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RESTORATION TIMES



HELL

REVISION OR REALITY?

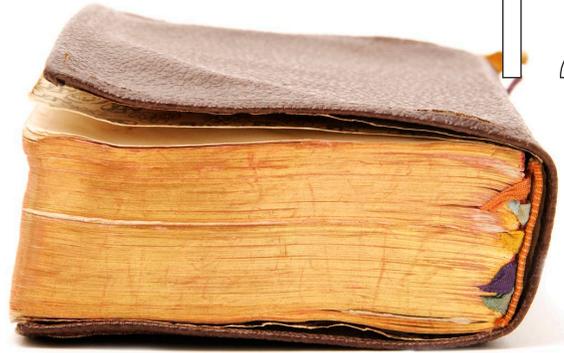
RESTORATION TIMES

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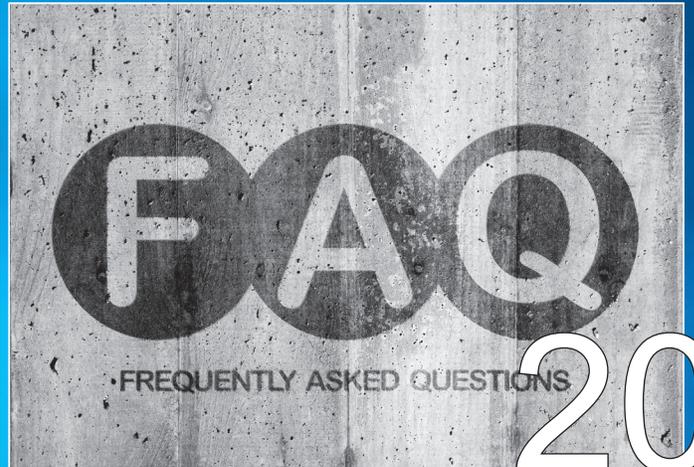


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Restoration Times expounds the close ties between the Old and New Testaments. We teach the continuity and harmony that extend from Yahweh's actions anciently down through His present activity in Yahshua the Messiah. This was also the conviction of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

This publication is sent free of charge, made possible through the tithes and offerings of those who desire to see the truth of Scripture restored in our day.
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Editor's Note

Because of the added workload to build facilities for the fall Feasts, this issue is combined. We will return to the bimonthly schedule in November.

2018 Biblical Observances

at Holts Summit, Missouri

Passover Memorial: Evening of March 31

Feast of Unleavened Bread: April 2 - 8

Feast of Weeks: May 27

Feast of Trumpets: September 11

Day of Atonement: September 20

Feast of Tabernacles: September 25 - October 1

Last Great Day: October 2



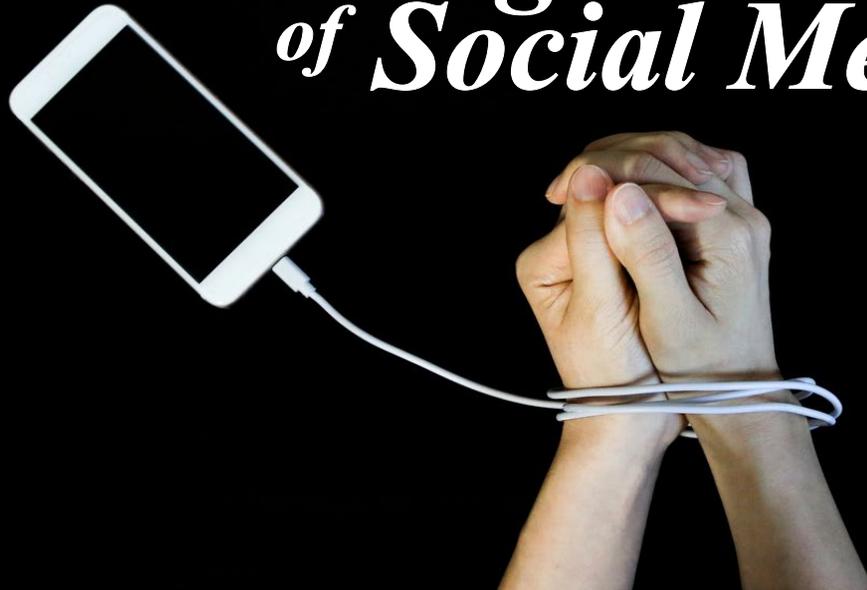
COVER: The concept of hell through the eyes of today's church.



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Dangers of Social Media



by Randy Folliard

Social media is a major influence in today's culture. And that's true not only in this nation, but also throughout the world.

For many, social media dominates their lives. They spend countless hours absorbed in this newfound virtual world.

According to one online source, "As of 2017, daily social media usage of global internet users amounted to 135 minutes per day." This may seem like a lot of time, until we consider tweens and teens. In 2015 the *Washington Post* reported, "Teens are spending more than one-third of their days using media such as online video or music – nearly nine hours on average, according to a new study from the family technology education non-profit group, Common Sense Media. For tweens, those ages 8 to 12, the average is nearly six hours per day."

Since this report came out in 2015, social media usage has only increased. Based on these numbers, there's no denying that social media has a huge influence on our culture, especially among today's young people. It's transforming the way we communicate, and not for the better.

In several ways social media is a danger to the culture. We will review a study

Teens are spending more than one-third of their day using media such as online video or music, nearly nine hours on average. The social, psychological, and spiritual impact is changing the next generation in many unhealthy ways.

entitled, "Eight Dangers of Social Media We're Not Willing to Admit," from Relevant, a bimonthly publication examining faith and pop culture.

Seeking Validation from Others

The first danger mentioned is validation. The article defines validation as, "We've always wanted to be accepted. Social media has just exacerbated this desire in the form of likes and retweets. Looking for validation online is a danger because it has us relinquish our power to affirm ourselves even more. We now look for even more external measurements to our worth."

It's amazing how many people allow social media to determine how they feel or

see themselves. For example, if they post a photo of themselves on Facebook and receive few likes, they assume nobody liked their photo. Worse yet, some will assume that their "friends" saw the photo as ugly or somehow negative. Allowing social media to gauge how we view ourselves is a precarious trend.

The fact is, social media is capricious and not a reliable source to measure who we are as a person. Yahweh doesn't care about popularity; He's concerned about good character. We know who we are and more importantly, Yahweh knows who we are, and that should be enough.

Comparing and Competing

A second danger of social media is comparison: When we see the accomplishments of others, how many of us envy them? How many of us compare instead of connect?

"Like validation, we've always done this with our peers. But with social media's ability to edit our image, we now do this even more.

"It's time to stop comparing ourselves with others and place the power back in our own hands to judge our worth.

One of the major problems with comparing ourselves to others on social media is that we're normally not seeing the full picture. The fact is, most people don't post the negative aspects of their lives.

As a minister, I know that what we see on the outside doesn't always reflect what's happening on the inside. People often put up a facade to conceal deep-seated issues. For example, based on a friend's social media profile you might think she has a perfect marriage and family, not realizing that she's being abused by her husband and struggling with a teen with a serious drug addiction. What we often see is not the full reality; there are usually things missing or not being shared.

Comparing ourselves with others on social media can lead to jealousy or envy. The Tenth Commandment forbids coveting anything that belongs to our neighbor. Keep in mind that Yahshua defines our neighbor as anyone we come in contact with. Therefore, if we find ourselves coveting based on what we're seeing on social media, we're in violation of Yahweh's Word.

Bitterness from Envy

A third danger of social media is bitterness: "I often get bitter that one person liked another's status and not mine, or that one person shared a moment with another friend and not me. This is ultimately a heart problem on my part. But how many of you also grow bitter from what you see on social media? Maybe the best cure is to step back from the platform that only fosters a bitter heart."

This is somewhat related to the previous concern. However, here envy has led to bitterness. James in 3:14 states, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descends not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

We see that envy is "devilish," literally meaning, demon-like. Remember why Satan rebelled and fell from grace? According to Isaiah 14, he envied Yahweh's position and because of this he challenged Yahweh's authority and lost his own position. Those who allow jealousy to drive their actions are following the same pattern.

Envy is also one of the leading causes of strife within relationships. This is even true for an assembly. Assemblies have been torn apart because one minister was envious of another. So if we're becoming bitter because of what we're seeing on social media, we should reevaluate the need of being on social media

Vanity of Vanities

A fourth danger with social media is that we care about the wrong things: "I used to care more about real, tangible things—like my relationships with others. Now I find that being watered down with cares about a virtual world—how my image looks on social media or how many 'likes' my Instagram photo got." Give priority to what happens in the real and visible present, not what occurs in a virtual world.

So much of what we see on social media is not important or even real. Remarkably, we often spend more time with these virtual friends and less time with those we really know and care about.

This fourth point is critically important. So much of what we see on social media is not important or even real. I have many "friends" on social media, but the reality is, I don't know many of my "friends." In my case, many of them are friends through the Ministry.

Assuming you're on social media, how many of your friends do you really know? While some may know them all, others know friends only from the posts they read. Remarkably, we often spend more time with these virtual friends and less time with those whom we really know and care about.

Nonessential 'Noise'

A fifth danger of social media is noise: "Before, I used to really take the time to digest content. I would read longer paragraphs online and thoroughly enjoy it. But now, I only read lists online. The clutter and barrage of noise has led me to only consume bullet point information. This way I could read everything given to me.

"The reality is, however, you filter what's noise from what's essential, and you only consume the beneficial essential. This unfortunately becomes increasingly difficult with social media sharing everything."

Everyone on social media should be able to relate to this menace. In this age of technology many suffer from information overload and because of that often miss things that are important. This is even true in the way we communicate. It's amazing how many ways we can connect in this day and age. We can call, text, email, tweet, and message – and do it through a host of ways.

Even though we have many more ways to communicate, the trend is to communicate less today and the quality of communication has diminished. The best way to interact is face-to-face, but for many this method is seldom used.

The other concern is content. Many don't take the time to understand what they read. Instead, we're more inclined to look at a quick summary or bullet points. We just don't take the time to thoroughly research.

The other issue is that much of what we read on social media is fake news. It's astonishing how many phony stories and news reports are posted on Facebook and other social media sites. For this reason, before I believe or share anything, I validate the source. If I cannot validate it from a trusted and accepted source, I do not share it.

Convenient Friendships

A sixth danger of social media is convenient friendships "We don't have much risk with our relationships today. It is now hard to call someone on the phone because that involves giving something of ourselves. Instead of risking, it's easier to glance at someone's profile to learn about his or her world. Unfortunately, this makes a relationship convenient and easy, when the best foundation for a long-lasting relationship is one with risk."

To some extent, we've already discussed this danger. For many of us, there is a difference between our friends on social media and those we really know and care about. One reason for this is that it takes more effort to have a real relationship. And for this reason, many prefer relationships over social media that are more convenient. The problem is, these relationships have

less depth and are less fulfilling.

While a real relationship requires more effort and time from us, it is far more rewarding. A real friend is going to stick with us and be there when we need support. Solomon said in Proverbs 18:24, "...and there is a friend that sticketh closer than a brother."

A Huge Time Waster

A seventh danger of social media is wasted time. "Time is valuable, which means we shouldn't waste it with people, interactions and advertisements that offer no return for our attention. Social media forces us to waste time with these sort of things. It's better to invest our limited time in life on something that gives the world—and us—more value."

The average person spends about two hours per day on social media. What's even more alarming is the trend with today's youth. According to a 2017 study from *Social Media Today*, teens spend about nine hours per day on social platforms, which is not healthy for anyone, especially teens.

We see many growing concerns with today's youth and younger generation. In many ways these changes are the result of social engineering through social media. Liberal academia also must share some blame in this transition. The fact is, many of our youth simply don't have the same values and ethics that the culture had 50 years ago.

Dangers of Personal Isolation

The eighth and final danger of social media is isolation: "In social media we are in a world within a world. It's easy to shut ourselves off from interaction because we believe our interaction online is enough. It's easy to not see people all day but see them online."

Some on their devices seldom interact face-to-face with others. Instead, their world is mostly virtual through social media. This situation can often lead to physical isolation or separation from others. It can also lead to a false sense of reality and even to depression and even physiological issues.

As human beings it's important that we physically interact with others. This is one reason Yahweh commands us to congregate during the weekly Sabbath and Feast days. Hebrews 10:25 says, "Not forsaking the

assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Our Heavenly Father doesn't want us to separate ourselves from personal contact.

Now I know there are many who are unable to fellowship on a weekly basis because they have no congregation nearby. For those in this situation it's even more important that they make every effort to attend the annual Feast days. These days provide an opportunity for incredible fellowship with others of like faith, make new acquaintances, share with others, and an opportunity to recharge spiritual batteries.

Stunted Communication Skills

A danger not mentioned in the Relevant article is communication. However, this is one of the most egregious risks of social media. In short, many communicate very differently on social media than they do in person. In person they show tact and a level of diplomacy, but over social media there is often a heightened level of aggression and hostility. In some cases it's hard to imagine that it's the same person.

Explanations for this behavior include: social media allows us to be more anonymous and less accountable for our actions. Fictitious names make matters worse. We should not hide behind a fabricated name. If we are not comfortable using our given name or name we are known by, perhaps we should not be using social media.

Whether we talk face-to-face, over the phone, or over social media, the manner in which we communicate should not change. As believers in the Messiah we must remember that our communication serves not only to reflect our character, but also Yahweh's Word. In some cases we may be the only Bible people read.

For this reason, when communicating over social media, we should be asking the following questions: would Yahweh approve of my response? Does my response positively represent my Faith? Is my response spoken in love or am I showing unwarranted aggression? Would I communicate this way in person?

Here are a few tips on how we should communicate as representatives of the Messiah:

- Before speaking, we should first listen,

Proverbs 18:13; James 1:19.

- We should carefully consider our words, Proverbs 25:11.
- We should avoid corrupt communication and speak that which edifies, Ephesians 4:29.
- We should always speak the truth, Ephesians 4:15, 25.
- We should speak softly or humbly, Proverbs 15:1.
- We should avoid anger, wrath, slander, and obscenity, Colossians 3:8.
- We should always remember kindness and forgiveness, Ephesians 4:32.

We know that we will be judged for not only what we do, but also what we say. Yahshua in Matthew 12:36 said, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

Is Social Media a Mistake?

Is it harmful to be on social media? It depends. For the mature individual social media has advantages. However, I strongly discourage social media for youth, including Facebook, Instagram, and similar platforms. Most youth don't have the maturity or discretion to use social media responsibly. Sadly, neither do many adults.

One way these platforms can be a blessing is through evangelism. YRM is an outreach ministry, and most of our outreach is through the Internet and social media. And for us, this has been quite effective.

To date we've had over 9 million views on YouTube, 1.8 million views on Roku, and countless visits to our website. So social media is not all negative, but it does carry hazards.

If we choose to be on social media, let us be careful in how we use it. Assuming you're on social media, evaluate whether it's a positive or negative impact on your life. And if you choose to remain on social media, consider using it as a tool for sharing Yahweh's Word.

As a side note, this is not code for being argumentative. It's nearly always more productive to share the Good News in a positive way in lieu of browbeating or humiliating someone who disagrees doctrinally. As a wise man once said, "He who is changed against his will is of the same opinion still."

May we temper our responses and interactions with love, humility, and self-control as befitting Yahweh's people. 🙏

What the Bible Says About Hell Fire

by Randy Foliard

As Adam sat in the pew listening to the minister speak on the teaching of hell, exclaiming that the wicked would burn forever, he thought, would my Heavenly Father really force someone to burn forever? After arriving home, he went to the Internet and Googled, “What does the Bible really say about hell?” After combing through several websites he was shocked at what he found.

He realized that what he was taught for so many years was not found in Scripture, but instead was nothing more than church tradition. The following Sunday, Adam went to church to speak with his pastor regarding this newfound revelation. To his surprise and disappointment, his pastor was not interested and eventually asked that he leave the church and not return.

Even though he was disappointed by his pastor’s response, he felt an urge to continue searching the Bible, especially in light of this new truth. He wondered, what else am I missing and not been told?

Many have doubtless shared a similar experience as Adam. There are thousands of people coming to the truth of Yahweh’s Word and recognizing that what they’ve been taught in the church for so many years is a fabrication.

We will examine the doctrine known as hell and expose its falsity and reveal the truth of Yahweh’s Word. Ironically, we begin by quoting a reporter who recently interviewed Pope Francis who allegedly stated that hell is a place where the wicked simply vanish. *USA Today* on March 29 in an online news article entitled, “Did Pope Francis Say There Is No Hell?” Not quite, the Vatican insists: “Three days before Easter, the Vatican tried to tamp down a firestorm over a comment attributed to Pope Francis that hell ‘does not exist,’ which would mark a historic break with teachings of the Catholic Church. The Vatican on Thursday rebuked Eugenio Scalfari, 93, a well-known Italian journalist who is the founder of Italy’s *La Repubblica* newspaper. When asked where ‘bad souls’ end up, according to the article in Thursday’s *La Repubblica*, Francis reportedly said that those who repent can be forgiven, but those who don’t repent simply ‘disappear.’ And then came the four words heard ‘round the world: ‘Hell does not exist,’

the article quoted the pope as saying. ‘The disappearance of sinful souls exists.’”

While the Catholic Church officially denies these alleged remarks, the possibility of Pope Francis confirming that hell doesn’t exist and that the wicked simply disappear is quite remarkable.

Considering many of the other unorthodox remarks and positions taken by Pope Francis, it would not be a surprise for him to admit the truth about hell, as the pope and many high-ranking clergymen undoubtedly understand that much of church theology is scripturally unfounded.

Gehenna (Valley of Hinnom)

As the Bible teaches, hell is not a place of perpetual torment, but of everlasting destruction. Once a person suffers the punishment of hell, he or she ceases to exist. The tradition of hellfire derives in part from the Greek word Gehenna, deriving from the Old Testament Hebrew and referring to

ilar definition: “Hell is the place of the future punishment called ‘Gehenna’ or ‘Gehenna of fire’. This was originally the valley of Hinnom, south of Jerusalem, where trash and dead animals of the city were cast out and burned – a fit symbol of the wicked and their future destruction.”

Thayer’s defines Gehenna as a place of future torment or future destruction of the wicked. It also points out that *Gehenna* refers back to the valley of Hinnom.

Hinnom is a ravine on the south side of Jerusalem. The valley itself runs east to west. For Israel, this ravine served as a garbage dump. This is where they disposed of their trash. During times of national apostasy it was also where they sacrificed their sons and daughters to Molech.

It is from this ancient garbage dump where in part Christianity receives this notion of an ever-burning hell fire. Since trash was perpetually being tossed into the valley of Hinnom, it was continuously

in the Old Testament and is rendered in the KJV as, “grave, hell, and pit.” Strong’s defines it as, “hades or the world of the dead (as if a subterranean retreat), including its accessories and inmates.”

The other word is the Greek *hades*. This word is found 11 times in the KJV and is rendered “hell,” except for 1Corinthians 15:55 where it’s rendered “grave.” Strong’s defines it as “...the place (state) of departed souls:”

According to Strong’s, both *sheol* and *hades* refer to the world of the dead or to a place of departed souls. As with the doctrine of hell, both of these definitions are based more on Greek mythology than Scripture.

For example, the word *sheol* occurs 66 times in the Old Testament. In the majority of those passages, the KJV renders *sheol* as the “grave.” The Old Testament also reveals that *sheol* was for both the righteous and wicked. In light of this fact how could it represent a place of punishment? Why would Yahweh send the righteous to a place of torment?

We also know that originally both *sheol* and *hades* shared the same meaning. Authors Alan F. Johnson and Robert E. Webber in their book, *What Christians Believe—A Biblical and Historical Summary*, confirm this truth: “In the intertestamental period there were significant developments in eschatological themes. The first relates to the development of a compartmental view of *sheol*. When the righteous and the wicked die, they go to different places.

“This is to be contrasted with the Old Testament view that *sheol* is the place where both the righteous and wicked go. Under the growing influence of Greek concepts of a distinct body and soul, some Jews taught that after death ‘the immortal and perishable soul, once detached from the ties of the flesh and thus freed from bondage flies happily upwards’ [quote from Flavius Josephus, *The Jewish Wars*, II, VII.2]. On the other hand the wicked go to *sheol*, which is now identified with the Greek *hades*. This region of damnation is also called *gehenna*, a place of eternal fire (originally the old rubbish heap and a place of child sacrifice south of Mount Zion in Jerusalem). It was known as the Valley of Hinnom,” pp. 423-424.

This source verifies that both *sheol* and



the valley of Hinnom. It occurs 12 times in New Testament and in every instance is rendered “hell.”

Strong’s defines *Gehenna* as, “...of Hebrew origin [OT:1516 and OT:2011]; valley of (the son of) Hinnom; ge-henna (or ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment.”

Strong’s says that *Gehenna* is a place of everlasting punishment. The concept of an everlasting punishing derives from Greek mythology rather than from Scripture. As the Bible shows, the phrase “everlasting punishment” is a euphemism for Yahweh’s destruction forever.

Thayer’s Greek Lexicon offers a sim-

burning. What was thrown into this ravine did not burn forever, but was consumed and destroyed.

In our latest pilgrimage to Israel I had the opportunity to visit the valley of Hinnom. From firsthand witness I can verify that this ravine is no longer burning. Ironically, it’s quite picturesque, especially when compared to its immediate surroundings.

Sheol and Its Counterpart, Hades

Before delving into what the Bible states about hell, let’s consider two additional words that are often confused and misapplied.

The Hebrew *sheol* appears 66 times

hades share the same meaning—the grave where all the dead go—and not to a place for immortal souls.

It's important to understand that the immortal soul concept is not biblical, but was adopted through the Greek or Hellenistic culture. In fact, it goes back even further. According to many scholars, the notion of an immortal soul is rooted in the Egyptians' view of the afterlife.

Immortal Worms?

One popular passage used to support the doctrine of hell is Isaiah 66:24. It reads, "And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Based on Isaiah's reference to the worm not dying and the fire not being quenched, many believe this supports the notion of an ever-burning hell-fire. But we know that worms are not immortal. So there must be another explanation, and is simply a reference to Yahweh's complete annihilation of the wicked.

Collectively, the worms will not die until Yahweh's punishment is complete. This also explains Isaiah's statement of the fire not being quenched.

This phrase of "not being quenched" is a Hebraism used in reference to the destruction Judah suffered from the Babylonians. Since this concept is critically important to comprehend, we will examine several examples verifying this point.

'Shall Not Be Quenched'

We'll begin with 2Kings 22:17: "Because they have forsaken me, and have burned incense unto other mighty ones, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."

This passage is speaking about Judah's impending destruction by the Babylonians. We see a similar phrase here that we saw in Isaiah. It says that Yahweh's wrath would not be quenched.

Understanding the historical events of this passage and how many view the phrase "shall not be quenched," we would assume that Judah was completely destroyed forever without hope of future existence as a nation. But historically, this wasn't the case. Yahweh eventually brought Judah out

of Babylonian exile and returned them to their own land.

So what does this say about the phrase, "shall not be quenched"? It shows that it does not always mean forever. In fact, as we'll see, this can also be seen with the phrase "eternal fire."

Jeremiah 7:20 provides another witness, "Therefore thus saith Yahweh Elohim; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched."

In verse 17 Jeremiah identifies the cities of Judah and Jerusalem. As we saw in the previous passage, this is a reference to Judah's future destruction by the Babylonians. Notice it says that "it shall burn, and shall not be quenched."

The phrase "it shall burn and not be quenched" is NOT referring to eternal fire or judgment. In this case it speaks to the destruction of Judah in fire that would not be extinguished too soon. We know this because both history and the Bible bear out that the Jews successfully returned from Babylonian exile. Through Medo-Persia, which conquered the Babylonians, Judah was freed from bondage and allowed to return and rebuild their nation.

Another example of this phrase is in Jeremiah 17:27: "But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched."

Jeremiah once more speaks to the destruction of Judah through the phrase "it shall not be quenched." However, once Yahweh's judgment was fulfilled, Judah was released and restored to the land. So this phrase "it shall not be quenched" is not meant to convey "forever."

The last Old Testament example of this pivotal phrase is found in Ezekiel 20:47-48. It reads, "And say to the forest of the south, Hear the word of Yahweh; Thus saith Yahweh Elohim; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I Yahweh have kindled it: it shall not be quenched."

Ezekiel is prophesying the same message as Jeremiah. The main difference between these men is that Ezekiel prophesied in Babylon and Jeremiah prophesied in Judah. But the message between them was the same – repent or suffer Yahweh's judgment. Because Judah refused to repent, Ezekiel prophesied that Yahweh's wrath would be poured out upon the land of Judah and devoured by fire that would not be quenched.

While we know the Babylonians burned the cities of Judah, we also know that Yahweh eventually brought them back and restored them to the land. Again, this phrase "shall not be quenched" does not always mean forever. In this case, it simply denotes Yahweh's judgment upon the nation of Judah.

Through multiple examples the phrase "shall not be quenched" is a Hebraism for Yahweh's judgment. It does not mean forever or to judgment that is perpetual.

The Messiah and Hell Fire

With this in mind, let's now transition to the New Testament and consider the evidence there about the doctrine of hell. We'll begin with Matthew 5:22: "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." (KJV)

The word "hell" here comes from the Greek *gehenna*, referring to the Old Testament Valley of Hinnom, a place of destruction, but not of perpetual torment. Therefore, while many assume that Yahshua is speaking of an ever-burning hell fire here, He's simply referring to the destruction of those guilty of this specific sin.

Yahshua also spoke of "hell" in Mark 9:43. He said, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: here their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of Yahweh

with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched.”

Yahshua describes hell as a place where the fire is not quenched and the worm does not die. As we’ve already seen from the Old Testament, the phrase “shall not be quenched” does not mean forever. Remember that Judah suffered the same fate from the Babylonians and history records that their punishment was not forever.

This phrase of not being quenched simply refers to Yahweh’s destruction, a fire that will not be extinguished until it completely consumes all. The same is also true for the worm not dying, as seen in the 66th chapter of Isaiah.

Another passage often used is Matthew 13:50: “And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Many will point to Yahshua’s description of the “wailing and the gnashing of teeth” as proof for an ever-burning hell fire. However, this can also explain the suffering the wicked will experience when they are thrown into the lake of fire. While the Bible doesn’t teach a place of perpetual torment, it does teach that the wicked will be consumed by fire. And when this happens, there will be wailing and the gnashing of teeth.

One of the most frequently used passages in support of hell fire is the 25th chapter of Matthew, verses 41 and 46: “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels ... And these shall go away into everlasting punishment: but the righteous into life eternal.”

Yahshua warns of everlasting fire and everlasting punishment. As already seen, this concept of fire not being quenched simply refers to the destruction of the wicked. Jeremiah and Ezekiel both stated that Judah would suffer fire and judgment that would not be quenched. However, we know that the fire was quenched and no longer burns. Based on this, the notion of an everlasting fire does not literally mean forever.

What about what Yahshua says here regarding everlasting punishment? It’s important to realize that there’s a difference between “punishment” and “punishing.”

Punishment is a state, while punishing refers to an action. Yahshua is simply confirming here that the state of judgment will be forever, but not continuous.

Lazarus and the Rich Man

A parable often used to support the notion of endless torture in hell is Lazarus and the rich man in Luke 16:

“There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels

There’s a difference between “punishment” and “punishing.” Punishment is a state, while punishing refers to an action.

into Abraham’s bosom: the rich man also died, and was buried; And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father’s house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And

he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead,” vv. 19-31.

This passage is a parable and not a literal account of historic or prophetic importance. A parable is totally symbolic in nature.

Here Yahshua is describing the division that existed between the Jews and gentiles. Lazarus represents the gentiles and the rich man symbolizes the Jews—specifically, Jews who placed a stumblingblock in the way of the gentiles or non-Israelites.

The Apostle Paul spends a great deal of time talking about this separation within his epistles. In the third chapter of Galatians he states that when it comes to those in Messiah, there’s no difference in social status, gender, or ethnicity.

He explains that we are all one in Messiah and heirs according to Abraham.

As a side note, this is one reason we should never place artificial barriers between us and other people because of nationality or ethnicity. Racial discrimination has no place in the lives of believers. This includes those who believe that a certain nationality or demographic has preeminence because of their personal beliefs about the identity of physical Israel. Regardless of status, gender, or ethnicity, we are all one in Messiah and share in the same hope and opportunity.

Back to this parable, we see that Lazarus ate of the crumbs from the table. In Matthew 15 we find a Canaanite woman begging Yahshua for healing. He responds by saying that He was sent only to the lost sheep of Israel and “it is not meet to take the children’s bread, and to cast it to dogs.”

How does Matthew 15 correspond to this parable? Many Jews viewed gentiles as unclean and would compare them to dogs and other unclean animals. In fact, this is also seen in Peter’s vision in Acts 10, where he was ultimately instructed not to call any man common or unclean because of race or nationality. So the language connected with Lazarus is a euphemism for gentiles.

Many will point to verse 24 that describes the rich man being in torment in a flame and asking for a drop of water to refresh his tongue. First, verse 23 confirms that the rich man was in the “grave,” not

in a white-hot place filled with sulfurous flames. Second, if the man were in “hell,” why is he asking only for a drop of water and not for a bucket full? This request makes much more sense assuming his tongue was dry from emotional torment or anguish, not from flames, which translations like the *American Standard Version* and *Twentieth Century New Testament* show.

This again is a parable that has nothing to do with an ever-burning hell-fire, but is Yahshua’s way of describing the division that existed between Jews and the gentiles and the fact that many of these Jews would find themselves cut off from salvation, as represented here through Abraham’s bosom and the great gulf between Lazarus and the rich man.

Let’s now transition to Revelation where we find additional language often used to support the notion of a perpetually burning hell-fire.

Beast and False Prophet

In Revelation 19:20 the Bible speaks about the beast and false prophet and the punishment that they will suffer. It reads, “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

We see here that the beast and false prophet will be thrown into the lake of fire. There is no mention of eternal fire or the teaching of suffering forever.

Again, while Scripture verifies a place of literal burning, this burning is not perpetual or forever, including for the beast, i.e., the Man of Sin and his false prophet.

Based on Revelation 14, those who receive the mark of the beast will share a similar fate as the beast and false prophet: “The same shall drink of the wine of the wrath of Elohim, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name,” verses 10-11.

Based on the Greek and assuming a literal interpretation, this passage seems to



Death and Resurrection at a Glance

Our English word hell comes from the Indo-European kel- “cover, hide.” From it came the Germanic *khal-, *khal—the first gave the modern English “hell,” the second became the modern English “hall.” Both hall and hell were originally ‘concealed or covered places,’ although in very different ways: the hall with a roof, hell with at least six feet of earth. (*Dictionary of Word Origins*, John Ayto)

Hell (sheol, hades) is the state of the dead for both saint and sinner (Ps. 49:12-15), where all life and consciousness stop until the resurrection. The resurrection is from death in the grave, not from heaven or hell fire (Hosea 13:14; 1Thess. 4:16; John 5:28-29; 1Cor. 15:51-52). “Bodies” will be changed to spirit only at the resurrection. Hell – the grave – will be emptied at judgment day, never to exist again (Rev. 20:14).

Yahshua Himself died and was placed in hell (in hades or the grave), Isa. 53:9; Acts 2:27; 1Cor. 15:20. He did not go down to hell fire to preach to lost sinners. He arose from the tomb, not from hell fire (1Cor. 15:12).

The dead of all the ages, both good and bad, are still in the grave awaiting the resurrection either to life or to judgment (Deut. 31:16; John 5:28-29; Ps. 9:17; 139:8; Acts 2:34; Heb. 9:27; Rev. 20:13).

Satan and the demons do not exist in hell fire; the fallen angels are destined for tartaroo (2Pet. 2:4), and Satan and the wicked will be thrown into the cleansing lake of fire to be destroyed at the end of the age (Rev. 20:10, 15; Mal. 4:1; Heb. 2:14). The fact that Sodom and Gomorrah suffered the vengeance of “eternal fire” shows that the results are eternal, not the fire, because the fire is not still burning there today.

be saying that those who receive the mark of the beast will literally suffer forever without rest. However, as we’ve already seen from Jeremiah and Ezekiel, such language is often symbolic. Both prophets prophesied that Judah would suffer fire from the Babylonians that would not be quenched, when in fact we know historically the fire was quenched.

In addition to Jeremiah and Ezekiel, we also find a third witness in Isaiah 34: “For it is the day of Yahweh’s vengeance, and the year of recompences for the controversy

of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness,” verses 8-11.

According to verse 6, Yahweh's wrath here is focused on Bozrah and Idumea or the land of Edom. Both of these locations are within the modern nation of Jordan. Notice the language in verse 10. It says there that these locations will suffer fire that will not be quenched. It goes on to say that their smoke will ascend up forever, from one generation to another. This sounds very similar to the language in Revelation 14.

Notice what else is in this passage. It says that the wild beasts and birds will make it their home. The fact that animals and birds will make this area their home corroborates that this is not a place of perpetual burning. The language here of the fire not being quenched and the smoke going up forever is symbolic. The same is also true for Revelation 14:11.

Eternal Fire

As a last witness to this allegorical style of writing, consider what Jude states regarding Sodom and Gomorrah: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire," verse 7.

Jude states that Sodom and Gomorrah suffered the example of "eternal fire." In our 2016 pilgrimage to Israel we had the opportunity to visit the ancient city of Gomorrah, located near the Dead Sea and Masada. As an eye-witness, I can attest that there's no fire at Gomorrah. Instead, we find a large area of white ash with balls of sulfur scattered throughout. We have samples of this ash and sulfur on exhibit at Yahweh's Restoration Ministry in Holts Summit, Missouri.

Knowing that that these cities no longer burn, how can we reconcile this phrase with the common view of hell-fire? The answer is, we can't. This passage, along with the other examples in Isaiah, Jeremiah, and Ezekiel, verifies that "eternal fire" and fire that "shall not be quenched" does not convey an ever-burning, perpetual, never-ending fire. Instead, it refers to an all-consuming fire that destroys and whose effects are eternal or forever.

Even the well-known commentator, Albert Barnes, agrees that eternal fire in Jude does not refer to everlasting torment. He states in his commentary, Barnes' Notes, "I do not see that the apostle here means to affirm that those particular sinners who

dwelt in Sodom would be punished forever, for his expressions do not directly affirm that, and his argument does not demand it; but still the 'image' in his mind, in the destruction of those cities, was clearly that of the utter desolation and ruin of which this was the emblem; of the perpetual destruction of the wicked, like that of the cities of the plain."

Destruction of Satan

Perhaps the passage most often used in support of ever-burning hellfire is Revelation 20: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever ... And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire," verses 10, 14-15.



Following the long pattern we find in Scripture, the language here in regard to the torment of the devil is likely symbolic and not literal. As seen in Jeremiah and Ezekiel, Judah suffered fire that would not be quenched, and yet we know historically it was quenched. As prophesied by Isaiah, Edom will suffer fire and brimstone that will not be quenched and their smoke will ascend up forever, and yet the Bible shows that the land will be inhabited by animals. And perhaps in the most explosive passage, Jude states that Sodom and Gomorrah suffered the example of "eternal fire," yet there is no evidence of these cities burning today.

What then do we see here in Revelation concerning the devil? We see Satan's future destruction and annihilation. According

to Ezekiel 28:18, Satan will be brought down to ashes and according to Paul in Romans 16:20, he will be bruised, meaning completely crushed.

It also describes here the Great White Throne judgment or second death. Those who are not found in the book of life will be thrown into the lake of fire.

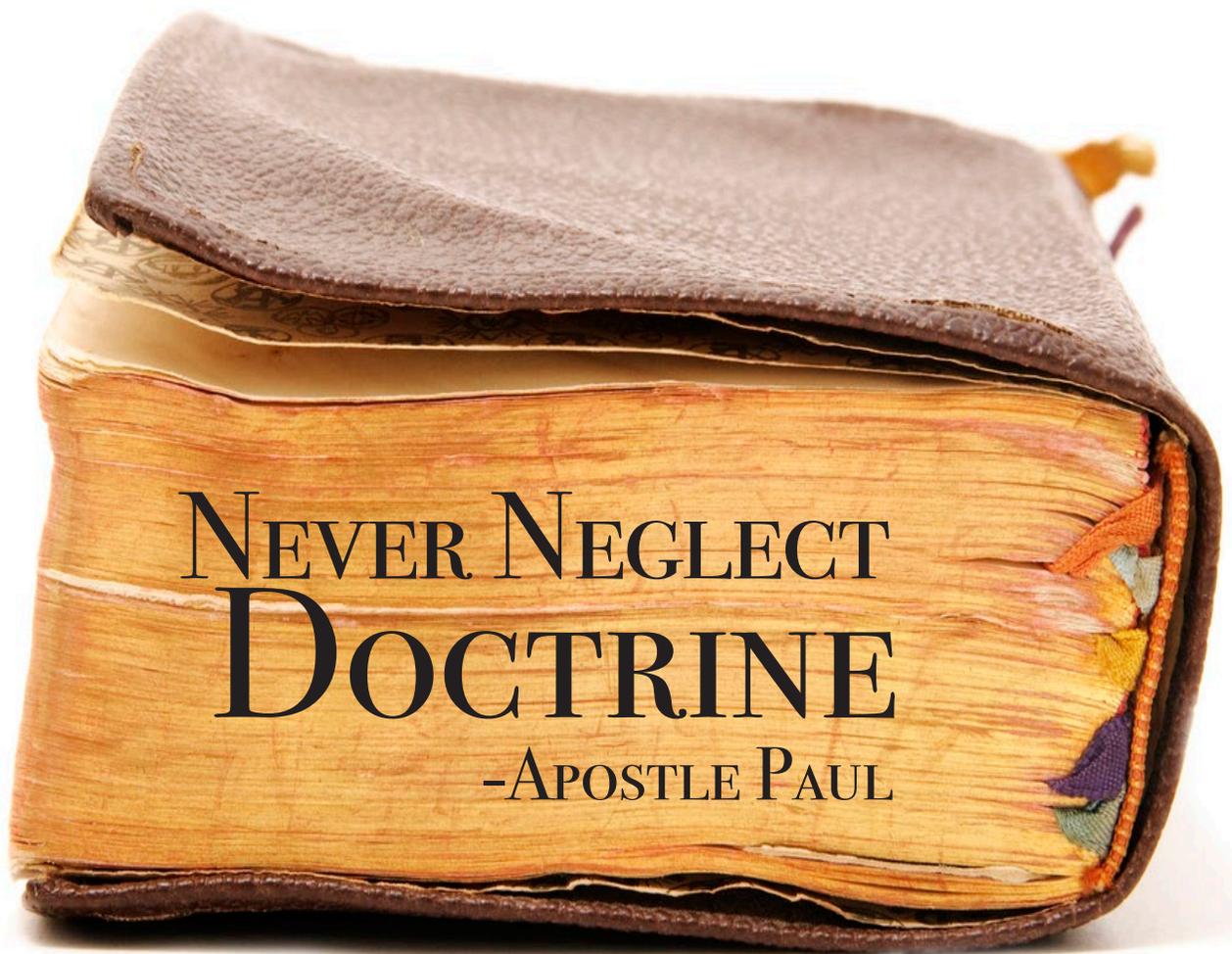
As Paul explains in 1 Corinthians 15, the last enemy to be destroyed is death itself. This is precisely what we find in Revelation. When all mankind has been judged, death and the grave will also be thrown into the lake of fire and forever destroyed. This means that death will no longer exist. Revelation 21:4 verifies this, "And Elohim shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

As death will pass away, so will all

Dante Alighieri, Italian writer of the Middle Ages, influenced church beliefs about an ever-burning hell in his epic poem, the Divine Comedy

those who suffer the fires of hell or Gehenna. The notion of an ever-burning hell-fire is absent in Scripture. This belief arose through Greek mythology and as the church misapplied the Bible. It was also popularized through other works, such as Dante Alighieri's 14th century poem, the *Divine Comedy*.

We are commanded to study and prove all things and to rightly divide the Word. This means that we have a scriptural obligation to prove what we believe and discard the falsities like trash in the valley of Hinnom.



NEVER NEGLECT DOCTRINE

-APOSTLE PAUL

by Alan Mansager

Many confuse church doctrine with Bible doctrine and end up rejecting both. Biblical doctrine is what Yahshua and the disciples taught, and what they and the Word teach us as well.

As our culture becomes increasingly secular, so does the church. Church trends follow the flow of society, moving away from divine absolutes to favor humanistic values.

When the church fails, society loses its moral bearings. We are seeing an incredible and unprecedented transformation in core institutions like marriage, family, and religion.

Unlike even 30 years ago, you hear little today from church pulpits about the necessity to follow the Bible. Instead you hear a lot of psychology and human interest pabulum, along with promises of personal prosperity if you give financially.

Almost nonexistent are teachings of compliance to Yahweh's Word. Just the reverse. There is constant resistance to obedience and its necessity for salvation. Just believe and be saved. Rely on His grace. All you need is faith. None of which are supported or sustained in the Word.

The upshot is that many are leaving churches in record numbers as they want more than empty calories. If you are not there for the social engagement then the churches hold little else for you.

This decline in proper teaching in the last 50 years is nothing short of incredible, considering that obedience to Yahweh is the very bedrock of Scripture in both Old and New testaments. Over and over Almighty Yahweh told Israel to obey. Repeatedly Yahshua the Messiah commanded us to obey His Father just as He did. He instructed His disciples daily to conform to the Word.

It Was All Predicted

If the teachings and instructions found in Scripture are no longer relevant, then the Bible itself is irrelevant.

Amazingly, society's spiritual decline was foretold thousands of years ago in the

Scriptures themselves.

In 2Timothy 4:3 the Apostle Paul prophesied, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."

Paul said that clearly defined obedience would increasingly be avoided in church teachings. Instead the popular choice will be the broad, easy way that ends in destruction, but amazingly those who follow this path of defiance will lay claim to the Scriptures, just as Yahshua the Messiah prophesied they would

Yahweh says His truths are everlasting. And they make one wise when it comes to salvation. The Scriptures never change. Man does. The Word is the same as it was thousands of years ago, when Matthew, Mark, Peter, and Paul taught it. Peter said in 1Peter 1:25 that the word of Yahweh endures for ever.

The Savior and the Apostles never said faith is all you need. But Martin Luther did. They taught to obey the Word, which in their day was the Old Testament. The New Testament teaches a foundation rooted in the Old Testament Scriptures. As Yahshua the Messiah followed the commands and judgments of the Old Testament, what more do we need?

The Bereans of Acts 17 were called noble because they were not only open to greater understanding but they also proved or disproved everything from the Scriptures before believing it. Most are so ignorant of the Bible they cannot prove or disprove much of anything.

Others shy away when they hear the term “doctrine” because it has been painted negatively. They don’t understand that doctrine is bad only if it is false. The word comes from the Greek *didaskalia*, meaning teaching or instruction. It refers to the Bible’s precepts that are taught, believed, and practiced.

The purpose for inspired doctrine is to impact and change behavior as it is applied to everyday life. If you don’t put doctrine into daily practice it is just an empty, intellectual exercise. Not much more than Facts on File. We can talk all day about the significance of not stealing, killing or keeping the Sabbath holy, but unless we put those biblical laws into practice it’s just passive information with little value to change or improve life.

The Bible is the handbook for salvation and was never meant to be a sideline interest. Making the leap from knowing to doing is what creates a Believer. The truth is there. Knowledge of it is the next step. And finally, living it every day is the whole purpose for it. If Almighty Yahweh didn’t intend to have us follow and DO what He says in the Scriptures, then there was no point in giving us His Word at all.

We read that when Yahshua the Messiah taught, it was as if the vistas of heaven opened up and His listeners could clearly understand. In Mark 1:22 we read, “And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.”

What was so different about this prophet from Galilee? This preacher of righteousness? The scribes had been teaching for ages. They were well-versed in the law, they knew it inside and out, and they knew the traditions of the Jewish

system as well.

But Yahshua the Messiah was in a whole different league. He knew the law GIVER, the Holy One worshiped by Israel, and because of that there was an extraordinary insight and perception in His teachings. When He spoke He did so as one right from His Father’s presence.

At times it appeared as if He spoke as Yahweh Himself, with absolute power, clarity, and resolute authority. That is not surprising because He is Yahweh’s Son and spokesman. He didn’t need any other authority to back His teaching; he WAS the authority. He could say, “This is true because I say it is,” not because Abraham or some saint said so.

Yahshua taught not only from head knowledge, as did the Pharisees and scribes, but from a dimension they lacked – heart understanding. He not only exuded authority, but He also taught and practiced obedience. Yahshua didn’t stop at the letter of the law, but went right to the spirit and purpose behind it. He said obedience leads to righteousness and righteousness leads to life everlasting.

The Pharisees Never Got It

His teachings showed that there is more to the law than a way to bring order to society. By His own example of obedience He proved that His Father’s law produces an individual transformed in heart and mind.

The law was moral righteousness, it was justice, but it also included caring, compassion, and mercy – a dimension that the religious establishment of His day was sorely missing. In all their rigorous lawkeeping they were missing compliant, transformed hearts.

Your own Bible was written and inspired to be studied and followed as the guide to life. It reveals how you can find salvation through a transformed life. Further, it will be the standard of judgment and the constitutional law in the coming Kingdom. It is time to get right with it now.

Paul wrote in 2Timothy 3:16 “All scripture is given by inspiration of Yahweh, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of Elohim may be perfect, throughly furnished unto all good works.”

In order to reach the point of practical application of the law as Yahshua presented it, a teaching – doctrine – must be understood. You can’t apply it and build

on it if you don’t understand it. First the desire must be there. The heart must join with the head to say, Whatever you want of me, Yahweh, I will do it.

Knowledge and truth go together. Biblical truth has to make its way from the static pages of the book to the file in our brains marked, “my behavior.” When that path is blocked, the Truth is useless.

That is why Yahshua employed so many real-life situations. He made His points memorable and just as important, applicable. He revealed how to apply biblical teaching in our lives. He never said I am going to great pains to teach you how to live by the Scriptures, but when I am gone and having abolished the law you can go back to your old ways.

Widespread Fear of Truth

The most effective teachers motivate; they teach how to apply what’s learned. That is the whole purpose of education. Imagine sending a student through medical school and after years of rigorous instruction, training, and laboratory work, tell him at his graduation to forget most everything he has learned – but go out and be a good doctor anyway.

Some reject doctrine, which is the teaching of the Word, as unimportant and divisive. Many are taught that grace and forgiveness supersede obedience. Of course we need Yahweh’s forgiveness, but forgiveness is not the objective of our faith. Righteousness is. And when we fail we can benefit from His grace and forgiveness as we strive to do better.

Paul wrote in 2Corinthians 7:1, “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of Elohim.”

Yahweh’s grace allows us to correct our course when veering off the path. But we must return to the path regardless.

When the necessity to change and live by the Word is secondary to everything else, then the biblical mandate of conversion is torpedoed. What better way could the Evil One undercut Yahweh’s Word than by shifting the focus from an active walk to a “just believe” passivity?

Modern worship has become so broad and inclusive that many won’t speak the truth for fear of being divisive. But the unity Yahshua taught is a unity based on a common commitment to only one truth.

It is a harmony made possible because of a singular and specific line of instruction, not a false unity born of a compromise that runs all over the map.

Yahshua said in John 17:19: "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

Sanctify means to be set apart for a special purpose. The truth sets one apart. He never said because I am sanctified you are automatically sanctified. Living by the Word is what sanctifies.

There is only one properly defined way to life everlasting. All other avenues are bogus.

You might be saying, "Yes, but doctrine causes division and strife. Shouldn't we all just get along?" It is just another way to water down and compromise the Word. Make no mistake, disharmony is guaranteed whenever you stand for the truth of Yahweh.

The reaction to Yahshua's own ministry proved that you can't have many different pathways when it comes to Bible truth. You can't have many teaching opposing things and all be right and acceptable.

Paul wrote in Ephesians 4:4 "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Master, one faith, one baptism, One El and Father of all, who is above all, and through all, and in you all."

Impact of Doctrine

The heart of the issue is, if you don't know what unrighteousness is you can't overcome sin. If you don't know the Bible's teaching on salvation you will not know how to be saved. This is central, doctrinal truth.

Doctrine forms the very heart, core, and essence of the Scriptures. It is what Yahshua came to explain and teach. Throw out doctrine and all that's left is an empty shell. Just a hull without a core. The life is gone out of it. You have lessons without substance, teachings with no point or purpose. Cotton candy. Zero nutrition.

Some may be thinking that we should just teach practical, day-to-day living. In fact, that is what doctrine is, daily living by biblical precept. Nothing hits where you live more than sound doctrine.

To know how to live day-by-day with blessings of Yahweh you must be grounded in biblical teachings and principles. Yahshua spent every day of His whole earthly ministry teaching how to apply

Bible precepts to life.

Prepare for Your Wedding!

Yahshua told a parable in Matthew 22 about the coming Kingdom. It focused on the marriage of His people, the bride, to Himself. Most who were invited to the wedding refused to come. Others in the parable treated His servants, meaning His true believers, spitefully. Because of that, they as well as the absentees were not worthy to come to the wedding, to have salvation.

In verse 11 we read, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

What is the wedding garment? The answer is revealed in the bride or assembly in Revelation 19:7-8. "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

The bride made herself ready by putting on fine linen apparel, depicting righteousness. Righteousness comes from living by the statutes of Scripture.

The ones rejected for salvation obviously didn't want to understand or adhere to sound doctrines that lead to righteousness.

Peter reminds us in 2Peter 3:13-14: "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."

Most Neglected Today: Preach the Word

Those who will not teach sound doctrine are guilty of malpractice of the highest order, being negligent of their primary responsibility, which is to teach the Word. The blood of many will be on their hands.

Paul wrote in 2Timothy 4:2, "Preach

the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables."

Paul's prophecy is a perfect bullseye. Today, doctrine is seen as causing strife and division. So to get along most stay clear of any specific obligations. The problem is, that violates Scripture. When anything goes it leads to the very divisions they wish to avoid.

Doctrine will always cause division because it puts the believer on a specific path that not everyone will comply with or accept. The idea that one should stay neutral in his or her beliefs violates the entire reason our Savior came to earth. He said in Matthew 10:35, "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother in law. And a man's foes shall be they of his own household."

That doesn't happen when everyone agrees. It happens when some choose to follow the truth while others will not submit to the authority of the Word.

Yahweh said it was the false teachers who would receive the greater condemnation. All their instruction is a waste of time if the message is not centered on obedience to the Word. Jeremiah 5:31 reads, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" When it all shakes out they will be found devoid of Truth and righteousness.

The Messiah Yahshua had no patience for teachings that don't conform to the word. He said in Mark 7:7: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men."

In Titus 1:14 Paul instructed Titus not to heed Jewish fables and commandments of men, that turn from the truth. Most in Paul's day were being taught man's philosophy instead of the Word.

Further in Titus we read, "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1:9.

TEACHING DOCTRINE IN THE NEW TESTAMENT

- John 7:16-17 - Yahshua answered them, and said My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of Elohim, or whether I speak of myself.
- Acts 2:42 - And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
- Romans 6:17-18 - Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.
- 1Timothy 4:16 - Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.
- 2Timothy 4:2-3 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.
- 2John 1:9 - Whosoever transgresseth, and abideth not in the doctrine of Messiah, hath not Elohim. He that abideth in the doctrine of Messiah, he hath both the Father and the Son.

No passage in Scripture captures the believer's responsibility in the light of truth more clearly than does Romans 12:1-2: "I beseech you therefore, brethren, by the mercies of Elohim, that ye present your bodies a living sacrifice, holy, acceptable unto Elohim, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of Elohim."

Paul succinctly shows that doctrine leads to conversion and dedication to Yahshua and His teachings, which is the key to salvation. The remainder of the Book of Romans goes on to explain the many practical results of one's dedication to Him.

He uses the same approach in Galatians, Ephesians, Philippians, Colossians, and 1Thessalonians. First he gives the doctrinal message. Upon that foundation he then builds the practical application to our lives, learning how to live what we have learned.

For all too many, the Bible has been

reimagined into something unrelated to modern life. So when they hear the Word today, it is like hearing Aesop's fables. Interesting, but having no practical application. Totally missed are the spiritual implications.

Doctrine Is Teaching

Doctrine is all about teaching, which is what the word means. Teaching who Yahweh is, what salvation entails and how to achieve it. It deals with sin, and righteousness. Those concepts are tightly woven into most every book of the Bible. The believer of the first century never saw doctrine as separate from practical, everyday life.

The New Testament body of believers was established on a love of doctrine. They esteemed the teachings of Yahshua and the application of His life to the obedience Yahweh has always demanded. Yahshua fleshed out what it means to have the spirit of loving obedience and how that expands to encompass our relationships.

Yahshua said in John 7:16: "My doctrine is not mine, but his that sent me. If

any man will do his will, he shall know of the doctrine, whether it be of Elohim, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him."

We seek the Father's favor by doing His will. And that will is found in the commands, statutes and precepts of His Word. He demands not works righteousness but works worthiness.

James tells us, "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," James 1:22-25.

Salvation is awarded to those who are found worthy, and worthiness is based on compliance to the Word. That fact has always been the Bible's teaching.

"Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matthew 7:21.

"For not the hearers of the law are just before Elohim, but the doers of the law shall be justified," Romans 2:13.

Those teachings are doctrine, and the Scriptures cannot be understood without them.

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Suppose a Bible translation began Matthew 2 like this: “Now when Yahshua was born in Athens of Grecia in the days of Alexander the Great, behold there came wise men from the east to Olympia, saying, ‘Where is He that is born king of the Greeks? for we have seen His star in the east, and are come to worship Him. When Alexander had heard these things, he was troubled, and all Athens with him.’”

If you read such a translation you would be troubled, too. “My Bible says the Savior was Hebrew, born of the tribe of Judah at Bethlehem!” you’d say. “That translation is wrong! The Greeks were pagans. He wasn’t Greek nor was he born or raised in Greece.”

And you would be absolutely right.

Now let’s look at this passage as it appears in the King James Version: “Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.”

Here the facts are right, expressing the Hebrew heritage and birth of our Savior, but one thing is still incorrect. “Jesus” is a Greek name. It is as out of place in the setting of Hebrew Israel as the Hebrew Savior would be if born in Greece, to be king of the Greeks.

Yahshua the Hebrew, Jesus the Greek

Our Savior was a Hebrew, born of Jewish parents. He spoke Hebrew, lived the Hebrew culture, kept and taught Hebrew laws, had Hebrew followers, and quoted from the Hebrew Scriptures. So why is He bearing a Latinized-Greek name in our Bibles?

And why, being a Hebrew, is He referred to by the purely Greek title for anointed, “Christos” (Christ), rather than the Hebrew “Mashiyach”?

One might say it is because ours is an English Bible, not a Hebrew one. Then why is the Greek “Christ” and its possessive “Christ’s” found more than 500 times in our English Bibles, while the original, Hebrew word “Messiah” appears twice?

Some will say that this just shows that the New Testament was originally inspired



Was Your Savior **Greek?**

From all the ways Yahshua is portrayed in modern worship, it would seem He was a full-blooded Hellenist. From His grecianized name and title to His teachings filtered through a Greek translation, as well as the avoidance of dozens of historical facts about His Hebraic life and heritage, Yahshua and the faith He taught have undergone a seriously bogus revision.

by Alan Mansager

in the Greek. A plethora of evidence shows that this belief is false. But it still doesn’t explain why the Greek title Christ, meaning “anointed,” would remain untranslated in our English.

Hebrews Loathed Greek Culture

Was the New Testament written in Greek? Consider: The Jews of the Savior’s day spoke Hebrew (or some say its cognate language, Aramaic). They had nothing but animosity for the heathen Greeks and the Hellenization policy of the Seleucid rulers like the brutal Antiochus IV.

Why would the Jewish Apostles be writing in Greek? Why would Hebrew-speaking Jews want to read Greek writings (even if the Apostles could write Greek, which most could not)? Some Alexandrian Jews had resettled in Judea and did speak Greek, but they constituted a mere fraction of the majority of Hebrew-speaking Jews.

Josephus, the famous first-century Hebrew priest and historian—who said he far exceeded the average Jew in learning—wrote, “I cannot pronounce Greek with sufficient exactness...” (*Antiquities of the Jews*, 20:11:1). If this eminent priest and

scholar hardly knew or pronounced Greek, how could the average Jew?

Yahshua sent the 12 Disciples not to the Greeks “but to the lost sheep of the house of Israel,” Matthew 10:6. Obviously, these Hebrew Disciples writing for Hebrew Israel wrote in Hebrew—so the average Hebrew Israelite would understand.

To think they would be writing in Hebrew but inserting Greek substitute names for the Father and Son is absurd and totally pointless. On the contrary. They would use the personal Names first revealed from On High to the Hebrew patriarchs in the Hebrew language long before the Greek language even existed! (see Gen. 4:1, 26)

The Case for ‘Yahshua’

The Heavenly Father’s personal, covenant Name Yahweh is widely known and recognized in churchianity. But how do we know that the Savior’s Name is Yahshua?

First, the “J” did not exist in any language until about the 15th century CE. This eliminates both “Jehovah” and “Jesus.”

Second, Yahshua said He came in His Father’s Name, John 5:43. Exodus 23:21 prophesies that Yahweh’s Name would be in Him. YAHweh and YAHshua share the family surname “Yah.” “Shua” is Hebrew for salvation. The Name Yahshua means “Yah’s Salvation” – a perfect fit! “Jesus” has no etymological significance, being a manufactured name from Greek and Latin.

Third, Yahshua was a Jew, a descendant of the Hebrews. His name is the same as Joshua (with the “J” and “o” corrected). This is shown in the KJV in Acts 7:45 and Hebrews 4:8, where blundering English translators used Jesus for Joshua. He would no more have a Greek name than a German would have a Chinese name. ✓

Stunned by the Scriptures

While in church worship were you ever told why the Sabbath was replaced by Sunday? Why they ignored the Feast days, along with most of the Old Testament’s laws? Why you were not taught the Father’s and Son’s true names?

You will be stunned by these and many other key truths hidden from you. Request our shocking booklet, ***Astonishing Bible Truths That Your Church Never Taught.***



The Biblical Feasts

A Key Part of True Worship

by Alan Mansager

Many have the notion that the Old Testament is old and dead and resigned to the trash heap of history. They also dismiss what is Old Testament-based, like the weekly Sabbath, the seven annual Feasts, and laws of clean foods.

Even more, the average Christian has been taught that obedience to the Law is abolished in the New Testament age of grace. Nevermind that Yahshua said the converse in Matthew 5:17: “Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.” Fulfill means to complete an obligation, as when a soldier fulfills his duties. He doesn’t put an end to his duties by fulfilling them, but he complies with what is demanded of

him. That’s how Yahshua fulfilled the law. He clearly said, “As the Father gave me commandment, even so I do,” John 14:31.

Yahshua as our example and Judge observed them all. Why would He waste His time, energy, and ministry in teaching and observing Yahweh’s statutes if He planned to abolish them with His death only a few years later? Besides, how deceptive that would be!

The message rarely taught today is the necessary obligation to observe the Sabbath and Feast days. You can’t keep the weekly Sabbath and ignore the annual Sabbaths. They come as a package in such commands as in Leviticus 23.

Nearly two months before the covenant was ratified and before he climbed Mt.

Sinai to receive the codified law from Yahweh, Moses was instructed about Passover and the first Feast, Unleavened Bread.

Yahweh told Him. “And this day shall be unto you for a memorial: and you shall keep it a feast to Yahweh throughout your generations; you shall keep it a feast by an ordinance for ever” (Ex. 12:14).

“They’re Jewish.” Really?

We first learn that it is a feast “to Yahweh,” not just a Feast for Israel or the Jews. (The Jews did not come into existence until many years later as one of the tribes from the patriarch Jacob.) Later in Leviticus, a book detailing each of the seven annual Feast observances, Yahweh commanded Moses, “Speak unto the children of Israel, and say unto them, concerning the feasts of Yahweh, which you shall proclaim to be holy convocations, even these are my feasts” (Lev. 23:2).

He leaves no doubt as to whom these observances belong. They are Yahweh’s, which He gave to us. Notice carefully how Yahweh prefaces His instructions in Leviticus 23:4: “These are the feasts of Yahweh, even holy convocations, which you shall proclaim in their seasons.” ALL the Feasts belong to Yahweh and in His providence He gives them to us.

At the end of the chapter detailing each of the seven annual observances, we read this summation, “And Moses declared unto the children of Israel the feasts of Yahweh,” v. 44.

It didn’t matter whether you were a full-blown Israelite or a stranger in Israel, you were required to observe these days. Notice what Yahweh commands about the first of the Feasts, Unleavened Bread: “Seven days shall there be no leaven found in your houses: for whosoever eats that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land” (Ex. 12:19).

Ritual or Spiritual Law?

These special annual times belong to Yahweh and are given to those who seek Him and take hold of His promise — no matter who they are. Now let’s look at another common excuse.

“The law is bondage, which includes the Feasts.” That’s how one person explained his non-observance.

The mistaken assumption of many is in thinking that all law in the Bible is the same. In fact, we find five different kinds of law in the Scriptures:

- Spiritual law
- Commercial-civil law
- Judicial-criminal law
- Natural law
- Ceremonial-ritual law

The Feasts fall into the category of spiritual law, like the Ten Commandments (which are also judicial). They reveal the spiritual attributes of Yahweh and they transform us spiritually to be more like Yahshua when we observe them.

The change in the law that many like to cite came about in the ceremonial-ritual laws. The Book of Hebrews speaks of that change:

“Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience: Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us” (Heb. 9:9-12).

These ritualistic ordinances had been added to the law obligation because of Israel’s continued transgressions (Gal. 3:19). It was imperative that Israel learn the important lesson that sin is serious and separates us from Yahweh, requiring bloodshed for atoning. Now we rely on the Savior as the ultimate sacrifice, who intercedes for us as our High Priest. His blood and not the blood of bulls and goats is the only effective antidote to blot out our sin.

This is the change in the law that the Bible speaks of. We find nothing here or anywhere else in Scripture about a change in our responsibility to keep the spiritual law — the Ten Commandments and the Feast days. That is because the Commandments and the Feasts are not a part of the ceremonial-ritual

law that was temporary. Yahweh’s spiritual laws will never be abolished because they reflect His own character. They are the very code He lives by.

Nailing Them Down

“But doesn’t Colossians 2:14 say that all of Yahweh’s laws, including the Feasts, were nailed to the stake when Yahshua died?” some may be wondering. Read this verse carefully: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his stake.”

Here we find that the ordinances that were nailed to the tree were “against us.” Is Yahweh’s law against us? Paul writes: “Wherefore the law is holy, and the commandment holy, and just, and good” (Rom. 7:12).

If the law is bad for us, why does 1John 5:3 say, “For this is the love of Yahweh, that we keep his commandments: and his commandments are not grievous”? In fact most law is intended for our good. Yahweh’s commandments certainly are, and so are His Feasts.

In Colossians 2:14 the “ordinances” that Paul mentions come under the Greek *dogma* and refer to man-made rules that the Jews imposed on themselves. They are mentioned a few verses later: “(Touch not; taste not; handle not; Which all are to perish with the using:) after the commandments and doctrines of men” (Col. 2:21-22).

An example of these man-made tenets is Mark 7:5, where the Pharisees accused Yahshua of breaking their man-made traditions: “Then the Pharisees and scribes asked him, Why walk not your disciples according to the tradition of the elders, but eat bread with unwashen hands?”

The Jews had established their own rule of washing their hands before eating, which Yahshua disregarded.

Feasts for Today and Forever

Had Yahshua or Paul told us that under the New Covenant we don’t need to observe the seven annual Feasts, then we need not make the effort today. The truth is, no one in the New Testament ever said such a thing, not Yahshua or any of the apostles. In fact, we can find passages in the New Testament where many were intending to keep them, were keeping them, and would keep them in the future Kingdom. These include our Savior Yahshua Himself. Here

is a sample of those verses:

- “And when he was twelve years old they went up to Jerusalem after the custom of the feast” (Luke 2:42). Here Yahshua’s parents are actively engaged in Passover and the Feast of Unleavened Bread.
- “After this there was a feast of the Jews: and Yahshua went up to Jerusalem” (John 5:1). Jerusalem was where the Passover and the Feast of Unleavened Bread were observed.
- “You know that after two days is the feast of the passover, and the Son of man is betrayed to be impaled” (Matt. 26:2). Yahshua is not preparing to take communion here, but the Passover.
- “Now the first day of the feast of unleavened bread the disciples came to Yahshua, saying unto him, Where will you that we prepare for you to eat the passover?” (Matt. 26:17). Yahshua fully expected to keep the Passover because He was sinless and would not break any of Yahweh’s laws.
- “Now the Jews’ feast of tabernacles was at hand... But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret... Now about the midst of the feast Yahshua went up into the temple, and taught” (John 7:2, 10, 14). Here again we see Yahshua obeying the law of the Feasts, keeping the Feast of Tabernacles, where He even participated in the services. They are known as Jews’ feasts because they were the ones obediently keeping them.
- “And there were certain Greeks among them that came up to worship at the feast” (John 12:20). Greeks (Gentiles) also observed Passover.
- “But bade them farewell, saying, I [Paul] must by all means keep this feast that comes in Jerusalem: but I will return again unto you, if Elohim will. And he sailed from Ephesus” (Acts 18:21). Paul is speaking after the Savior’s resurrection about his intentions to observe the Feast of Tabernacles.
- “Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1Cor. 5:8). Here is a direct injunction to keep the Passover and Feast that follows.
- “But I say unto you, I will not drink henceforth of this fruit of the vine, until

that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). Our Savior promised to observe Passover with His faithful in the coming Kingdom.

Considering Yahweh's many commands to keep His Feasts, as well as these prominent instances of many doing just that, what hinders us to fulfill all righteousness as well and obey the call to keep His appointed times that have so much significance?

Feasts in the Coming Kingdom

If these days were only important in the lives of the ancient Israelites, then why do we find them a central part of the

millennial Kingdom?

Isaiah 66 is part of the book that deals with the coming thousand-year Kingdom. We find that when His Kingdom comes to earth, everyone will keep Yahweh's appointed times:

"And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, says Yahweh" (v. 23).

What if they refuse to comply then, as many refuse to obey the Feast commands today?

"And it shall come to pass, that every one that is left of all the nations which

came against Jerusalem shall even go up from year to year to worship the King, Yahweh of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, Yahweh of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain: there shall be the plague, wherewith Yahweh will smite the heathen that come not up to keep the feast of tabernacles" (Zech. 14:16-18).

We've already read where Yahshua promised to keep Passover in the Kingdom with His faithful (see also Mark 14:25; Luke 22:18, 30).

Does it make any sense that Yahweh would command these Feasts forever — and enforce them in the future Millennial Kingdom, on pain of plague no less, and not have them binding today?

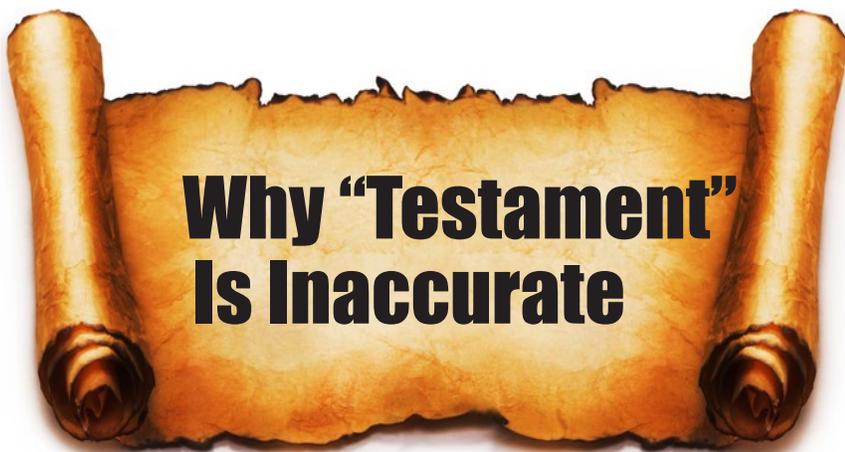
His Feasts are just as much a part of His law as the Ten Commandments.

Let us be like the Apostle Paul, who said, "I must by all means keep this Feast!" This is the kind of resolve Yahweh will reward when Yahshua returns and gathers His elect. In His instructions to Moses and Israel detailing the Passover and Feast that follows, Yahweh made it crystal clear that this was not a single ordeal. Nor was it just for Israel at that time.

Yahweh clearly laid out the Feast command for all generations now and on into the Kingdom. But when the time comes to answer His call and do something about it, there are always those who allow circumstances to get in their way of obedience, whether it's family, job, health, or finances. The Adversary knows every angle. He'll keep you making excuses if he can because the last thing he wants is for you to submit to your Heavenly Father.

Isn't it time to quit listening to him and begin heeding Yahweh's call? Isn't it time to step out in faith and receive the blessings of obedience, let alone claim the eternal promises that Yahweh has in store for those who love and obey Him? 1 Corinthians 2:9.

The Feast of Tabernacles will be observed Sept. 25-Oct. 2 this year at Holts Summit, Missouri. Our desire is for all who are of a sincere heart to join us. Contact us for more information on this exciting Feast of the seventh scriptural month. Learn more online at: yrm.org/amazing-biblical-feasts/ Make this the year you begin to be totally faithful! 



Why "Testament" Is Inaccurate

Melito, Greek bishop of Sardis in the late second century, is credited with the terms "Old" and "New" in relation to the covenants (see Eusebius, *Ecclesiastical History*, 4.26.14). He called the first group of writings the "Old Covenant" (Greek: *palaiā diatheke*). Jerome in the fifth century Latin Vulgate added further confusion when he used "testamentum" for "covenant."

John Wycliffe in his fourteenth century English Bible also used the Latin "testament." William Tyndale's sixteenth century English translation followed suit (1524), along with the Geneva Bible (1557) and the 1611 King James Bible.

"Testament" disguises the meaning of a covenant commitment. A testament states a belief or gives some kind of direction, as in last will and testament.

"Testament" occurs 12 times in the New Testament English (Heb. 9:15) as the rendering of the Gr. *diatheke*, which is 20 times translated "covenant" in the Authorized Version.

The International Standard Bible Encyclopaedia says about the use of the word testament, "It is not easy to find justification for the retention of this translation..."

The more accurate term is covenant, an agreement, to describe the compact that Yahweh makes with His people when they are obedient. The first part of the Bible is about a covenant agreement with Israel while the second covenant in the "New Testament" concerns mostly the same agreement but now is written on the heart and extends to all who would take hold of it — Jew or Gentile.



Q I was discussing our beliefs about obeying the law with a visitor. He claimed that loving Yahweh and loving our neighbor is all that mattered because Yahshua said all the law hangs on these two commands. What should I have responded?

A You love Yahweh by keeping His commandments, 1John 5:2; and how do you love your neighbor? The same way. Romans 13:10 tells us, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The law keeps us from doing harmful things. If you love your neighbor you will do nothing harmful to him, and such behavior reflects love. This is the result of the law.

Yahshua was simply putting Yahweh's statutes in a nutshell, showing how they apply both to Yahweh and our neighbor. No matter how you slice it, the New Testament teaches obedience to Yahweh's commands. Some will refer to the "law of Messiah" as if it supersedes Yahweh's laws, not understanding that they are all the same!

John 12:49-50 tells us that Yahshua did not bring His own brand of law: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." Yahshua did nothing to change Yahweh's requirements for obedience.

Yahshua said in Matthew 5:17, think not that I came to destroy the law but to fulfill it. "Fulfill" means to accomplish or execute, just as an employee fulfills his assignment or a soldier fulfills his orders. It simply means to comply with the obligation, not abolish all demands for such.

Q What is the difference between YRM and Jehovah's Witnesses?

A Fundamental differences exist between Yahweh's Restoration Ministry and the Jehovah's Witnesses. The most obvious is the Name Yahweh, which is the correct Name of our Creator as provable

in several ways. The JW's admit that "Yahweh" is more accurate while "Jehovah" is erroneous (see their book, *Let Your Name Be Sanctified*, pp. 16-20). We also observe the seventh-day Sabbath, while they worship on the Roman Catholic Sunday.

We adhere to the laws and commandments given to Israel and to those in the New Testament as well, which they do not. These include the observance of the seven annual Feast days (Lev. 23), which were kept by our Savior Yahshua and His disciples, including Paul, and which will be observed in the coming Kingdom (Matt. 26:29). His statutes also include the clean food laws as given in Leviticus 11 and Deuteronomy 14. However, we both reject the world's pagan holidays.

Q If the Messiah is not eternal, should He be worshiped as He was in the New Testament? I thought only one G-d was to be worshiped?

A In the few instances where Yahshua was worshiped, He did not tell those who did so to stop, at least not that we find (see Matt. 28:9, 17; Luke 24:52; John 9:38). Yahshua's teachings always take precedence over any human practice, however, and He tells us to worship the Father Yahweh. In Luke 4:8 He was quoting the law when He told Satan to worship Yahweh Elohim only (see Deut. 10:20).

He also teaches us in His model prayer how to pray to the Father and not to Himself, Matthew 6:9. Yahshua is everlasting, having been resurrected to life. But that is not the criteria on which to establish worship. True worship is based on the will of Yahweh Himself and that is what we must follow, just as Yahshua taught us.

Q What happens after the thousand-year Millennium?

A Revelation chapters 21-22 discuss various aspects of the New Jerusalem. Here are some highlights:

- There will be no more sorrow (21:4).
- All things will be made new (21:5).
- Overcomers will inherit all things (21:7).
- The wicked will be destroyed in the lake of fire (21:8).

(The 21st chapter should begin in verse 9, with the above verses a continuation of chapter 20. The Greek text did not have chapter divisions. The modern chapter divisions were developed by Stephen Langton, an Archbishop of Canterbury about 1227 CE. The *Wycliffe English Bible* of 1382 was the first Bible to employ them.)

YRM ON WEB RADIO

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



- Revelation 21:9-22:7 describes the New Jerusalem with Yahweh dwelling on earth. It will be a new heaven and earth
 - The Tree of Life shown in Genesis reappears, bearing fruit each month and producing leaves that will heal (22:2). (Most pharmaceuticals today are plant-based.)
 - Only those who keep Yahweh's laws will have right to the Tree of Life and will be able to enter the holy city through one of the gates of the 12 tribes of Israel (22:14).
 - Yahweh's Name will be in the foreheads of the people (22:4).
- The latter parts of Ezekiel chapters 37 and 48 also discuss post-Millennial Jerusalem.

Q Why do you teach that the dead cannot speak? What about when the dead prophet Samuel spoke to Saul?

A Already off on the wrong foot, Saul sought help from a witch of Endor who had a "familiar spirit," 1 Samuel 28:7. When the woman brought up a manifestation out of the earth, Saul himself saw nothing, but asked this witch what she saw. She said she saw an old man coming up covered with a mantle.

Note that Saul at no time saw the apparition, but he only perceived that it was Samuel. The apparition (demon) spoke to Saul, pretending to be the departed Samuel. Instead of grave clothes (as the resurrected

Lazarus was wearing, John 11:44) the witch claimed that "Samuel" had on a mantle. And he rose from the ground, not from heaven as might be expected of a deceased saint.

Clearly, a demon spirit was pretending to be Samuel, which is why the Bible calls such manifestations "familiar spirits," or demons impersonating familiar people who have died. The Bible is clear on the subject of death. When a person dies, he or she is dead until the resurrection (Eccl. 9:5, 10; Ps. 6:5; Ps. 146:4; John 11:11-14; 1 Cor. 15:6, 18, 26). Above all, Yahweh had already refused to answer Saul, v. 6, so why would He answer him through a witch who claimed to bring Samuel back from the dead? 

Feedback

From Mail | Email | Social Media

"I have visited your site a few times in the past, but only recently have I begun to follow your teachings. This ministry has been a blessing. I actually recommended it yesterday at a home Torah study group to a few new believers. One of the guys who attends our fellowship is from Russia and I noticed he was carrying the Restoration Bible. Upon investigating said Bible, I decided I must get one also."

"I watch your shows and am fascinated with the message you preach. It's hand-in-hand with Scripture 100 percent. I am even more interested in learning about the feast days. Could you send me: "How to Honor the Sabbath" and "The Amazing Biblical Feasts"? I know they will assist me with becoming closer to Yahweh." – JB

"I wanted to understand if we must observe the new moons as well as we observe the Sabbaths. Your article helped me understand that they also are important days and we should respect them. Thank you very much for your work." – MG

"Our little group... Assembly of YaHWeH Okanagan Shuswap.... in the central part of British Columbia, Canada, watch your services on Shabbat. We don't agree with everything you teach but you are the closest. We chuckle at your pronunciation of the Name of the Mashiach, though it is very close, we prefer to pronounce it exactly the way it is written on the flag behind the lectern..... עשוהי" – RG

(We assume you emphasize the letter waw (u) in the Savior's name. Please see our response to a similar question at: <https://ym.org/yahushua-or-yahshua> – ED)

"I pass out this ministry's booklets to so many. The truth contained in them must be shared with the world. Thank you all for your hard work and dedication." – BK

"I stumbled across your article about biblical truths last year and was blown away. I read from the site and found your YouTube videos. For some reason I stopped reading/watching and have recently returned because I want to learn more. I want to share this with my

family but haven't yet." – BM

"I just want to say thank you for your diligence in your research on the scripture and answering everything in great detail. I have been on a hunt for the truth for a couple years now since I started understanding that the Bible does not describe modern Christianity. I enjoy where you put the truth and what's believed by the world and why it's not the truth. Everything I have read from you guys shows the worldly argument with its twisted scripture and then the truth. I find that you dot all I's and cross all T's when it comes to explaining scripture. I of course still check it with the Bible and I have not found any contradictions. I have decided to follow you guys and you have been a blessing to me in ways you don't understand. I'm praying for your ministry to reach more and more people." – AV

"I believe we should always test everything with Scripture, and from what I have read in your books, I see you go by Yahweh's Word.

(please turn to inside back cover)

Outreach Program's Current Partners

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

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I am thankful to learn that tradition is not the way Yahweh wants His people to live. Thank you for revealing this to me. Also, I am very happy with my Restoration Study Bible I purchased from YRM." – SG

"So very grateful for this ministry and the work you are doing. The quality of material and content is excellent. My life has changed because of the teaching presented here. I do wish there was a way to be more a part of this ministry. Being so far from the assembly leaves us feeling isolated." – JL

(We encourage you to get online and watch our live services each Sabbath. Also, you need to attend Yahweh's Feast days with us, as they are as essential as weekly Sabbath

worship and part of the same covenant command, Leviticus 23. – ED)

"I recently bought the Restoration Study Bible and must say that at times it seems hard to put down. I find myself studying a lot longer than before and am even more excited to study due to the fact that this Bible is a lot easier for me to follow and find material that I'm studying at the time." – J.T.

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"I began this journey about two and a half

years ago realizing I have been taught wrong for over 30 years. I thank Yahweh every day for revelation and to pass this on to everyone I meet." – CD

"I received my Restoration Study Bible today. I appreciate it very much. I enjoyed the second edition so much that I can't wait to dive deep into this [third] edition. Your ministry has been a huge help in my life, I don't know where I would be without Yahshua in my life. I want to thank Yahweh first of all and then all of you at YRM. You all have been a great help in my growth in the faith. Again thanks for the speedy shipment of your wonderful scriptures. I know I will enjoy it the rest of my life." – TW

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Feast Development Fund — Can You Help?

The upcoming Feast of Tabernacles is our deadline to have the activity / dorm center usable. This center will be used for activities, lodging, space for indoor activities throughout the year and crucial meeting space for, Feasts, events, and more. We are already beyond capacity in our existing meeting hall for Tabernacles. The new center could serve as a future meeting room for Tabernacles with an approximate 350-seat capacity in the gym and can house upwards of 100 people. Please consider helping YRM with this initiative to advance worship for Yahweh's glory with facilities suitable for Feastkeeping and more.

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