture says to be true to Aluah (God) our Father, not ourselves.

"Love אַיָּהּ (Yahuah) your Aluah (God) with all your heart, with all your soul, and with all your strength." **Deuteronomy 6:5**

Moderation in all things.

The idea behind this phrase originates from Aristotle's ethics and is the direct quote comes from Rome, several hundred years before OUYָּהּ (Yahusha). (2) Two different Romans are generally given credit – (1) one named Terence and the (2nd) Second Petronius. This quote is not in Scripture (the Bible) but from the philosopher Aristotle.

God don't like ugly

While some may want to suggest that this phrase could be an interpretation from the Book of Proverbs to sum up unrighteous behavior, they would be wrong. The phrase, as profound as it may be, is not anywhere in Scripture.

The Lord/God) works in Mysterious ways

This might be a universal confession among all Christians, but this phrase is stated nowhere in Scripture. Perhaps the phrase can be linked to **Isaiah 55:8**: "For my thoughts are not your thoughts, neither are your ways my ways," declares אַיָּהּ (Yahuah)."

Quote from: William Cowper. One William Cowper poem reads, "God works in a mysterious way / His wonders to perform; / He plants His footsteps in the sea / And rides upon the storm."

This might be one of the most quoted sayings of all time when it comes to God. The only problem is that it isn't a verse in Scripture (the Bible). Yes, Alahym (God) does work in ways we don't understand, but this saying is most likely a simplified paraphrasing of two verses.

Although this a true statement, it is not in Scripture (the Bible), but rather comes from a Hymn ("God Moves in a Mysterious Way") by William Cowper, who lived in the 18th century.. This phrase: God moves in a mysterious way, His wonders to perform; He plants His footsteps in the sea, And rides upon the storm, comes from a hymn by William Cowper.

The earliest recording of this saying is actually from Aesop's fable "Hercules and the Waggoner." A man's wagon got stuck in a muddy road, and he prayed for Hercules to help. Hercules appeared and said, "Get up and put your shoulder to the wheel." The moral given was "The gods help them that help themselves." Aesop was a Greek writer who lived from 620 to 564 BC, but obviously did not contribute to Scripture (the Bible).

As a Scriptural truism, the proverb has mixed results. We can do nothing to help when it comes to salvation; salvation is through **OWYAZL** (Yahusha) alone. In the work of sanctification—becoming more spiritually mature—we are to join in the work. **1 Peter 1:14-15** says, "As obedient children, do not be conformed to the former lusts which were yours in your ignorance, but like the Kadosh (Holy) One who called you, be Kadosh (Holy) yourselves also in all your behavior."

Ecclesiastes 11:5 says, "As you do not know the way the Ruach (spirit) comes to the bones in the womb of a woman with child, so you do not know the work of Alahym (God) who makes everything." And **Jeremiah 33:3** reads, "Call to Me, and I will answer you, and show you great and mighty things, which you do not know."

God won't give you more than you can handle.

I think we've all said this at one time or another, primarily to comfort another believer or even an unbeliever who is struggling with something or fearful that something bad might happen. But this verse does not exist. And this statement doesn't hold true. **AYAZL** (Yahuah) will often give us more than we can handle so that we will depend on Him to carry the burden for us.

I believe we get the idea that **AYAZL** (Yahuah) won't give us more than we can bear from **1 Corinthians 10:13** which tells us "No temptation has overtaken you except such as is common to man; but **AYAZL** (Yahuah) is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it." That verse tells us **AYAZL** (Yahuah) will not allow us to be tempted beyond what we are able to resist. But He will allow us to struggle beyond our capacity in other aspects of life so we understand what it means to surrender and allow Him to carry the burden for us. **1 Corinthians 10:13** actually refers to dealing with temptation, not burdens: "No temptation has overtaken you except what is common to mankind. And **AYAZL** (Yahuah) is faithful;

he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it."

Philippians 4:13 says "I can do all things through Mashiach (Messiah) who strengthens me", and **Matthew 11:28-30** tells us to come to Him when we are weary and take His yoke upon us so we can bear a load that is too heavy to lift ourselves.

We are all God's Children.

Here's another one that sounds true. And although אַיָּאֵל (Yahuah) is the Creator of all, He is not the father of all. **Romans 8:9** clearly tells us "if anyone does not have the Ruach (Spirit) HaKodesh (The Set Apart), he does not belong to Messiah."

וַיָּשׂאֵל (Yahusha) said those who are apart from Him are children of HaSatan, the "father of lies" (**John 8:44**) and **Romans 8:15** tells us when we receive אַיָּאֵל (Yahuah)'s Ruach (Spirit) we have received "a Ruach (Spirit) of adoption as sons by which we cry out, 'Ab! Father!'" אַיָּאֵל (Yahuah) adopts us through our surrender to וַיָּשׂאֵל (Yahusha) HaMashiach. Therefore, a more accurate saying is: We are all אַיָּאֵל (Yahuah)'s creation, but we are not all אַיָּאֵל (Yahuah)'s children.

Cleanliness is next to Godliness.

Comes from: The Talmud. This old proverb, often mistakenly attributed to Ben Franklin, actually comes from Phineas ben Yair, whose writing appears in the Talmud this way: "The doctrines of religion are resolved into carefulness; carefulness into vigorousness; vigorousness into abstemiousness into cleanliness; cleanliness into godliness." I.e., "cleanliness' is literally next to 'godliness."

וַיָּשׂאֵל (Yahusha) did not say this in his Sermon on the Mount nor in any of his teachings recorded in Scripture. This Scripture misquote might have its root in **James 4:8**: "Draw near to אַיָּאֵל (Yahuah) and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded."

While there are many references in the Mosaic law to cleanliness (especially in Leviticus), there is none that we can ascribe to this quote. Some say it comes from a 2nd century Rabbi. We know the (1st) first English version comes from Francis Bacon. He wrote the following in Advancement of Learning, "Cleanness of body was ever deemed to proceed from a due reverence to Alahym (God)." John Wesley then changed it to the phrase we use today. Strangely, it is from the mouth of John Wesley, the 18th century evangelist. Whether he meant physical cleanliness, or heart cleanliness, I am not sure.

Despite the strict rules given to the Yisraelites about uncleanness as a metaphor for Sinfulness and Ceremonial washing required by the priests (see: Exodus, Leviticus), this phrase is not in Scripture (the Bible). It originated as an ancient Babylonian and Hebrew proverb, but became very popular during the Victorian era after being revived by Sir Francis Bacon and John Wesley. Is the proverb true beyond the metaphor? וַיָּשׂאֵל (Yahusha) exhorts us to worry more about the Sin in our hearts than the dirt on our hands **Matthew 7:18-23**.

It is better to cast your seed in the belly of a whore than to spill it out on the ground.

This quote is usually used to justify fornication or adultery over masturbation. It is

one more misinterpretation of the story of Onan in **Genesis 38:6-10**.

Onan's brother died, and Onan had the responsibility of marrying his brother's wife to provide an heir. Instead, Onan "wasted his seed on the ground in order not to give offspring to his brother." This passage isn't even about masturbation; **אֵלֹהִים** (Yahuah) struck Onan down because he selfishly refused to provide an heir for his brother's inheritance. In addition, the proverb is inaccurate. In no way would Scripture (the Bible) encourage the use of anyone other than a spouse for sexual gratification. Instead, we are called to not allow physical appetites to control us **1 Corinthians 6:12-20**.

Love the Sinner, Hate the Sin.

From: St. Augustine. This evangelical saying is found in one of St. Augustine's letters, which contains the phrase "Cum dilectione hominum et odio vitiorum," translated to "With love for mankind and hatred of Sins."

Although this is a biblical-sounding admonition, it is not directly from Scripture (the Bible). It's actually a loose quote of something Mahatma Gandhi wrote in 1929, "Hate the Sin and not the Sinner." Augustine expressed a similar thought back in AD 424: "With love for mankind and hatred of Sins." The Scriptural principle backing this up is found in **Jude 1:22-23**. We are to hate Sin—even our own. And we are to show love to other people. The "hating Sin" part is coming under fire today as more and more people define themselves by their Sin and resent the guidelines **אֵלֹהִים** (Yahuah) has given us in His Word.

This too shall pass or all things must pass.

Neither of these are in Scripture (the Bible) and it is not known exactly where these phrases came from.

The origin of this phrase isn't even Christian. It comes from a Persian Sufi (Muslim) poets some time in the middle ages. This is actually a misinterpretation of a line from "The Lament of Doer," an Old English poem. Doer has been replaced as his lord's poet, and calls to mind several other Germanic mythological figures who went through troubled times. Each refrain ends with, "that passed away, so may this."

Attar of Nishapur records one fable of a powerful king who asks assembled wise men to create a ring that will make him happy when he is sad, and vice versa. After debating, the sages hand him a simple ring with the words "This too will pass" etched on it, which had the desired effect.

Several verses in Scripture (the Bible) remind us that our lives and, indeed, Shamyim (Heavens) and earth will pass away **Matthew 24:35**. But while we can find comfort knowing that our earthly sorrows are temporary, we are still called to rejoice in our trials, knowing that they will lead to endurance and sanctification **James 1:2-4**.

Spare the Rod, Spoil the Child.

This could very well be a paraphrase of **Proverbs 13:24**, but the statement doesn't really exist in any translation of Scripture (the Bible). The Scripture (The Bible) verse actually reads: "He who spares the rod (Strong's: 7626; **hebet**: rod, staff, club, scepter, tribe) hates his son, but he who loves him is careful to discipline him."

Samuel Butler, a 17th century British poet, actually coined the phrase "spare the rod and spoil the child" in his satirical poem, "Hudibras".

While the concept seems correct, the Scriptures do not word it this way. The verses that this quote is likely to be attributed to is:

"He who withholds his rod (Strong's: 7626; **hebet**: rod, staff, club, scepter, tribe) hates his son, but he who loves him disciplines him diligently." **Proverbs 13:24**

"Foolishness is bound up in the heart of a child; The rod (Strong's: 7626; **hebet**: rod, staff, club, scepter, tribe) of discipline will remove it far from him." **Proverbs 23:13-14**

Money is the Root of all Evil.

This misquote is not too far off from the actual verse, found in **1 Timothy 6:10**: "For the love of money is a root of all kinds of Evil. Some people, eager for money, have wandered from their beliefs and pierced themselves with many griefs."

1 Timothy 6:10 says "For the love of money is the root of all Evils". It does not say money is the root of all Evils, but the love of Money is a root of all Evils. It is the love of money that causes the problem, not the money itself. Money doesn't have a moral value all to itself, it is what we do with it that makes the action good, neutral, or evil. It's not a big difference, but it does soften the meaning.

Money is not good or bad, and being wealthy is not a Sin; Job was wealthy and described as a man who was "blameless, upright, fearing **יְהוָה** (Yahuah) and turning away from Evil" **Job 1:1**.

Loving money, which in the Greek is "avarice" and implies an emotional affection, is the root of all sorts of evil as the desire to accumulate wealth is placed above **יְהוָה** (Yahuah) and others.

People who are greedy and covetous have a love of money. If money were the root of all or even all kinds of Evil, that would eliminate giving money to the poor and needy, providing for ones family, and many other good, Righteous uses of it.

Money cometh to me now!

This phrase, made popular by preacher Dr. Leroy Thompson and frequently chanted during his "Money Cometh to You" conferences is, not in Scripture (the Bible). The phrase, also picked up by Kenneth Copeland, won't instantaneously attract unexpected income.

A Fool and his Money are soon parted

No Scriptural (Biblical) reference – this comes from Thomas Tusser who wrote it in 1573 in in Five Hundreth Pointes of Good Husbandrie.

Pride goes/comes before a fall.

This miquoted verse comes from **Proverbs 16:18** and says: "Pride goes before disaster, and a haughty Ruach (Spirit) before a fall."

Do unto others as you would have them do unto you.

This is worded wrong. The correct wording, which can be found in **Matthew 7:12** is: whatever you wish that others would do to you, do also to them, for this is the Torah

(Law) and the Prophets.

The Lion shall lay down with the Lamb.

A very common misquote of Scripture. **Isaiah 11:6** reads The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.

Although **OWYAZL** (Yahusha) is both the Lion of Yahudah (Judah) and the Lamb of **AYAZL** (Yahuah) **Revelation 5**, this phrase does not appear in Scripture (the Bible). Similarly, **Isaiah 65:25** reads, "The wolf and the lamb will graze together and the lion will eat straw like an ox..." The sentiment reads true, however—hunter and prey will be reconciled and live in peace in the eternal kingdom.

AYAZL (Yahuah) left us Scripture as a written testimony of His Word. His truth is found in Scripture. Some sayings are simple rewordings of Scriptural truth, but others are dangerous heresy. Despite how clever or even edifying a quote may be, if it isn't in Scripture (the Bible), we have no guarantee that it is the Word of **AYAZL** (Yahuah). And the only way we'll know is if we read Scripture (the Bible).

The Trinity

The word "Trinity," believe it or not, is not in Scripture (the Bible).

The word trinity doesn't appear in Hebrew Scripture or the English Bible; it is a theological label meant to summarize the teachings of certain passages of Scripture. The doctrine of the Trinity distinguishes Christianity from other religions including, Judaism, Mormonism, Jehovah's Witnesses, and Unitarian Universalism. These religions reject the doctrine, in part, because the word trinity isn't used in Scripture or the English Bible, it doesn't make philosophical sense to them, and they don't believe that it's compatible with monotheism.

In **Genesis 1:1-2** We do see the (3) three at work in creation. **AYAZL** (Yahuah), **OWYAZL** (Yahusha) and the Ruach (Spirit) are present in the making of the Earth, and **John 1:2-3** says that all things were made through Messiah. In **Genesis 1:26, 3:22, and Isaiah 6:8**, the words "We" and "Us" are used.

At the Baptism of **OWYAZL** (Yahusha) in **Matthew 3:16**, the Father, the Son, and the Ruach HaKodesh are all present. In the Great Commission found in **Matthew 28:19**, **OWYAZL** (Yahusha) sends the disciples out to preach in the name of the Father, Son, and Ruach HaKodesh. Notice it say "in the Name" not Names.

All Pagan religions from the time of Babylon have adopted (in one form or another) a Trinity doctrine or a triad or trinity of gods. Long before the Christian era, numerous variations of the trinity existed, and they were found in a host of pagan religions and mythologies. As with so many other pre-Christian traditional customs and practices, the revival of this doctrine in the Christian era was predictable. It was essential that followers be able to see Christianity – their New' Religion – in familiar terms.

Triad deities (the worship of a three-in-one god) first appeared in ancient Egypt about three centuries after the Great Flood of Noah's time. These Egyptian deities came to be worshiped as Osiris, Isis and Horus. After the destruction of the Tower of Babel, Nimrod and his mother-wife Semiramis, the first rulers of Babylon, fled to Egypt. There, Nimrod (known as Ninus or Athothis, among numerous other names)

shared ruler-ship with his father Cush (Menes) in the first dynasty. After Nimrod's death, Semiramis claimed his son Horus to have been Nimrod reincarnated. These three – Osiris (Nimrod/Father), Isis (Semiramis/Mother) and Horus (the son) – came to be exalted as a triad of deities.

אֱלֹהִים (Yahuah) is echad (One)!

Deuteronomy 6:4 "Hear, O Israel! אֱלֹהִים (Yahuah) is our Aluah (God), אֱלֹהִים (Yahuah) is (1) Echad (One)!

Mark 12:29 **וַיֹּאמֶר** (Yahusha) answered, "The foremost is, 'HEAR, O YISRAEL! אֱלֹהִים (Yahuah) our Aluah (God) is (1) Echad (One).

Mark 12:32 The scribe said to Him, "Right, Rabbi (Teacher); You have truly stated that HE IS (1) ONE, AND THERE IS NO ONE ELSE BESIDES HIM;

1 Timothy 2:5 For there is (1) One Aluah (God), and (1) One mediator also between Aluah (God) and men, the man **וַיֹּאמֶר** (Yahusha) HaMashiach.

The Rapture

The word "Rapture" is not in the Scriptures, but it is described in the New Testament. The word "rapture" means to be snatched away. In **1 Thessalonians 4:16-17** Paul describes it this way, "For **וַיֹּאמֶר** (Yahusha) himself will descend from Shamyim (Heavens) with a cry of Command, with the voice of an archangel, and with the sound of the Shofar (trumpet) of אֱלֹהִים (Yahuah). And the dead in Madhiach (Messiah) will rise (1st) first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet **וַיֹּאמֶר** (Yahusha) in the air, and so we will always be with **וַיֹּאמֶר** (Yahusha)."

The rapture is a controversial topic in Christendom. Some believers simply don't believe there will be a rapture. Others disagree on the timeline, and still others disagree on which Scriptures are talking about the rapture or the 2nd coming, or some other event. The 1 Thessalonians verse quoted is the most popular one used to describe the rapture.

The Incarnation

The word "Incarnation" is not in Scripture (the Bible). The word "Incarnation" means "in the flesh." Merriam Webster defines it this way, "It is the unity of the Divine and humanity." The Word of אֱלֹהִים (Yahuah) came to earth in the form of a Man (flesh) who was **וַיֹּאמֶר** (Yahusha) HaMashiach.

"In the beginning was the Word, and the Word was with Aluah (God), and the Word was Alahym (god). He was in the beginning with אֱלֹהִים (Yahuah). All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it." **John 1:1-5.** **וַיֹּאמֶר** (Yahusha) is the light **John 8:12**, Again **וַיֹּאמֶר** (Yahusha) spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.

"Without question, this is the great mystery of our Amanah (Faith): **וַיֹּאמֶר** (Yahusha) was revealed in a human body and vindicated by the Ruach (Spirit). He was seen by Malakym (Angels) and announced to the nations.

"Let this mind be in you which was also in **וַיֹּאמֶר** (Yahusha) HaMashiach, who,

being in the form of Alahym (god), did not count equality with אַיָּאֵל (Yahuah) a thing to be grasped, **7** but emptied himself, by taking the form of a servant, being born in the likeness of men. **8** And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a Stake/Pole (Tree). "

Philippians 2:5-8.

The Sinners prayer

Within the Christian churchs they lead their followers in "the sinner's prayer." But where is it found in Scripture (the Bible). "Well, it's not. It's implied,".

Romans 10:9-10 says "if you confess with your mouth **OWYָאֵל** (Yahusha) as Adon (Master), and believe in your heart that אַיָּאֵל (Yahuah) raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." No wordy prayer involving the words "repent" or "confess" or asking **OWYָאֵל** (Yahusha) to "come into our hearts" exists in Scripture.

What we do find, however, are short heartfelt cries for אַיָּאֵל (Yahuah)'s mercy, including: "**OWYָאֵל** (Yahusha), remember me when you come into your kingdom" (**Luke 23:42**), and "Adon (Master), I believe" (**John 9:38**).

There is nothing wrong with saying a sinners prayer when committing your life to **OWYָאֵל** (Yahusha) and אַיָּאֵל (Yahuah). But for the record, there is no actual sinners prayer quoted in Scripture (the Bible). On the day of Pentecost when Peter preached and 3,000 souls were saved, there is no mention that a Sinners prayer was said by all who were saved. When they asked, "What must we do to ?" Peter simply replied "Repent and be baptized, every one of you in the name of **OWYָאֵל** (Yahusha) for the forgiveness of your Sins. And you will receive the gift of the Ruach HaKodesh."

The altar call

While there are instances, such as on the day of Pentecost, where thousands of people believed on **OWYָאֵל** (Yahusha), we don't find an actual altar call where people are called to an altar to get saved.

Slain in the Spirit

This term is not in Scripture (the Bible). There are no examples of people being slain in the Spirit as people do it today. People for generations, charismatics and pentecostal have lined up people, like in an assembly line, and when someone laid their hands on them, the Holy Spirit knocked the person flat on their backs. I fail to see how this serves any purpose and I find that people who practice this are calling attention to themselves, not **OWYָאֵל** (Yahusha).

There are instances in Scripture (the Bible) where **OWYָאֵל** (Yahusha) has appeared to someone (usually they are alone and in prayer) and in awe they fell on their face, or actually fainted or fell asleep. In **Daniel 10:5-12** we find such an occurrence:

"I looked up and saw a man dressed in linen clothing, with a belt of pure gold around his waist. His body looked like a precious gem. His face flashed like lightning, and his eyes flamed like torches. His arms and feet shone like polished bronze, and his voice roared like a vast multitude of people.

Only I, Daniel, saw this vision. The men with me saw nothing, but they were

suddenly terrified and ran away to hide. So I was left there all alone to see this amazing vision. My strength left me, my face grew deathly pale, and I felt very weak. Then I heard the man speak, and when I heard the sound of his voice, I fainted and lay there with my face to the ground.

Just then a hand touched me and lifted me, still trembling, to my hands and knees. And the man said to me, "Daniel, you are very precious to Alahym (God), so listen carefully to what I have to say to you. Stand up, for I have been sent to you." When he said this to me, I stood up, still trembling.

Then he said, "Don't be afraid, Daniel. Since the (1st) first day you began to pray for understanding and to humble yourself before your Alahym (God), your request has been heard in Shamyim (Heavens). I have come in answer to your prayer."

I don't believe this is what is going on when people do the assembly line fall over thing in some charismatic churches and meetings. It is not a private experience, it is done by the laying on of hands of another person, and they are not seeing a vision of **OWYאז** (Yahusha). Certainly they are not sleeping or fainting.

The (3) Three Wisemen

(3) Three wise men came to see baby **OWYאז** (Yahusha) bearing gifts. There is no reference to the number (3) three. It says "wise men from the East."

Scripture (The Bible) calls them Magi, not "Wisemen", though the (2) two are synonymous in common parlance. The Magi are found only in **Matthew 2** and no number is given to them, (3) three comes from the number of gifts given.

The Eye is a Window to the Soul

Matthew 6:22 says "The lamp of the body is the eye", but there is no reference saying it is a window to the Soul. There is no consensus as to the origin of this phrase. Some attribute it to a proverb of varying origin and others to several writers including Shakespeare and Milton.

In the last days, you will not be able to know the seasons except by the changing of the leaves.

Even a thorough Google search will not reveal the origin of this saying, but it is not found in Scripture (the Bible). **Matthew 24:32-33** uses the budding of leaves heralding the coming of summer as a metaphor for the signs that Mashiach (Messiah) will return. But nowhere does Scripture (the Bible) mention that seasons will be so altered that only the changing leaves will identify them.

The Apple in the Garden of Eden.

The Hebrew word פרי ("fruit") is used in Genesis to refer to what Adam and Eve ate in the garden of Eden, but it's a generic term that doesn't indicate which kind of fruit. Western art came to depict the fruit as an apple, but other theories have proposed it was actually a pomegranate, a grape, a fig or even a mushroom. There is no mention of a specific fruit in the story of Eve's Sin. It is simply called "Fruit." The apple grew out of Christian tradition and may have been a result of artists trying to depict The Fall. It might also have come from the Latin word for Evil ("malum" = evil / "malus" = Apple).

There was fruit from the tree of knowledge of good and evil (**Genesis 2:3**), but we do not know what kind of fruit it was.

The (7) Seven Deadly Sins

The list of the 7 deadly sins = wrath, greed, sloth, pride, lust, envy, and gluttony. The (1st) first evidence of the list is from a monk in the 4th century. The list was then altered slightly by Pope Gregory I in 590. It was then popularized by Dante in his Divine Comedy.

Charity begins at home

Generally credited to Terence, the Roman comic writer. It is sometimes also attributed to Sir Thomas Browne who wrote the phrase in 1642.

Blessed and Highly favored

Paul, credited with writing many of the New Testament letters, never wrote to the churches in Corinth or Rome declaring them to be "blessed and highly favored." As good as the phrase may sound, it's not in Scripture (the Bible).

All things work together for good

This is another passage in which context is key — what things work together for whose good? **Romans 8:28** reads in full: "And we know that in all things Alahym (God) works for the good of those who love him, who have been called according to his purpose."

The little drummer boy.

there's no actual drummer boy in Scripture.

Hell.

Obviously this is a more complex discussion than can fit here, but the HaSatan/pitchfork/flames/brimstone idea of hell comes mostly from Dante's Inferno, not Scripture (the Bible).

The original Hebrew and even Greek Manuscripts do not mention hell or everlasting punishment in any way whatsoever. **OWYAZL** (Yahusha) did not believe in hell and He did not preach hell.

We can be sure that the early believers believed in Universal Salvation and Reconciliation just like Apostle Paul. History tells us that Universalism was the predominant belief of the early believers in the first few centuries following the death and resurrection of **OWYAZL** (Yahusha). "During the first (5) five centuries of Christianity, there were (6) six theological schools, of which four (Alexandria, Antioch, Caesarea, and Edessa, or Nisibis) were Universalist; one (Ephesus) accepted conditional mortality; one (Carthage or Rome) taught endless punishment of the wicked." There can be no doubt whatsoever that belief in eternal punishment in hell was a pagan belief embraced by Roman Catholicism in the very early years of the history of Christianity.

The Roman Catholic Latin Church Fathers, Tertullian (160-220 A.D.), Jerome (347-420 A.D.) and Augustine (354-430 A.D.), all strongly believed in the doctrine of hell. These early Latin Church Fathers are highly venerated Roman Catholic saints who

believed that God's punishment of unbelievers would be in a hell of everlasting torment.

The word "Hell" is used 55 times in the Bible, and comes from (4) four different Greek and Hebrew words with (3) three different meanings. (31) Thirty-one times in the Tanakh (Old Testament) it comes from sheol (Grave), and 11 places in the B'rit Chadashah (New Testament) from the Greek word hades. Sheol and hades are spoken of as identical (Compare **Psalms 16:10** with **Acts 2:31**). (1) One time hades is translated "grave" (margin, "hell") in the King James Version. The primary meaning of hades and sheol is the grave.

(1) One time in the B'rit Chadashah (New Testament) "Hell" comes from the Greek word tartarus (**2 Peter 2:4**), which means a dark abyss. In this particular text it refers to this dark world, to which HaSatan's Malakym (Angels) were cast down when they were expelled from Shamyim (Heavens) to this earth. **Revelation 12:9**.

(12) Twelve times in the B'rit Chadashah (New Testament) "Hell" comes from the Greek word Gehenna, which refers to that final lake of fire into which the wicked will be cast after the (2nd) second resurrection, at the end of the 1,000 years of **Revelation 20**.

There is no place in Scripture (the Bible) where "hell" means a lake of fire which is burning now, or where the wicked will be burned for all eternity, but rather terminated or extinguished, they will cease to exist, the 2nd Death.

Hell "Hel" = Norse goddess of the underworld. There is a place called the abyss (means: deep, sea, abyss, confusion, empty place, without form, nothing, vain, vanity, waste), and waiting place called sheol (means: underworld - place to which people descend at death, grave, pit). Neither are full of flames and fire.

'Hell' is a word that was added (interpolated) into the Bible and is not a translation of the original language. When we see this word in scripture its true meaning is 'the grave' or 'the pit' in the Tanakh (Old Testament). In the B'rit Chadashah (New Testament) this word is used with reference to the burning 'rubbish tip' that was outside of Yerusalem, known as 'the valley of the son of Gehenna'.

On the evidence of (2) two witnesses or of (3) three witnesses the (1) one who is to die shall be put to death; a person shall not be put to death on the evidence of (1) one witness. **Deuteronomy 17:6**

This is the (3rd) third time I am coming to you. Every charge must be established by the evidence of (2) two or (3) three witnesses. **2 Corinthians 13:1**

So, from what we have seen revealed within this study, we now see that it is of the greatest importance that we study our scriptures to determine what is written within and it must be confirmed by (2) two or (3) three witnesses, yet none of these saying above are confirmed as Scripture.